

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS  
AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE

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## AVON'S AGNOSTIC BARD.

No Leaning Toward Church or Dogma Any-  
where in Shakespeare's Plays.

BY FRANKLIN STEINER.

Of William Shakespeare personally but little is known. Outside of a few brief items of biography which have come down to us, we can only judge him by the immortal dramas that bear his name. By means of these, writers and commentators have endeavored to establish all manner of positions regarding the Bard of Avon's life, occupation, tastes, opinions, etc. It has been claimed that he must have been a lawyer. Others have said he must have been a physician. It is even claimed that he must have studied for the ministry, owing to his knowledge of ecclesiastical affairs. Most certainly, ultra-Christian writers have claimed him as a Christian. This is to be expected. Like old Zach Chandler, in a political sense, they, in a religious sense, "claim everything." Of the principal founders of the American republic, Washington, Jefferson, Franklin and Paine, they have claimed as Christians all but Paine, though the first three were as much "Infidel" as the author of the "Age of Reason." If they can turn any great work to their own advantage, even though the result of unbelievers' brains, they do so, and then grasp to their breasts both the work and the unbelieving author. Some are now claiming Darwin and Huxley as Christians, while others claim that the "vital truths" of Christianity, whatever they may be, have never been assailed by the great "Infidels."

It may be said that the passages to which I refer in the works of Shakespeare are the sentiments of the characters he delineates, and cannot be attributed to the dramatist as his individual opinions. On the face of it, there may be some truth in this statement. Yet, when on every occasion that he speaks on a certain subject he positively utters the same sentiments, all must admit that out of the fullness of his heart his mouth speaketh. One thing is certain. Shakespeare expresses no preference for any religion, or any form of any religion in existence during the age in which he lived. He treats them simply as "passing shows." No American has devoted more attention to Shakespeare's life and works than Richard Grant White, who in his "Life and Genius of Shakespeare" says: "Nowhere does he show any leaning toward any form of church government, or toward any theological tenet or dogma. No church can claim him" (p. 188). How strange this must be when we recall that in his day the air was hot with theological disputes, and rivers of blood had flowed, were flowing, and continued for a long time thereafter to flow, owing to religious warfare! During his lifetime occurred the massacre of St. Bartholomew, the wars in the Low Countries, the imprisonment of Galileo, and the burning of Bruno. Surely, the man who expressed the humane sentiments of Lear and Hamlet could not be indifferent to these occurrences and the causes which produced them. He must have had some opinions. If these were contrary to the prevailing ones of his age, he could not express them and live. Consequently, he must "speak by the card." One thing, as Mr. White has said, is true; he has shown no "leaning toward any form of church government, or toward any theological tenet or dogma." In the latter part of the sixteenth century and the first half of the seventeenth arose the conflict between the established church and Puritanism, which continued

during the first half of the seventeenth. It is not to be expected that he who wrote the "Merry Wives of Windsor" could have any sympathy with the "Praise-God-Barebones," the pious sniffles, the nasal draws, or sepulchral "Ah-mens" of this sect. When we meet them in the twentieth century, disgust knows no bounds. What must they have been in the sixteenth? Shakespeare does not hesitate to say what he thinks of them. Listen:

"Sharp, cross-gartered man, Whom their loud laugh may nickname Puritan" (Twelfth Night).

Again: "Dost thou think because thou art virtuous there shall be no more cakes and ale?" (Ibid.)

"There is but one Puritan among them, and he sings to a hornpipe" (Winter's Tale, iv, 1).

"Though honesty be no Puritan, yet it will do no hurt." (All's Well that Ends Well, i, 3.)

Falstaff irreverently tells the chief justice that he lost his voice "singing of anthems." Ignatius Donnelly well says "Whenever Shakespeare introduces a dissenting preacher, he makes him an ignoramus or a mountebank." (The Great Cryptogram, p. 202.)

It has even been claimed that Shakespeare was a Catholic. In his day the pope claimed temporal power, and the question of the rightfulness of this power was a living issue. When Shakespeare has occasion to refer to this subject, he makes King John say:

"What earthly name to interrogatories  
Can task the free breath of a sacred king?  
Thou can'st not, Cardinal, devise a name  
So slight, unworthy and ridiculous,  
To charge me to an answer, as the Pope.  
Tell him this tale; and from the mouth of England  
Add this much more: That no Italian priest  
Shall tithe or toll in our dominions;  
But as we under heaven are supreme head,  
So, under him, that great supremacy,  
Where we do reign, we will alone uphold  
Without the assistance of a mortal hand:  
So tell the Pope; all reverence set apart,  
To him and his usurped authority.  
King Philip: Brother of England, you blaspheme in this.  
King John: Though you and all the kings of Christendom

Are led so grossly by this meddling priest,  
Dreading the curse that money may buy out;  
And, by the merit of vile gold, dross, dust,  
Purchase corrupted pardon of a man,  
Who, in that sale, sells pardon from himself;  
Though you, and all the rest, so grossly led,  
This juggling witchcraft with revenues cherish;  
Yet I alone, alone do me oppose  
Against the Pope, and count his friends my foes.

It is not to be thought that these lines were written by a Catholic, who at this time would have considered the pope's temporal sovereignty an all-absorbing question. In some places Shakespeare shows respect for the church of England establishment without committing himself to its doctrines. This is not strange, when all were then compelled by law to conform to the state church. He refers in Richard II. to the contradictions of Christianity:

I have been studying how to compare  
This prison where I live unto the world;  
And, for because the world is populous  
And here is not a creature but myself,  
I cannot do it; yet I'll hammer 't out.  
My brain I'll prove the female to my soul;  
My soul the father: and these two beget  
A generation of still breeding thoughts;  
And these same thoughts people this little world,  
In humors, like the people of this world,  
For no thought is contented. The better sort,

As thoughts of things divine are intermixt  
With scruples, and do set the Faith itself against the Faith.

As thus: "Come, little ones"; and then again,  
"It is as hard to come as for a camel  
To thread the postern of a needle's eye."

Shakespeare does not set himself up as either a religious or a political teacher. Like any one of brains, he occasionally says something worth reading on both subjects. The fanatic on either subject utters words but says nothing. "Sound and fury signifying nothing." Shakespeare, although living in an age when technical theological prejudices ran high, does place himself on record not merely on technical things, but upon what modern theologians call of "all importance." Ecce Homo—Behold the man! I refer now to the question of a future life. Shakespeare was an Agnostic! Some will say, did he not believe in ghosts? Hamlet saw his father's ghost under great perturbation of mind, when wailing over his own grief, and afterwards when a trap was set for him and he discovered his mother's unfaithfulness, another thing that disturbed his brain. Brutus in remorse saw the ghost of Caesar. Richard the Third, in a dream, beheld the ghosts of those he had murdered, while Richmond slept soundly. When you read Shakespeare, you will find that no man in a normal state of mind ever saw a ghost. Such beings do not meet us on the street, when we are tired out and want to sleep, and want no more knowledge of this world, to say nothing of another. Give me a healthy man who sleeps well; he will see no ghosts. Give him a dose of indigestion, mental trouble without a strong mind, or even a strong mind under great nervous tension, and he will see them. Wherever a ghost appears in the plays of Shakespeare, the same applies. No normal character in the plays ever saw one. They were put in as "properties" for the ignorant and vulgar who, in that day, as some in this, believe in them. Hamlet, while perfectly rational, speaks of death as "The undiscovered country from whose bourne no traveler returns." (Act 3, scene 1.)

The graveyard scene is full of philosophy, from the mouths of Hamlet, Horatio, and even the clowns. Even the funeral of the fair Ophelia brings forth nothing to indicate that Shakespeare had faith in a future existence, but it does bring forth a blow at the church from Laertes, who says to the priest: I tell thee, churlish priest, a ministering angel shall my sister be, Whilst thou liest howling.

Hamlet here, while surrounded by tombstones and beholding skulls, takes an interest only in the physical side of death, and says nothing about the "spiritual." He asks of the sexton, "How long will a man lie in the ground ere he rot?" Then he dilates upon the eternity of matter with Horatio in these words:

Hamlet: To what base uses may we return, Horatio! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?

Horatio: 'Twere to consider too curiously, to consider so.

Hamlet: No faith, not a jot; . . . as thus: Alexander died, Alexander was buried, Alexander returned into dust; the dust is earth; of earth we make loam; and why of that loam, whereto he was converted, might they not stop a beer-barrel?

Imperious Caesar, dead and turned to clay,  
Might stop a hole to keep the wind away;  
Oh, that that earth, which kept the world in awe,  
Should patch a wall to expel the winter's flaw.

And when the noble Hamlet sees death approaching, the result of his uncle's treachery, he has no thoughts of heaven, of God, or immortality, but in these grand words, he thinks only of his earthly reputation, which he begs his friends to defend:

Horatio, what a wounded name,  
Things standing thus unknown, shall live behind me!  
If thou didst ever hold me in thy heart,  
Absent thee from felicity awhile,  
And in this harsh world draw thy breath in pain  
To tell my story.



Hamlet is conceded by all to be Shakespeare's great philosophical character, yet when talking on the great subject of a world beyond, he never commits himself to one position or another. Can it be likely that the opinions of the melancholy Dane, expressed so often, were not the opinions of the writer of the plays? Fortunately, we are not limited to Hamlet. In Julius Caesar we have one of the noblest Agnostic sentiments in literature, where Brutus says to Cassius:

Farewell, if we shall meet again, then we shall smile,  
If not this parting were well made.

Christian commentators have often noticed the unbelief of the dramatist. Dawden says: "All through the play he wanders between Spiritualism and Materialism, between belief in immortality and disbelief, between reliance upon Providence, and bowing under fate. . . . When left to his private thoughts, he wavers uncertainly to and fro; death is a sleep—a sleep, it may be, troubled with dreams." (Shakespeare, Mind and Art, p. 118).

West says: "Though there is no reason to think that there was any paganism in Shakespeare's creed, yet we cannot help feeling that the spirit of his art is in many respects pagan. In his great tragedies he traces the workings of noble or lovely human characters on to the point—and no farther—where they disappear into the darkness of death, and ends with a look back, never on toward anything beyond." (*Dark Blue Magazine*, Oct. and Nov., 1871).

Dr. Johnson says with some temper, "I cannot, without indignation, find Shakespeare saying that death is only sleep, lengthening out his exhortation by a sentence which in the friar is impious, in the reasoner is foolish, and in the poet trite and vulgar."

Turn now to another philosophical play, "Measure for Measure."

Thy best of rest is sleep,  
And that thou oft provok'st yet grossly fear'st  
Thy death, which is no more.

And hear this:

But man, proud man!  
Drest in a little brief authority,  
Most ignorant of what he's most assured,  
His glassy essence, like an angry ape,  
Plays such fantastic tricks before high heaven,  
As make the angels weep.—Act. 2, Scene 2.

And Ingersoll never spoke more sarcastically of the Christian hell than does Shakespeare in the same play, act 3, scene 1.

The delighted spirit,  
To bathe in fiery floods, or to reside  
In thrilling regions of thick-ribbed ice;  
To be imprisoned in the viewless winds,  
And blown with restless violence round above  
The pendant world; or to be worse than worst  
Of those that lawless and in certain thoughts  
Imagine howling!

Birch says, in speaking of "Measure For Measure": "There are passages of infidelity in this play that staggered Warburton, made Johnson indignant, and confounded Coleridge and Knight."

I claim to have proven these facts, both from the plays themselves, and the best Shakespearean authorities. First: Shakespeare expresses no preference for any form of Christianity or other supernatural religion. He seems to be indifferent to them all, so far as personal acceptance of any is concerned. Second: He often casts reflections on the church, the clergy, and the dogmas of theology. Third: Whenever he has occasion to refer to a future existence, he invariably looks upon it as a matter of doubt. This is very significant. In the seven ages of man, most beautiful in sentiment, he stops with this life. He seems to have had a rational mind, and never going beyond nature, finding Tongues in trees, books in the running brooks, Sermons in stones, and good in everything.

A mass of literature of great interest relating to the freedom of the press is published in the "Free Press Anthology," compiled by Theodore Schroeder (The Truth Seeker Co., New York). It begins with Milton's "Areopagitica," is followed by long extracts from many authors till it reaches Peter Bayle's "Explanation Concerning Obscenities," which is given in full. There is a chapter on liberty of speech for Anarchists. The volume is a very useful and convenient compendium of almost everything of importance that has been written in favor of free speech.—The New York Sun.

Religious statistics missed by the government enumerators are volunteered by the Rev. Dr. A. Stewart Hartman, a clergyman of Baltimore, who states: "There are more ungodly men within a radius of twenty-five miles of New York City Hall than in any big city of the Old World." The figures to substantiate this would be interesting, but the Rev. Hartman contents himself with stating the fact. The radius mentioned is covered by joy-killing Sunday laws unknown to most of the cities of the Old World.

## TRUTH SEEKING IN INDIANA.

### "What Is the Word of God?" May Come Before the Secular Association of That State.

BY DAVID W. SANDERS.

Has any man ever been sufficiently rash or foolhardy to dispute or to ridicule the "word of God"? No man would knowingly dare to do so. Hence arises a question. Millions of living Mohammedans were taught by their "good old fathers and mothers," and by Mohammedan priests that the Koran (written chiefly by Mohammed) is the "word of God" and that whoso believeth it not shall be damned. The Koran itself so declares, and that is considered proof enough. All Mohammedans very carefully plant this belief in the young minds of their children; for naturally they would not want their children damned—whatever that is. When the present generation of children become parents they in turn will inflict this "faith of the fathers" upon their children. Otherwise this doctrine would never enter their little brown Mohammedan heads—and thus never get there at all.

Of course, no Christian believes the Koran. On the contrary, the Christian regards the Koran as a rank absurdity; but believes that a certain sixty-six books by almost as many different authors, and collectively called "The Bible" are "God's Holy Word," and that whoso believeth it not shall be damned.

No man can believe both the Koran and the Bible. Which one must he choose, and be damned by the other? Or must he choose at all? Or is damnation, like belief, a mere matter of geography? In the Mohammedan countries—Turkey, Egypt, Arabia—a Christian is regarded an Infidel (unbeliever) for he does not believe the established religion of his country. In America a man is commonly called an Infidel unless he accepts as the "word of God" the folk-lore and traditional history of the Jews, and a very miraculous story of a certain Nazarene Jew. This Jew is quoted as saying, "He that believeth not shall be damned." This is important, if true, for according to his edict found in Mark xvi. 16 to 20, no man or woman in America and especially no priest or preacher can escape damnation. Infidels are familiar with the passage; and churchmen may look in their book and see.

Is the Bible or the Koran the true "word of God"? The difference between a Christian myth and a pagan myth is that the pagan myth is only a myth. So also is always the other "holy book." Your own is always the right one.

We are told that very few Mohammedans ever read their Koran. Hence, of course, they believe it—by inheritance; and will bequeath their belief to posterity, just as Christians and Jews inherit and bequeath their respective faiths. Just suppose for a moment that children were not taught any religion nor any superstition at all. Would that policy make us all such men as Darwin, Huxley, Emerson, Ingersoll, Jefferson, Herbert Spencer, Benjamin Franklin, John Tyndall, Lincoln, became after they became Freethinkers? It would not; we would yet be just such men and women as now dwell upon this grain of sand we call the world.

Each religion places on a level with the Infidel any man who humbly asks for evidence, or any Freethinker who dares investigate the claims of the "holy book." It is a conservative estimate that not five men and women out of every hundred in America has ever made any comprehensive study of the Bible or of any part of it. Most of those who have not read the volume regard it as "God's Holy Word," or think they do.

Whenever any man or woman expresses the opinion that the Bible does not sound very much like a message from a kind, heavenly father, but more like an ignorant forgery, the church exclaims: "Don't destroy the faith of our fathers; Infidels are always tearing down, never building up." Oh, no, we must not destroy a man's faith without giving him something else equally horrible in its place. The Mohammedan priest no doubt says likewise to the Christian missionary; and the missionary promises to make good. He gives another "word" of another God.

This inquiry is written in a sincere spirit of truth seeking. But a Mohammedan, especially if he be a priest, might assert that it is not so written. In that case it is only my word against his. He might further contend that the Koran is the "word of God" and so plain that even a wayfaring man will recognize it as such—if he wants to. Comparisons are odious; but what would be a Christian's comment?

This "whosoever will" business is found also in the Koran. Hence arises another question: Can an honest-minded man believe a certain proposition which his reason teaches him is wholly untrue, simply because he wills to believe it? The Christian's answer to this general question should be the same as the Mohammedan's, the same as the Jew's or the Atheist's. Each answer should be correct—and there is only one correct answer. Another general question: Can a man sin and at the same time be conscientious? And what shall be his unerring guide in right-doing and believing? His conscience, or his prejudice? What is the difference between crime and sin, if any? Can the state punish a man for sin? Or excuse him?

Mohammedan priests often try to terrify the youth by inventing and relating stories of recantations and confessions of dying men who were brought up in the true Mohammedan faith, but who had renounced it for the Christian faith. The Christian priest in like manner, and with unscrupulous disregard for truth, invents the terrible deathbed scene for the man who asks for more evidence or for the man who for any reason has not accepted the church.

Formal ceremonial religion—that is, any religion except direct worship of an individual toward his own conception of God, without the intervention of any sacred book, without priest or altar or temple, with just nothing but man and God—formal religion with all its trappings, has surely never been a joy to the world. On the contrary, history is filled with dismal proof that formal religion has been a misery, a persecutor, a clog to human progress through all the ages. This indictment does not apply to Christianity and Mohammedanism any more than it does to other formal religions which have passed away, as these also will pass away. I do not wish you ill if you disagree, my reader.

The Indiana Secular Association is an organization of Rationalists, Freethinkers and truth seekers. For the most part they are scholarly men and women, many of whom devoutly believe in God but do not recognize the Koran or the Bible or any other printed book as "His Holy Word." In their constitution they declare their opinion that no God has ever interfered in human affairs; that priestcraft is on a par with witchcraft; that they do not hold to any superstition or to any belief in the supernatural; that their objects are to promote the intellectual fellowship of Rationalists; and to oppose the union of church and state under any guise whatever.

This association, of which I am the secretary, will soon hold its annual convention at Indianapolis. Judging by the past it will be an intellectual feast where fine speakers will "render a reason for the faith that is in them," but not the orthodox faith. Freethinkers should write for program and full particulars, as should all others interested. It is highly probable that at this convention they will discuss the "word of God."

