

# THE TRUTH SEEKER

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## THE BIBLE AND RELIGION

Out of the One Came the Other, and from Both  
Have Proceeded Numberless Evils.

BY L. K. WASHBURN.

The original Freethinker was a woman. The first expression of free thought was when Eve decided to see if the Lord God had told her the truth. What have Freethinkers done since that day but follow a woman and see if the Lord God tells the truth? The work of civilization has been to emancipate mankind from the thralldom of the Word of God. Once it cost a man his life to deny that the world was created in six days. He who was bold enough to question the authority of a Bible text paid for his audacity with his life. "Thus saith the Lord" has been the death warrant for millions of human beings.

To know more than the God of the Israelites was the unpardonable sin for fifteen hundred years, but not to know more than he knows is the unpardonable sin to-day.

Two saints have watched over and protected the Bible—Saint Ignorance and Saint Superstition. In the days when witches were killed in God's name the Bible was too holy to be doubted. It was the holiness of the Bible which filled every Christian land with motherless babes and filled countless graves with murdered women. It was the Lord God who said: "Thou shalt not suffer a witch to live." Had the witches only said: We will not suffer such a God to live, thousands of useful lives in Europe and America would have been spared to help and bless the world.

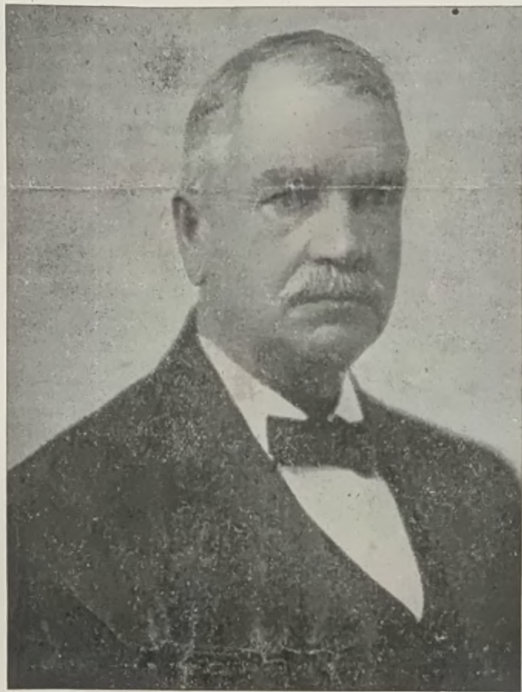
I do not see how the black man could ever touch a Bible. It was a verse of that book that stamped the curse of slavery upon the negro. It was the Lord God who made the whip for the African's back. Now that he is free, the black man, should free himself from bondage to the God of the Bible.

Those who have suffered most at the hands of the Christian's holy book have been those who refused to bend the knee to the church. This ecclesiastical tyrant sent witches to the gallows, negroes into slavery, and inflicted upon heretics every suffering here, and then condemned them to hell hereafter. The church rewarded anyone who could invent a new torture, a new agony with which to punish the scholar, the philosopher, the lover of truth.

The greatest sinner in the eyes of the church was the man who dared to appeal from God's cruelty to man's humanity. No one was looked upon as God's enemy more than he who was man's friend. To try to find what would ameliorate man's lot on earth was "flying in the face of Providence." Human feet were to bleed here that wings might grow from human bodies hereafter. The more the world sorrowed the more would the angels rejoice, for the bliss of heaven was the reward of those who went hungry and ragged and sorrowing on their earthward pilgrimage.

This wicked gospel was preached for hundreds of years and human life was one long shriek of pain, one long sob of grief, one long wail of despair. No wonder that the ages became dark. Every torch of knowledge was extinguished. Theological bats and owls filled the air with their cries and hoots. The world was on its knees more than on its feet. Terror occupied every dwelling of man. There was no daylight of the mind. Tyranny sat upon every throne and fear ruled the world. The day of the priest was the night of man. When the church was supreme the intellect suffered eclipse. Every hideous creature crawled from the dusk and darkness of superstition. Devils came out of the night. The stars could not be seen for

the tears in men's eyes. Men ran to their homes, chased by the black shadows of their own fancies. The world grew darker, until the only hope of man was to die. Then began in the fifteenth century the war between the drunken delirium of religion and the sober sense of science. A few pale stars came out in the night of faith. Out of the darkness was coming light. The dawn was to paint the East with colors of hope. But victory was halted time and again; sometimes at the foot of the stake: sometimes at the door of the dungeon. Before the bugle could sound its note of triumph blood was to hallow the ground and the red mouth of fire was to feed upon human hearts. Copernicus was



*Lemuel K. Washburn*

to be persecuted; Galileo was to be silenced; Bruno was to be burnt; while hundreds, nay, thousands of others were to be tortured, maimed and killed before the white feet of Liberty could touch the earth without fear.

For centuries progress could take no step forward without walking over the dead bodies of heretics, killed by the church. The deadliest foe of mental daylight has been the priest—that prostitute of superstition. He flourishes best at the hour of intellectual midnight.

The powers of the priest commenced to decline when the sun of knowledge began to rise. Before the Reformation's dawn darkness was religion and light was infidelity. Men could not go to worship God without seeing the devil. The prison of their faith was in all their thoughts. All lips were wet with the wine of religion and all heads were filled with visions of goblins. The world was driven by the wild winds of fear or chased by the fiery feet of Satan. The whole foul brood of superstition was hatched from religious eggs.

At last the Bible was read by the light of reason, and the claim that it was a revelation from God was shown to be false. The man who coined the intellectual gold of the Eighteenth Century was

Thomas Paine. We are told that "all the world loves a lover," but all the world does not love the lover of liberty, and so the hounds of priestcraft are baying at the name of Paine. Turn over every page of the history of the Eighteenth Century and you will find that almost the only man who dared to tell the truth about the Bible and religion was Thomas Paine. Paine is the idol of Freethinkers. He is enthroned in our hearts because he gave his life to freedom. He knew there could be no political liberty on the earth until there was religious liberty; that the cross was not to save man hereafter, but to enslave him here.

A new era dates from the day when the "Age of Reason" came from the press. Up to the time of Paine, religion had been the serving of God by the killing of men. It was on the divine authority of the Bible that every heretic and unbeliever had been persecuted and killed. Men had been murdered to vindicate the word of God. The religion that demanded the death of the unbeliever was the religion of the Bible. The Bible has not been expurgated. All of it, good, bad, obscene and villainous, still remains holy. This is why I insist that the greatest work of man is to get rid of the word of God.

A religion can rise no higher than its source, so Christianity can never be better than the Bible. As long as Christianity carried out its faith to its logical conclusion, a gallows, a stake, or a dungeon was always ready for the heretic. Men are not burned to death for their unbelief to-day because Christians either do not believe what they profess to, or because they dare not be as bad as their faith. The Bible has not changed, so it follows that Christians have. It is disbelief of the divine character of the Christian scriptures that has made the world kinder and more merciful in its judgments.

An old man who was in the habit of taking his whiskey straight complained one day that whiskey was not as strong as it used to be, whereupon his son informed him that he had put some water in it, thinking it would be the better for him. Christianity has been watered with the tears of its victims until it has become less cruel, less vindictive, to those who differ from it. Let us keep on watering the whiskey of orthodoxy until it no longer has the power to hurt the world.

What made the Roman Catholics hate Bruno? Their religion.

What made Calvin hate Servetus? His religion. What made the orthodox Christians hate Theodore Parker? Their religion.

What made every denomination of Christian believers hate Thomas Paine? Their religion.

What made Christians, Roman Catholics and Protestants alike, hate Robert G. Ingersoll? Their religion.

Christians love a God who deserves the execration of all decent men, and hate men who deserve the love of all their fellow beings.

Where do Roman Catholics get their religion? Out of the Bible.

Where did Calvin get his religion? Out of the Bible.

Where did Cotton Mather get his religion? Out of the Bible.

Where did the Southern slaveholder and the Northern slavedealer get their defense of slavery? Out of the Bible.

About everything that has enslaved the body or mind of man has come from the Bible.

Did the Declaration of Independence come from the Bible? No.

Did the idea of governments' deriving their just powers from the consent of the governed come from the Bible? No.

Did the right of man to mental liberty come from the Bible? No.

Did the abolition of chattel slavery come from the Bible? No.

Did modern civilization come from the Bible? No.

Are the facts of science found in the Bible? No.

An address delivered in Paine Memorial Hall, Boston, Jan. 28, 1912.



Nothing that makes this age great, glorious and free came from the Bible.

You can get any kind of religion from the Bible, but you cannot get any invention, any discovery, any achievement that is calculated to advance mankind in enlightenment, in knowledge or in happiness, from this book.

Every Christian denomination is founded upon a Bible text, and yet every Christian denomination hates every other. No denomination of Christians can give a definition of Christianity that will be accepted by the others. Protestantism is a great, big theological muddle, and Roman Catholicism is a great, big ecclesiastical mud-puddle. No denomination of Christians has a God large enough to be a member of every Christian church.

The question is: Does God belong to any church? If so, to which one? Is God a Methodist, a Baptist, a Roman Catholic, or a Unitarian? If God is a Roman Catholic he cannot join a Presbyterian church, and if he is a Trinitarian he cannot belong to a Unitarian church. God would be kicked out of every church in Christendom, but one, the same as man is, and would probably be sent to hell on the same religious ground that man is. The only way for God to live in peace with Christians is to keep out of all Christian churches.

It is a very singular thing that a Christian cannot be a member of all of the Christian churches. A Baptist would not be received in fellowship by a congregation of Episcopalians, and if the highest Methodist in the land were to kneel beside its altar a Roman Catholic church would be profaned. None of the orthodox churches would save a Unitarian, who is looked upon as only plated and not as solid silver. I would like to know what makes the difference between a Christian of one denomination and a Christian of another, and whether the difference is Christian or denominational.

All the churches, while differing about so many things, agree that the God they worship will save man from something, somewhere, somehow or other.

If God does not save us from suffering here why should we believe that he will save us from suffering hereafter? There is wrong and evil and pain and sorrow and misery enough in one of our large cities to keep a strong, healthy God busy for a long time. We demand that the church back up its statements about God's love for man, or else back down and keep silent. We have had falsehoods enough, we want facts now. We say to Christians: Either show us the evidence that God cares for man, or honestly say you have none.

I do not know just what advantage it would be to the world, but I do know that a great many who have no earthly father would be better off if they had one, and a great many more who have a father would be pleased to have a better one, but it strikes me that it would be well to stop teaching and preaching about man's heavenly father until it was settled for certain that such a parent actually existed.

But the important question is not: Is there a God in the universe? but, Is the Lord God of the Bible a God that man can respect? That is what we want settled first. Let us get rid of one evil at a time. It is this God which the Christian church professes to reverence and calls our "Heavenly Father" that we wish to have brought into court and tried for conduct unworthy of a deity. Let us do this first, and if he be found guilty, then we will take up the next case.

