

THE TRUTH SEEKER

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Note and Comment

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

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 Ira Estep of Inez, Ky., has been found guilty of violating the laws of the Baptist church and his license has been revoked.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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

themselves with what the law says is sufficient.

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

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

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

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

News of the Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the Editor of The Truth Seeker.

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

From the Pittsburg Dispatch.

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

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

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

IN REPLY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Antiquity of Man.

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

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

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

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

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

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

"THE ETERNAL CITY."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Professor Haeckel in Java.

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

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

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

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

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

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

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

OBJECTS.

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

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

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

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

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

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

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

THE NINE DEMANDS OF LIBERALISM.

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

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

WHERE INGERSOLL STOOD.

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

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

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

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

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

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

ENEMIES OF LIBERTY.

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

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

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

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

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

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

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

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

THE CASE OF MRS. WILMANS.

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

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

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

THE CONGRESS.

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

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

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

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

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

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

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

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

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

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

These are the times that try men's sense.

A DISCREDITED RELIGION.

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

BY ELIZABETH E. EVANS.

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

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

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

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

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

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

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

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

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

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

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

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

WHERE RESPONSIBILITY RESTS.

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

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

ANARCHISM.

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

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

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

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

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

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

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

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

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

GOLDWIN SMITH.

Do Men Desire Immortality?

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

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

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

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

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

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

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

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

Is the God Idea Logical?

BY L. MACKERTICH.

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

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

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

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

Educated as Catholics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Others Are Merely Lesser Frauds.

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

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

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

THE BIBLE.

WHEN DID JEHOSEPHAT DIE?

BY JOHN E. REMSBURG.

CHAPTER XVI.—CONTINUED.

6.

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

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

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

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

7.

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

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

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

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

8.

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

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

9.

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

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

10.

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

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

11.

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

From the death of Ahaziah to the beginning

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

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

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

12.

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

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

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

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

Secularism Under Socialism.

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

WALTER BREEN.

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

Orthodox Kurds.

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

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

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

At the Manhattan Liberal Club.

FREEDOM OF SPEECH DEFENDED.

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

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

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

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

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

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

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

REBUKING A RECREANT EDITOR.

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

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

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

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

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

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

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

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

Scripture by the Ton.

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

The Roll of Honor.

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

Table listing names and monetary contributions for the Congress fund, including S Rittenberg, F Dahlstrom, J B Beattie, etc.

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

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

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

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

Hypnotism and Witchcraft.

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

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

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

THE IRISH WITCH.

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

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

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

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

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

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

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

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

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

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

Boston, Mass.

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

Letters of Friends.

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

Beliefs of the Presidents.

From the Daily Capital, Des Moines, Ia.

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

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

To the Editor of The Truth Seeker.

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

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

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

Good for Many Years, We Trust.

To the Editor of The Truth Seeker

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

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

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

The Proportional Ballot.

To the Editor of The Truth Seeker.

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

THE SURE BALLOT,

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

PROPORTIONAL REPRESENTATION

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

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

A SILENT REVOLUTION

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

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

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

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

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

Czolgosz and God.

To the Editor of The Truth Seeker

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Cincinnati, O. OLIN J. ROSS.

Mrs. Austin Has Her Say.

To the Editor of The Truth Seeker.

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

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

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

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

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

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

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

The Minister Is Mistaken.

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

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

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

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"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."

Revising Their Creed.

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

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

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

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

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

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

—E. Frank Lintaber.

Power in a Pound of Coal.