Covington, Ind.

## Washington Secular League.

The opening meeting of this organization for the season of 1909-10 was held in the Pythian Temple, 1012 Ninth street, N.W., Washington, D. C., at 3 p. m. Sunday, Oct. 3. President Hyland C. Kirk was in the chair and also gave an excellent address upon "Religion, and Religions."

The second lecture of the series, Oct. 10, was by Prof. Theodore Henckel on "The Ultimate American." He reviewed in a scholarly manner the development of man and predicted that the United States would be the field where the fittest type would be evolved. President Kirk read a poem by Mr. Chase Roice upon the late burning in a Southern town of one of Ingersoll's books. Eudorus C. Kenney sang two original autoharp songs, "The Laughing Shepherd Boy" and "Hit 'er Along for Old Cornell." Mr. George Lawrence read an extract from the writings of Annie Besant. Dr. W. A. Croffut, Mrs. Sarah H. Sawyer and Mr. W. D. MacKensie spoke feelingly of the condition of Major Maurice Pechin, one of the oldest and most faithful members of the league and a former president. He is now suffering from paralysis. Resolutions of condolence were passed unanimously.

The address for Oct. 17 is by Mr. George N. Brown on "The Unitarian Movement."

The Washington Secular League sends greetings to liberal societies the world around and wishes them all a happy and prosperous year.

E. C. K.



## THE NEW CONSCIENCE.

Isador Ladoff at the Initial Meeting of the Truth Seekers' Club, Cleveland, O., Oct. 8.

The rate of gain of Protestant church membership was only one-fourth as great during the last half of the nineteenth century as during its first half; and during the last twenty years of that century, it was only one-fourth as great as during the preceding thirty years, while during the last ten years it was only one-third as great as during the preceding ten years.

The number of unchurched for every ten of the churches was reduced sixteen on the average every decade of the first half of the nineteenth century, and only four the last half of it, while the average for both decades was two, and for the last the rate of increase has fallen to one, being only one-sixteenth part of the rate of gain during the first half of the century (Encyclopedia of Josiah Strong).

The Catholic church alone held its own, and this was only due to immigration.

Ray Stannard Baker's recent articles in the press state that the exodus of the people from the institutional churches is increasing at a rapid pace. What are the reasons of this exodus? The reason of this is the industrial revolution of the last half of the nineteenth century, the rapid transition from individual to cooperative production.

That the change in the mode of production of the necessities of life would produce a change in the people engaged in this production, no determinist could doubt.

The fisherman, the hunter, and the primitive agriculturist, living face to face with nature, would be inclined to mysticism and humanization of the seemingly capricious forces of nature. The theory of the universe and the relation of men to the unknowable, preached by the institutional church, was in harmony with the attitude of mind of the masses of the people during the first half of the nineteenth century.

However, the application of the achievements of science to the useful arts in the last half of that century wrought a change in the attitude of mind of the masses of the people. The cooperative production in shops and factories, with complex tools called machines, caused a gradual and deep estrangement from the traditional mysticism and anthropomorphism. The factory operative knew that, with a certain machine, handled in a certain way, he would always attain certain results, and this experience made of the operative of the factory a positivist, a skeptic, a critical reasoner, a Rationalist.

But probably still deeper was the influence of cooperative production on the ethical conception of the toiling masses. Cooperation in the shop and factory developed group consciousness, class-consciousness, the consciousness of the solidarity of interests of social aggregates.

And this consciousness of group solidarity created a new conscience, collective conscience as a basis of a new morality, while individual morality (admitting for a while the possibility of such a contradiction in terms) gradually decayed and atrophied.

The institutional churches, meanwhile, true to their tradition, held fast to their anthropomorphic theory of the universe and the relation of men to the unknown. The institutional church ignored the new collective conscience, holding fast to its theory of individual salvation, holding fast to its mysticism. The result was that the toiling masses, and many Rationalists of the so-called upper classes, were and are drifting away farther and farther from the institutional churches.

There are millions of people in the United States unaffiliated with any institutional church: there are hundreds of thousands in each state of the union; there are tens of thousands in each of the principal cities of the country. Unfortunately there is so far no serious attempt at organization of Rationalists. There are a few clubs and societies with no definite plan of work, scattered over the states. There is even in existence a central body trying to represent Freethought, but it is weak, as it has no "feeders" in the shape of organized locals all over the country.

This lack of organization and concentrated action is due probably to the fact that most of the Freethinkers of America are purely critical in their attitude of mind. They are opposed to the institutional church, without realizing that negation alone is inadequate: that constructive work is necessary and imperative.

The institutional churches, especially the Protestant churches, fulfil one useful function—the function of social centers. The Y. M. C. A., the Salvation Army, and other semi-religious institutions attempt even, according to their light, to perform useful social services to the people they can reach.

We feel that the time for constructive work for Freethinkers and Rationalists has arrived. We feel the necessity of creating social centers for the unchurched, centers for intellectual and moral advancement on purely secular bases.

We feel that the new conscience, collective conscience, requires the association of Rationalists for the purpose of mutual helpfulness in the strenuous life and strife of our modern age.

## A JESUIT AGAINST EVOLUTION.

Students of the Catholic University at Washington Hear Science Attacked and Ridiculed.

Washington, D. C., Oct. 10.—Attacking the tendency in modern universities to substitute evolution for the Divine Being, the Rev. William J. Stanton, S.J. [Jesuit], delivered an address to the students of Georgetown University today on Christian Duty.

"The trend of most modern colleges now is against religion and the supernatural," he said. "You know the subterfuges of many of the modern institutions of learning. They are found to do without God. They are substituting evolution for the Divine Being. God was before evolution and there could be no evolution without him."

"Evolution is a wonderful little mouth-filling word, much employed by some of the little scientists. Say evolution and you have explained every phenomenon and have explained away God. They would tell you that evolution has brought from the jellyfish the thinking men of today, but ask them what caused evolution and there they stick."—News Item.

God may have existed before evolution was thought of, but ignorance and superstition created him, and the Rev. William J. Stanton, S.J., of Washington, D. C., belongs yet to that party of creators, to that party who for centuries have done all possible to keep our brains shackled and in the dungeon of darkness. He says: "The trend of most modern colleges now is against religion and the supernatural." "You know the subterfuges of many of the modern institutions of learning. They are found to do without God. They are substituting evolution for the Divine Being. God was before evolution, and there could be no evolution without him."

It is strange to see that newspapers will publish such matter coming from men whose sole object is to live at the expense of the many listening fools; coming from men who live under false pretenses every day of their worthless lives: who wear petticoats and make exhibitions of themselves before a select audience of ignoramus and then pass the collection basket under their noses; the other hand on the knob of the door of a fictitious hell, with the threat: "Put up or I'll shove you in it."

How much longer are we to stand it? When will the public begin to realize that the brain of man has been imprisoned and practically destroyed for centuries past?

Today I stand upon the brink of Niagara, and as I look in every direction I fail to see the work of a god, but on every side I see the work, the energy, the brain of man.

Who would have dared to harness Niagara's power only a few short years ago? That man would have been burnt at the stake.

Another phrase of Wm. J. Stanton, S.J.: "Evolution is a wonderful little mouth-filling word, much employed by some of the little scientists. Say evolution and you have explained every phenomenon and have explained God away. They would tell you that evolution has brought from the jellyfish the thinking men of today, but ask them what caused evolution, and there they stick."

No, we do not stick there. We explain it. We go back to the first manifestations of life, and when we reach our limit, we are candid and fair with our fellowmen, and say: "We don't know."

We do not believe in the supernatural because it is not reasonable. We are willing to leave that to the clergy and other impostors. We know what man has accomplished: we know that through the scientific discoveries of the past century man has been brought up to a better life, and we know also that it has been accomplished in spite of the church. We are no longer afraid to express our candid opinion on any subject. We know that all the accomplished developments of today are not the results of the labor of the known popes and the "unknown" pope, John

VIII., whose history is chloroformed by the Catholic church. I would pledge my head at this present moment, that were I to ask an audience of a million real devout church-educated Christians what causes the wind to blow, their answer would be "God." So what is to be done? Can anything be done? Some writers say that education will bring all this about. Yes, providing that education is dealt out by proper teachers, not by those into whose hands it now is, and who depend upon their creed to hold their job. Honest, fearless men who will not step out of their conscience, thoughtful men who will teach what they are absolutely sure does exist, without recourse to dreams or the supernatural—education in the hands of these will bring it about.

Evolution will bring it about, and the faster man feels his liberty as a human being, the sooner will the emancipation from fear, ignorance and superstition be brought about.

A few words scattered here and there by such men as Voltaire, Bradlaugh, Ingersoll and others, and such publications as THE TRUTH SEEKER, in time will bear their fruit; and then the light will shine brighter. Everybody then will reason, not pray. By then, the world will be better—no Gibbons or Stanton or flippant preacher, but real teachers of scientific facts.

JAS. A. LE GRAND.

Guelph, Ontario.

## Scattered Souls.

Obeys the law of Destiny,  
Three souls sped forth, one day;  
One to the realms of eternal bliss,  
One to a world more torrid than this,  
And one by the winds was borne away—  
A "derelict" of eternity!

The soul that reached the "heavenly city"  
Had ruined the wife of the derelict one;  
Had wooed and won, but wedded her not,  
And blackened her fame with a shameful blot,  
Then left her alone—forever undone—  
Subject to scorn, an object of pity!

The saint at the "open door" of heaven  
Was greeted with holy cries and cheers;  
Was given a seat up near the Throne;  
A crown and harp—forever in tone.  
He "whooped her up" through Eternity's years,  
His "folies and frailties" all forgiven!

The soul consigned to realms infernal,  
On Earth had loved, not wisely, but well;  
Had given her strength, her life, her all,  
To sweeten the woe of a sister's fall,  
And save a brother from ways of Hell—  
But this weighed naught on scales eternal!

The "lost souls" greeted the erring woman,  
And gave her a seat amid the throng;  
Honor and wit and valor and worth,  
And many a well-bred child of Earth,  
They bade her "Welcome," with smile and song,  
For the heart of Hell is warm and human!

The one whose soul was doomed to wander,  
Had been on Earth a "goody-good" man,  
Doing no wrong, nor striving for right,  
Offending none, too fearful to fight;  
Being built on the "peacemaker" plan;  
Useless here, no use "over yonder"!

This derelict soul, by fierce winds driven,  
Was hustled about from world to world;  
Now up to Heaven, now down to Hell,  
Now out on the "edge" of space a spell,  
Then back to Earth 'twas rapidly whirled—  
A soul forgotten but not forgiven!

This tale was written your fancy to tickle;  
Perhaps you deem it a waste of time  
To write about souls' eternal fate;  
If so, perhaps it isn't too late  
To find some other theme sublime,  
And put these ghostly souls "in pickle"!

ALVIN W. STOWELL.

## The Love of God.

He who can solemnly declare he feels the love of God  
Speaks in poetic sense, or else is freak or fraud;  
For every lover who has loved knows love must see  
and feel,  
And only stirs man's mind for the material and real.  
He cannot love who would, or cease to love at will,  
To some it goes to make a life, another it will kill.  
'Twere folly to declare love for the great Unknown  
Who sits inscrutable upon a great white throne.  
Can't add a known quantity to a sign, the sign being  
undefined,  
And get results to understand for a mere human mind?  
Go to, God-lovers, wake from dreams; talk reason if  
you can,  
And if you have great store of love, go love your fel-  
low man.  
Man must have love to live, and dies for want of it in  
jail and haunt;  
While priest and parson preach and pray with vain  
display and vaunt.

H. M'D. WALTERS.

Ottawa, Canada.



## THE TRUTH SEEKER.

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

### Objects.

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

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

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

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

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

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

The Editor invites communications on the subjects to which these pages are devoted.

### Political Principles.

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

The theory that if you will think you have no disease and no pain there is nothing the matter with you, will work satisfactorily when you are well and not suffering, but when you have typhoid fever or an ulcerated tooth, it does not prevent you from sending for the doctor or going to the dentist.

### Ferrer and His Assassins.

Acceding to the demand of the Catholic church, which it is sworn to uphold, the government of Spain has put to death Prof. Francisco Ferrer, the founder of a system of modern schools which competed and interfered with the system of education under the control of the priests.

Ferrer was called an Anarchist by his priestly enemies, as George Washington was by John Wesley, as Tolstoy is by the Holy Synod, as Herbert Spencer has been by blatant preachers, as every man is called who rebels against authority or tyranny. Ferrer was known as the Herbert Spencer of Spain, and the barbarity of his taking off could only have been equaled had the English government condemned Spencer to death, or should Russia take the life of Tolstoy, or any other civilized nation judicially murder its leading educator who happens to be a rejecter to the state religion.

They tried to destroy Ferrer when, in 1906, a would-be regicide attempted the blowing up of the king and queen of Spain. They kept him in jail for more than a year while evidence was being manufactured, and then he was acquitted. This time the trial was by court-martial, and the execution a military one. The proceeding is approved by all the reactionaries in the government, and of course by the church in Spain. The dispatches say that the pope is "dejected" over Ferrer's execution, which he fears will gravely injure the interests of the church and the monarchy in Spain. The pope might have saved Ferrer's life; he might have called off his bloodhounds, the Spanish priests and press, who were first to demand the closing of the "godless schools" and the stamping out of the educational movement of which Ferrer was the head. If the interests of the church suffer by the storm his priests have raised and which he did not try to quell, the blame is his. In nothing that the church or the Spanish monarchy may suffer as a consequence of this murder, and the imprisoning and torture of men, women, and children which have preceded and accompanied it, will church or monarchy deserve the sympathy of civilized nations. Should the death of the Spanish people's friend be paid for in the downfall of their tyrants and oppressors, who will question the verdict of the fates? Kingdoms and hierarchies that live on the blood of slain reformers merit extinction, and it is but natural they should go down in the violence they have evoked. The murder of Ferrer cannot be without its significance. Should it mean a war of extermination on monarchy and church in Spain, neither king nor priest can say that the weapons of the combat are not those of their own choosing. The invader invites invasion. Those who invoke the arbitrament of force, and who are themselves invulnerable to any other argument, must submit to force. Justice will be satisfied if "Remember Ferrer!" a cry of vengeance, are the last words to ring in the ears of Spanish monarch and Roman pontiff.

### A Chance for Romanists.

That there is distrust of Rome's professions of love for America no one who loves our institutions will deny. We share this distrust. Doubtless Rome appreciates the freedom which she enjoys in this land—a freedom which she never proffered to others where she ruled—but that she loves American institutions there is not the slightest evidence, and when a Roman Catholic journal or a Roman Catholic priest proclaims the pope's love of America we know better than to trust the statement. The freedom in this country which Rome enjoys is the freedom to grow. She sees in numbers her opportunity to govern the nation. But of the many privileges of education, of better surroundings, of higher enjoyment for her followers, she not only takes no advantage, but sets herself squarely in opposition to them. This is sufficient to show that Rome does not sympathize with the spirit of our nation. The truth is that Rome hates and fears

liberty and hates and fears any education that tends to make the human mind independent.

In a recent editorial the *Boston Herald* referred to the public school system of this country as "the most democratic of all the national institutions and most serviceable in conserving democratic ideals." Does Rome share this conviction? Does Rome proclaim this view of our public schools? Does Rome work to maintain this glorious system in this land? An honest answer of these questions condemns every profession of Rome's love for America.

Roman Catholics in the United States have a chance to show their love of our institutions by refusing to support the parochial school, but how many will dare to do it? Every Roman Catholic loves Rome better than America. To paraphrase the well-known words of Jesus in the gospel of Matthew, we say to Romanists: No man can serve two rulers, for either he will hate the one and love the other, or else he will hold to the one and work against the other. You cannot serve Rome and America!

When an Italian comes to these shores and declares his intention of becoming an American citizen, it is not enough that he abjure his allegiance to the king of Italy, but he should also be required to abjure his allegiance to the pope of Rome. And when an Irishman comes here it is not sufficient for him to abjure his allegiance to the king of Great Britain, but he should also be required to abjure his allegiance to the pope of Rome. A man divided against himself cannot be trusted. He cannot be a free man and follow a political despot or a religious tyrant. We hold that a man cannot love America and American institutions and serve Rome and uphold parochial schools. In this country we want no institutions that are designed to make Jews, Mohammedans, Roman Catholic Christians or Protestant Christians, but honest, intelligent, upright citizens, men and women who love the right, the true and the good.

A flag may be only a piece of bunting, but the flag that waves over a free land and signifies to her citizens political and religious liberty is the noblest emblem that glorifies the air. There is only one such flag in this continent and every human being who comes here to share our liberty should love that flag above every emblem on earth.

If a man loves liberty he should send his children to the school where liberty is found, and where the mind is not guided by ecclesiastical avarice.

L. K. W.

### What Is an Ideal Liberal Society?

Discussion of the causes of the suspension of the Manhattan Liberal Club is taken up this week by Mr. E. C. Walker, who does not deny that removal of the society from its old home in East Fifteenth street was one of them. He leaves it uncertain, however, whether the owners of the hall refused to rent it longer to the Club on account of the character of the speakers, or of one speaker, or for some other reason. We are sure that before the Club moved we heard rumors regarding the prospective loss of the hall for the former reason; and at the first meeting last year in Berkeley Hall the rumor seemed to be confirmed when Dr. Andrews complimented the management for giving up the Masonic Temple instead of submitting to dictation, and there was applause. We have not said the Club managers did wrong in not pledging themselves to eliminate Emma Goldman; should our landlord refuse these premises to us except on condition that THE TRUTH SEEKER print nothing by Emma Goldman, he would lose a tenant. We intended only to point out that the Club was not bound by precedent to entertain all advocates of all views, and that in some quarters there might be a question of the necessity of the sacrifice, providing one was made.