One thing is certain, the religion of Calvinism is dead—dead as Calvin—and no tears are being shed on its grave. The time when every letter of the Bible shone with the inspiration of God is gone forever. In those old days of Bible worship, the motto of Christendom was: The Lord is God, and Jonathan Edwards is his prophet. That was when all enjoyment had a forked tail; when broomsticks were the monoplanes of the air; when brimstone was the popular religious perfumery; when the devil kept company with black cats; when evil spirits inhabited empty heads as well as empty houses; when hens hatched witches from their own eggs; when disease came from the kiss of a demon; when the furniture flew about the house on wings bewitched; when persons possessed of devils wore cats' tails for neckties, and when Satan broke up religious meetings by laughing in church.

The world has learned to beware of persons who can see things that don't exist, and who can tell things that are not so. This is one reason why the Bible and the Bible's religion have lost their hold upon the mind.

There can be no freedom where there is religion. Every religion says to man: Thou shalt not. That command assassinates liberty. Man will find his highest destiny and his highest happiness

only by being free to live his life in his own way and by allowing others to do the same, but religion says: My way is the only right way.

Religion is offering to the world the consolation of falsehoods. What man wants is the truth. He wants happiness here, not hereafter. It is in this world that he suffers, and it is in this world that he wants to be saved from suffering. The business of a true savior is to stop suffering on earth. They who are making better homes for men and women are the ones who are making better men and women. Drive pain and disease and suffering from the earth and the priest can go to farming. It is the present that frightens most persons, not the future. Men care more for what is, than for what *may be*. Hell is not even a possibility to the educated mind. When one faces poverty, misery, cold and hunger, hell is an east wind in comparison. It is tough to go to the bad in this world, tough enough for anybody, to say nothing about another world. My sympathies are with those in hell here, not hereafter.

The great thing is to learn how to live (anybody can die), and to learn how to make the best of this life. I believe in things material. I know nothing about what is called spiritual. I want men to have a better chance here, and then they will have a better fate here. I want men to understand that the better lives they live the happier they will be, and that all the raw material of happiness is right around us.

To make the statue of beauty out of the rough stone; the picture of enchantment from the un-mixed pigments; the garden of flowers from the various soil; the noble character from daily deeds; these are the great things for human beings to do. Don't try to be saints or angels, be just clean, honest, upright men and women, and live for your country, for your homes, for your families, for right and truth and liberty.

The curse of this age is satisfied stupidity. Oh! Don't live like vegetables; live like beings of hearts and brains. We are living in a glorious world, a world of sun and stars, of light and warmth and beauty; a world of infinite wonders, where every sense is wooed and won by the beautiful, where every day brings a new surprise and a new delight, where the glow of rapture follows the steps of health and where the sweetest joy dwells in the untainted air of freedom. Have a window in your mind and let in the light. Put your hand in the hand of knowledge, and say: Lead me to the heights; I want to find the truth, I want to breathe the atmosphere of liberty, I want to know things as they are and find what will benefit humanity. Man has been bound, like Prometheus of old, to a rock which cannot be moved, to the rock of the dead past, and there he lives, while the birds of fate slowly eat away his heart, his life, waiting for freedom, but destined never to receive it from the hands of his tyrant master, the priest. I want man to break forever with the past, to free himself from the Bible and its religion, to be independent of the church, to accept the fate of nature like a man, to defend his right to think for himself and to live by the light of reason.

The Freethinker is slandered and wronged today, as in the past, on the authority of the Bible. Man will never be free to be a man until the paralyzing faith that this book is the word of God is given up.

It is time for Freethinkers to damn the book which damns them.

The Rev. Dr. Algernon S. Crapsey, the expelled Episcopal priest, has it now that the trouble with the modern church is not only intellectual dishonesty but intellectual immorality also. He challenges ministers to go into their pulpits and defend their creeds and confession of faith line upon line, and declare that those who do not believe in them are not members of the church. Truth, he says, is the central theme of modern life. Science is delving and experimenting to discover it, while theology and theologians are "living in a world of religious lies." This is intellectual immorality, and it may explain why the practitioners of it are so careless about their personal and business morals. Hypocrisy and insincerity in religion cannot promote integrity in other departments of life. Being perfectly honest in the expression of one's views must have a tendency to form a habit of veracity which will be carried over into all the relations of man with man—and with woman.

A new edition of Ingersoll's lecture entitled "Orthodoxy" has been issued by C. P. Farrell, price 25 cents, uniform with his other lectures published separately. It is a great improvement on the older edition.

## THE STRUGGLE OF TODAY.

Remarks of Prof. Lester F. Ward at the Paine Anniversary Dinner in New York, Jan. 29.

Since receiving the invitation to attend this dinner and make a few remarks my mind has been dwelling on the two great men whose names appear on the program, and their work; for one reason, perhaps because I met for a few moments not long ago the one of them who is still living, Professor Haeckel. I was interested in Haeckel particularly, presuming that the president of your Paine Association, Mr. Wakeman, would do full justice to Paine. In giving a somewhat qualified acceptance of the invitation, I had thought of saying a little something about Haeckel and not so much about Paine or sociology. I am a professor of sociology, technically. It is the subject that I spend all my time upon, and upon which I give nine lectures a week, and it did not seem anything very remarkable or interesting to me to come down here to New York and talk half an hour on that subject. I have learned since the speaking began tonight, that I am disqualified to speak on that subject, because I certainly did not begin with Thomas Paine. In fact, I am inexcusably ignorant of Paine. I have several times tried to read some of his books. The only one that I made any headway with at all was his "Age of Reason." That was forty years ago, and I did not get



*Very truly yours  
Lester F. Ward*

far with it because I found, even at that date, that I was so far ahead of him.

To have discussed the subject of sociology would have been possible, perhaps, if we could have had Professor Loeb's speech on biology. It would have been a natural transition from biology to sociology. I make great use of biology in teaching sociology. I should have been delighted to hear what Professor Loeb would have had to say on the subject, and I might have supplemented it from the standpoint of sociology. But as I have now permission to speak on Haeckel, perhaps I had better devote the few minutes I have to saying some things about him.

It is well known to many here, besides those of you who were present, that on September 12 and 13 last, Haeckel was visited by a delegation from the great International Monistic Congress that was held in Hamburg, which he could not attend on account of injuries which he had received from a fall in the previous April. The delegation consisted of three hundred members from various countries who went from Hamburg to Jena on purpose to see him, and who gave him a reception there, or rather an ovation, if you may call it so, such as any man, I think, might be proud of; certainly I know that Haeckel was proud of it. The first evening there was a torch-light procession more than a mile long which marched past his villa, stopped in front of it, and heard him speak from the balcony. The next day a small deputation called on him in his home. Professor Wakeman was the leading speaker of that particular occasion, and read before him a memorial that he bore from various associations, including this one, which he represented.

I had not seen Professor Haeckel since 1894, when by a pure accident I met him on top of the Uetliberg above Zurich on the occasion of the meeting of the International Geological Congress of that year. We had had a long correspondence, but had not expected to meet there. However, I was



delighted to see him, and I believe he was glad to see me. It was one of the most enjoyable events of my life. We sat out on the verge of the mountain just before sunset and saw the sun go down over the peaks of the Alps, while we talked on the subjects in which we had a common interest.

On the recent occasion to which I have referred, when I was for some reason made the first to address him, the first thing he said to me was, "Do you remember the time when we met on the summit of the Uetliberg and saw the sun set over the Alps?" and I told him I should never forget it, but I didn't know whether he would remember it. He said, "I shall always remember it."

Since returning to America I have received a very interesting letter from him, which I hold in my hand, but it is too long to read to you. He says among other things, however, that he is seventy-eight years of age and we cannot expect much more from his pen. "But at least," he says, "I have had the satisfaction of seeing three hundred editions of my 'Welträthsel' appear, of one thousand copies each." Three hundred thousand copies circulating in German-speaking countries! You know that that work, and also his "Wonders of Life," have been translated into English and are circulating here. He sent me the originals, and also the English, or, rather, American editions. In his letter Professor Haeckel adds: "Besides twenty-one different translations, the last being into Hindustanee." So you see that Haeckel is a man whose influence is enormous, and deservedly so.

In his letter he encloses a picture, the one familiar to most of you, in which he stands beside the skeleton of a gibbon in his museum. He also sends me a very fine picture of the Phyletic Museum, which he built out of his private fortune and presented to the University of Jena on July 30, 1908. On that occasion he made one of his celebrated addresses, which he sent me in a separate wrapper. I have since ordered and received the great illustrated folio monograph, 'Unsere Ahnenreihe' (*Progonotaxis hominis*), to which the address was merely an introduction.

Of course we have always exchanged publications, but I do not count my effusions as any equivalent for his works. I might, perhaps, go back a moment to the time when his "Anthropogenie," or "Evolution of Man," as the English editions call it, appeared in 1874, of which I wrote an extended review running through three numbers of an American magazine. Of course it included also much relative to his previous works, his "Generelle Morphologie," 1866, "Schoepfungsgeschichte," 1868. That was in 1877. Think of the date of it! And two years later I had those articles stitched together and one thousand copies published in a neat pamphlet entitled, "Haeckel's Genesis of Man." I did not suppose that the public at large would care much for it, but my friend, Professor Wakeman here, long before I had any personal acquaintance with him, in some way got hold of it, read it, and went all through this country lecturing and announcing it to his audiences, and it was not a year before I was obliged to recall a small remnant in order to have any copies of it to give to my friends.

I might say one or two words about Haeckel's views on other subjects besides biology. Of course, he is the great biologist of today. He is the Darwin of Germany, and he far out-Darwins Darwin in many respects. He has the courage of his convictions, and not only that, but he has the spirit of propagandism, as you may call it. He has the feeling that "What I know is valuable, and the world ought to know it, and I am going to tell it to them." He is a philosopher as well as an investigator, and he has in his works, as you know, uttered so many unpopular truths that he has incurred the displeasure and antagonism of a great many people, including some biologists themselves. In fact, American biologists know very little of Haeckel. They have heard that he is anti-religious, and they fight shy of his works. They are all Darwinians, but they know nothing about Haeckel. I wrote him that I had done what I could to make his work known to the American public, especially to the biologists, but that I did not flatter myself that my efforts had been attended with very great success. In America it is not the biologists who are the defenders and admirers of Haeckel, but the great enlightened lay public, who have no axes to grind, no specialties to cultivate, and who want the truth, the whole truth, and nothing but the truth. They are the ones who are doing the work, and they are the main dependence on which we must all rely for the recognition of our advanced work. I have cultivated two or three very narrow specialties, but I have entirely given up hope that specialists will ever be imbued with many of the great truths that science teaches. They are not in search of truth, but only of facts.

Now, the Thomas Paine movement is a political movement. There was no sociology then, as Mr. Wakeman has said. Mankind was then in the political struggle. Thanks to Paine and other great reformers, we have emerged from the condition where the political struggle is the main issue. In other words, political liberty has been attained. All the great advanced nations of the world are democracies. They may be nominal monarchies, but, with the exception of a few countries like Spain and Russia, they are virtual democracies. The next struggle that succeeded it was the economic struggle. There is another struggle that is very intimately associated with the economic one, and that is the great important struggle of today. I call it the social struggle. When men were in the political struggle they imagined that when their political rights should be attained the millennium would be here. But they found it was nothing of the kind; that they had not reached any such state, but that there was another great struggle to be gone through, the economic-social struggle, the struggle of today. The political struggle confined itself to the third estate rising and overthrowing the first and second estates (clergy and nobility). The struggle of today is in the direction of a contest for the attainment of social and economic equality, and is the effort on the part of the fourth estate, which used to be called the proletariat—the working classes, the mass of mankind, to secure social emancipation.