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

"You would be surprised at the wonderful amount of work which the energy from this small quantity of coal can do. For the purpose of explaining, take, for instance, a pound of what might be called average coal, containing about 10,000 heat units. This would be somewhat smaller in size than a man's fist. If this pound of coal could be burned completely and entirely under water and all of its heat should go into the water, at a temperature of 62 degrees, 5 pounds of water could be raised to the height of 1 foot. If this pound of coal could be completely burned in water 1 foot deep, with a temperature of 64 degrees, and all the heat from this coal be imparted to the water, this water would become 16 degrees hotter, thus being suitable for a comfortable bath. If adapted to mechanical work, the 10,000 heat units in this 1 pound of coal would be equivalent to 236 horse-power. The 236 horse-power of potential energy contained in the pound of coal is enough to haul a train of eight cars for a period of one-fifth of a minute, or a distance of one-sixth of a mile, going at the rate of fifty miles an hour. It has also been found to be able to draw a cable train, including the grip car and trailer, for a distance of two miles at the rate of nine miles an hour. It would also be of sufficient power to pull an electric car well filled with passengers for two miles and a half at a rate of ten miles an hour. If the power in this pound of coal is compared with the work of a strong man used to hard labor it would be found that there is more than sufficient power in the pound of coal to do in one minute the day's work, of eight hours, of five strong men. This is accounted for in this way: The work of a strong man, used to hard work, is estimated as being equal to one-tenth of a horse-power. The eight hours he works is equivalent to 480 minutes. Naturally, while working a man makes a great number of stops, either to rest or to change the monotony of his position. These stops, then, would without difficulty take up one-tenth of the man's time. Thus this would reduce the time of actual work down to 432 minutes. This time, at one-tenth of the horse-power, makes the total of his day's labor amount to 43.2 horse-power. At this rate it is shown that it would take 2,600 strong men, working constantly, to do jointly the same amount of work in one minute as can be done by the single pound of coal. Another line of work in which the superiority of a pound of coal is shown beside the labor of man is that of sawing wood. A man may con-

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

The Words I Did Not Say.

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

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

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

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

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

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

The morrow will come with its new beginning;
Glad and glad, through the morning's gates—

Shall I not then with this thought beside me
Go bravely forth in the work that waits!
Giving a message of cheer and kindness
To all I meet on the world's highway,
So that I never will grieve at twilight
Over the words that I did not say?
—L. M. Montgomery.

His "Sunflower" Face.

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

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

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

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

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

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

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

The Modern Sea Captain.

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

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

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

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

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

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

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

A JOURNEY.

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

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

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

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

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

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

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

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

ELIZA MOWRY BLIVEN.

What the Little Folks Are Saying.

APPROPRIATE TO THE DAY.

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

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

TWO DEFINITIONS.

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

READY TO OBLIGE.

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

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

"George Hamilton."

"Add 'sir' to that, boy."

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

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

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

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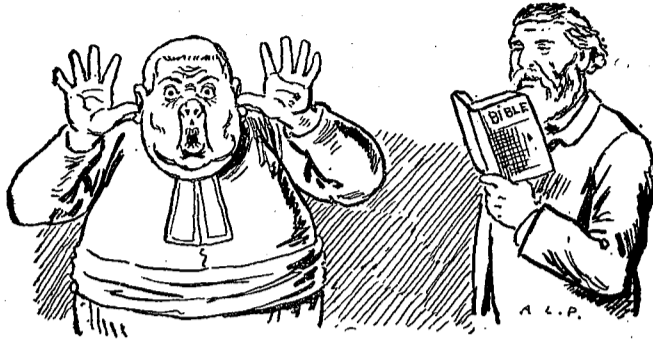
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Opinions of the English Press.



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

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

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

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

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

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

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

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

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

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

A SONG OF DUTY.

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

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

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

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This book constitutes the second of the Freethinkers' Pictorial Text-Books. The drawings were executed by Mr. Watson Heston, an artist well-known to The Truth Seeker's readers, as well as to many other Liberals. They illustrate in an excellent manner the follies of the church, the stupidities of religion, and priestly hypocrisies. Such illustrations have this good thing about them—that they are not so easily forgotten as what one reads. The book is in 9x12 size, with about 400 pages.—Forskaren (Minneapolis).

This book is an entertainment and an education. The artist and the author unite in showing up the false and foolish doctrines of the Christian church, and in exposing the rascally deeds and tricks of Roman Catholics and Protestants. There are two hundred and eleven full-page illustrations, every one of which is loaded. Everyone who has Part I. of this unique work will want the second part.—Boston Investigator.

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

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ALL SABBATH FLOWERS.—Orthodox Mother: "Ethel, how many times must I tell you it is wicked to pick flowers on the Sabbath?"

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SAW NOTHING SUPERNATURAL IN IT.—Sunday-school Teacher: "You say Deliah cut Samson's hair and it took away his strength. Can you think of any reason why it should have had that effect?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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- d Wilms, J. C., N. W. corner 8th and Vine streets, Cincinnati, O.

CORRECTIONS.

- c Emmert, Leonard D., Box 215, Carlisle, Pa.

- a Gifford, Miss Mabel, Sharon, Mass.
- c Varteyl, Gerrard, 153 W. 22d street, New York, N. Y.
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