On what Mr. Walker has phrased for us as "the asserted inevitableness of the disintegration of na-



tions," we do not dogmatize; only, as said before, the reason why a nation or a society cannot go on indefinitely has not been clearly made out. How many writers and orators have said, and how many others have been tempted to say, with seeming profundity of thought, "Nations, like individuals, have their periods of birth, growth, maturity, decay, and death!" And how many readers and hearers have gone to sleep over what followed. It is an old stand-by—a mate to Dr. Draper's opening question, "Air we a fortuitous concourse of atoms?" but is it true? Volney rejected it in 1794 as vicious, and insisted that political destruction occurred only through vices of polity. Walcknaer in 1798 pronounced to the same effect. LePlay in modern times has said: "At no epoch of its history is a people fatally doomed either to progress or decline. It does not necessarily pass, like an individual, from youth to old age." We cite these authorities from John M. Robertson's "Introduction to English Politics," page 24. Mr. Robertson himself declares the theory of the necessary decay and death of nations to be a fallacy. We purchased the book some years ago from Mr. Walker, who recommended it highly. In confirmation of Volney and the others we find at least one nation—China—which has no beginning in history or any signs of an end. When nations disintegrate we can see causes and in time may learn to avoid them. Roman Catholic Christianity "reduced Spain to a harp, Italy to a hand-organ, and Ireland to exile," and has headed Austria to the rear. France has thrown her off, and is the most to be envied of all nations in Europe. Mexico survived by reducing the church to subserviency. In America the worst is to come, and with the church fairly in the game is nearer than we may think. A nation with a politico-ecclesiastical institution inside has a worm at its core.

We should not, like Mr. Walker, take the Clermont to represent a Freethought organization, as contrasted with the Mauretania and a society with fifty-seven kinds of objects. The Freethought society has work to accomplish, and its disintegration must be due to something besides the completion of its aims. When such societies take up unrelated or distantly related issues, the question is surely pertinent whether this course is not the cause of its demise in case it discontinues. While a monotony of subjects is not to be recommended, certainly it is of some advantage to one seeking members for a club to know what will be the trend of its meetings. We recall the experience of a young man, induced to attend one of the Club's meetings, who was quite fascinated with a Liberal lecture and the discussion which followed. In his ardor he prevailed upon a young woman to come to the next meeting and hear the new gospel. The subject dealt with proved to be that of "sex," and some physiological details were closely dealt with. The Club did not gain these new attendants as permanent adherents.

Mr. Walker's administration as president of the Manhattan Liberal Club was successful, and did not his ability as an administrator and his industry as a worker have as much to do with the result as his methods? A well-known radical of thirty odd years' activity, it would be unusual if in carrying out with enthusiasm the ideals which possessed him, he did not draw after him or gather to his support the class of people who like "unconventional discussion of the marriage question" and "the presentation of the doctrines of Anarchism and Communism." Such discussion and presentation explains why these people attended; it may also explain why some Freethinkers did not attend. Still, "sex and economic issues" seem to have lost their drawing power when Mr. Walker ceased to pull with them for the Club.

The Harlem Liberal Alliance is believed to be given over mainly to Anarchist-Communism—at least we understand that to be the benevolent dream of its most active workers, with whom the adjustment of the religious question, if one exists, must wait on putting the state out of business. All

subjects are discussed, and the Freethought lecturer would get a hearing.

The undenominational Brooklyn Philosophical Association is hospitable to all reforms, and even listens with patience to discussions of local and current partisan politics. A retiring president of a year or two ago, who, in his valedictory, said that Freethought was a dead issue, did not represent the sentiment of the society. The Brooklyn Association is a very old one, founded for some object which has escaped our recollection by a man named Caleb Pink, with whom we connect a belief in Spiritualism and human perfectibility. A history of this association, drawn from its records, would be valuable. It has a distinctively Freethought character.

In Chicago Mr. M. M. Mangasarian maintains a lectureship at which he takes notice of current religious events and gives a Rationalist interpretation of them. On whatever theme he may write or discourse, he does not miss the bearing his subject has on Rationalism, Freethought, Secularism. A Freethought society in New York whose speakers should keep this object in view would give us something which we now have not; and we believe that with its financial support guaranteed in some manner it would need to introduce only incidentally, and in their relation to its main purpose, those "sex and economic issues" which are at present in no danger of desuetude from lack of adequate and frequent treatment before existing societies.

### Divided Sympathies.

We are reminded by the *Literary Digest*, a valuable publication which remains for some reason unreconciled to the French Separation law, that "the outside world has largely overlooked, in its discussion of the French secularization acts, the sufferings endured by the French nuns, who find themselves 'suddenly deprived of their means of living, expropriated, and exiled.'" If the outside world overlooks the inconveniences suffered by the French nuns, it is probably because it knows the church is to blame for them and could, if she would devote some of her ill-gotten wealth to their relief, restore their means of living, and might have prevented their exile. The secularization act transferred the administration of the ecclesiastical estate from Rome to France, and was designed to put French Catholics in possession of the church's property in that country. It provided that the "Faithful" should organize associations to take charge of church buildings, seminaries, convents, and so forth, and to conduct them under purely formal supervision of the state.

The pope knew what he was doing when he elected to defy the law. The French bishops, the French priests, and many French laymen in their petition informed him accurately of the advantages of the law as well as of the consequences of ignoring it. His fear of democratic government in the church, his lack of confidence in French Catholics, made him resolve to sacrifice the property of the church in France to save the principle of Rome rule. The priests who disobey him he excommunicates and casts out with as little pity as he has for the Modernists. Among the latter he has forced aged priests to choose between retracting what they as historians know to be the truth, and being thrown upon the streets to starve. The "outside world" has its attention engaged by Catholic preachers and professors "suddenly deprived of their means of living" by the pope because they refuse longer to subscribe to pure lies, as well as by the nuns and monks, sisters and brothers, whom the pope's obstinacy has turned into exiles and wanderers. But these last are better off than the excommunicated Modernists, since Catholic societies elsewhere will receive them, while the men set adrift for telling the truth cannot be taken in under pain of the same penalty being visited on those who recognize them.

### Free Thoughts.

Let us be damned in another world rather than in this.

Grace before eating does not make the steak tenderer nor the pieces of pie any larger.

Lots of hypocrisy does not dare to show its face in the world to-day. The only safe place for it is in the church.

Jerusalem's four hundred, according to the Bible, were a pretty tough set. It is hard on decent persons to think that this scaly crowd were favorites of God. The ancient Hebrew cared more for shekels than for morals and his God seemed to agree with him.

A white necktie catches nothing to-day but suckers.

It is well that we cannot all have what we want. If we could, other people would have nothing.

If women are so much better than men, as they think they are, why is it that no woman would like to be tried by twelve jurywomen?

The Negro is only skin deep.

Political liberty has been wrested from the throne and religious liberty from the church. Neither king or priest voluntarily gave up their grip upon mankind. They are both tyrants to-day. The ecclesiastical power has opposed every step of human advancement and is to-day the worst enemy of human progress. It is chiefly due to the church that liberty has cost the world so many human lives. It is easy to see why, when man is independent he does not pay for what he does not want.

A Roman Catholic priest, called Father Xavier, who lives in Yonkers, N. Y., has expressed himself rather strongly towards old bachelors. He wants neither old maids nor old bachelors in his parish. He believes in early marriages and objects to long courtships. Here is what he said: "An old bachelor is an abomination. If I had my way I'd closet him in a cellar, the darker the better." This priest is nothing but an old bachelor himself, as all priests are. If marriage is good enough for other men, why not for priests? If it is bad for priests, why not for other men?

The discoverer of ether has saved the world from more suffering than ever did Jesus.

Stop trying to model the world after Jesus. It cannot be done. Human nature is all-human. The supernatural has not been born yet. It would do the world more benefit to model Jesus after some twentieth century philanthropist or educator.

The pope is addressed by Roman Catholics as "Holy Father." If he were a father he would be holier than he is now.

Fatherhood is holier than priesthood.

The Christian dogma of the divinity of Jesus makes Mary hold the God of the universe in her arms. Superstition has no lower depth to sound than that.

A blasphemer is a person too large to be a worshiper.

Which is the easier thing to do: sit on a political fence or crawl under it? L. K. W.

Apostolic hands, after a manner of speaking, are laid upon us. In closing a business letter, Mr. G. W. Foote, editor of the London *Freethinker* and successor of Charles Bradlaugh as president of the National Secular Society, writes: "Just a line more—to say how glad I am that you stick to your brother's old post and keep THE TRUTH SEEKER so bold and bright. As one of the oldest (one can't say *longest*, though that would be better if one could) fighters for Freethought, and the editor of the only weekly Freethought paper in England, I send you my benediction."

In repelling the invasion of their island by the priests of the Catholic church, who, living immoral and sensual lives, give the unsophisticated natives opium and popery, and of the Church of England ministers, with their fat salaries and luxurious outfits, the Buddhists of Ceylon are making use of the literature of Freethought. Our friend and correspondent, the Buddhist monk U. Dhammaloka, president of the Buddhist Tract Society of Rangoon, Burma, is now lecturing "against the demonism of Jehovism" in the villages of Ceylon. The hostility of the natives toward the British government in Ceylon is aggravated by the attacks of the missionaries on the philosophy of Buddhism.

The New Hampshire State Library at Concord has accepted from Mrs. Marilla M. Ricker a number of volumes of Freethought works, including Remburg's "The Christ."



## THE CHRISTIAN LEGEND, "BLOOD AND FIRE."

### The Salvation Army Chose Exact Terms to Describe the Means of Propagating the Faith.

"The fruits of Christianity were religious wars, butcheries, crusades, inquisitions, extermination of the natives in America, and the introduction of African slaves in their place; and among the ancients there is nothing analogous to this, nothing that can be compared with it."—Schopenhauer, *Religion and Other Essays*, 1899; p. 39.

"I come not to send peace but a sword; and such that great Protestant reformer, Martin Luther, hoped it would ever continue when he exclaimed: 'If in case, as God forbid, there should be rest and quietness, then the Gospel is at an end, for wherever that cometh it raiseth up tumults; and if not, then it is no upright Gospel. Therefore Christ says, "I come to kindle a fire on earth."'"—E. P. Meredith, *The Prophet of Nazareth*, 1864; p. 579.

"That which you keep in your hearts, my brothers, is the slender remnant of a system which has made its red mark on history, and still lives to threaten mankind . . . Take heed lest you have given soil and shelter to the seed of that awful plague which has destroyed two civilizations, and but barely failed to slay such promise of good as is now struggling to live among men."—Professor Clifford, *Lectures and Essays*, 1886; p. 179.

Walking down the street the other day, writes Mr. W. Mann in the London *Freethinker*, our ears were assaulted by a thunderous boom, boom, followed by the blare of brass instruments, then a band, followed by a few stragglers, filed out of a side street, led by a man bearing a banner with a strange device, "Blood and Fire." It was a contingent of the Salvation Army. As we gazed on the inscription thus publicly paraded, we thought that the greatest enemy of Christianity could not have selected a more fitting motto for that religion.

Blood and Fire! Yes, that has been the means by which this pretended religion of peace and love was propagated for over a thousand years. It is by blood and fire that we mark the progress of Christianity through the centuries. Christianity first insinuates itself as a religion of love; its missionaries are meek and mild, ready to suffer all things for the sake of Christ, until they have established themselves and become sufficiently powerful; then let those look out who refuse to hear the gospel of love; it is their turn to suffer then.

When Christians argue that their religion must be inspired to account for the great success it has achieved in converting nations to a knowledge of "the truth as it is in Christ," few of them know anything of the means by which these conversions were brought about. Directly, this religion became the established religion of the Roman empire, under Constantine, it began to persecute heresy and unbelief; and when the Christians numbered only a twentieth part of the subjects of the empire, and the great mass of the population were pagans, Christianity was forced on the people and the temples of the pagan gods condemned to destruction. Mosheim, the ecclesiastical historian, puts it mildly when he says: "There is no doubt that the victories of Constantine the Great, the fear of punishment, and the desire of pleasing this mighty conqueror and his imperial successors, were the weighty arguments that moved whole nations, as well as particular persons, to embrace Christianity" (Mosheim, *Ecclesiastical History*, 1838; Vol. i, p. 168).

With increasing power the new faith became increasingly intolerant, until by the fifth century, to quote the words of Dean Milman: "Anathema instead of benediction had almost become the general language of the church. Religious wars, at least rare in the pagan state of society, seemed now a new and perpetual source of human misery—a cause and a sign of the weakness and decay, and so of the inevitable dissolution, of the Roman empire" (Milman, *History of Latin Christianity*, Vol. i, p. 325).

Charlemagne, the great Christian hero of the Middle Ages, propagated Christianity, in the ninth century, among the Saxons with fire and sword. He decreed that those who rejected the gospel should be put to death. The first attempt to convert the conquered Saxons, says Mosheim, "was unsuccessful, because it was made without the aid of violence or threats"; but this being rectified "by the allurements of reward, by the terror of punishment, and by the imperious language of victory, they suffered themselves to be baptized, though with inward reluctance, by the missionaries which the emperor sent among them for that purpose" (Vol. i, p. 315). The same historian also tells us of the Huns of Pannonia "whom Charlemagne had converted to the faith,

when exhausted and dejected by various defeats, they were no longer able to make head against his victorious arms, and chose rather to be Christians than slaves" (p. 170). Far from condemning this application of Blood and Fire to the conversion of the heathen, says Mosheim, "succeeding generations, filled with a grateful sense of the famous exploits which Charlemagne had performed in the service of Christianity, canonized his memory, and turned this bloody warrior into an eminent saint" (Vol. i, p. 317).

It is only when these methods are used against Christianity that Christians begin to appreciate the iniquity of the proceeding.

The bloodshed must have been enormous. "As the wars lasted thirty-three years, the number of the slain must be left to imagination" (J. M. Robertson, *Short History of Christianity*, p. 211).

In Poland, during the tenth century, the ruler, Miecislav, duke of Poland, was converted to Christianity by his wife; upon which Pope John XIII. sent a numerous train of ecclesiastics to second their efforts at converting their subjects. "But," says Mosheim, "the exhortations and endeavors of these devout missionaries, who were unacquainted with the language of the people they came to instruct, would have been entirely without effect had they not been accompanied with the edicts and penal laws, the promises and threats of Miecislav, which dejected the courage and conquered the obstinacy of the reluctant Poles."

And he tells us that "the Christian religion was established in Russia by means every way similar to those that occasioned its propagation in Poland" (Vol. i, p. 397).

During the same century King Stephen of Hungary forced his subjects, by "threatenings, rewards, and punishments" to embrace Christianity. The Danes were forced to adopt the same religion by a treaty of peace which Otho imposed upon Herald in the year 949; and Swein, king of Sweden, defeating the Norwegians, "obliged its inhabitants to abandon the gods of their ancestors, and to embrace universally the religion of Jesus" (Mosheim, Vol. i, pp. 398-399-400).

"In the Scandinavian countries," says J. M. Robertson, "the founding of Christianity was a life-and-death-struggle, lasting in all for some two hundred and fifty years (820-1075)" (*Short History of Christianity*, p. 211).

In the twelfth century the Pomeranians were converted by conquest. In the same century, says Mosheim, "Waldemar I., king of Denmark, who acquired an immortal name by the battles he fought against the pagan nations, such as the Slavonians, Venedi, Vandals, and others . . . wherever his arms were successful there he pulled down the temples and images of the gods, destroyed their altars, laid waste their sacred groves, and substituted in their place the Christian worship" (Mosheim, Vol. i, p. 502).

The inhabitants of the Island of Rugen were also Christianized by force, by the same conqueror. The Finlanders were commanded to embrace the Christianity of their conqueror, "which the greater part of them did, though with the greatest reluctance."

The conversion of the Livonians, we learn, was attended "with horrible scenes of cruelty and bloodshed." Albert, canon of Bremen, became bishop of Livonia, and entered Livonia, A. D., 1198, with a body of troops. Encamping at Riga, says Mosheim, he "instituted there, by direction of the Roman pontiff, Innocent III., the military order of the Knights Sword-Bearers, who were commissioned to dragoon the Livonians into the profession of Christianity, and to oblige them, by force of arms, to receive the benefits of baptism. New legions were sent from Germany to second the efforts and add efficacy to the mission of these booted apostles; and they, together with the Knights Sword-Bearers, so cruelly oppressed, slaughtered, and tormented this wretched people, that, exhausted at length, and unable to stand any longer firm against the arm of persecution, strengthened still by new accessions of power, they abandoned the statues of their pagan deities, and substituted in their places the images of the saints. But while they received the blessings of the gospel, they were, at the same time, deprived of all earthly comforts; for their lands and possessions were taken from them, with the most odious circumstances of cruelty and violence. And the knights and bishops divided the spoil" (Mosheim, Vol. i, pp. 503-504).

Berthold, another of these military bishops, was slain, sword in hand, while conducting a

crusade against the pagans. Speaking of this crusade against Livonia, Courland, and Semagulia, Alberger, in his "Antiquity of Christianity," says:

"For a hundred years this war raged with unmitigated ferocity. The heavier armament and greater military resources of the Sacred Sword-Bearers at length convinced the obstinate Pagan that resistance to the demands of the pope and the gospel would inevitably involve their nationality in extinction; and listening to the counsels of prudence rather than of pride and patriotism, they consented to believe in Jesus and be baptized."

Prussia was not Christianized until the thirteenth century, and then at the point of the sword. Alberger says:

"Prussia, invulnerable to the secret machinations of the Holy See, and undaunted by the ferocity of the military apostles of Christ, resisted the proffers of salvation and heaven with such resolute heroism that it threw Pope Honorius into such a paroxysm of rage that he publicly called Christendom to arms to proselyte by military force the obstinate pagans. A calamitous war ensued. The pagans determined to exhaust the resources of defense; the Christians the means of subjugation. The arts of destruction were mutually applied with consummate skill. Towns were swept from existence, communities were massacred, blood flowed in reeking torrents. Pagans accepted death rather than baptism. All the havoc and horrors of which war is pregnant were protracted in their most terrible forms for fifty-six years. The carnage of the fierce conflict was so enormous that, at length, it had so nearly depopulated the Prussian territory and exhausted the prospects of victory against the armies and resources of united Christendom, they concluded to accept the gospel rather than total extinction."

Motley, the historian of the Dutch Republic, tells us that on February 16, 1568, "a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics"; and he observes: "Three millions of people—men, women, and children—were sentenced to the scaffold in three lines" (*Rise of the Dutch Republic*, Vol. ii, p. 155). Happily the church was unsuccessful in this bloodthirsty enterprise, but considerably more than 50,000 lives were sacrificed before the Spaniards were driven out of the Netherlands.

The Holy Inquisition burnt 31,000 at the stake, punished 290,000 more for heresy, and exiled the Moors from Spain "with circumstances of horrible barbarity," says the historian Buckle; "an act so atrocious in itself, and so terrible in its consequences, that some writers have ascribed to it alone the subsequent ruin of Spain" (*History of Civilization*, 1904; p. 564).