Returning to Haeckel for a moment, I want you all to understand that Haeckel, in addition to being a biologist and a philosopher is also in a true sense a sociologist. He has edited, and it is through his instrumentality that they have been sent to me, a series of works called "Nature and the State," consisting of eight volumes, all relating to sociology in its proper sense, published under his direction and supervision and distributed to the world. But that is not all. Haeckel's "Riddle of the Universe" and his "Wonders of Life" are works on sociology, to a very great extent. You will find in his "Wonders of Life" a most magnificent statement of the whole progress of human development, the best I have seen, in that it supplements Lewis H. Morgan's great work, bringing it down to the highest and latest stages of civilization and enlightenment. It even ventures to peer into the future.

So perhaps I have succeeded in avoiding the Scylla and Charybdis that confronted me when I stepped upon this platform, and have said all that I ought to take your time in saying about both Haeckel and sociology.

### Theology and Crime.

There is something radically wrong about our traditional system of education, that leaves so many minds in a state to be easily influenced criminally, and also something very wrong about our whole theory of punishment, in that it does not lessen crime. A careful inquiry into discoveries, inventions, social institutions, political systems, etc., shows that it has taken our race thousands of years to think out the problems before us, many of which are still in the active process of change from error to knowledge, and in view of the large amount of suffering and wrongdoing still in the world, it is self-evident that perfection has not yet been reached in any field.

A theory has come down from the past that there is an essential relationship between theological belief and moral behavior, and so persistent has this theory been that nearly all parents and teachers have made a strong factor of *theology* whenever they wished to impress *good behavior* and moral action on the life of children.

This is a subject upon which there should be a most calm, kindly and impartial arraignment of *facts and statistics*, and every one truly interested in humanity's progress should be ready to face them and be guided by them unflinchingly. The matter is exceedingly important, for there are many who now believe that theology instead of preventing misconduct has the effect of confusing the mind of childhood instead of conserving the brain as a thinking machine by constantly exercising it to think of tangible things in *their true proportion*, in order to so develop as to have the judgment necessary to avoid the follies and pitfalls of life.

A review of the mental training of a few of those recently convicted for serious crime shows: Beattie, the wife murderer, to have had careful religious training; the Rev. Richeson trained from boyhood in theology and preaching up to the very day of the crime he later confessed; the McNamara brothers carefully trained in their church, and the four condemned young murderers of Chicago all reared in theological belief, etc., indicate not only that the system being so strenuously demanded as a part of moral education is not "panning out," but the

serious question arises: does this teaching have the effect of confusing the mind and destroying the sense of proportion and the power of effective moral thought? *If people are not taught to trust their reasoning, they cannot be blamed for not using it for guidance.*

In view of the growing number of educators who declare that neither moral nor mental training is aided by theology, and that the mind grows like the body in the direction of the exercise it gets, and that all children require is to grow up in an environment in which their better qualities are brought into daily action, thereby acquiring good character and thought habits, makes the subject one that should be verified at once by the facts and statistics involved and should without delay be placed before the consideration of every thinking man and woman in the United States.

PARKER H. SERCOMBE.

### Who Are Free?

A gentleman, who claims to be liberal, recently wrote:

"Priests and preachers should be barred from the open court of debate," "should not be permitted within the arena of polemics."

That is not Liberalism. It is bigotry. We must recognize the fact that there are thousands, yes, tens of thousands of cultivated, honest, well-meaning men and women in all Christian churches who really think that Christianity is the embodiment of all the virtues, and of all truth. They are equally sincere in their denunciation of other schools of thought, as being enemies of the Christian church, and they condemn all freedom of thought as injurious to the human race. They can see no reason why any friend of the human family should separate himself from the church in order to do good. They assume that the church is organized on purpose to do all the good possible for man. Hence, they look upon all other religious societies that are not Christian as positively pernicious in their influence.

That Christian teacher who endeavors to calm the fears of his brethren by telling them that perversity or depravity of the human heart accounts for the disaffection of millions of people within a single generation, deceives himself and misleads his people.

The "Men and Religion Forward Movement," financed by J. P. Morgan and others, is a church fright. Money will not save orthodox dogma. Truth, and truth alone, will be the test, not cash, of every doctrine.

Why is it that Christian Science has built nearly a thousand churches and has imbued with that belief more than a million people, many of them earnest church members? Why is it that three million Spiritualists have established a separate organization? Why is it that other millions, who "belong to the great church that holds the world within its starlit aisles," are like scattered sheep, or, to be more accurate, grazing goats, hardly sociable enough to be altruistic? Why are they outside the church? Why is there such a falling away of male attendants at church services? Let it be frankly admitted that the women and children who do attend represent the best part of humanity.

Christians have a genius for organization, while Liberals seem to be the great unorganizable. The day is not remote when preachers will preach Liberalism, Humanitarianism. That is the good time coming.

W. F. JAMIESON,

Pentwater, Mich.

### A Birthday Book for Rationalists.

The Truth Seeker Company (New York) has issued, at the price of 6s. 6d. net, a sumptuous "Ingersoll Birthday Book," with a selection for every day in the year from the writings of Colonel Ingersoll. The quotations have been chosen and arranged by Grace L. Macdonald; there is an artistic frontispiece to each month, and other decorations, by Paul Berdanier; and Miss Ingersoll-Brown contributes an eloquent preface. The selections show great discrimination, and give a fair impression of the confident and vigorous rhetoric of which Ingersoll was such a rare master. His abundant joy in life, his Whitman-like delight in earth and sun and stars, are expressed in many an exultant sentence. Above all, his unflinching faith in truth and intellectual honesty is voiced again and again. Here is a typical summary of the Freethinker's creed from his essay on "The Gods":

"Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge."

For April 23 the compiler has done well to quote Ingersoll's great tribute to Shakespeare—"an intellectual ocean, whose waves touched all the shores of thought." Independence Day (July 4) is appropriately signaled by a characteristic outburst in praise of liberty. All Freethinkers who are young enough in spirit to be able to face a birthday book without wincing should make a point of getting this one, both for its intrinsic merit and as a worthy memorial of a brave fighter in the eternal battle for truth and freedom.—*Literary Guide*, London.



# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873

CONTINUED BY E. M. MACDONALD, 1883-1909

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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 endorse an idea by printing it, nor condemn it by exclusion.

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

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

## Political Principles.

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 annual "Clerical Round-Up" is made this week. The ministers in 1911 have made a material addition to the pamphlet "Crimes of Preachers," which already totals near five thousand, and we do not profess to have chronicled one case in ten.

## Another Concession to Rome at the Expense of American Principles.

Recently, for apparently good and sufficient reasons, Mr. Robert G. Valentine, Indian commissioner, issued an order which in effect prohibited the priests and nuns employed in government schools for Indians from wearing the garb and insignia of their faith while engaged in their duties within the school room and on the grounds of such institutions. The order read as follows:

### DEPARTMENT OF THE INTERIOR.

Office of Commissioner of Indian Affairs.

Circular No. 601. Religious insignia.

Washington, Jan. 27, 1912.

To, Superintendents in charge of Indian schools:

In accordance with that essential principle in our national life—the separation of church and state—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations to cover the use at those exercises and at other times of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

In government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as government employees. If any case exists where such an employee cannot conscientiously do this he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools. Respectfully,

ROBERT G. VALENTINE, Commissioner.

While Catholics are not mentioned in the order, they are indicated by the fact that other denominations do not advertise their religious connections and sexual habits by means of their clothes. In twenty-three of the Indian schools Catholic teachers have for years been accustomed to wear the millinery of their church, the practice having grown up under the McKinley and Roosevelt administrations and being continued under the present one.

Some seventy nuns and a number of priests, it is said, would be affected by the enforcement of Indian Commissioner Valentine's order, had it been allowed to go into effect. But it was not. Before the ink with which it was written or printed had had time to dry or set, the Rev. W. H. Ketcham, director of the Catholic Indian Bureau in Washington, had been admitted to a conference with the President, with the result that Mr. Taft recalled Commissioner Valentine's prohibition. On February 4 the President addressed the following letter to Secretary Fisher of the interior:

"My Dear Mr. Secretary: It has been brought to my attention that an order has been issued by the Commissioner of Indian Schools. This order relates to the general matter which you and I have had under consideration and concerning which at your request the Commissioner was collecting detailed information for our advice. The Commissioner's order has been made without consultation with either you or with me.

"It prohibits the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employees, and provides that if any school employee cannot conscientiously comply with the order such employee will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools.

"I fully believe in the principle of the separation of the church and state, on which our government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the government has for a considerable period taken for use of the Indians certain schools therefore belonging and conducted by distinctive religious societies or churches. As a part of the arrangement then made the school employees then employed, which were in many cases members of religious orders wearing the distinctive garb of these orders, were continued as teachers by the government, and by ruling of the Civil Service Commission or by Executive action they have been included in the classified service under the protection of the civil service law.

"The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation. Sincerely yours,

WILLIAM H. TAFT."

The instructions of Mr. Taft effectually nullify the act of Congress which in 1894 inaugurated the gradual discontinuance of all sectarian control or

advantage in the government's Indian schools. Previous to that date the greater part of the schools were conducted by the sects, of course at public expense. The policy inaugurated by Congress was, substantially, to reduce the appropriations twenty per cent each year, so that in five years the arrangement with the churches would terminate. The Protestant denominations appear to have accepted the act of Congress and submitted to its provisions in good faith. Not so the Catholics. The Washington correspondent of the New York Times tells how they managed, while surrendering their schools to the government to still remain in possession and control:

"The Catholic church, however, did not propose so easily to give up its hold on these schools. Congress was persuaded to extend the period within which the aid to sectarian schools was to be given, but in 1901 the Indian bill carried the clause 'this being the final appropriation' for sectarian schools, and the scholarships, amounting to \$120 a year for each Indian child educated in sectarian schools, was no longer appropriated for. All the various denominations proceeded to contribute and support their schools without government aid. In 1904 the plan was devised to apply Indian tribal trust and treaty funds for the purpose of Indian education. President Roosevelt directed that it be done, and contracts were made for the teaching of 935 Indian children at nine different schools at a cost of \$102,780.

"The Protestant denominations did not participate in this move to continue the practice of sectarian education for Indian children. There was objection to the practice, and the matter was carried to the Supreme Court of the United States by the Indian Rights Association in the case of Quick Bear vs. Leupp, and the Supreme Court sustained the practice, both as to the use of trust and treaty funds.

"From a recent inquiry into the facts caused by a letter from Representative John H. Stephens of Texas, long a member of the Indian Committee of the House, the Secretary of the Interior learned that there had been a gradual increase of the number of Catholic teachers in the schools taken over by the government and conducted as government schools. It appeared also that an effort had been made to increase the number of schools and to get certain non-reservation schools which are very large institutions into the same status, with a force of Catholic teachers.