In France, on the celebrated day of St. Bartholomew, many thousands of heretics were murdered, without warning, in the attempt to exterminate heresy at a single blow. Later on, the Revocation of the Edict of Nantes, and the Dragonnades—when whole troops of dissolute soldiers were let loose on the Protestants, and allowed to practice the most revolting cruelties—drove half a million of the most industrious inhabitants of France out of the country.

In our own country, says the historian Froude, "when his name had been preached for fifteen centuries there were none found who could tolerate difference of opinion on the operation of baptism, or on the nature of his presence in the eucharist; none, or at least none but the hard-hearted children of the world. The more religious any man was, the more eager was he to put away by fire and sword all those whose convictions differed from his own" (*History of England*, Vol. ix, p. 303).

In the seventeenth century, missionaries introduced Christianity into Japan, persecuted the Buddhists and intrigued against the government to such an extent that the emperor, in self-defense, prohibited its teaching, and it was suppressed at a cost of 50,000 lives.

Lafcadio Hearn, the historian and interpreter of Japan, says:

"This religion, for which thousands vainly died, had brought to Japan nothing but evil: disorders, persecutions, revolts, political troubles, and war. Even those virtues of the people which had been evolved at unutterable cost for the protection and conservation of society—their self-denial, their faith, their loyalty, their constancy and courage—were by this black creed distorted, diverted, and transformed into forces directed to the destruction of that society . . . Simply judged by its results, the Jesuit effort to Christianize Japan must be regarded as a crime against humanity, a labor of devastation, a calamity comparable only by reason of the misery and destruction which it wrought—to an earthquake, a tidal-wave, a volcanic eruption." (*Japan: An Attempt at Interpretation*, 1905; p. 358).

Nor has this evil faith lost its power to disseminate itself by fire and sword in our own time, as some Rationalists seem to suppose. It is only some sixty years since the great Taeping or Tiping rebellion, when, as Mr. A. J. Little truly observes, "the only bona-fide convert to Protes-



tantism, certainly made, devastated thirteen out of the eighteen provinces in his endeavors to Christianize his fellow-countrymen a little more rapidly than the missionaries were doing" (Through the Yangtze Gorges, 1888; p. 308). And Mr. A. Davenport, in his "China from Within," considers that one hundred millions is too low an estimate of the lives sacrificed by this fanatical disciple of Christ.

And yet, in spite of all this monstrous bloodshed and suffering, the missionaries are still out there trying to introduce the poison of Christian faith, and stirring the people up to murder pitch. Mr. Alexander Michie, a great authority on Chinese matters, says that the missionaries are zealous in the work of alienating the Chinese from their rulers, and encouraging them to seek the protection of foreign powers:

"A revolution of the most vital nature is in progress, and is being pushed on with all the energy which Christianity—combined with ecclesiastical and political—zeal can throw into the work. Village is set against village, clan against clan, family against family, and a man's foes in China are too often they of his own household." (The Englishman in China, 1900; p. 233.)

And he adds: "There is a perennial root of bitterness in missionary enterprise in the interior of China, which throws out shoots culminating in murder and fiendish ferocity." This was written shortly before the Boxer rebellion, which amply proved the truth of Mr. Michie's statements, for it is an indisputable fact that the Boxer rebellion was brought about more by missionary aggression than any other cause. It was the missions that the Boxers went for first, and all the native Christians who refused to recant were murdered. In spite of all this, the missionaries are still hard at it, for at a public meeting held at Queen's Hall on April 20, in connection with the China Inland Mission, it was stated that, in spite of the losses by the Boxer rebellion, there were now 21,000 on the rolls of the mission. They mean to plant the Cross, even if the whole Chinese nation is exterminated during the process.

Compare the Christian record with that of Buddhism. As Mr. Fielding says in "The Soul of a People":

"No ravished country has ever borne witness to the prowess of the followers of Buddha; no murdered men have poured out their blood on their hearthstones, killed in his name; no ruined women have cursed his name to high heaven. He and his faith are clean of the stain of blood. He was the preacher of the Great Peace, of love, of charity, of compassion; and so clear is his teaching that it can never be misunderstood."

What a contrast to the history of the religion of Jesus!

The full tale of Christian atrocities can never be told. As Lecky remarks, "the memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."

Its triumph, he continues, "was in some districts so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle." A history of the crimes instigated by this evil faith should have as a frontispiece, Verestchagin's famous picture of the Pyramid of Skulls.

"There are days," says Nietzsche, "when I am visited by a feeling, blacker than the blackest melancholy—contempt of man. . . . With a gloomy circumspection I go through the madhouse world of entire millenniums (it may be called 'Christianity,' 'Christian faith,' 'Christian church')—I care not to make mankind accountable for its insanities. But my feeling changes suddenly, and breaks out as soon as I enter the modern period, our period. Our age knows. What was formerly merely morbid, now has become unseemly—it is now unseemly to be a Christian. And here my loathing commences."

Yes, our age knows, but it is only the educated portion who know—at present; they have read Lecky, Draper, Buckle, Lea, Prescott, and Motley; they know the facts of the case, and they still hypocritically bend the knee because our rulers, and the society in which they move, ordain it so. It is not these we address, but the mass of the people; and when they know the truth there will be an end to the reign of this religion of Blood and Fire.

Believing with John Morley that "all religions die of one disease—that of being found out," Dr. F. A. Kraft of Milwaukee publishes his lecture exposing the pretensions of Christian Science as a healing cult. The doctor implies that there is no science in Eddyism, and that it is efficacious only in diseases that do not exist.

## KEEP THE RECORD STRAIGHT.

### The Manhattan Liberal Club—Its Principles, Later History, and the Causes of Suspension.

BY EDWIN C. WALKER.

To the Editor of The Truth Seeker:

In your editorial in THE TRUTH SEEKER of October 9, you evince skepticism as to the asserted inevitableness of the disintegration of nations and minor organizations, while not disputing its truth as to individuals. As nations and societies of all other kinds are congeries of individuals, and as individuals are changeable and mortal as to their bodies and subject to all kinds of mutation as to their emotions and thoughts, it does not seem at all strange that the temporary nature of all organizations is accepted as axiomatic. Thus history and logic are at one and the relation of both to the discussion of the status of the Manhattan Liberal Club needs no further statement.

Your specific assertion that the club is a martyr "to the principle of an absolutely free platform" has a curious light thrown upon it by your sketch of the club's early history. Also, that sketch illustrates the transformation that every association must undergo if it is to keep abreast of the age. If the club felt compelled, during successive years, to take down the bars it had erected against women, against Spiritualists, against churchmen, and against other classes, does it not occur to you that it might much earlier have been a "martyr," and a martyr because of narrowness instead of broadness, if it had not had the impulse and the strength to grow beyond some of its early limitations?

"Were the club a little larger and richer, this difficulty [that of finding a suitable hall] would not exist; and probably were the ambition to discuss all subjects somewhat modified, it would have the necessary number and means." A few facts are in order here, as I said to you today and have often before. For many years the club was not self-supporting; its monthly and yearly deficits were made good out of the pockets of a very few earnest friends; it would not be far from the truth to say, out of the pockets of two men, father and son. Such was its condition when I first made its acquaintance, and for years afterward. But the social ferment was at work, and the club answered to the stimulus. More and more sex and economic issues came to the front. This was the situation when I was elected president. During the succeeding six years, the club was self-supporting, and slowly accumulated a small surplus, notwithstanding the doubling of the rent. The platform had been made broader and broader; the utterances on it became more and more radical. Unconventional discussions of the marriage question, the presentation of the doctrines of Anarchism and Communism were the big drawing cards. The club had received a new lease of life; it was standing on its own feet; it was *not* a martyr.

And in this connection I would point out that the Brooklyn Philosophical Association, the Liberal Forum, the Harlem Liberal Alliance (not to mention the Sunrise Club), have very broad platforms, and it is my conviction, based on a close study of present-day conditions, that they are flourishing *because* they are hospitable to all shades of thought.

Why, then, the temporary eclipse of the Manhattan Liberal Club? In answer, I will say that there are several contributory causes. But, in the first place, let me correct an error. The club left the German Masonic Temple, *not* because it was told it could not remain if it employed Emma Goldman as a speaker, but because the management of the Temple Association said that they needed the hall in which we had so long gathered as a banqueting room for those Masonic lodges that held their regular meetings on Monday nights. Subsequently, when the later management of the club discussed the question of returning to the temple, if possible, it was intimated, as I have understood, that the Temple Association expressed doubts as to the compatibility of Miss Goldman and the renewed tenancy of the hall by the Liberal Club.

The club had been so long in Fifteenth street that its removal to Fifty-eighth street was too violent a tearing out of roots to permit a vigorous life in the new location, especially as it had no financial reserve with which to fertilize the strange soil. The competition of other Friday night meetings grew more and more sharp, and other factors, not related to the breadth or narrowness of the platform, combined to bring about the present suspension.

Now, as to some other points suggested by or affirmations made in your editorial.

I recognize very clearly that no association that employs speakers is under any obligation, ordinarily, to give a place on its platform to others than those who, in its best judgment, will be of permanent assistance to it in its work. Except in extreme cases, the power of selection or rejection must remain in its own hands. But there are emergencies, I take it, when, if it is a society standing by the principles of Freethought and free speech, it may not consistently nor safely refuse to hear one who is unjustly discriminated against by the populace, the press, and the government, even though the methods and many of the ideas of that one are indiscreet and obnoxious, and even though they repel men and women of soberer judgment and wider outlook.

But when the owners of a public meeting place refuse to open that hall to a society if it presumes to employ as a speaker there one of whom they, for any reason, do not approve, another issue is very squarely raised and no self-respecting organization can dodge that issue. The owners of the hall are within their rights if they decline to be jeopardized, as they think, by the presence of such a speaker, but their reasons or their fears cannot be the club's rule of action—it can maintain its dignity and deserve respect only by managing its own affairs in its own way. And more than this—to yield once is to open the way to another surrender, to surrender after surrender. If, in order to get a hall, any club promises not to put Emma Goldman onto its platform, a precedent has been made, an opening wedge has been driven, that can lead to no good and may lead to infinite harm.

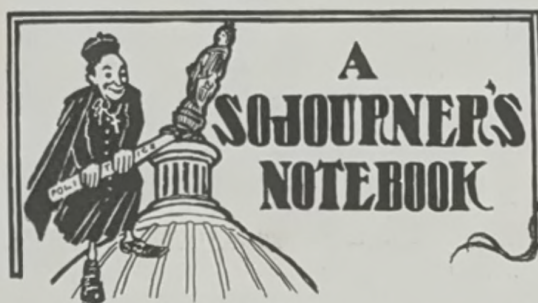
I should be more than glad to have a part in the establishment of a Freethought, a Secular Club, one which should present a scholarly and yet common sense outline of scientific subjects and continually warn the people against the encroachments of militant ecclesiasticism. Such a society is needed in every city, town and hamlet in the land. But, unless I woefully misread the signs of the times, unless I wholly fail to sense the temper of the reformatory elements in this country today, not one such society in a hundred, if so many were started, would be self-supporting, would attract more than a comparatively small number of those who reject the old dogmas and stand for the secular as against the religious state. It is not the first time in which the masses of the people have been blind to many of the gravest dangers that could menace them. Some day, when the sacerdotal oppression and spoliation have become unbearable, there will be an awakening, as there has been in Italy, Mexico, and France. But today, only a few see, and, consequently, only a few will help. None can realize more fully than one like myself, long engaged in club work, how difficult it is to get out more than a corporal's guard when religious issues or ecclesiastical intrusions are announced for consideration.

But your ideal Freethought Club is not mine, for it does not embody the elements necessary for the greatest possible efficiency. I surmise that even you will admit that carrying the truths of Freethought, Secularism, and Science to those who have not heard or accepted them is immensely more important than tiny love feasts of the select elect. I would have some scientific and fundamental sociological lectures without discussion, but usually there should be an opening address followed by discussion, and I would get just as many able orthodox men and women for opening speakers as I could induce to come on to a free platform. If you really want to reach those not already in the fold, bring to your platform every worthy antagonist you can find who will come; he or she will be followed by many who have never listened to speakers of other than their own faith, and here is your opportunity to sow seed in new soil. Your critics who follow the opener often can do more good in ten minutes, speaking to a mixed audience of this kind, than would be accomplished in an hour by the ablest lecturers of your own faith that you could present, speaking to a handful of men and women already saturated with your ideas.

Freethought papers are essential as centers of propaganda, as cords of union holding together the scattered Liberals of the country, as purveyors of ammunition to isolated soldiers of our cause, but do not forget that the writer who can gain access to the pages of a magazine or the columns of a daily is reaching tens or hundreds of thousands where even the most widely circulated Freethought paper reaches only thou-



sands. And he is talking to multitudes of those who most need this kind of talk; is heard by many—many who do not already know what he does and believe as he believes. The church has its pulpit, its exclusive and excluding forum, and we can make but little use of the principle upon which it stands, the principle of ex parte presentation to those who are content to hear one side only. But the church has an almost unlimited number of agencies of propaganda, agencies by which it reaches the indifferent and hostile, and we must make the fullest possible use of the same or similar agencies of publicity. To confine ourselves to organizations like your ideal club would, in combating ecclesiasticism, be about equivalent to starting in the Clermont to beat the Mauretania across the Atlantic.



### VICIOUSNESS OF THE JESUIT.

Some months ago a priest on Long Island reached the conclusion that he could no longer subscribe to the ancient faith, and in a letter that bore evidence of mental sincerity and moral courage he respectfully resigned his pastorate, asking nothing but permission to step into the obscurity of the great world. There was nothing especially remarkable in the case; its like is constantly occurring all over the world. Every day some such unfortunate awakes to find himself chained to a faith that is dead, and in increasing numbers they are finding the courage to break their chains and declare themselves men.

And it takes courage.

Only those who have felt the bony fingers of the Dead Thing at their throats can realize how much courage it takes.

The day the priest's resignation was announced Cardinal Gibbons and Archbishop Farley started for Europe to visit the pope. A reporter followed them on shipboard with the news of this first important ripple of Modernism in New York. They read the statement carefully, and in practically one voice exclaimed:

"There must be some other reason—there must be some other reason!"

The formula is familiar to all who have come into contact with the cloth. They are careful to make no charges of wrongdoing; they simply inject the envenomed innuendo and trust to their benighted followers to finish the work. This is especially effective when it concerns lay-members. The stake and the fagot are no longer "available," but the position of one who is compelled to earn his bread in the community where he lived before he left the church is often so pitiful that the passing of the *auto-da-fe* might easily be regretted. He may be a first-class workman, yet he finds it harder and harder to obtain or keep employment; if in business, he finds the number of his customers dwindling day by day in spite of all his tempting inducements to trade. No matter how upright his life or how honorable his dealings, the result is the same.

He does not know that the smirking Jesuit who poses as representative of the enemy-loving Master has shrugged his shapely shoulders and whispered: "If it wasn't for the seal of the confessional I could tell you the real reason for his apostasy."

These character assassins have grown so bold of late that they are no longer content with attacking individuals, but indict on any and every occasion the entire citizenship that is educated in the public schools of the land. All immorality and crime is blatantly charged to unbelief and "the godless public schools."

The greater the unbelief the blacker the criminality, should be the rule if the mouthing of these vilifiers were true. Franklin should have been a poisoner, Jefferson a strangler, Emerson a white-slave cadet, and Lowell a second-story man. The daughters of Ingersoll should be at least social outcasts, instead of being the highest type of respectable and respected womanhood.

Happily for this world and unhappily for the Jesuit, the reverse of his assertion is the fact.

It was not a daughter of the godless public schools who recently polluted two continents and the seas between with her bigamous adulteries—it

was the daughter Papal Marquis Maloney, whose piety and cash are the glory of the church.

It was not a product of the public schools who robbed the Catholic University and all the confiding Catholic servant girls in the District of Columbia—it was "Millionaire" Waggaman, a "weekly communicant," a pious pirate who ate the actual body and blood of Jesus every Sunday morning, and flim-flammed those who were duped by his "holiness" during the week.

And then came Mr. Patrick Joseph Kieran, with \$5,000,000 to his discredit, and a few poor, hard-working nuns out in Illinois as assets. In the name of all the saints in the calendar, what would become of this unfortunate land were it not blessed by the presence of these products of the parochial school!

Little Willie Whitla was kidnapped from his home in Pennsylvania; the newspapers were filled with the anguish of the parents, and there were loud cries for the death penalty for the heartless perpetrators of the deed. Suddenly there came a lull in the cries



A NATION'S SHAME.

for vengeance swift and dire; it had been discovered that the kidnapper is not a fiend at all—simply "a misguided girl." She couldn't possibly be wicked. Why, she had received her primary education at St. Anthony's parochial school in Chicago and was a graduate of the Convent of the Immaculate Conception!

And the only serious scandal in the public schools of the District of Columbia during my ten years sojourn in your national capital was that of a Roman Catholic woman teacher, who recently paid the penalty of her life in an effort to hide the evidence of her immorality.

These cases could be added to indefinitely: Father O'Grady, who killed his sweetheart, Mary Gilmartin, in Cincinnati; Priest McMahon, of Cleveland, who was short a million and a half dollars; Priest Elbert, of Maryland get-rich-quick fame; *et ceterae*.

How do Gibbons et al explain this syncretism?

They make no attempt to explain it.

They simply shout the louder:

"Vive Roosevelt! A bas l'école publique!"

The Roman Catholics constitute about one-tenth of the population of the United States. (They claim a trifle more; but they count every prospective mother as two.) That is, in everyday life, one in ten of the men you meet is a Catholic; but in the rumshop, the brothel, and the penal institution, what is the proportion?

FRANCOIS THANE.

### Mangasarian on the Ferrer Case.

M. M. Mangasarian, in introducing the Ferrer resolutions before the Independent Religious Society, spoke as follows in Orchestra Hall, Chicago, last Sunday morning:

"Senor Ferrer has been put to death. Early on Wednesday morning his eyes were bandaged, and his heart filled with Spanish bullets. The protest of enlightened Europe to save his life has failed. The tearful petition of the victim's daughter brought no answer from either pope or king.

"Just before the tragic moment, the priests offered Ferrer the sacraments of the Catholic church. Ferrer declined their offer. He had lived an honest man, and he did not wish to die a hypocrite. He had lived a brave man, and he did not wish to die a coward. Without flinching or wavering, he faced the fire from a dozen rifles. He fell a martyr to the cause of human progress. The civilized world hails him as the martyr of the twentieth century.