"The teachers mainly affected by the Indian Commissioner's order belong to the Benedictine and Franciscan Orders. There are said to be seventy nuns and several priests thus employed in government schools who wear the garb and insignia of the church, and according to Mr. Valentine's order must lay them aside before next September or find employment elsewhere than in the government Indian schools. These teachers in the Catholic schools that were taken over by the government received by an arrangement with the Civil Service Commission a blanket transfer without examination such as all other teachers who are employed in the government Indian schools are required to undergo. It is understood that this procedure was had with the approval of President Roosevelt just as the use of trial funds for Catholic schools was made by his direction."

Thus have Congress and the Protestant denominations been "whipsawed" by the Catholic church and the executive department of the government.

Religious garb is forbidden in the public schools of this state on the ground that nuns and priests in their vestments acting as teachers keep their denominational faith perpetually in view of the pupils with an impress more distinct and lasting than all that could be conveyed by direct teaching from the catechism.

Of the government Indian schools in which Catholic teachers wear their religious gowns and millinery, there are two in Wisconsin, one at Odana, and one at Lac Courte d'Oreills; two in South Dakota, one at Devil's Lake and one at Fort Yates; one at Tucson, Ariz., and one at Jemez, Ariz.; besides fully fifteen more in various western states.

President Taft says: "I fully believe in the principle of separation of church and state, on which our government is based, but—" But what? Why, in taking over the Catholic schools the government retained the Catholic teachers. But the government did not retain the garb; and there is no more injustice in insisting that a teacher shall discard it than in the regulation that an enlisted man in the army or navy shall discard citizen's clothes and put on a uniform.

As a government employee the teacher represents the state. In wearing the religious garb the employee represents the church. Church and state are united in that employee, and anybody, whether president or priest, who would permit such a union is not honest when affirming his belief in separation.

The Catholic Indian Bureau at Washington, of which the Rev. W. H. Ketcham, who procured the



reversal of Valentine's order from Taft, is director, is more than a "bureau." It is the Catholic lobby, maintained at the capital by the church to watch legislation and keep tally on legislators who have the independence to interfere with her graft. Representative Stephens of Texas is blacklisted and blackguarded in the Catholic press for proposing that Catholic institutions should be inspected by the government. There is probably no other lobby wielding greater influence with the administration. The quick action which it got on the executive in the present case reveals the power behind the presidential chair.

### Monist Societies Proposed.

The article headed as above, contributed to THE TRUTH SEEKER of December 30 by Henry White, interests Mr. C. Riess, of Hamburg, who is secretary of the International Committee for Monism. Mr. Riess says that the remarks of Mr. White clearly show that the general conditions of the Freethought movement in America are the same as in Germany, and he writes:

"In Germany the Freethinking movement had also become somewhat stagnant. Our scientists—although staunch Freethinkers—did not like to join an organization which had developed more or less political tendencies and which, instead of working for the intellectual emancipation of all members of society, had rather as their object the political interests of one party only.

"Such was the situation when in January, 1906, some conscientious men, anxious to free the Freethinking movement from the lethargy which at that time existed, created under the honorable presidency of Prof. Ernst Haeckel the German Monist Society. This new organization, which energetically worked to further the scientific views of the world and the realization of its ideals in our public life, received from all parts appreciable assistance. Our intellectual and scientific men became again interested in the Freethinking movement. Distinguished scientists became active members of the Monist Society and lent us their encouraging support.

"The importance of the Monist movement thus became greatly enhanced and celebrated its far-reaching success by the First Monist Congress in Hamburg in September, 1911. This meeting which brought together scientists of international reputation, such as Professor Ostwald, Prof. Jacques Loeb, Prof. Svante Arrhenius, Prof. Fredk. Jodl, Prof. Wärmund, Prof. Lester Ward, and was assisted by well known delegates from all cultured countries, represents in fact a new beginning of the Freethinking movement in Germany, and it will be advantageous throughout the whole world provided the delegates of the International Committee for Monism will continue to lend us their support.

"Recurring to the remarks of Mr. White, I feel convinced that the foundation of Monist societies in the United States will have the same effect as in our country. I am further sure that if Mr. James Morton of New York and Dr. Carus of Chicago would be willing to organize the foundation of Monist societies in your country many of your distinguished scientists—such as Messrs. Lester Ward and Jacques Loeb—would join this movement, which would result in creating in your country a revival of the Freethinking movement such as it has in ours. The German Monists will read with pleasure about the formation of the first American Monist Society."

The acceptance of Monism and the possible organization of Monistic societies in America awaits on a more general diffusion of knowledge about it. There are two kinds of Monism, the theological and the Materialistic. Professor Haeckel considers the Monism of Henry Frank and Dr. Carus theological, according to the translation of a letter which he addressed to Mr. Frank last fall. We should like to have a succinct and authorized definition of Monism for publication. The latest at hand is the following by George C. Bartlett of Connecticut:

"The Monist is one unable to accept any theory which ascribes personality to nature, or to powers and energies of the universe, and one therefore who cannot assent to any of the gods of accepted religions."

From its nature, Monism must deny duality and affirm unity in the constitution of man. Duality is illustrated in the Bible story of creation, where the physical part of man is compiled of inorganic

matter and life and soul imparted from without. It is also found in Thomas Paine's Address to the Theophilanthropists on the Existence of God. Paine says, as read by Mr. Wakeman at the recent Paine dinner:

"The universe is composed of matter, and, as a system, is sustained by motion. Motion is not a property of matter, and without this motion the solar system could not exist. Were motion a property of matter, that undiscovered and undiscoverable thing called perpetual motion would establish itself. It is because motion is not a property of matter that perpetual motion is an impossibility in the hand of every being but that of the creator of motion. When the pretenders to Atheism can produce perpetual motion, and not till then, they may expect to be credited."

Paine's reasoning here will not bear examination. There is not much that will before Darwin and Haeckel. The impossibility of perpetual motion is not due to motion not being a property of matter, but to the inexpugnability of friction, which is a "property" of motion. Haeckel and Monism would probably affirm that motion, like life, is a phenomenon of matter and just as ingenerable, or uncreatable, as matter itself. Monism comes very near to being modern science.

We commend Secretary Riess's letter to the attention of Mr. Morton and Dr. Carus. If non-theological Monistic societies can be organized they will have the support of THE TRUTH SEEKER and doubtless of its constituency.

### Slandered by a Priest.

As outside the Roman Catholic church there is no salvation, so outside the same ecclesiastical trust there is no morality. Without the church's blessing on our nuptials we all live and continue our species like the beast in the field of time. See the appended letter:

Perth Amboy, N. J., Feb. 3, 1912.

To the Editor of THE TRUTH SEEKER:

I respectfully ask for your advice in a very important matter.

Stephen Dagonya, a Roman Catholic Hungarian, married a Hungarian girl, a member of my parish. The ceremony was performed by me in our church. When a child was born from this wedlock, it was taken to Rev. Francis Gross, priest of the local Hungarian church, who said to the party that a marriage performed by a Protestant minister or judge is entirely null; the father and mother have to remarry before him in order to get a lawful marriage. However, he baptized the child and he issued a certificate of baptism, in which he declared that the child was "illegitimate"; he added also that "the parents are living in concubinage." He affixed to it his signature and the seal of the church. The certificate together with two other similar ones is now with Mr. Charles M. Snow, editor of *Liberty*, who wants to make photographs of them.

As the father of the child is very desperate on account of the behavior of his priest, will you kindly advise him what to do under these circumstances? Has any priest any right in this country to declare that a marriage, which is lawful in the eyes of the country and according to the conscience of the party, was concubinage and the fruit of such marriage was illegitimate?

Thanking you in advance, for your valuable information in this matter, I am, very truly yours,

L. NORNASSY,

Pastor of the Hungarian Reformed Church.

As we make no pretensions as adviser of the Christian clergy, the appeal for information is a surprise. What can we say that will reassure a man, like the father of this child, who mistrusts that his marriage relation is illicit and his offspring illegitimate merely because a priest says so? Dagonya needs primary instruction. He ought to know, if he does not, that marriage is a civil contract, and that when the laws of his state have been observed, there can be no illegitimacy.

The church cannot make a marriage legitimate without the authority of the state. There is no occasion, therefore, for the husband and father to be "desperate" over the situation, unless his desperation takes the form it would assume if some other man than a priest should call his wife a concubine and his child a bastard, and he should hold the priest personally and legally responsible for the slander. Charles Bradlaugh, once attacked in this manner by a minister, called on his traducer with the rod of correction in his hand and secured a complete retraction and humble apology. A man in California some years ago married a Catholic girl, whose priest adopted the tactics of the Rev. Francis Gross. The Californian husband administered corporal chastisement.

The decree which makes marriage relations illicit and their issue spurious in the eyes of the church, when not presided over by a priest, was promulgated by the pope only a year or two ago, and has been the source of much annoyance to couples to whom the denunciation applies. The most honorable recourse for persons involved is to withdraw from the church and warn the priests against incurring penalties visited on slanderers. It may be a long way from the mental condition of the Hungarian Stephen Dagonya to that of a Freethinker, but we can assure him that if he will undergo what little instruction is necessary to convince a reasonable mind that the Catholic church's claim to supervision of marriage and morals is a monumental bluff, he will cease at once to be disturbed by anything that can emanate from the Rev. Father Gross in his priestly capacity.

The arrogance of the reverend clergy is getting near the point where it will become unbearable. This case is an instance. Another has just occurred in Connecticut, where the Rev. J. J. Pappilon of St. Mary's Roman Catholic church in Willimantic, sent a girl named Fortunate Trudell to Canada and advised her not to testify against Exselsius Phaneuf, a business man, who, she complained, has assaulted her; the priest explaining in court that he had acted as the girl's "spiritual adviser." A third is the revived "benefit of clergy," under which this priest proceeded when he refused to give the court any information.

The priesthood backed by the papacy is assuming to be a law unto itself, and that law superior to the law of the state. Today a Roman Catholic judge upon the bench invites excommunication if he summons a Roman Catholic ecclesiastic in a civil or criminal case.

Over in Perth Amboy the Rev. Francis Gross is exercising the jurisdiction over marriage and morals with which his sacerdotal office invests him. Persons who submit when their emancipation is made easy by the civil law can hardly blame anybody but themselves for the slander and contumely they endure. Stephen Dagonya exposed himself to the insult that now renders him desperate when he gave in his submission and obedience to the church. He has his remedy in withdrawing such submission and obedience and telling the priest to chase himself.

One of our friends, having addressed a timely inquiry to the weekly *Kansas City Star*, sends here the questions and response:

*The Questions*—(a) Was Lincoln a church member? (b) Washington? (c) Grant? B. A. M., Grand Junction, Col.

*The Reply*—(a) Lincoln declined to join a church because of conscientious scruples. He would not confess faith that was not in him. In Washington, however, he was a regular attendant of the New York Avenue Presbyterian Church. (b) George Washington was an Episcopalian. (c) Grant was a Methodist.