"As usual, Ferrer was defamed before he was murdered. 'Anarchist,' 'Revolutionist,' were the epithets hurled at him, but the incontrovertible facts are these: He was a man with a fortune, and he spent his fortune in the cause of education, and he had the courage to defy the implacable foe of education.

"To open secular schools in a Catholic country is revolutionary; to demand liberty of conscience in a country where there is an infallible church is treason, or, in the words of a member of the Cortes in Spain, 'Not to bend the knee to the spectre of clericalism, is anarchy.'

"Spain has gotten rid of Ferrer, but she cannot get rid of his schools. Spain has killed Ferrer, but his schools will save Spain. Spain fought Ferrer with iron and fire—the one weapon of Ferrer was the light. He did not break hearts, he broke chains. He did not destroy lives, he destroyed error. He is dead; but Spain has now her Ferrer, as Italy her Bruno.

"Ferrer's execution is defended on the ground that it was for a political offense. Why then were his schools shut down? and why are the clergy in hiding? The church and state are one in Spain; neither acts without the approval of the other, and both are in the hands of God, that is to say, in the hands of the church. If America were another Spain, our public schools would be suppressed, and we would be in peril of our lives. Americans, beware."

Following are the resolutions adopted by an audience of three thousand:

Resolved, that we, the Rationalists of Chicago, in Orchestra Hall assembled, send to the Spanish Ambassador in Washington our earnest protest against the closing of the secular schools in Spain, and the execution of Ferrer, the dauntless founder and patron of these schools.

Resolved, further, that we join our voices with those of the lovers of justice and freedom in Europe, represented by such distinguished men as Ernst Haeckel, Anatole France and Maurice Maeterlinck, to demand that Rationalists in Spain be given the same privileges that Catholics demand and receive in Protestant countries, namely, the liberty to teach, and the right to live.

Resolved further, that a copy of these resolutions be forwarded to Charles Albert, Secretary of the Committee of Defense, organized in Paris to protect the victims of political and religious persecution the world over.

### A Challenge to Mr. Whatley.

Readers of The Truth Seeker may remember that I closed up the priest from California who took up theology in The Truth Seeker last summer. I also answered Mr. Whatley, but he had nothing to say. Now I challenge Mr. Whatley to get rid of one opponent before boasting that he is cock of the walk. I understand Mr. Whatley's questions, as I went through the process of mind he is in now. I have read all the great Puritan theologians, Matthew Henry's "Commentaries," Boston's "Four Fold State," Richard Baxter, Spurgeon's Sermons (many of them). I also heard Spurgeon preach in Glasgow. I have read Butler's "Analogy." I have read the Bible several times, also parts of the Talmud, and the whole Koran.

I admit the doctrine of sin, but not as the Bible teaches us. Sin is a violation of law. Science and morals are not identical. Science is exact knowledge. Morals is only another word for manners or customs. Morals is derived from the Latin, through the French "Moralis", customs. Our customs and laws are not now the customs of the Hebrews. Hebrew laws admitted polygamy and slavery; our laws prohibit polygamy and slavery; therefore the Hebrew laws and customs are now considered immoral because contrary to our customs. Our laws and customs do not legalize the punishment of the innocent for the guilty, therefore the theory of the atonement, or punishing one person instead of another, is immoral. There was an old custom of taking hostages as a guarantee of good faith between different nations at war. That old custom is now considered immoral because contrary to our customs.

According to logic it is impossible for the finite to comprehend the infinite; therefore if God is infinite as theology admits, it is impossible to describe him. If Christ was crucified for teaching doctrines contrary to the law of Moses, how can a consistent system of law or theology be based on two contradictory systems?

Come, now, Mr. Whatley; I rather like you, for I consider you a better type than the generality of your cloth, but you are not master of the field yet. Montreal, Canada.

NORMAN MURRAY.

Dr. Elmer Lee, 127 West Fifty-eighth street, this city, accepts engagements to lecture on topics which he regards as vital.



## NOTES AT LARGE.

The police, in running confidence men and crooks out of town, overlooked the Rev. A. B. Simpson, who poses as the Christian Missionary Alliance. At his annual pulling-in in this city last week Simpson, by his hysteria-promoting methods, managed to get cash and pledges to the amount of \$64,000, in contributions ranging from fifty cents to \$7,500. As formerly, the woman with her \$50 earned by washing clothes was on hand, her offering calling forth the same ejaculations from Simpson and the same prearranged burst of singing by the choir, and being followed, as was expected, with an avalanche of contributions. Although the woman is no doubt a confederate of the sort by "legitimate" bunco-steerers called a "capper," the gifts which came immediately afterwards may be regarded as genuine graft. Our wonder is often excited when we read of the old and many times exposed games continually played by sharpers. The gold-brick swindle is still practicable; there is money in wire-tapping; all sorts of "brace games" yet flourish; it required a law in the state of New York to stop men who followed the races from betting their wages on a sure thing for the book-makers. The explanation is that the production of easy marks is perpetual, and the same fact accounts for the success of Simpson, of the Catholic church, of Christian Science, and of all impostures—the supply of fools is inexhaustible and perennial. One generation bequeathes to another a reverence for humbug, which takes different forms at different times, but is sure of its victims under any of them.

Opinions opposed to those of Mr. Roosevelt on race suicide are promulgated by Dr. C. W. Saleeby of London. We had occasion a year or two ago to praise Dr. Saleeby's scientific work entitled "Evolution the Master Key." In that work he spoke of the new and promising science of Eugenics. He has written another called "Parenthood and Race Culture," and it is in this that he touches the results of the misguided instinct that is in Mr. Roosevelt. He writes:

"The professional and dedicated teachers of morality are beginning to join in that public outcry against infant mortality which will yet abolish this abominable stain upon our time. But they are lamentably uninformed. They do not know, for instance, that a high infant mortality habitually goes with a high birth-rate not only in human society but in all living species; and they have yet to appreciate the proposition which I have so often advanced and which, to me at any rate, seems absolutely self-evident, that until we have learned how to keep alive all the healthy babies now born—that is to say not less than 90 per cent of all, the babies in the slums included—it is monstrous to cry for more, to be similarly slain."

Man long since approved himself as the highest thing possible in nature, and as fit to populate the earth to the exclusion of all other creatures. His satisfaction with himself was indeed such that he proceeded to make God in his own image, and then went on multiplying himself with no thought of anything better. His deity followed his example up to two thousand years ago, but in modern time has practiced race-suicide.

The Chicago *Inter-Ocean* makes the point that if the Bible is not a adequate code of ethics, as the professors of the Divinity School declare (see last week's TRUTH SEEKER), then the Divinity School and the professors are useless. That newspaper points out that "it has not been thought necessary to establish special schools, or faculties or even professorships, to study and interpret old history books, such as those of Herodotus, or Thucydides, or Josephus, or Tacitus; nor has it been deemed useful to take similar measures to explain and apply to daily life the moral precepts of Socrates or Plato, of Epictetus or Marcus Aurelius;" and "if the Bible be no more than the works that pass under these names, why is so much attention given to it by the 'Divinity School' on the Midway?" How will the professors answer? We may answer for them that the Christian population insists that colleges shall have divinity schools; that there is a general belief or feeling abroad that the Bible is an adequate moral guide. The professors have advanced an argument to show that this is not so, that the moral code of the Bible is not adapted to our needs if it ever was to anybody's; and we would affirm that in doing this the professors have proved their usefulness and given an excuse for their being. It is the business of teachers to instruct the people, and not to fall in with popular errors.

Religious fury like that which vented itself in the destruction of the monuments of Louis Knapp at Kenosha, Wis., broke out at the close of a Methodist

revival at Pennington Gap, Va., a few days ago, when, as a dispatch states, "a number of volumes of Robert G. Ingersoll's works were publicly burned." It is related that after the conversion of "sinners who had long strayed out of the fold and who were impregnated with the Agnostic doctrines taught by Ingersoll," it was suggested that such volumes as existed in the community should be "utterly destroyed by fire," which insane idea was quickly adopted, and, a day and hour for the ceremony having been fixed, a large assembly gathered and "amid song and prayer the offending books were torn apart and cast into the blaze one by one." Nothing appears to have been wanting to make a perfectly successful *auto-da-fe* except the person of the author. The desire for burning having been aroused, it is quite likely that had any champion of the heretic been present, only another suggestion from the party who originated the idea of burning the books would have been necessary to give him a taste of the fire. Religion is taking, now as always, an active part in the "rebarbarization of mankind."

Dean MacCormack, who preaches in an Episcopal pulpit in Los Angeles, remarks: "It would not be possible to read such a book as 'Three Weeks' in the hearing of our children. It would not be right or fair to read such a lecture as Ingersoll's on 'Moses' in the presence of immature minds," and then Dean MacCormack asks, "But why should we not read the Bible in the public schools?" Think of the baseness of this preacher in sandwiching Ingersoll's "Mistakes of Moses" between "Three Weeks" and the Bible! For the cause which makes Elinor Glyn's novel and the Bible unfit to be read by children, that of immorality, no exception whatever can be taken to the lecture by Ingersoll, who handles only those parts of the Mosaic narrative which may be touched upon with decency. No immature or other mind can be stained by any word written by Ingersoll; it can only be enlightened. But the whole mass of coarseness and indecency which the critic of the Bible is obliged to avoid in order to make his language readable, or mailable under the statutes, the ministers propose to place in the hands of the children of the public schools. Moses is worse than Elinor Glyn. The woman novelist could conceivably be read to a mixed audience without expurgation. Some parts of the Bible would almost force the hearers to call for the police.

Los Angeles, California, has a notoriously unfair and cowardly press. The newspapers there are filling their columns with reports of sermons, especially sermons in favor of the Bible in the schools, while the opponents of the movement can get no hearing. At the Liberal Club, President Spradling delivered a splendid address on religious teaching in the schools, which was not reported. The Liberals drew up a letter to the superintendent of schools of Los Angeles county, and not a newspaper in the city would print it. A while ago an opponent and exposé of Eddyism who came to Los Angeles to lecture on Christian Science found that the managers of the press had already been "seen" by the Christian Science agents. He got no notices or reports. The suspicion is justified that the Los Angeles newspapers are subsidized by the religious element and that their news and editorial columns are for sale, which makes them mean and worthless waste paper.

At page 16 of "The New Revelation," by Theophilus Philosophus, a pamphlet from the press of B. C. Murray, Denison, Texas, the eye lights upon the following: "A sweet little girl in Galveston, while on the housetop with her mother, with the awful waves dashing high, looked up hopefully into her mother's face and said, 'Mamma, the Lord won't let us drown, will he?' The next wave, greater than any that had gone before, swept them away into an awful watery grave." If further conversation had been possible the mother could only have answered that question, in the presence of death, by saying, "My child, I have deceived you. The Lord will let us drown with as little interference as if we were rats." Fortunate the mother who, meeting the last look of her child, had not felt the added agony of knowing she had taught the little one to believe a lie.

The reputé of a book or author among scientific men is comparative. A student in the Indiana University at Bloomington says that one of the professors recently made a statement like this: "About twenty years ago a book came out which sought to solve, or attacked, the problem of man's purpose in the Universe and the purpose of knowledge.

This was called 'The Riddle of the Universe.' It is a book held in bad reputé with most present-day thinkers." The professor was perhaps unfamiliar with the book; otherwise he would have known it was not published until the year 1899, ten, not twenty years ago, and first appeared in English in 1901. "The Riddle of the Universe" overthrows and discredits Christian scripture, Christian philosophy, and the whole Christian system. It accepts the natural origin or birth of Jesus, makes fun of Adam and Eve, and reduces the Christian deity to a gaseous vertebrate. Naturally "present-day thinkers" still unprepared to throw orthodoxy overboard do not praise the work; but no work of Haeckel is in "bad reputé" except from a religious point of view. All his writings are held in better reputé by thinkers than Genesis.

Colonel Samuel Hardin Church was hissed from the stage at Carnegie Hall at Pittsburg, Pa., last Sunday while making an address on "The Progress and Achievements of a Hundred Years." Colonel Church is on Andrew Carnegie's staff as a director of the latter's philanthropies. Among the remarks that brought hisses were the following:

"In the future it will make no difference whether a man is a Catholic, Presbyterian or a Disciple, if he is a Christian. This is the age of trusts. Why not try it in religion. It stops competition and ruinous warfare in commerce, and it would stop competition and ruinous warfare in religion. It will be a long time before the other churches will give up their names or their creeds. The worst of those creeds are now harmless—like old blunderbusses hung on the wall. The Christian Science movement, the New Thought movement, the Emmanuel movement and all the rest are in the nature of a protest against the old theologies, with incidental attempts to find God and heaven by a short cut. The Christian union which our fathers hoped for in one broad organization will never come. Even when Jesus was on earth his twelve apostles were forever disputing with each other."

A meeting of suffragists was held last Sunday at Dobbs Ferry, at the home of Mrs. Eva Ingersoll Brown. Addresses were delivered by Prof. Frances Squire Potter and the Rev. Anna Howard Shaw. The New York *World* of Monday printed a large picture of a group with Mrs. Ingersoll in the centre. The list of those present, as given by the *World*, includes: Mrs. Robert Ingersoll, Miss Ingersoll, Mr. and Mrs. Cortlandt Van Rensselaer, Mr. and Mrs. Robert Hewitt, Mr. and Mrs. Glendinning, Mr. and Mrs. F. G. Zinsser, Dr. and Mrs. Albert Shaw, Mrs. Herbert Carpenter, Mrs. Charles J. Gould, Mr. and Mrs. M. S. Beltzhoover, Mr. and Mrs. Edward Mairs, Mrs. Cortlandt Smith, Mr. and Mrs. Oswald G. Villard, Mrs. Daniel Butterfield, Alice Fisher Harcourt, Mrs. Reginald Jaffrey, Mrs. C. B. Hackley, and Mrs. William M. Ivins.

The Hongkong *Telegraph* reflects on a recent find: "The discovery of a little casket containing what purport to be the ashes of Gautama Buddha in a relic chamber outside Peshawar (capital of the province of that name in the Punjab, British India) is one of the most startling archeological achievements of the last hundred years." If this is not a "plant," if the casket was not placed there to be found, it is indeed a startling discovery. Accepted tradition, according to the *Telegraph*, places the death of Buddha 543 years before the beginning of the Christian era. We have yet to learn from Rationalistic Buddhists what they think of the genuineness of this relic.

The resignation of the Kansas preacher, the Rev. D. H. Carrick, because he does not believe that a minister can live a really honest life, has led to not a little discussion. The question, as generally put, is: Can a man remain in the pulpit and be honest? That is problematical, but one thing is certain: a minister can remain in the pulpit and be exceedingly dishonest.

"The Bible Comically Illustrated" is a successful work, judging by the continued demand. We have a new edition from the binder's in cloth, price \$2.50. In board covers, this book sells for \$2. We have also brought out a new edition of "Secret Instructions of the Jesuits," 15 cents. "The Blue Laws of Connecticut" will soon go to press for the fourth thousand.

Dr. Eliot's "Religion of the Future" has been brought out as a small book by John W. Luce & Company, Boston, at 75 cents a copy. The price is disproportionate to the size of the book, but the matter it contains is worth whatever it costs.



## LETTERS OF FRIENDS.

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

### PREJUDICE—INTOLERANCE.

From W. C. Freeman, New York.

To the Editor of The Truth Seeker:

From time to time there appear in the columns of The Truth Seeker letters from valiant Freethinkers who write of the persecution they have to contend with because of their belief. Nothing seems to me more despicable and cowardly than the persecution of any individual whose only offense is an honest expression of a sincere belief, especially when that belief is the result of years of careful investigation and reflection. Often a Freethinker is not only ostracized socially, but attempts are made—and sometimes successfully—to ruin him in his business. A letter recently attracted the writer's notice, for therein is shown how one has been persecuted for advocating two unpopular beliefs, viz., those of Freethought and Socialism. Fortunately in this case, owing to persistency and undaunted courage, the persecutors felt somewhat abashed and lessened their persecution. I can especially sympathize in this case, because of having suffered to some extent this way myself, with the result that I am more determined than ever to uphold that which I believe. It is as a Socialist rather than as a Freethinker that I am disliked, but those who think to injure this individual by their knocks, will find that they live in a fool's paradise, and that "every knock is a boost." It would pay them better to be tolerant and not try to make a man's honest belief an obstacle to his success in life.

The world has always had its persecutors and persecuted, from the time when the early Christians were subjected to "man's inhumanity to man." Since then history's page gives ample evidence of Christians themselves doing the persecuting, and against each other, too, strange to relate. The Spanish Inquisition, the history of the Albigenses and Waldenses, the St. Bartholomew's massacre, and the Puritans, bear witness to this. The Catholic church has been the chief offender in the history of persecution, added to which has been its refined physical torture to those who refused to accept its doctrines. Such torture was inflicted that it seems impossible to believe any human being could conceive of the diabolical forms of torture used in the name of Jesus Christ. (Every Freethinker should get and read the "Short History of the Inquisition," published at The Truth Seeker office, and then feel grateful that he lives in times more humane, if not yet free from other forms of persecution, to which I have already referred.) Until recently the present writer had numbered amongst his acquaintances one whom he knew to be a Catholic, but never referred to the subject of religion, having other matters of more immediate interest to talk upon; but in the course of a conversation, this acquaintance remarked, "We must put our trust in Jesus," and that "God had laid down certain rules for us, for which we would be held responsible." I replied by questioning the existence of such rules, and when referred to the Bible questioned the right of that book over any other book to proclaim itself a message from God. I said both the church and its text book were losing their hold upon humanity, owing to the revelations and teachings of science, and that the Catholic church showed signs of this by the existence of the Modernists in its ranks, and that eventually a more enlightened pope might see fit to recognize this element. Modernism was worse than Greek to this Catholic gentleman, for he had

never heard of it. Nor would he admit the waning power of the Catholic church in Europe, claiming that it was growing in England. On my mentioning the growth of religious enlightenment in the colleges, he predicted terrible results would happen to them as a consequence of their apostasy. What would have happened if I had said I was a Socialist it is hard to tell. It might have been a warning not to call again. As it happened, an invitation was given to call, but, on meeting the gentleman a few days afterwards on the street, he side-stepped me. The next time I side-stepped him. As he said, he had had his religion so hammered into him that he had to think as he did. I replied "so had I, as a Protestant, but I learned to think for myself." That is something the Catholic church denies to its adherents, for it refuses to recognize the right of private judgment. It is the Freethinkers who live in the small towns and villages that have the most to fear from open advocacy of their belief, and usually they have to keep silent if they wish peace of mind and freedom from persecution. This is so because persons in these places have closer relations with one another, and religion is more prevalent, and the population kept in the beaten path, because of fear of what "so and so will say" should there be any desire to deviate from it. In the cities individuals are so lost in the mass that freedom of expression is much easier. After all, can it be truthfully said that Freethinkers themselves are free from prejudice? I think not, and it is conceivable that in the coming struggle between Socialism and Capitalism there may be Freethinking capitalists ready to persecute the Socialists. That Freethinkers are not free from prejudice is evidenced sometimes at liberal meetings and in the Freethought press. Socialists also have shown that they too can, at times, be prejudiced, which leads me to ask the question: Is there a man or woman in this wide world free from prejudice? The nearest approach to this condition that the writer has found was manifested in the person of that brilliant and original thinker, Hugh O. Pentecost, whom he had the pleasure of hearing many times in the years now gone. I have no doubt that Robert Ingersoll and Charles Bradlaugh were of this class also, though it was my privilege to hear these Freethought champions but once. Prejudice seems to be the rankest weed, next to ignorance, in the human mind; both are apt to be the forerunners of persecution. The following lines will form a fitting conclusion. They are by another great and good man:

#### Stigma Libertatis.

Tell me what the signs may be  
Which forever mark the free.