The Methodism of Grant, like his church membership, was on all fours with that of Lincoln. Neither was a member of any church. The funeral sermon of Lincoln was preached by a Methodist (Simpson) and Grant's by another Methodist (Newman). Grant was a Secularist to the extent of advocating the taxation of ecclesiastical property and the separation of church and state. Washington was only nominally an Episcopalian. His attendance was irregular and he absented himself on communion Sundays. Had these Presidents been churchmen, as the Presidents have been since Garfield, their religious status could not be in doubt. The fact that doubt exists, and that with all the searching of records done by the sects in the hope of bringing them within the fold their membership is still disputed, proves that they were not professing Christians.

The minister does not live who is degraded enough to defend the divine brute of the Old Testament as a just God, and as the good God of men, women and children. It would be easier to defend a thief as an honest man; a liar as a lover of truth; an assassin as the friend of mankind.



## A JESUITICAL SUBTERFUGE.

## The Attempt to Scare People into Supporting the Church as the Savior of Our Institution.

The striking growth of the Socialist movement is leading to many noteworthy results; and opposition to that movement is manifest in circles widely divergent from one another, and influenced by quite different and mutually antagonistic motives. Socialism may or may not be dangerous to the public welfare; but in any case, there are degrees in danger; and certain alliances against Socialism must be recognized even by confirmed anti-Socialists as fraught with graver perils than Socialism itself. The watcher on the tower of freedom and civilization must not keep his eye so closely fixed on a suspicious cloud in the distant west, that he fails to see the armor and hear the tramp of a rapidly approaching army of foes from the east. Still less is a known enemy to be admitted within the fortifications, on its promise to help repel a possible attack from an adversary who may well be crushed long before he reaches the outer works.

Let me make my position clear and unequivocal at the outset. I am unqualifiedly opposed to Socialism, not on reactionary and "capitalistic," but on what I regard as progressive grounds. I dispute its leading premises, and challenge its characteristic conclusions. I regard the proposition as cumbersome and unworkable, and believe that it is totally opposed to the facts of human psychology. I believe that in actual practice it would tend to destroy initiative and to jeopardize liberty. I regard it as economically unsound in the last degree. As I am not now submitting an argument against Socialism, and have no intention of making any such argument in *THE TRUTH SEEKER*, I state these conclusions, not to arouse discussion, and still less to invite their acceptance without demonstration, but only to make clear that in what follows I am not writing as a Socialist. My latest pamphlet is, in fact, an attack on Socialism; and I expect at some future time to prepare a much more comprehensive treatise to the same end.

It is one thing, however, to remain unconvinced by Socialist arguments, and quite another to regard all Socialists as knaves or fools, and to join in every malicious calumny against them. Socialism has won the right to be recognized as a serious philosophy, and to be combated with the weapons of candid reasoning. To look on every sort of an anti-Socialist as a friend and a brother is to repeat the old fallacy of those who assumed a deep fellow-sympathy between the Prohibitionists who combated high license because they wished the liquor traffic to be utterly destroyed, and the dive-keepers, who opposed the measure because they wished the business to be carried on without restrictions. That extremes meet in opposing a given innovation proves nothing either for or against the innovation. Socialism is not proved vicious because there are rascals who are advocating it for sinister ends; nor is it proved desirable because there are evil elements opposing it as menacing their selfish schemes. It must stand or fall on its own merits as a social philosophy and an economic program.

Not only is it true that many motives, some creditable, some discreditable, are found to prevail among the enemies of Socialism, as well as among its friends; there are unscrupulous plotters, masquerading as deliverers of society from the Socialist peril, but in reality seeking to take advantage for their own ends of public disapproval and fear of Socialism; and it is of one of these that I deem this the proper place to speak.

There has fallen into my hands the first number of a magazine bearing the high-sounding title, the *Common Cause*, and purporting to be a patriotic publication with the mission of exposing the dangers of Socialism, and arousing the American people against those dangers. Desirous of learning its point of view, with the idea of possible co-operation in case the platform of its sponsors should permit, I examined the periodical with considerable care, and with growing disgust. It certainly did oppose Socialism, no doubt of that. The dictionary was ransacked for abusive epithets to be applied to the unpopular philosophy and to all who presumed to profess it. The sincerity of the opposition, however, became more and more dubious, as I proceeded from page to page. There was a great deal of crying out, but little attempt to turn honest Socialists from the error of their ways. Long before the perusal was finished, the real, underlying motive became clear. The purpose of the magazine is not to create a sentiment against Socialism, but to win the support of those who already hate Socialism, and to draw them by the well known tricks of Jesuitism into the Roman Catholic church, by

representing that institution as the only power sufficiently strong to overthrow the hated propaganda. We are asked to leap from the frying pan into the fire; to exchange the possible evils of a Socialism which may never come, for the known and certain horrors of a medievalism which has been thoroughly tested, and which proved the direst curse known in human history. No, dear Jesuit friends, we are not quite so stupid and unsophisticated as you imagine; nor have we forgotten the past performances of your church where it has held sway. Try a different bait; for your scheme is transparent to all but the dullest gazers. Good citizens may oppose Socialism, but not from your standpoint, nor in such a way as to play into your hands. "Surely in vain is the net spread in the sight of any bird."

The *Common Cause* exhibits all the characteristic Jesuit dishonesty and chicanery, but fails to exemplify the usual Jesuit cleverness in covering up its tracks. It is raw work from the start; and the magazine is full of utterances and implications, which pass far beyond its pretended aim of injuring Socialism, and involve the usual Romanist assault on American principles and hatred of democratic and free institutions. It is not Socialism, but Secularism and, with Secularism, the foundations of the republic, which these Jesuits really seek to undermine. We have no lessons of patriotism to learn from traitors who plot the ever-accurSED crime of union of church and state. We want no instruction from the church whose head has recently decreed a revival of the infamy of the "benefit of clergy," and has had the almost incredible insolence in the twentieth century to order his servile subjects to obstruct the course of public justice in their respective countries by making a distinction in the courts between papist ecclesiastics and other citizens. When the pope thus openly and blatantly declares himself the public enemy of every state, no Catholic obedient to his incitation to treason can be a good citizen of his particular fatherland.

The crudest mistake appears in publishing a full list of the officers and directors of the concern which floats the Jesuit magazine. To be sure, the promoters are not so careless as to allow any clerical names to appear; but they might as well have done so, as far as betraying their animus is concerned. The head name on the board of directors is the dean of a Catholic medical school; and among his compeers are the managing editor of the Catholic Encyclopedia, the president of the (Catholic) Laymen's League for Retreats and Social Studies, Bird S. Coler, the declared enemy of the American public school, and other notorious Romanists. So far as can be recognized, there is no non-Catholic name in any way connected with the entire enterprise, although it is barely possible that one or two decoy-ducks have been secured by flattery and by appealing to their dislike of the Socialist movement.

A leading article, by one Jefferson Lee, strangely entitled "The Basic Principles of Socialism," gives the keynote of the issue. While containing one or two perfunctory statements and criticisms of Socialist economics, it reserves its chief invective for the failure of Socialists to fall on their knees before the priesthood. "Socialism and Atheism are twin sisters," is his loudest wail. Capitalism and Christianity are bracketed as the great blessings of civilization which Socialism would destroy. Next comes Bird S. Coler on "The Dangers that Threaten our Schools." With him Socialism is merely another name for Rationalism. He actually gives as his definition of Socialism "the teaching of the fathers of that movement that all the universe is matter and that in a material universe there is no room for a God." "Socialism has raised its red flag against the cross of Christ," is his burden. True to his text and to his measureless ignorance of the subject, he squanders no time in attempting to demonstrate the fallacy of Socialist economics. The welfare of society is too trifling a matter to warrant his attention. What he hates is religious liberty, especially in the public schools. That this has nothing whatever to do with Socialism, and that Secularism is simply applied democracy with no relation whatever to the Socialist propaganda, concern him not at all. It is part of the papist's duty to vilify the public schools and the institutions of his country; and Mr. Coler will not be found wanting. Pretending to attack Socialism, he devotes his entire article to abusing Secularism. Speaking of defective moral training in the public schools, which strangely fails to work impossible miracles with ordinary human children who are subjected to a multitude of outside counteracting influences, he proves his incapacity for the simplest reasoning by leaping to the conclusion that the whole trouble comes from leaving out theological dogmas. If he

had chosen the better process of investigating the Roman Catholic and other sectarian private schools of our different cities, he would have lost his naive faith in the ethical value and power of irrational dogma. That there may not be the slightest doubt of his intolerant bigotry, he refers contemptuously to what he is pleased to term "the foolish patter of moral fundamentals common to all great religions," adding arrogantly: "As if there were other gods than the God of Abraham and any creed but the creed of Christ, which enjoined sympathy and charity as an obligation and took heed of the young in the distinctive injunction of Jesus, 'Suffer the little ones to come unto me, and forbid them not.'" For "non-religious morals" and "pure ethics," he has only words of disgust. Obviously dogma without morality is sweeter to him than morality without dogma. The fires of the papist inquisition, of malodorous memory, would be speedily rekindled if Bird S. Coler could have his way. But his whole diatribe against Americanism and religious liberty in no way touches the question of Socialism.

Next comes Thomas S. Lonergan, who proves by many citations that some individual Socialists are hostile to the present marriage system. While he prates at some length of the wickedness of "free love," he winds up by identifying the civil institution of marriage, with the preservation or destruction of which Socialism, as an economic and political program, has, strictly speaking, nothing whatever to do, with the Romanist notion of a sacrament. It is not the American family which he wishes to save, but merely the Roman Catholic family. Of course, he mixes up divorce with free love, and utters the deliberate and calculated lie that prevention of conception is identical with abortion. He too frequently betrays the cloven hoof by admitting that when he says "Socialists" he more than half the time really means "Freethinkers." He proves nothing either for or against Socialism as such, and leaves the impression of being totally ignorant of the meaning of the term.

Another writer denounces woman suffrage as "as dark as hell," and of course attributes the whole woman suffrage movement to Socialists! Other contributors confound Socialism with Anarchism, and grossly misrepresent both philosophies. There are veiled demands that Socialist literature be barred from public libraries; and the Jesuit hatred of free speech and fair play crops continually to the surface. And this is the magazine which has the indescribable presumption to offer itself to intelligent persons as the antidote to Socialist propaganda! Scarcely once in the whole magazine is any real ground of opposition to Socialism given more than a cursory mention. The chief appeal is to religious prejudice, not to principles of good citizenship. It is assumed throughout that a non-Christian cannot be a good citizen, and has no rights that are entitled to respect.

Socialism means the collective production and distribution of wealth, "only this and nothing more." Of course, such an economic condition might be created in a theocratic society, or in a secular one. It could coexist with any form or forms of religious belief, or with none at all. Its adoption would change nothing except in the economic realm. True, the Socialists claim that the result would inevitably be the disappearance of poverty; and that therefore men and women would be freed from the cruel pressure of today which makes them in many ways submit to things which if free they would resent. If this claim is true, the utmost that can be prophesied is that under Socialism human beings would act more naturally. If the majority of them are beasts, they would act in a more beastly fashion, giving free rein to instincts which they repress today. But if the majority are naturally decent, they would be still more decent in a society where they would not be driven by hunger and fear to vice and crime. The marriage system would either remain what it is, or be changed, according to what the mass of the people might desire; and a mere change in the production and distribution of wealth would not in itself either tighten or loosen family ties, or affect religious belief. These are separate issues, which must be worked out on their own merits. If the papists really believe that misery makes people good, and that a free, well-to-do and contented people would immediately throw off all moral restraint, they can have but little faith in the power of righteousness. This theory, however, accounts for the relative ignorance, poverty and misery of countries so unfortunate as to remain under the yoke of the papacy. That present-day Socialist leaders hold radical religious views and heretical doctrines concerning marriage, is a mere side issue, with no bearing whatever on the real proposition. The first proponents of any iconoclastic movement are apt to be natural radicals, who take an extreme



view also on every other subject; but as the movement grows, it becomes more conservative, and sticks to its one main purpose. The conversion, either slow or rapid, of a majority of the people to Socialism would not change the opinions on other subjects of the individuals composing that majority. They would simply decide to manufacture, sell and distribute goods in a new way, and would go right on just as before in their views and practices of religion, sex relations and other affairs. When religion dies, it will not be as the result of any political, economic or social change, but solely when the great body of the individuals are finally persuaded of its untruth; and this may happen either under Socialism or without Socialism. It did not require Socialism to begin the Reformation; and it will not require Socialism to complete the Reformation. The marriage system will remain as it is, or be materially changed, exactly in accordance with the growth of public opinion; and that opinion will not be affected either one way or the other by any change in the method of producing and distributing wealth. Hence the whole issue raised by the Jesuit organ is a false one.

To brush aside these misrepresentations is not to declare that Socialism is a true gospel. It is merely to bring the issue into its true focus. All that needs to be asked is whether the theory is soundly based, and whether it attacks real evils, presents a sensible method of cure, and is calculated to accomplish its aims. Personally, I believe that it meets but one of these conditions. Let those in doubt, however, read and study for themselves, not deciding too hastily. But let them not be stampeded by inflamed rhetoric; nor, if their decision is against Socialism, let them in their fear of the Socialist Scylla, hasten to throw themselves into the arms of the Jesuit Charybdis.

JAMES F. MORTON, JR.

### The Birth of Worlds.

At the Royal Institution of London Prof. A. W. Bickerton has just recently propounded a theory of the origin of stellar life which is purely materialistic as regards the nature of the causal springs of the mechanism of cosmic evolution. His brilliant exposition of the new astronomy has no recourse to God or any other ghostly supernatural activities—or nonentities. Life, as he conceives it, is instinct in the universe itself, and according to his theory, the emergence of new worlds and their disappearance to be formed again into the materials making up new stars and suns, are natural processes due rather to the impacts of cosmic bodies than the mystic fiat of supposititious gods. Professor Bickerton's theory, in which science and imagination go hand in hand, does not share the old biblical doctrine of creation finished once for all six thousand years ago during a simple process conceived and carried through in six short days bounded by early morn and dewy eve. In an interview with the London *Morning Leader*, he explained the meaning of his remarkable discoveries. He said:

"My studies were taking me into a veritable fairyland of the real. Goethe had opened the door of this palace of wonders of the electric affinity of atoms. He had only peeped in, and here was I wandering about through chamber after chamber of the wondrous structure. Its corridors led me on to see in their spectrum the dance of the atoms in the electric spark, and their grouping in organic bodies. They led me out into the open, away through space among the stars and the nebulae, and at last right to that greatest of all the marvels of God's universe, a new star."

Paraphrasing, I may say that the universe is no more "God's" than the devil's—the phrase quoted being really only the verbal embroidery which usually rounds off the tripping sentences of the journalist *et hoc genus omne*.

Professor Bickerton then proceeds to unfold his theory of the birth of stars:

"Like many others he had asked, what caused the wonderful phenomenon of a new star? What could suddenly produce a body giving a light ten thousand times the brilliancy of the sun? An idea had come to him, he had investigated it, and a profound study had not shaken him.

"I believe no other event in all the infinity of space than the collision of suns can by any possibility produce suddenly so brilliant a light.

"Solar impact is the key to this great mystery, and the same key opens up all the vast fields of celestial evolution. It is worth while to study the wards of this wondrous key, and explore the ways it opens to us. Follow fearlessly through the corridors and paths of knowledge, and you will reach an elevation from which you behold an immortal cosmos and a flawless creation."

The ultra-materialist import of his theories will be seen from what he says of "celestial expressions":

"Before suns collided they had been falling towards each other and getting up speed for hundreds of years. In their final velocity they had a 'kinetoi'—(the energy of

a unit mass)—many scores of million times that of an express train. This tremendous tearing speed was stopped suddenly in the colliding parts and was converted into a motion of molecules—that is heat. So the new body was welded and made into gas ten thousand times as hot as our hottest furnace while a pressure of many millions of atmospheres tended to blow the glowing body into its separate atoms.

"Thus, by a tearing blow, in about an hour, a new star was born. The explosive force expanded it, and the giant bonfire swelled out its diameter at a speed of millions of miles a second.

"This was the story of Nova Persei, the new star of the new century which lit up the dark nights of our Northern Hemisphere a year or two ago.

"By the expansion of its newly-lit orb, the new star of the constellation, Perseus, grew to be the brightest star in the firmament. It was an immense distance away—probably it actually exploded some hundreds of years ago, and its cypher message travelling at the rate of some 186,000 miles a second, took all time to tell us its story. In one day nature lit and turned up that wondrous lamp until its blazing light had many hundreds of times the brilliancy of the central orb of our little solar system."

Professor Bickerton states that had many of the comets possessed the diameter of our sun, they would have grazed the sun. So at once came the thought that a collision of suns would be a grazing impact. And in the case of this, the grazing parts would be struck off from the two impacting bodies to coalesce into a third independent explosively hot body.

It was this wonderful third body which was the nova itself.

The impact produces the birth of the new third body, the two torn suns going on their way rotating through space. He declares that a marvellous number of cosmic bodies have their origin in grazing stellar impact. We see that all such impacts must produce the third body; that, according to varying conditions, this may result in those shells of gas called planetary nebulae, and the nucleus may become a meteoric swarm. These swarms, if large, may become star clusters, and then nebulous suns. A comet is a small meteoric swarm, hence all comets may have their origin in a small graze.

"All these different celestial wonders are from the third body. Add to this the amazing mass of other conformations, and this part of the theory of cosmic evolution becomes a demonstrated deduction. But the theory goes from the impact of suns to that of meteoric swarms and nebulae, till we come to that of cosmic systems, such as the wonderful galaxy of which our sun and his family of planets is a member.

"We gradually pass from the mere graze, of suns and systems to such deep collisions that whirling coalescence ensues; and out of these varied encounters we see emerging solar systems. The theory goes on in its majestic way and tells the origin of the very universe itself, with every detail of its conflagration, and every peculiarity of the distribution of its constituents. We see why star clusters should be found in the Milky Way, and why there should be streams and sprays of stars."

Professor Bickerton finally sums up his theory of the universe in terms which he might call crudely materialistic but for the genial play of thought and imagination with which he accompanies its exposition. His theory, he states, is a system connected by gravitation, moving round in two majestic streams of stars and dead suns in opposite directions. Perhaps a few of the outer suns and some of the high speed stars may have velocity great enough to carry them away to help form new cosmic systems. This theory tells of other systems, some incipient, some mature, as is our visible universe; others in senile decay, awaiting the rejuvenescent power of constructive impact to be born again, instinct with all the varied life and beauty that is the characteristic of the cosmic scheme.

It is for the astronomers, and not the theologian, to pronounce upon these doctrines and ideas. Their enunciation today with our churches around babbling of Moses and twisting the language of Genesis, is a sign that the scepter of thought has passed from the hierophants in our churches to be wielded, with lasting glory and credit to the human mind, by the patient, plodding investigators in the temple of science.

I do not pretend in the above notes to have done more than briefly reproduce with comment appropriate, the remarkable interview which attracted so much attention in a London newspaper of yesterday. Rather than lose and forget it amidst the lumber of other reading, I jot it down here for remembrance and pondering.

WILLIAM HEAFORD.

Surrey, England.

### Mrs. Ricker's "Four Gospels."

Mrs. Ricker's "Four Gospels," Ingersoll, Paine, Calvin and Jonathan Edwards, is a very delightful book, beautiful to look upon, pleasant, instructive and inspiring to read, and well worthy to be afterwards cherished in memory.

J. P. BLAND.

### One of the Old Guard.

Dr. Israel H. Betz was born in Lancaster county, Pennsylvania, in 1841. His ancestors for seven generations had been connected with the stone industry in Germany and America. When he was six years of age his parents removed to the Western Reserve in Ohio, where they remained ten years. The journey was made by canal boat, consuming sixteen days. The return was made ten years later by rail in sixteen hours. He attended the Cumberland Valley Institute, then conducted by the well-known pioneer local historian, Isaac Daniel Rupp, who wrote many volumes on the history of Pennsylvania. Later he attended the Millersville State Normal School near Lancaster. He also taught for some years. He entered upon the study of medicine in 1865 and was graduated at the Jefferson Medical College, Philadelphia. He practiced medicine for twenty-five years in Cumberland Valley and for the last twenty years in York, Pa.

He read the debate between Dr. Berg and Joseph Barker in 1858—the debate being held in 1854. In



I. H. BETZ, M. D. ("HISTORICUS.")

his opinion, Barker had decidedly the best of it. He had been a reader as a boy on the Western Reserve of Garrison's *Liberator*, the *Anti-Slavery Bugle*, the *New York Tribune* and the *Columbus (Ohio) State Journal*. He early became indoctrinated with the principles of anti-slavery and acquainted with the practical workings of the underground railroad. In the late 50's he became familiarized with some of Herbert Spencer's early writings. In 1863 he read Draper's "Intellectual Development of Europe," and a little later Buckle's "History of Civilization." He has since that period collected a library embracing thousands of volumes rich in history, philosophy, science and Freethought.

He has ever been a student and inquirer. He has read THE TRUTH SEEKER from its first issue at Paris, Illinois, September, 1873. He was an early reader of Morse's *Boston Radical* and Abbot's *Index* (1870), and of most other radical publications in the same line of England. Of many he has complete files. He has been President of the York County Medical Society, the Medico-Pathological Society, and the Academy of Medicine. He is a member of the County, State, and National Medical Societies. He organized the York County Medical Library which contains over 3,000 volumes. He has traveled extensively in Alaska, the Rockies, Mexico, Cuba and the South. He has written much on genealogy and also for the newspapers, magazines and reviews. He has written many papers for THE TRUTH SEEKER, mostly under the pen name of "Historicus."

We have heard so many times that the whole world was to be converted to religion that we no longer fear such a terrible calamity. But no one ever heard that the whole world was to be converted to common sense. You cannot get that by conversion.



## NOTES AT LARGE.

As touching the proposal to eliminate or to segregate some of the matter containing sentiments bluntly expressed by contributors to THE TRUTH SEEKER, in order that it may not give offense to persons of tender religious sensibilities, one reader who takes the paper because it represents his ideas better than any other writes:

"My view is that THE TRUTH SEEKER is published for Freethinkers, a large and growing class, and that what religious zealots and half-liberalized Christians may say or think of it is of little importance."