First, they love all living things  
Humbly—yet as proud as kings.

Then of man they think no ill,  
Let him do what'er he will.

And this shows their freedom, too,  
That they grant the same to you.

Neither are they filled with woe  
Over those who ripen slow.

For they know that, in the prime  
Of the spirit's harvest time,

Comes to every soul the hour  
When it opens like a flower,

While the universe stands by,  
Ever ready to supply

Lovingly its magic aid—  
Never hurried, never stayed.

Lastly, thus we know the free,  
That they live right openly,

Standing naked as they are,  
Unabashed by sun or star,

For they deem it grievous sin  
To secrete the truth within.

Each of these is freedom's sign,  
How I wish that it were mine!

—Ernest Crosby.

### NEW THOUGHTERS.

From George Williams, Pennsylvania.

To the Editor of The Truth Seeker:

All organic life is an evolution from indestructible matter and force, which are inseparable and co-eternal. Neither matter nor force can be in the least increased or diminished. They can be changed in form, either with or without man's aid. There is a permanence in the quantity of the raw material of force and matter in the universe, but no permanence in any organic form produced from them. Solar systems are born, live and die, as do all organic forms of life on worlds.

The phenomena of evolution of organic forms, mineral, vegetables and animal, proceeds in regular sequences of causes and effects. There can be no cause and effect without some thing to act and some other thing to be affected by such action. Natural causes and effects are the results of the vital relations of forms of force and matter to each other in their mutual interdependence: A thing in itself cannot exist. What it is depends on the external forces on which it depends absolutely for existence, and which influence its life development for good or for evil. Matter is everywhere. Force is wherever matter is and in no other place whatever. Neither force nor matter can ever be concentrated into nothingness. They never came from nothingness. We cannot sanely imagine a time when matter and force did not exist in solar systems and all that they contain.

A Freethinker who fully understands the basic operations of phenomenal life is to that extent sane, and is likely to have a right judgment in life's details. A believer, without any reason whatever, in a miraculous life entirely separate and distinct from phenomenal life is certainly not sane in that respect. Life is exclusively a phenomenon of causes and effects. Freethought, which leads to a clear understanding of life phenomena, is an essential factor of life. Such Freethought has caused every reform on this earth and all progress resulting in human betterment and happiness.

Every phase of new thought is a branch of Freethought. The branch is afraid to be entirely free from error, special privilege, monopoly and tyranny, and it can sometimes make millions through being sociable with superstition. Christian science is indebted to Freethought for all its science and sanity. Mixed with its humanitarian science and sanity is the most concentrated essence of superstitious ignorance and insanity in reference to the Divine Mind and the Mortal Mind. The Divine Mind was created by the divinating hocus-pocus conjurers whose successors pretend to make the divine body out of bread and wine.

For the mortal mind, which is an evolution from cosmic matter and force, Mrs. Eddy seems to have a supreme contempt. The divine mind is evidently entirely separate and distinct from matter and force.

Cosmic matter cannot exist separate from cosmic force. Neither can cosmic force exist separate from cosmic matter. Hence there can be no cosmic ghost. No other ghost could be a cause which would produce any effect on cosmic matter or force. The Holy Ghost can have neither cosmic matter nor cosmic force in him. He could not possibly be the father of either a human or a semi-human being. How could a Divine Mind ghost produce any effect on cosmic matter and force? He lacks the essentials of being a cosmic cause. How could he create matter? Mrs. Eddy says God did not make matter. Even the Bible does not say that God made cosmic force. Who did make it? It always existed.

The Emmanuel and all other systems of mental healing, in which blind faith is a factor, are on the same plane as Christian Science in not being free from su-

perstition. Each is a confused jumble of science and superstition. Of course they must continually add more science and discard a proportionate amount of superstition. Freethought is leading them on to more truth. It will eventually originate a system of mental healing in which superstition will have no place whatever. Or it may prod the New Thought laggards onward toward universal independence of everything that is unnatural and pernicious.

### LITTLE DOING IN GUILDHALL.

From W. A. Dunham, New Hampshire.

To the Editor of The Truth Seeker:

As this is the seventy-second anniversary of my birth, I am reminded that my subscription to The Truth Seeker falls due this month, for which I inclose money to push it along for another year.

We feel highly gratified and pleased with the skilful manner in which you are filling the editorial chair of your late lamented brother, who fought so nobly for the cause of truth and justice during his whole career as Editor of The Truth Seeker.

I continue to distribute my paper among my friends whom I can induce to read it, and I can observe quite a change in many of them for the better, widening out their ideas on religious subjects, although orthodoxy has a tight grip upon the majority of the people in this community. What they need is a few such men as Messrs. Washburn, Bland and Remsburg to preach to them till they acquire sense and consideration, but I opine Brother Remsburg will not care to again meet such a reception as he received in Lancaster but a few years ago, when he kindly consented to give a free lecture upon "False Claims of the Church," and was assailed in the most scurrilous and abusive manner imaginable by a pig-headed dentist who frequently officiates in the M. E. church in this vicinity; but our friend Remsburg met all the charges nobly and in good taste, as a gentleman. Several months ago, just across the Connecticut, in the ancient town of Guildhall, where our neighbors go to worship the walls and ceilings of the twin churches, assisted by a M. E. divine, who runs the union meetings, they concluded they needed the assistance of an evangelist, as his prerogative extended over the "folds" (Congregational and M. E. churches) fairly well filled with sheep—principally ewe lambs; therefore, it was an easy matter to prevail upon them to employ said assistant for a couple of weeks, which they did under the influence of their "sky pilot."

After a few evening sessions (no one in my family being conspicuous, except by their absence) the pastor, accompanied by his clerical friend, called at my residence and cordially invited me over, adding that they were having some very interesting meetings. I replied that as that was a matter of opinion, what might seem very interesting to some would not necessarily be so to others, and especially not to me, as I did not believe in salvation through blood and death. He then inquired what I would substitute in place of religion. I replied, "Science." He then discovered that his time was limited, but he would call again and discuss that matter with me. I informed him that I should be very pleased to have him do so at any time, but for some reason, perhaps through overwork, together with a multiplicity of pastoral calls, and other strenuous duties, he has not had an opportunity to fulfil his promise, although at least seven months have elapsed since that time. As to the evangelist and his meetings, they were nil—not one solitary convert during the whole term of drill, as the Salvation Army would style it, which speaks volumes for old Guildhall and her young people while inclosed in the tentacles of the great octopus, the enemy of human freedom and progress—the church.



## SPIRITUALISM.

From Ewing Summers, Washington, D. C.

To the Editor of The Truth Seeker:

I should think you would be tired of publishing long stories of what Spiritualists have seen mediums do; but I suppose all editors have to do many tiresome "stunts."

Since Dr. Juliet Severance has recently reiterated the most usual cant arguments in favor of Spiritualism in The Truth Seeker, without recognizing the answers to them, please let me "reiterate" the latter in a nutshell of three considerations:

1. "The human soul is too great a thing to be permitted to die." Physical nature never recognizes any of our moral theories.

2. Everything that has a beginning must in the nature of things have an ending. This postulate generally compels philosophical Spiritualists to admit that the soul or mind must die some time after the death of the body. Well, if all the great thinkers from Plato up to Ingersoll become as silly in the next world as all the mediums represent them to be, and remain so for ages without improvement, I do not see where the "beautiful philosophy of Spiritualism" comes in.

3. "Counterfeits always prove that there was a genuine." "Genuine" humbugs and all, I suppose!

It is only the Spiritualists that constantly talk about "fake" mediums. The scientists have nothing to say about them, but are simply waiting for the "genuine" medium to be "trotted out," while the Spiritualists are always complaining that the scientists do not investigate. How can they investigate until a "genuine" medium comes along? The so-called genuine mediums never prove anything, while it is only the "fake" mediums that do the demonstrating.

From ages long before the Delphic (or some other) oracle announced that "Rome-Carthage would conquer" to the present day, legerdelangue (to coin a word) has done far more in the necromancers' art than has legerdemain.

## A CALL FOR "THE GOODS."

From John Scoville, Syracuse, N. Y.  
Editor of The Truth Seeker:

A few weeks ago I read a letter in The Truth Seeker from Dr. Severance, giving some of the evidences of Spiritualism. One of the "proofs," I believe, was that Dr. Severance had seen written messages appear on the inside of slates held firmly in her hands. Now here is a bona-fide offer to the Spiritualists of the world. This spiritualistic slate-writing is either a fact or a fake. I will be glad to entertain any Spiritualistic mediums at my house on the following conditions:

1. There shall be a committee of three or more men of scientific standing appointed to witness the slate-writing.

2. I will deposit \$500 with this committee.

3. The medium making the test shall deposit \$50 with this same committee.

4. I will buy two new slates and hold them firmly together in my own hands.

5. If the medium can cause any legible writing to appear on the inside of said slates, within six hours after the test begins, said writing to consist of one or more English sentences, and to contain not less than six words, of at least three letters each, then the committee shall pay \$500 to the medium.

6. If the medium cannot accomplish this result, the \$50 deposited by the medium is to be forfeited to me.

7. The committee is to be the sole judge as to whether the test has met the conditions.

8. The slates are to be tampered with by no one but myself and the spirits.

If these rules are not satisfactory, we will make them so, their sole object

being to insure fair play and guard against fraud. I am willing to wager \$500 that spirit slate-writing is a fake. Is there a Spiritualist in the world who will wager \$50 that it is a fact? Come on, now! We have heard enough about "proofs" and "evidence"; we want to see some one who can deliver the goods.

## SOME OTHER INGERSOLL.

From Dr. W. J. Bryan, New York.  
To the Editor of The Truth Seeker:

Robert Ingersoll has written a letter to humanity from spirit land, just published in "Reason" magazine (September number) by Austin Pub. Co., 10 Arlington street, Rochester, N. Y. (10 cents a copy), page 13, entitled: "What Good Does Spiritualism Do?"

No doubt, if reprinted in The Truth Seeker, the letter from Mr. Ingersoll would be gladly received by other readers than myself; and you welcome discussion and criticism, pro and con, of course.

[We have read the message above mentioned, and doubt its genuineness as a communication from the Robert G. Ingersoll of our acquaintance. It must be from some other spirit of the same name. We should not expect to be contradicted or criticized were we to characterize the purported message as mere verbiage, pious rubbish, and of no value, whatever its source.—Ed. T. S.]

## JUST PEOPLE.

From C. C. Crolley, New York.

The writer of this is not a proletarian. He never was and never will be. While his ancestors came out of the woods with King Clodwig and became landlords, he himself took the bull by the horns and became a successful business man. He has no axe to grind. Mr. M. Steffee's arguments are, in the expressive terms of slang, "hot air argumentation."

What is the trust? The trust means the development of the tool.

The development of the tool, or instrument of production, is twofold. It gathers power individually, and it also gathers power collectively by concentration.

The tool gathers power individually by keeping lively step with the discoveries of science and the maturing genius of man; the old hand loom becomes a steam and Northrop loom; the old agricultural implements become steam plows, reapers, and harvesters.

The collective power, however, of the tool, is gathered by bitter experience. In the course of its growth the tool encounters a serious obstacle that threatens it with nullification. Its aim, the increase of the store of wealth, is for a time balked. The tool is a weapon against the foe of the race, Poverty. The wastefulness of competition turns the weapon's edge against itself. Only a long and bitter experience taught the lesson and suggested the remedy, Concentration. The discovery once made, it points the way to further improvements. First is born the partnership of two individuals; then follows the partnership of two or more partnerships—the Corporation; then next appears the partnership of several corporations, the Trust.

The trust is the double-developed tool of production that combines both the highest individual and the highest collective development so far reached. It brings the productivity of human effort up to the highest point so far attained by the individual perfection of the tool. As such, the trust raises man to a giant's stature over nature; it is a weapon that makes for civilization.

Now as the capitalists are eating up the middle class at a rapid rate, in ten, twenty, or at the most thirty years, as President Taft said at Atlanta, the question of the Trust ownership will have to be solved. It will be a question of the "Ins" and the "Outs." The Ins will be the few and the outs will be the many, the great American nation in the garb of workingmen. Who will win? Napoleon

said he always won by superior numbers. The Ins will be finished and the Outs will take the outfit and run it in their interest. There will then be no working class, but just people.

## ANSWER TO THE QUERY OF HIBERNICUS.

From John Maddock, Minneapolis, Minn.

"From whence will come abiding truth?" This is a question which is right. From science or religion, which? Which will be victor in the fight? The answer is, that blind belief Can never anything reveal; Abiding truth must be well known— Must be what we can see and feel. The conflict which has waged so long Between religion and the men, Who've taken Nature as their guide, And have declared with tongue and pen, The supernatural is false, And that religion, at its best, Can not define itself; and so This fact should set our minds at rest. And we should say, abiding truth Will come as truth has come before; From Science and right reason's source, The only way to make a score. But science must be based on truth, Not fixed upon mere speculation. Some "men of science" have misled By holding there is no foundation For any purpose or design In Nature for our approbation; That she is all mechanical, Unconscious and no inclination In any way to show design; Things come and go without direction. But that is not the truth, we find; Upon a closer, keen inspection. 'Tis just as wrong to say that we Were made by naught and stationed here

As that the world was made from naught;

This logic is profound and clear. "From whence will come abiding truth?" The answer is, upon the ground That there's design in everything Though pain and sorrow do abound. In evolution there's design From protoplasm up to man; No change can be mechanical— All transmutation shows a plan. Which will be victor in the fight Upon the controversial field? Pure science will, without a doubt; Religion will be forced to yield. Abiding truth it never had; Its errors will not long abide; Abiding truth now holds the fort; Religion's beat on every side. Have patience all; don't rashly judge; A moral meaning we shall see When evolution's work is done, And when the truth has made us free.

## JESUS AND THE OLD TESTAMENT.

To the Editor of The Truth Seeker:

In different numbers of The Truth Seeker and in many books which I have read the statement is made that Jesus misquoted the Old Testament. I know that he did on at least two occasions. Will you kindly inform me the number of times Jesus misquoted the Old Testament?

[We have in mind the attempt of Jesus to repeat the commandments which are in Exodus xx. His versions are given in Matthew xix, 18, 19; Mark x, 19, and Luke xviii, 20. No two agree and all differ from the Old Testament.—Ed. T. S.]

## BURNS DEFENDED.

From Thomas Brothers, Brooklyn, N. Y.

Dear Truth Seeker: After reading and re-reading Mr. Wm. F. De Voe's letter, I am forced to make some sort of reply.

He is horrified because the "two Bobs" appeared together. He says it could do Burns no good, but might do Ingersoll harm, because he says we all know his history (Burns).

That's just what we don't know (at least all of us). Burns died of a broken heart; his Excise position killed his self-respect. He felt it keenly. He knew when too late that the position was given him to stop his mouth, and he was shunned on account of his position. He could no longer hold up his head and write quips to gall the kirk.

Mr. De Voe speaks of Walter Scott as one of nature's noblemen, and in so doing he differentiates to Burns's discredit. The facts are, Sir Walter Scott was a hunchbacked dwarf, and everything but nature's best handiwork, while

Burns was stalwart, strong and alert. A constant student of nature, kind and generous to a fine degree, his innermost man boiled with indignation at the very thought of the hypocrisy he found on all sides. I'm no Scotchman, nor have I any close Scottish inclinations, but for all that I think Mr. Ingersoll in good company when associated with Burns. But were he associated with Sir Walter Scott it would be indeed to our Robert's discredit. For although Sir Walter was a wonderful story-teller, he was in no way comparable to either of the Bobs.

## THE CASE OF REV. VAN AUKEN.

From B. L. Coburn, Iowa.

To the Editor of The Truth Seeker:

I send inclosed clipping from "Daily Journal." It is just another case of "Christianity and its influence over virtue and honesty."

The "Word of God" reads something like this: "And the sons of God looked on the daughters of men," etc. Verily, this is true in everyday life.

If your book, "Crimes of Preachers," contained the whole, it would have the Alexandrian Library of ancient times "beaten to a frazzle."

From Mrs. Caroline Hooker Doty, New York. I am getting so old (84) that I find it quite difficult to read The Truth Seeker very thoroughly, but even its presence is consoling, I have had the company of it so long—I have had the reading of it since Mr. Bennett founded it, and have been a regular subscriber more than twenty-five years. I was a teacher and a church woman in my younger day, and I married an elder of the Christian church. We were eventually converted, as the churches say, by reading Paine's "Age of Reason," and finally getting hold of the "Boston Investigator," which we patronized for a long time. My husband died a very staunch Freethinker in 1890, and I am still here trying to convert people to an understanding of natural law by which and through which we must work out the destiny of the unseen and to us unknown purpose of our existence. I watch for the coming of The Truth Seeker every week like the coming of an old friend, and wish I were able to be of material help to it. You have my best wishes for the success of the paper and my best word.