It might prove impracticable to keep any Freethought paper down to such subdued terms of speech as would appeal to religious zealots and at the same time retain the adhesion of Freethinkers, who after all must be relied upon to furnish the sinews of war. For the class of persons who put our literature in the fire we have little hope. Not long ago a woman in our neighborhood loaned us the autobiography of Benvenuto Cellini. In returning it we inclosed a copy of Michael Monahan's *Papyrus*, which had in it a commentary on Cellini's work. Mr. Monahan writes frankly, and his magazine suffered lynching at the hands of the woman's husband, who tore it in pieces and put it in the stove. Like Jesus when driving the herd of swine into the sea, he paused not to consider who might suffer the loss of property of value by his destructive act. Now, when one's religion blinds him to this extent he is in the condition of one mentioned by Paine who had abandoned the use of his reason and arguing with him would be "giving medicine to the dead." There is nothing in him to which Freethought can appeal. It is sowing seed on barren ground. We prefer the better soil found among the open-minded, to whom THE TRUTH SEEKER is addressed. Converts are sought, but most of all we seek to arouse interest and activity in those already "converted" and to impress on them the need of coming out and showing their colors. We believe that if half the men who have no belief in religion would take the trouble to say so, and then do something for the spread of Freethought, they would find themselves a most influential body in the community. They will be forced some day to correct by deplorable measures the evil which they are now allowing to grow by reason of their mental inertia and indifference.

An editor who used that "Crutches" fable about Ingersoll and Beecher is heard from. He is Harry Brooks, who quoted it in a book review in the *Los Angeles Times*. Mr. Brooks writes us that he could not be supposed to know that the article which he came across in some exchange was unfounded. Yet a newspaper man should know that all of the stories of that nature told of Ingersoll are unfounded. "At the same time," argues Mr. Brooks, "the moral of it, I think, is good." We will not comment on the policy of going to lies for our morals, but we will ask what the moral of that one has the distinction to be. We see no lesson in it except that religion, specifically Christianity, has deprived mankind so far as it could of the support of reason and philosophy, and has substituted the crutches of belief. The story says that these crutches are "the support of people in sorrow, the support of people in temptation." But that is not a fact. Unbelievers bear grief as bravely as believers; they do not make one-half the egotistic display over bereavement, nor permit sorrow to fasten itself upon them as a disease. As for temptation, the unbeliever is at least as strong in its presence as is the believer. The records of courts and the statistics of prisons prove that fact. The theory that belief is a help in time of trouble is taken on trust by many who have not experienced belief, but there is nothing in it. As a correspondent suggested last week, a crutch trust exists, composed of the whole body of the priesthood, who are interested in convincing mankind that the artificial supports they handle are needed.

To say that an author's work "undermines the very foundations of morality," as is charged by the leading Jesuit weekly, *America*, against Dr. Hirsch's "Religion and Civilization," just brought out by the Truth Seeker Company, is not exactly libelous, but is still a serious accusation. Dr. Hirsch, having put religion "under the search lens of psychiatry," as the *New York Times* reviewer states the case, finds "the patriarchs, and even Christ himself, were typical paranoiacs." On this finding *America* brings the charge noted, and again says the book deals "a wanton blow at the faith and morality of men but too ready to discard the austere teachings of the patriarchs," etc. We will say nothing about the "austere" morality taught by the patriarchs. In

what way, however, is belief in the paranoia of Abraham and Jesus related to the morality of this generation? The patriarchs practiced polygamy, concubinage, and so on—a fact that might justify a return to the system were their example to be taken as a divine precedent; whereas, if they are regarded as mentally unsound, and their habits merely those of their day and generation, their influence is destroyed and we of this day left to follow an approved morality unhampered by theirs. The polygamy of the Mormon church is frankly defended as an imitation of the patriarchs who walked and talked with God. If the patriarchs were right in the practice of polygamy, so was Brigham Young; and if Jesus was consistent in saying nothing in condemnation of the custom, we are going beyond what is written when we condemn it. Religious journals would do better to cease making the accusation of fostering immorality against unbelievers, and take a look at the effect on the morals of the world of a thousand or two years of Christianity. In another part of this paper will be found some nine columns of space occupied by a list of the Christian preachers who within the past year have, like Jehovah, "broken all the commandments but the first one." The list is in itself a sufficient commentary on the assumption that to attack Christianity is to undermine morality.

We recently observed that startling or unfamiliar truths are instinctively resented and combated, or words to that effect; and this may hold even where the truth is in harmony with one's own conclusions. In the article wherein the above reflection occurs we took occasion to point out that the ministry is the only reputable profession that is abandoned by its members because they cannot continue in it and remain honest. The statement was at once challenged, and we were told that college professors, doctors, and lawyers have been known to retire for the same reason. One objector says he has heard also that "a man cannot be honest and be a successful business man." We may suggest that business is not a profession. However, any objection is in order, whether it fits or not. This same disputant alleges that "different persons" he has known claimed they left Freethought because they could not be infidels and be honest—which is an absurdity. Being a Freethinker, by the way, is not a profession, either. We should like to hear from a college professor, a lawyer, or a doctor who in becoming such subscribed to something analogous to a religious creed, concerning which his beliefs have been so modified that he cannot now appear to approve it and remain honest, while continuing to follow his profession, or who can no longer conscientiously fulfil the obligations he assumed at the beginning of his professional career.

Cadiz, a typical country town in Ohio, has been under scrutiny as to its population, with age, sex, and religious connections. The examination, given in a *Pittsburg, Pa.* paper, is thus condensed:

"1,289 male population.  
"893 males over 15 years of age.  
"157 males attend church.  
"736 non-attenders.  
"515 males not members of church."

The editor of the *Cadiz Democrat* names some of reasons why less than a fifth of the male population of the town goes to church. Among them "are 200 Sunday newspapers"; men would rather read the paper than listen to preaching. The report says nothing about men staying away because of unbelief. They are amending the constitution in Ohio and trying to add some religious features, such as compulsory Bible reading in the public schools, and all that goes with it. The state has a good constitution at present, forbidding compulsory support or attendance upon religious worship. Should the amendment carry, turning the schools into places of worship, this part of the constitution would become null and void. The theocrats get around the difficulty by arguing uncandidly that Bible reading, hymn singing and prayer in the school is not religious worship. They call these things religious worship, though, in churches, and get exemption from taxation on that plea.

The New York County Federation of Catholic Societies issues and approves a pamphlet in which the writer states that the new *Encyclopedia Britannica* should be "barred from our public libraries, schools, and other institutions." The reason is that the Catholics are not satisfied with the way church history and other questions affecting their faith are presented. The pamphlet, with the usual Jesuit morality, declares that no purchaser is "bound to keep or pay for" such a work. The Jesuits, who are the literary branch of the church, have in the

past made loud claims to learning, which have been mistakenly conceded. Their erudition is largely a myth. The pamphlet attacking, with pretended knowledge, the *Encyclopedia Britannica* is reviewed in the *Independent* by Prof. Carlton B. Hayes of Columbia University, who is himself a Catholic and has the reputation of being a historian of especial competence. Professor Hayes observes that a pamphlet like the one issued by the Catholic Federation may be amusing and may conceivably mislead the uninformed, but no trained person can suspect its author of scholarship.

In the columns of the *Christian Standard* appears the following chronological table:

1865—President Abraham Lincoln, murdered by J. Wilkes Booth, Catholic and Democrat. Mrs. Surratt and others concerned in the conspiracy were Catholics.  
1881—President James A. Garfield, assassinated by a Catholic and a Republican, Charles Guiteau.  
1893—Carter Harrison, mayor of Chicago, fell by the hand of a Catholic and a Democrat, Prendergast.  
1901—President Wm. McKinley assassinated by Leon Czolgosz, Catholic and Republican.  
1910—Wm. J. Gaynor, mayor of New York, shot by John J. Gallagher, Catholic and Democrat.  
1911—John J. McNamara, Catholic, Democrat and Knight of Columbus, and his brother, James B. McNamara, Catholic and Democrat, plead guilty to the most gigantic dynamiting conspiracy in the history of the nation; Ortie McManigal, their "pal," was also a Catholic.

The table is from the *Menace* (Aurora, Mo.). That Guiteau was a Catholic has not been stated before frequently enough to attract our notice. He spoke before Young Men's Christian Associations in reply to Ingersoll. After printing the vow of a priest and the "Jesuit oath," the *Christian Standard* (Protestant) reflects: "In the light of the outrageous requirements devised by Rome to be fastened on the consciences of men, we can the better see how Booth, Guiteau, Prendergast, Czolgosz, Gallagher, the McNamaras and McManigal could commit these outrages and yet be 'good Catholics.'"

The newspapers are printing the following story of a high official of Cook County, Illinois, the seat of which is Chicago:

"Peter Bartzzen, Democratic president of the County Board, is puzzled by the case of Mary Magdalen. Yesterday an attorney went to Bartzzen's office to plead for a girl who was to be sent to the juvenile court for a misdeed.

"This is the little girl's first offense," pleaded the attorney, "and I don't think she ought to be punished. Even Mary Magdalen was pardoned."

"Mary Magdalen?" said Bartzzen. "I don't remember that case. Clerk, bring me the files in the Magdalen case."

Bartzzen is said to be a Roman Catholic. However that may be, he is one of the men responsible for the steal by which Archbishop Quigley got possession of public land set apart for the Cook County infirmary. The story above noted indicates a low standard of biblical criticism among the newspaper men, whose mistake in assuming that Mary Magdalen was a moral delinquent is, if more excusable, as little warranted as Bartzzen's in supposing her case would be found in the files of the County Board. It is in the files of the gospels, where the lady is mentioned a dozen times, but nowhere in the text is there an intimation that she ever did anything for which she needed forgiveness.

The only Paine poem submitted for publication this year is one written by William Whittick:

O strong coherent soul; manliest of men;  
Champion, firm, of liberty; subterfuge's foe  
On New World's fields, or, doomed in prison den,  
Thy words potential did freedom ever sow.  
Thy Common Sense evolved a nation's soul;  
Thy Crisis was a nation's breath of life.  
The one with clarion voice led on to Freedom's goal,  
The other victory won in Trenton's battle strife.  
True father of this country! long by hate  
And lies of priestly bigots robbed of fame;  
Not always shall to thee this nation stand ingrate,  
But, shamed by Truth at last, do justice to thy name.

Mr. Whittick, a Philadelphia admirer of Paine, is now "one with the dust of yesterday." Late Paine birthdays have produced no poems. In our youth we had them every year. The only poem, we believe, that the late E. M. Macdonald attempted was on one of these anniversaries back in the seventies. About the same time a Paine poem was written by Horace Traubel, the biographer or literary executor of Walt Whitman, the sole specimen we have seen of Mr. Traubel's metrical verse. Occasional poems are not usually great ones. There may yet be a Paine poem as perfect as Edgar Fawcett's on Ingersoll.