From Frank Morse, California. Dear Friend: The Truth Seeker is still the best paper published on this earth; but please don't make a Socialist slop-tub of it. The Socialists admit in The Truth Seeker that Socialism has never done any good, has never been tried. Let some of them try it once before they tell us so much about what it is going to do. The truth is it has been tried many times and always proved a failure. Free-thought has been tested and proved to benefit humanity. I would like to shake hands with Mr. Steffee, T. J. Morgan and others who have written able articles in defense of truth and liberty. Find inclosed three dollars.

## DEATH OF LOIS WAISBROOKER.

From A. B. Fuller, Antioch, Cal.

To the Editor of The Truth Seeker:

My mother requested me to send you the following notice: Passed to a higher life from her son's home at Antioch, Cal., October 3, Mrs. Lois Waisbrooker. She was 83, February 21, 1909. We laid her away to rest without any ceremony, either at the house or grave, just as she had requested us to do. She had been a noted speaker and writer in the cause of Spiritualism and Women's Rights for over forty years. So ends the earthly life of one of the world's grand women, who have tried to make it better for having lived in it; and it was her wish that the friends might contribute something to get a monument to mark her grave.



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

Edited by MISS SUSAN H. WIXON,  
Fall River, Mass.

"Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour."

### Life in a Religious Industrial School in Ireland.

This story is told in the newspaper called the Irish Nation, published in Dublin, Ireland, by a former pupil in one of the schools conducted by a religious brotherhood. It is entitled "Industrial School Life from Within," and shows how fortunate children are who do not have to go to that kind of a school. The writer says:

There is a saying, "If you would know me come and live with me," and I, having spent a number of years in an industrial school, under the management of the Irish Christian Brothers, am in a position to give a good deal of information about the way in which these institutions are managed, and the effect that the training received has on the children. A vast, though seldom recognized difference exists between industrial schools and reformatories. The latter are intended for the reformation of children who have been proved to be of vicious or criminal tendencies; while the former are "schools in which industrial training is provided, and in which children are lodged, clothed and fed, as well as taught."

The following may be committed to industrial schools:

Any child, apparently under the age of 14, brought by any person before two justices, and coming within any of the following descriptions:

(a) That is found begging or receiving alms (whether actually or under the pretense of selling, or offering for sale, any thing), or being in a street or public place for the purpose of begging or receiving alms.

(b) That is found wandering and not having any settled place of abode, or proper guardianship or visible means of support.

(c) That is found destitute, either being an orphan or having a surviving parent who is undergoing imprisonment, or is otherwise unable to support it.

(d) That frequents the company of thieves, etc.

(e) That does not comply with the school attendance order under the Elementary Education act.

From the foregoing it will be seen that the children sent to industrial schools are in no way criminals.

In my experience the clothes supplied, while having too much of the pauper cut about them, were generally sufficient for warmth. Clean shirts and stockings were supplied every week, clean sheets every two months; clean blankets every six or twelve months; handkerchiefs were an unknown luxury; while tablecloths were only seen on Christmas Day, Easter and Whitsundays, the annual visit of the government inspector, or on other visiting days. During the winter we got a lukewarm bath once every two months. In summer we were marched down every Sunday to bathe. Perhaps this would be a good place in which to explain the reason why some boys generally sat in the vicinity with their clothes on, while the remainder were bathing. It was because they had lately been flogged and were forbidden to undress for fear the public would see the bruises with which their bodies were covered.

Neither the schoolrooms, dormitories (sleeping rooms), nor shops are properly heated even in the depth of winter. We were awakened every morning at 5.30, and after washing our heads and faces in ice-cold water, we were compelled, with empty stomach and chattering teeth, to study in an unheated schoolroom until

8 o'clock. How often have I, with frozen fingers, written in my copy book, "To be good is to be happy," while innumerable tears fell from my nose!

The food supplied is hardly ideal for growing lads who are hard-worked and drilled every day. Breakfast all the year round, with but four exceptions, consists of a pint of shell cocoa and half an ounce of beef dripping each, with as much white bread as each boy cares to eat. The cocoa is sweetened and the milk added before it leaves the boiler; it is then served out before the boys enter the refectory (eating room). I was one of those whose duty it was to serve out the various meals, and I have known the cocoa to be poured out on a winter's morning for fully five minutes before the boys were allowed in to breakfast. This was a common way of punishing the boys during the cold weather, as they were depending on their food's heat to counteract the cold of the morning.

Dinner on Sundays, Tuesdays and Thursdays every week was known as "hash," i. e., a few ounces of boiled meat, a spoonful of cabbage, and a little of the water in which the meat was boiled; also two potatoes each. On Mondays dinner was the same as breakfast. This was also the case on the last Sunday of every two months or in some schools every month. Wednesday same as Monday, with the (very) occasional addition of boiled rhubarb—given us no doubt for medicinal purposes. Friday—boiled rice, cocoa and bread. A mug full of thick brown soup, made from pea-flour and salt, was Saturday's dinner, with the addition of two or three potatoes apiece.

Supper on all nights, festivals included, was a pint of cocoa and two ounces of bread each. On the four days referred to as being exceptions, currant bread and margarine (at 7d. [14 cents] per pound) in limited quantities took the place of plain bread and dripping, and tea or cocoa at breakfast. Easter Sunday morning brought each of us two hard-boiled eggs. Lately, in one school at least, each boy is given an ounce of stale bread daily, at 12 o'clock, as his lunch. This is a true account of the quantity and quality of the food supplied in my time, and I am informed that it has not varied nor increased since.

The teaching was conducted not with a view to enabling us to succeed after we had left the school, but merely to pass examinations in such a manner as would gain for the Brothers the highest grants. No subjects were included in the curriculum unless they had been made obligatory for examinations. Every kind of practice possible was resorted to by the Brothers for the purpose of having the examiner's report returned marked "Excellent." I have known dozens of boys who were entered under fictitious names for the same standard several years in succession because they were likely to fail if examined in their proper standards. Another way in which the examinations were faked was to devote the last few days prior to an examination in arranging the boys so that no two who would be likely to fail might remain together. Between every couple of doubtful ability a clever boy would be put, with instructions to give them every help on the day of examination, and if necessary to work out their whole papers. He was also held responsible for their or his failure, and punished accordingly if he or they failed. There was no such thing as a system of rewards even in a case of this kind. Everything was done by the boys under threats of punishment. I have known all the following ways to be commonly employed in inflicting punishment for various offenses, mostly trivial ones:

Flogging on the naked skin for five

and ten minutes at a time, with any of these—an ebony drum stick, a walking stick, a piece of a four-ply leather trace, a horsehide cat-o-nine tails, a rubber tire off a pram (perambulator) or bicycle.

Twisting a boy's arm behind his back with one hand and then with the other hitting him a box between the shoulder blades.

Lifting a boy off the floor by his two ears.

Beating on the face and head with a leather strap made of seven thicknesses of leather sewn together.

Crucifixing at the back of the knee or under the arm.

There are shops attached to the schools such as tailor's, carpenter's, shoemaker's, harness-maker's, etc., in which the boys are supposed to be trained to trades, so that they shall be able to earn a living at these trades after they have left the schools. But not one boy in ten ever continues, after leaving, to work at the trade he was supposed to have been taught. One of the principal reasons for this is that the shops are used not so much as a means of teaching trades to the boys as of making or saving money for the managers of the schools. It was not for the purpose of equipping us for the battle of life that we were sent to work three or four years at a trade, as our personal tastes were seldom or never consulted when trades were being chosen for us. No attempt was made by the tradesmen, who were in charge of the shops, to give us anything like a comprehensive knowledge of our work; they looked on us as being scabs who, after we left school, would (if they taught us anything) lower the trade union wages by taking on at small wages work we had never served an apprenticeship to.

Another reason for the failure of the boys to remain at their trades was that very few establishments would employ boys as improvers after leaving industrial schools, consequently only a small percentage was provided with situations by the manager when leaving.

The system of teaching carried on in these shops is, as far as the boy's after-life is concerned, a failure. No trades union will allow these boys to be employed in the same shops as union men, nor is it possible for a boy to become a member of his trades union even after he has worked at it for several years, unless he has paid a fee or served a full apprenticeship without wages, after leaving an industrial school. To do either of these things is, of course, impossible because a boy of 16 cannot begin a five or seven-year apprenticeship, neither can he afford to pay a fee. Besides, he is expected by his relatives to begin earning money immediately he leaves the school. Therefore, nothing remains for him to do except throw away the years he has devoted to his trade and look for work in a factory, or join the army. The latter course is generally adopted by those who will be taken. Having been drilled every day for six or eight years, they think that the army is the only place they are fit for, and that they will have a fairly easy time on account of their knowing so much about drill.

Take my own case, and it will show the uselessness of the industrial training received in one of these schools. Before I was two years in the school I was sent into a shop, and although I had no taste for the trade chosen, I was compelled to remain at it until my time in the school was up. Several times during the four years that I was in this shop did I ask to be allowed to leave it and go back to the schoolroom, but always met with a refusal. When I was 16 years old my time was up, and I was told that it was impossible for the Brothers to procure a situation at this trade for any boy at present. I was given a new suit, a prayer book, my train fare to Dublin, and the following letter, addressed to my mother:

"Dear Mrs.—, I have much pleas-

ure in bearing testimony to J—'s good character during the five years he has been at school. He has always been a good, steady, industrious boy, very intelligent and particularly quick at arithmetic. He will, I think, give satisfaction in any position you may be able to obtain for him.—Yours faithfully, The Manager."

A boy who was "particularly quick at arithmetic, and very intelligent" was made to remain in a shop against his will, was not allowed to continue in school, where his taste lay, and was finally sent home to his mother with the above letter and a suit of clothes. I did not know enough to obtain a post as clerk, and no work could be found for me at my trade. Mine is not an isolated case, but holds good in regard to three-fourths of the boys who leave these schools.

To those pupils whose only acquaintance with the Irish Christian Brothers is that of day pupils, or readers of examination reports, the foregoing may seem to be exaggerated or untrue; but the hundreds of boys who, like myself, have passed through their industrial schools can bear witness to the truth of what I have written.

### Maybe.

Go to bed early, wake up with joy;  
Go to bed late, cross girl or boy.

Go to bed early, ready for play;  
Go to bed late, moping all day.

Go to bed early, no pains or ills;  
Go to bed late, doctors and pills.

Go to bed early, grow very tall;  
Go to bed late, stay very small.

—Saint Nicholas.

### A Lively Squirrel.

An old negro who lives in the country came into town one day and saw an electric fan for the first time in his life. The whirling object at once attracted his attention, and after intently gazing at it for several minutes with the greatest astonishment and curiosity he turned to the proprietor of the shop and said, "Say, boss, dat suttently is a lively squirrel you got in dis yeah cage, but he's shu'ly goin' to bus' his heart if he keep on makin' dem resolutions so fas'!"

—The Housekeeper.

### Meteorological.

Little Willie—Say, pa, doesn't it get colder when the thermometer falls?

Pa—Yes, my son.

Little Willie—Well, ours has fallen.

Pa—How far?

Little Willie—About five feet—and when it struck the porch floor it broke.

**Literary Contamination.** — Mother — "Johnny, you said you'd been to Sunday school."

Johnny (with a far-away look)—"Yes, mamma."

Mother—"How does it happen that your hands smell of fish?"

Johnny—"I carried home the Sunday school paper, an' the outside page is all about Jonah and the whale."—Western Christian Advocate.

**Special Mention.**—"O mother," exclaimed little Raymond upon his return from Sunday school, "the superintendent said something nice about me in his prayer this morning!"

"That was splendid, Raymond. What did he say?"

"He said, 'O Lord, we thank Thee for food and Raymond.'"

**A Spendthrift.**—"Please, Mumsey, just five cents," begged Johnnie.

"But, Johnnie, it was only this morning that I gave you five cents."

"I know, Mumsey, but"—putting his arms around her neck—"I'm so hard on money!"



**Lectures and Meetings.**

(Notices of Liberal meetings are inserted free under this head.)

**The Sunrise Club.**—The second dinner of the season takes place on Monday evening, Oct. 25, at the Cafe Boulevard, Tenth street and Second avenue, at 6.45. Topic for after-dinner discussion: "Why Woman is a Failure." The opening speaker is James F. Morton, Jr. Dinner \$1, including tips. If you are coming, notify E. C. Walker, secretary, 244 W. 143d street, Tel. Audubon 4295.

**The Brooklyn Philosophical Association** meets every Sunday afternoon at 3 o'clock in Long Island Business College, So. Eighth street, between Bedford and Driggs avenues, Brooklyn.

Oct. 24.—"Christians in and Around Jerusalem," by Robert G. Eccles, M.D.  
Oct. 31.—"The Politics of Utility," by Bertha Frazer.

**The Harlem Liberal Alliance** meets Friday evenings at 8.30 in Fraternity Hall, 100 West 116th street, corner Lenox avenue, New York. Program:  
Oct. 22.—"A Hell of a System." By James R. Brown.

Oct. 29.—"Thomas Paine, the First American." By Alden Freeman.

**The Socialist Dramatic Movement** dines at Coddington's restaurant, 767 Sixth avenue, at 6.30 Sunday evening, October 24. Fifty cents. After-dinner discussion on "The Relation of Slang to Art," Mr. D. Morris Jones leading. Mr. Julius Hopp, organizer of the festivities, now has charge of the Department of Literary and Modern Drama in the New York Review, a theatrical paper.

**The Independent Liberal Congregation.** Berkeley Theatre, 19 West Forty-fourth street, near Fifth avenue, New York. Henry Frank, speaker.

Oct. 24.—"Science and the Problem of God."  
Oct. 31.—"Science and the Human Soul."  
Nov. 7.—"Science and the Problem of Immortality."

**The Independent Religious Society** (Rationalist), Chicago, meets Sunday at 11 a. m., in Orchestra Hall. M. M. Mangasarian, lecturer.

Oct. 24.—"A Sunday with Rockefeller's Pastor." (On that day the Rev. Mr. Aked spoke of Heresy in the University of Chicago.)

**The Philosophical Bible Class**—Text book, "Bible Myths and Their Parallels in Other Religions," by Doane. Prof. A. J. Clausen, National Organizer, St. Ansgar, Iowa. Lessons for the month of October.

Oct. 24.—Same continued, from page 264 to page 269, 7th line.

Oct. 31.—Same continued, from 7th line, page 269, to the close of the chapter.

**The Friendship Liberal League** of Philadelphia holds meetings every Sunday afternoon at 2.30 and Sunday evening at 7.30, at 715 North Broad street.

**The Boston Freethought Society** meets in the Paine Memorial Hall, Appleton street, on Sunday, at 3 p. m. J. P. Bland is resident speaker. The Truth Seeker is for sale at the door.

**The San Francisco Materialist Association** meets on Friday evening at 8 o'clock, at the Auditorium Annex, Page and Fillmore streets.

Oct. 22.—"Mysticism and Democracy." By Prof. H. A. Overstreet.

Oct. 28.—"Religious Beliefs of the American Indians." By Geo. B. Benham.

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## A PRAYER.

Protect me, Lord, from these thy saints, the sanctimonious few;  
O save me from their clutches when my mortgages come due.  
O put me not into the hands of these, the men of woe,  
Who call the earth a "vale of tears," and strive to make it so.  
O guard me from the blue-nosed good who lend at cent per cent,  
And take a thousand dollar lien for ninety dollars lent.  
Make me, instead, the debtor of some man with human taints;  
At any rate, protect me, Lord, from these, thy modern saints.

Their thoughts are far from mortal life; they never, never sin;  
They strive to bring to righteousness the very men they skin.  
They never go a step astray; they never deign to smile;  
They sin not, and they only aim to castigate the vile.  
But, oh! why should they count it best with cold and holy arts  
To rivet sheet-iron shields around their hard and stony hearts?  
Their ears are deaf enough, God wot, to pleadings and complaints,  
And so, I pray, protect me, Lord, from these thy modern saints!

O save me from the sanctified, the too uncommon good,  
Who tell us what we shouldn't do, and preach us what we should;  
These saints who squeeze a dollar twice and wear cheap aureoles  
Will take our children's bread and then attempt to save our souls!  
Give me instead a worldly man with some good healthy stains  
That show he has the common blood of mankind in his veins,  
And heart that swells enough sometimes to overthrow constraints;  
But in my need, protect me, Lord, from self-appointed saints!

—Ellis Parker Butler, in Puck.

## A PATRIARCH OF AGNOSTICISM.

From A. W. Shatford, Nova Scotia.

Editor of The Truth Seeker:

There passed away at Hubbards, Nova Scotia, on September 30, in his eightieth year, John E. Shatford, a life-long resident of this village, and who was a general merchant for nearly sixty years. He was of sturdy English stock, and it may be truly said, his first illness was his last. In addition to his oft-repeated request during his illness that his funeral be a secular one, directions were given in his will that no orthodox clergyman officiate at his funeral. His death was easy and peaceful and will serve as another and modern contradiction of those pulpit accounts of the death-bed recantations of Freethinkers.

The funeral on Sunday, October 3, was the largest that ever took place in West Halifax county. Many people came down from the City of Halifax, some in automobiles, to pay their last tribute of respect, notwithstanding the fact that for the last twenty years he was an outspoken Agnostic. The address at the house was delivered by Marshall J. Govany, a young man of much promise and ability, from Moncton, N. B. Mr. Govany has lately come to the front as a lecturer on the Freethought platform. Judging by his splendid effort on Sunday last, he gives great promise of becoming the Ingersoll of Canada.

A voracious reader, a wonderful memory, and fair speaking ability are qualities that will help him rapidly along the highway of fame as a public speaker. His address shows, too, that he can express himself in beautiful language and in a style very much Ingersollian. Rev. Mr. Pennoyer, of the Universalist church, Halifax, a gentleman of broad, liberal views, was also present, and spoke at the grave. After reading brief and appropriate extracts from Seneca, Ingersoll, Jesus, Zoroaster and other great characters of the past, he launched forth in an eloquent address, full of fervor and pathos, on the great question of the whence and whither, especially the whither, and closing with the well known lines from Bryant's "Thanatopsis," "So live that when thy summons comes to join," etc. After this Mr. Govany stepped forward and stated he would close with these eloquent words from the great and grand Robert G. Ingersoll: "With morn, with noon, with night, with changing cloud and changeless star, with all the sweet influences of nature we leave our dead. Husband, father, friend, farewell."

It is worth remarking here that although the vast majority that stood beside the open grave were Christians, and members of the Church of England, to their credit for tolerance be it said they stood with bowed and bared heads and listened with respectful and rapt attention to every word that was spoken of the departed one and his views.

## AARON DAVIS DEAD.

From D. Webster Groh, Hagerstown, Md.  
To the Editor of The Truth Seeker:

The following clippings explain themselves:

Mr. Aaron Davis, the veteran Rationalist, who rang his farm bell in commemoration of every anniversary of Thomas Paine's birthday for the past forty years, died yesterday noon, at his beautiful home at Park Ridge, near Frederick, Md., in his 90th year. He was an honest, industrious, temperate, intelligent, progressive ex-teacher and farmer, respected and honored by all who knew him, and was widely known as the originator of "Davis' Prize Sugar Corn," the seed of which he extensively sold. His home was embowered by a great variety of rare trees and vines from varieties of grapes he originated. He will be buried at 10 a. m. Tuesday, in Mount Olivet Cemetery, Frederick, and Rationalists from this and other counties are invited to attend the funeral, which will be a Rationalistic one.—Hagerstown (Md.) Daily Mail, Sept. 6, 1909.

From his beautiful country home, at Park Ridge, embowered with rare trees, vines and exotics of his own planting, the body of the late veteran Rationalist, Aaron Davis, aged 90 years, was yesterday borne to Mount Olivet Cemetery, Frederick, and interred, as he had requested, with Rationalistic ceremonies and honors, conducted by his son George, and D. Webster Groh, of this city, Miss Laura E. Groh, of Breathedsville, conducting the musical program. Mr. Davis had been a teacher, horticulturist and farmer, originating an excellent variety of pink grapes, and also the "Davis Prize Sugar Corn," the seed of which sold widely here and elsewhere. He was a friend and correspondent of the famous Luther Burbank, originator of the noted Burbank potato, and was extremely intelligent, broad-minded and progressive.—Hagerstown (Md.) Evening Globe, September 8, 1909.

The Baltimore papers printed brief extracts and a Frederick (Md.) "Daily News" article, Sept. 8, of one-third of a column, told substantially the same as above, adding that, "when the funeral party had gathered at the house, Mr. Davis' son, George H. Davis, read the following address:

"My Dear Friends and Relatives: We have gathered to pay our last respects to the remains of our aged father, whose request was not to have an orthodox ceremony over his remains, as he was a strict believer in natural laws, which unfold and develop everything on earth. His motto of life was:

"Seize upon truth where'er found,  
Among your friends, among your foes;  
On Christian or on heathen ground,  
The flower's divine where'er it grows;  
Evade the prickly but secure the rose."

"As to his character, it will speak for itself, by all who knew him.

"He also requested that Mr. D. Webster Groh, of Hagerstown, Md., pass a few remarks over his remains before departure for burial.

"Mr. Groh then delivered a eulogy upon the deceased, after which the remains were conveyed to Mount Olivet Cemetery, where they were interred.

"Mr. George H. Davis stated today that his father had been working the past two seasons on a new variety of sugar corn, which he intended to call Candy Sugar Corn, and had been out examining the crop of this corn on Sunday just before his death. Mr. Davis exhibited a large quince, of the Orange variety, which was developed by his father."

Interment was beside his wife, within a few hundred yards of the monument to Francis Scott Key, composer of our famous national song, "The Star-Spangled Banner." "Barbara Frietchie," the heroine of Whittier's famous poem, also lies buried near, so it was indeed fitting that this ardent veteran Freethinker was interred with Rationalistic honors amid such hallowed surroundings.

He died about 11 a. m., Sunday, September 5, 1909, from falling through a post and rail fence, his head striking a small stone and his wrist being broken at the same time, and was dead when found by his son George about 12.30 p. m.

He was one of Frederick county's oldest, most intelligent, beneficent and progressive citizens.

He was a deep thinker and close student of human nature and other natural phenomena generally.

His intense love of justice, truth and liberty, and consequent outspoken condemnation of slavery made him an object of hatred and suspicion among Frederick slaveholders and sympathizers, where, in 1860, he and five friendly followers were the only ones who cast votes for the immortal Lincoln. He was then regarded as a fanatic, and called a "black Republican," because all whites but he and his five abolitionist comrades there were then Democrats. He was the last survivor of this little so-called "black Republican" band, and lived to see the great and honest Abraham Lincoln, for whom he then voted, honored as the grandest president since George Washington ruled the nation.

He was a son of Jonathan C. Davis and Mary (Winter) Davis, and born in Uniontown, Carroll Co., Md., September 20, 1819.

He is survived by his four sons and one daughter, Edward T., Washington, D. C.; John W., Union Bridge, Carroll Co., Md.; Wm. O., Chicago; George H. and Flora Davis at home.

He was a zealous, consistent, conscientious, intelligent, practical advocate of Freethought, exerting a wide and lasting influence for its advancement among all who knew him, even so planning that, in death, his funeral might be taken advantage of to justify and thus help propagate his Rationalistic ideas. And other Rationalists should profit by his wise example and do likewise.

Whenever possible, Rationalists should have Rationalistic funerals, as speakers on such occasions will generally serve free, provided those who engage them defray their traveling expenses, being willing to sacrifice their time to the good of the cause.

This is the right foundation for a Rationalistic monument which will stand for ages, impressing Rationalistic principles on countless coming generations, and of which posterity may well be proud.

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### SATAN'S WORRY.

By Wilby Heard.

King Satan sat upon his throne,  
Lost in solemn thinking;  
He seemed a figure turned to stone  
From some dread horror shrinking.  
His wrinkled brow was frown bedecked,  
His breath came thick and fast;  
His eyes bulged out with such aspect  
As though he'd breathe his last.

His helpers feared to speak or smile,  
But in silence gazed and wondered.  
If aught approached, in any style,  
Like mad he stamped and thundered.  
He sent his imps to every store  
Where fuel could be gotten,  
And when the bills came, how he swore  
Would bring a blush to cotton.

He ordered a new scorching pot,  
The very best invention,  
Contracted to stay double hot  
With just half the attention.  
His best friends gathered round his chair  
And for the cause did face him:  
"The pope is due," said he, "and where  
In hades can I place him?"

Radical Cure.—Bill—"I never sleep at Sunday chapel any more."  
Jack—"Broken yourself of the habit?"  
Bill—"No; quit goin'."—Princeton Tiger.

When Life is Duty.—George Vincent of Chautauqua fame has this explanation of the delay in passing the tariff bill:  
"Congress," he said, "was trying to make up its mind whether to do its duty by the country or to do the country by its duty."—Success Magazine.

Judicial Note.—Prosecuting Attorney (Frozen Dog)—"Your honor, the sheriff's bull pup has gone and chewed up the court Bible."

Judge—"Well, make the witness kiss the bull pup, then! We can't adjourn court for a week just to hunt up a new Bible."—San Antonio Scimeter.

No Hurry About It.—An old Kansas citizen, who had been henpecked all his life, was about to die. His wife felt it her duty to offer him such consolation as she might, and said: "John, you are about to go, but I will follow you." "I suppose so, Manda," said the old man weakly, "but so far as I am concerned, you don't need to be in any blamed hurry about it."—Argonaut.

Her Destination.—The uninspired idiot was descending on the race suicide situation. "Those," he declared with conviction, "who do not marry in this world will be married in the next."

"But," interposed the bachelor girl, who had once refused him, "in heaven they neither marry nor are given in marriage."

"I know it," replied the idiot, seeking a toothpick and withdrawing hastily.—Princeton Tiger.

The Philosophy of Life.—Did it ever occur to you that a man's life is full of temptations? He comes into the world without his consent, and goes out against his will, and the trip between is exceedingly rocky. The rule of contraries is one of the features of this trip. When he is little, the big girls kiss him; when he is big, the little girls kiss him. If he is poor, he is a bad manager; if he is rich, he is dishonest. If he needs credit, he can't get it. If he is prosperous, everyone wants to do him a favor. If he is in politics, it is for graft; if he is out of politics, he is no good to his country. If he doesn't give to charity, he is a stingy cuss; if he does, it's for show. If he is actively religious, he is a hypocrite; if he takes no interest in religion, he is a hardened sinner. If he gives affection, he is a soft specimen; if he cares for no one, he is cold-blooded. If he dies young, there was a great future before him; if he lives to an old age, he missed his calling. If you save money, you're a grouch; if you spend it, you're a loafer; if you get it, you're a grafter; if you don't get it, you're a bum. So, what's the use?

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Never Had 'Em, Though Not a Teetotaler.—The late Colonel A. K. McClure told this story at a Clover Club dinner in Philadelphia. It was a story about the Spanish war.

"There was a regiment, it seems, recruited from Conshohocken, Cinnamison, Wawa and Manunka Chunk, and the ladies of these Pennsylvania towns got together after the regiment's departure and made a lot of pajamas for the soldiers. Pajamas were a new thing in those days; smart, exclusive, and so forth; the ordinary man wore a night shirt.

"Well, those pajamas, in half a dozen big packing cases, went Cubawards, but no word of their arrival ever came back. The ladies waited about a month. They then wired to the colonel, a genial, whole-souled Conshohockener:

"'Anxious to know if you got the pajamas last month.'

"The colonel had never heard of pajamas. He wired back:

"'Story is a lie out of whole cloth, probably fabricated by enemies to ruin me politically. Admit am not total abstainer, but never had pajamas last month or any other time.'"—Philadelphia Bulletin.

Cruel Deception—"You never can tell," said a traveling salesman. "Now you'd think that a little New England village, chock full of church influence and higher education, would be just the place to sell a book like 'David Harum,' wouldn't you? Well, I know a man who took a stock up there and couldn't unload one of 'em. He'd have been stuck for fair if he hadn't had a brilliant idea and got the town printer to doctor up the title for him. As it was, he managed to unload the whole lot and get out of town before the first purchaser discovered that 'David's Harum' wasn't quite what he had led himself to suppose."

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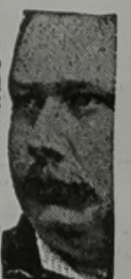
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## News of the Week.

Ex-United States Senator William Lindsay died at his home at Frankfort, Ky., on 15th.

On October 11, a hurricane in Cuba killed five persons and injured 25. Damage to property in Havana is estimated at \$1,000,000.

Benjamin H. Eaton, former governor of Colorado and father of the irrigation system in the Southwest, died at Los Angeles, October 10th.

The regular semi-annual opera bouffe revolutions are now on in Nicaragua and San Domingo, where the pope's adherents are shooting one another to death.

Can kissing go to the point of cruelty? Mrs. Henrietta McGraw, of Trenton, Neb., has sued her husband for divorce. She alleges that he has insisted on kissing her to the point of cruelty.

Edwin Glinn, the Boston publisher, has made provision in his will that on his death \$1,000,000 shall become available for the cause of universal peace. He will also contribute \$50,000 annually to the peace cause during the remaining years of his life.

At a recent meeting held in the Chelsea M. E. Church, this city, following an address on "Civic Righteousness," by ex-Police Commissioner Bingham, the Rev. A. E. Barnett, pastor of the church, exclaimed: "God damn Tammany!" Strange to say, he was not arrested.

Brig-Gen. Amos S. Kimball, U. S. A., retired, who served forty years in the army, and was retired at his own request in 1902, having been made a brigadier-general only a few days before his retirement, died at Washington, D. C., Oct. 10th. His age was sixty-nine. He was buried in Arlington Cemetery.

According to the faculty of William Jewell Theological College, Liberty, Mo., preachers and pipes don't go well together. Neither does any other form of smoking, so the faculty has decided that the theology students who are addicted to the habit will either have to quit or give up the "ministerial aid," which is given them.

In his report for the present year Judge Advocate-General George B. Davis, U. S. A., criticises the abolition of the army canteen, and to wipe out the dives that have sprung up within a few rods of the gates urges the establishment of State or Government regulations forbidding the sale of intoxicants within reasonable limits of army posts.

In an interview published in last Sunday's World, the great inventor Edison, says he has perfected his invention for the moulding of concrete houses for workmen, and that his poured cement houses are to be twenty-five by thirty feet, two floors and a roomy attic, also a cellar, and that the cost to a workman will not exceed \$6.40 per month.

In a recent report from Hamburg, Germany, it was stated that Capt. Roold Amundsen, the widely known Norwegian explorer, who is about to start on a polar expedition, has decided to try a remarkable innovation in the use of draught animals for polar travel. He will endeavor to make polar bears draw his sledges, and he has arranged with Carl Hagenbeck for twenty ice bears three years old.

At a recent meeting of the Mississippi Valley Medical Association, held at St. Louis, Dr. Leo M. Crafts said that present conditions of American life promote insanity, and that heredity, alcohol, and a special group of diseases are rapidly increasing the number of insane persons in proportion to increase of population. He further said that since Japan had adopted Western methods of doing things the proportion of insane persons has rapidly increased.

On last Saturday the destruction of the noted church, Au Sacre Coeur, that overlooks Paris, France, from the top of Butte Montmartre, was only prevented by trained police dogs that were set upon the mob that threatened to raze the edifice. It is reported that the dogs, six in all, so fiercely assailed the rioters that they became panic stricken and fled. The mob is said to have been composed of working people who had been called together to protest against the execution of Ferrer, shot to death at the behest of the Church of Rome.

Last week was noted in these columns the death of Capt. John Joshua N. Weber, who was stated to have been the executive officer of the ironclad Monitor during the memorable fight in Hampton Roads with the Merrimac, in 1862. This seems to have been an error. According to a letter received from Capt.

Chas. T. Roberts, of Sailor's Snug Harbor, the late Admiral Worden was the executive officer of the Monitor at the time of the battle, and was promoted to be an Admiral for bravery displayed in that historical event.

A special dispatch to the New York World announces that the Department of Agriculture has in view the extension of the Farmer's Institute idea to include farmers' wives, and that the latest development is the betterment of the home surroundings of the farmer with particular regard for the advantages of good housekeeping, wholesome cooking, the observance of the laws of sanitation, the beautifying of the home, inside and out, the economical administration of the woman's side of the business of farming, pure water, ventilation and an endless variety of minor items which will tend to make the life of the farmer's wife and daughters more attractive.

### DEATH OF FERRER.

On Tuesday, October 13, Francisco Ferrer, the Spanish liberal and educator, was shot to death at Barcelona, Spain, and the secular papers of all nations, with but few exceptions, condemn the Spanish reactionaries for his conviction by court martial and execution. He was charged with instigating the Barcelona uprising. The court martial was held behind closed doors and Ferrer was not permitted to testify in his own behalf. He was not confronted by witnesses, and the evidence against him has been concealed. Acquitted by a civil tribunal, a military court sent him to his death, and the indignation of both hemispheres has been aroused.

Prior to Ferrer's execution it was reported from Rome that the pope had been appealed to to intervene and save Ferrer, but that he, the pope, had declined to interfere. After the execution a dispatch from Rome stated that it was believed in that city that the execution of Ferrer was hastened by the fear that the pope would intervene. A still later dispatch from the same source stated that they had "appealed" to Alfonso to save Ferrer. No sane man believes that the pope could not have saved Ferrer.

At Paris, ten thousand rioters tried to attack the Spanish Embassy because Francisco Ferrer, whom his associates proudly called "the king-killer," was put to death, and the mob was not dispersed until a troop of cavalry charged the crowd with drawn sabres.

Four hundred and fifty students of the University of St. Petersburg met and adopted a resolution of protest against the execution of Ferrer. At a meeting of the Social Revolutionists an immediate and general strike was voted. The order to strike, however, was generally disregarded.

A score of demonstrative Ferrer meetings were held in various parts of France last Saturday. Crowds marched to the Spanish Consulates with cries of "Assassins!" At Lillie many rioters were injured in collisions with the gendarmes and twenty arrests were made. A big meeting at Marseilles urged that a revolution be launched in Spain. The secretary of the dockmen's union asked that a boycott be declared on Spanish merchandise. The City Councils of Toulon and Rennes stigmatized the execution of Ferrer as a challenge to the universal conscience. At Bordeaux 3,000 persons took part in a demonstration in front of the Spanish Consulate and the Archbishop's palace.

On October 16 the Republican Deputies at Madrid asked permission of the authorities to hold a public meeting in protest against the execution of Ferrer.

Ferrer died with the cry "Long live the modern schools!" upon his lips. Though he had refused their ministrations, two priests followed Ferrer to the ditch where he was shot. Ferrer refused to kneel and, standing erect as the rifles were turned upon him, exclaimed: "Aim straight. Long live the modern schools!"

On October 12 the daughter of Ferrer sent a touching message by telegraph to King Alfonso appealing to the monarch's generosity and chivalry to save the life of her father.

Dispatches from all parts of Europe to the daily press give accounts of indignation meetings being held to denounce the execution of Ferrer, and that resolutions were passed blaming the Catholic church for his death.

The Messagero, organ of the extreme parties at Rome, says the reopening of the Chamber of deputies will find the Extreme Left solid against Clericalism and prepared to use the events in Spain as a basis for an Anti-Clerical campaign to force the government to abolish the laws of 1871 regulating the position of the pope and the Holy See in Rome.

A Berlin correspondent wires: "The radical press unites in expressions of

indignation at Ferrer's execution. The Berliner Tageblatt heads its article 'Spain's Disgrace,' and inveighs against the 'shameless comedy called a trial.' Other papers term it a judicial murder. All complain of lack of confirmatory telegrams owing to the Madrid censorship." A Brussels telegram reads: "The utmost indignation has been aroused by the news of Ferrer's execution. All the papers, whether Socialist, Liberal or Conservative, express horror and anger. The Soir, for instance, says: 'An act of criminal madness has been committed and all Europe will rightly stigmatize it as such.'"

Orderly meetings in memory of Ferrer and in protest against his murder were held in Paris, London, Brussels, and New York last Sunday. In Rome a subscription was started to establish in the Piazza of St. Peter's, facing the Vatican, Ferrer's modern school, which was suppressed in Barcelona. Demonstrations were also made in Genoa, Pisa, Buenos Ayres, Berlin, Amsterdam, Paterson, N. J., and Tampa, Fla.

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Elgin or Waltham: "Veritas" or "Vanguard," 23 Jewels, \$29; "Father Time," or "Crescent Str.," 21 Jewels, \$22.50; "B. W. Raymond," 19 Jewels, \$20; same or "A. T. Premier," 17 Jewels, \$18.50; "Wheeler," or "P. S. Bartlett," 17 Jewels, nickel, \$9; same, gilt, \$7; 15 Jewels, \$6; 7 Jewels, \$5; all in Silverine, screw case. In 20-year Gold case \$3, or in 25-year case \$5 more. Every watch fresh from factory, prepaid with guarantee.

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