The objections that are brought against Socialism by the ordinary conservative, whose motto is, "If it means change, kill it," are not weighty. Of a different nature are the opinions of men like Herbert Spencer and others whose opposition to collectivism



is based on reason. Mr. Morton's little Single-Tax pamphlet, "Better than Socialism," can be read with patience and approval. So can the *American Anti-Socialist*, published by John Basil Barnhill at Washington, D. C., whose motto is: "Now abideth Liberty, Equality, Fraternity, these three: but the greatest of these is Liberty." Number 1 of Volume I of this little magazine opens with the words, "The man who impugns the sincerity of Socialists does not know them." Mr. Barnhill's is first-hand evidence gathered in hundreds of debates. One does not have to be either a Socialist or an "anti" to believe him.

"Some time ago the War Department submitted to the White House a list of Baptist ministers suitable for appointment to the vacancy in the list of chaplains caused by the dismissal some months ago of Chaplain Charles M. Brewster, 6th field artillery, but the President has as yet made no appointment from this list. The question of filling the vacancy to be caused by the retirement for age of Chaplain Henry Swift, 13th infantry, on September 21 next, has already been taken up. Chaplain Swift is of the Episcopal denomination, and the list of eligibles to be submitted to the White House by the War Department will be ministers of that faith."—*Army and Navy Register*.

"No religious test shall ever be required as a qualification to any office or public trust under the United States," says the Constitution. Is the requiring that a candidate for the office of chaplain shall prove his standing as a Baptist or an Episcopalian a religious test, and if not, what kind of a test is it to be called?

A correspondent of the New York *Sun* writes to inquire the origin of "the common quotation as to times trying souls." The *Sun* rightly credits the phrase to "The American Crisis": "these are the times that try men's souls." Another quotation from Paine is also given: "As he rose like a rocket he fell like the stick," which was once paraphrased and applied to an English author who "rose like a Crockett and fell like a Stickit." Another instance: we have not seen the precept about "putting the shoulder to the wheel" in any writing older than Paine's. The *Sun* observes: "Paine is less frequently remembered than befits his deserts. In addition to his great responsibility for the literary form of the Declaration of Independence, he contributed to literature a number of phrases which have held a place."

Pierre Loti, a distinguished man of letters in France, has published in the Paris *Figaro* a slashing indictment of Christian nations for their treatment of the so-called heathen. His protest is against "all of us, the so-called Christian peoples of Europe. It is we who are always the greatest killers; we who with the phrases of brotherhood on our lips go on inventing year by year new and more hellish explosives, who for mere purposes of plunder carry fire and sword into the ancient African and Asiatic world and treat men of the brown and yellow races as mere cattle." Something is said about Christian missionaries being depended upon to preserve the peace in China and to prevent massacres. They are not on the ground in Tripoli, where the slaughtering is carried on by a Christian nation.

Dr. G. W. Brown writes to the *Progressive Thinker*, Chicago:

"A brief note from Mrs. Ladd announces the recent death of your distinguished contributor, Hon. Parish B. Ladd of Alameda, Cal. I am sure every patron and friend of the *Progressive Thinker* will sorrow to learn of the judge's departure, for he was one of the most learned of your many scholarly writers."

Judge Ladd devoted such scholarship as he acquired late in life to the exposure of historical frauds of an ecclesiastical nature. Critical readers have sometimes wondered if all his statements could be verified. THE TRUTH SEEKER some years ago published his articles and his books, which on the whole were contributions to historical truth.

Mr. E. C. Walker, secretary of the Sunrise Club, makes the following statement concerning a matter which inadvertently has been otherwise represented in our columns: "The Paine dinner at the Café Boulevard was not only a Sunrise Club dinner but was under the auspices of the Sunrise Club entirely. The Paine Historical Association held its annual meeting the hour previous to the beginning of the dinner, but the holding of the dinner and the selection of speakers were in no way dependent upon this business meeting of the Association, which was held at the time it was because of the gathering at the dinner."

The form in which Marilla M. Ricker's "Four Gospels" has been printed is too pretty to be described. It sells at sight for a dollar, but as friends

at a distance cannot inspect it, rather than let them go without a look at the book we will send it to subscribers who, in remitting for a year's subscription, add fifty cents to the three dollars they pay for THE TRUTH SEEKER. The "Four Gospels" contains essays by Mrs. Ricker on Ingersoll, Paine, Calvin and Edwards, with pictures of the subjects and also of the author. The number of copies of the book to be sent on the above terms is limited to one hundred.

In ordering four copies of Mangasarian's "Bible Unveiled," Dr. Rufus K. Noyes of Boston wrote to the publishers: "It is the best exposition of the Bible I have ever read. It is unanswerable; its style, force, serenity, lucidity, and logic are delightful. Among scores of volumes of Freethought I have few equal to it. Mr. Mangasarian has done the world a great service. The book should be translated into every language. It has a permanent value, and I predict for it a great sale."

Several score of the most distinguished men of letters and of light and leading in England have signed a protest against the imprisonment of the two men lately convicted of blasphemy and now serving jail sentences. The conviction of Messrs. Gott and Stewart by a judge and jury, and the refusal of the home secretary to move for their liberation, shows that the best minds of England are not represented by its courts and cabinets.

A quantity of valuable Freethought matter is collected and preserved in "Short Talks on Freethought," a pamphlet published by Warren C. Banes, 319 Loomis street, Chicago, the price of which is 10 cents. There are good pictures of Thomas Paine, G. W. Foote, Ernst Haeckel, M. M. Mangasarian, E. C. Reichwald, and the Ingersoll monument at Peoria, Illinois.

To a young man asking what he "ought to believe," we say that he is under no obligation to believe anything. The best plan is to stick to the facts, by the aid of them arriving as near the truth as possible, and letting the beliefs alone. Doubt never harmed anyone, and whatever belief has been discarded may be recovered when it has proven itself to the reason.

### Did Eusebius Say "Globe?"

The article "Sunday Laws Again," TRUTH SEEKER Jan. 3, says: This evidence is again in the words of Bishop Eusebius, saying that Constantine "commanded the nations inhabiting the continents and islands of this mighty globe," etc. Did Mr. Jones quote faithfully from Eusebius, using Constantine's words, or did the word "globe" accidentally drop into his quotation? According to my information in regard to Eusebius, obtained entirely from THE TRUTH SEEKER, I am inclined to think that the word trencher or wooden plate would have been more suitable as a quotation from that source. Of course if Mr. Jones is correct, then Freethought literature may be mistaken. Of course this is a little thing to pick out of this excellent lecture, which is being read by the best minds and approved by them, but then you know the little things are not always to be overlooked. If Eusebius used the word "globe," why did those persons differing from his teaching suffer persecution for maintaining the ideas they did from his time down to Copernicus and to Galileo? W. F. PATTON.

### Dickens Not a Bigot.

Amid the dining, wining, and speechmaking, associated with the Dickens centenary, no reference was made to the fact of the master's heterodoxy. Like Longfellow, who rivals him in popularity, Dickens was a Unitarian. He was an uncompromising opponent of Puritanism, which he showed in his own inimitable way in his portraits of Chadband, Pecksniff, and Stiggins, and many another character. Dickens had a strong aversion to dogma, and he considered missionaries "perfect nuisances."

An amusing instance of his playfulness with regard to religion was his naming a dummy book in his library "Evidences of Christianity," by Henry VIII. Dickens was always an advocate of a rational Sunday, and at the outset of his career wrote his scathing attack on Sabbatarianism, entitled "Sunday Under Three Heads." As late as 1856 he subscribed ten pounds in support of Sunday bands in the parks. He also wrote that he thoroughly agreed that those bands afforded an innocent and healthful enjoyment on Sundays to which the people have a right.—*Literary Guide*.

### Free Thoughts.

At last, all living things must sink into the great silent world of sleep. Perhaps life came from that world, awoke for awhile to think and be and do, and then, after living, to lie down with a sweet or sad memory to sleep again.

The thing that astonishes me is that men and women do not get out of Christian churches instead of into them. The religion preached in them should drive out all self-respecting men and women. The Christian doctrine of salvation is the last refuge of cowards.

If the Bible is God's word and God's word is true, then one statement in this book is as authoritative as another. If there are contradictory accounts of any event in the Bible, both cannot be true. How shall we account for the contradictions? If the Bible is not all divine, it is time some one picked out the parts that are human. The contents of the Bible make a poor witness for its divinity.

We are told that one God has died for man—that's nothing! Millions of men have died for this one God. That is the sad thing to me. Poor, ignorant, suffering human beings have died for the glory of an all-wise and good God. That is the pitiful thing to me. What man does is what wets my eyes. What God does is not worth speaking about. The offerings of human lives, of human toil, of human suffering, make the sacrifice of God look small indeed.

I do not like the religion, because it makes love to God more important than love to man. There is no evidence that God suffers; that God needs food, or clothes or fire. There is on evidence either that God is mad if man does not worship him. Now, a heavenly tyrant is just as bad as an earthly tyrant, and if God demands homage of man and punishes him for not rendering it, he is no better than a human oppressor. Let us do everything for man's good, whether it is for God's good or not.

We have got "Us" locked up, but the "Holy Ghost" is still at large. He would be arrested if he was found, and probably would have to share an adjoining cell with Sandford. There is an old charge against this fellow (See Matthew i, 20.) that would be pressed also, were he apprehended. But it is some satisfaction to know that "The Holy Ghost and Us" partnership is broken up, and that the fool-followers of Elijah II. that he has not starved to death can now see what fools they are.

The worst evil that threatens this nation today is Roman Catholicism. There is only one way to check this evil and that is by abolishing the parochial school. The child must be taken away from the church, and the rights of the child protected from the usurpation of the priest. We need far more than a national divorce law, a national school law, compelling every parent in the land to send his children to the public school. The state can maintain its supremacy only by controlling the education of the child.

When the Christian complains that the Free-thinker is trying to take away his religion, we would like to ask: What is the Christian trying to do with the Chinese and Hindoos? Are the missionaries to India and China trying to deepen and intensify the faith of the natives of these countries in their own religion, or are they trying to impose the Christian superstition upon them? We have no desire to take away anything from a human being unless it be for their good, and all we ask of Christians is to hear what we have to say.

If there are millions to build libraries, millions to build navies, millions to support armies in idleness, why are there not millions to keep men at work for some righteous cause or some great public improvement? We ought to begin to build men, and the way to do it is to make them independent, or rather to give them the opportunity to win independence. No man in a nation like ours should be unemployed if he be willing to work, and a man at work at fair wages has nothing more to expect, but he has the right to expect that.

There are two persons who give different answers to the question: Is there a future life for man? The Christian says: I believe there is. The Agnostic says: I do not know whether there is or not. Now, the Agnostic cannot say that he believes there is, and the Christian will not confess that he does not know. One cannot prove that there is and the other cannot prove that there is not. Why then should the one who believes be regarded as good, and the one who says he does not know be looked upon as bad? Neither one knows, and the one who honestly disbelieves, should have the same respect as the one who honestly believes. It is honesty which should be respected, not belief or disbelief. L. K. W.



## LETTERS OF FRIENDS.

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

### NO CENSORSHIP.

From C. F. Hull, Utah.

To the Editor of THE TRUTH SEEKER:

In your issue of the 13th inst., Messrs. Culbertson and Hall, in their criticisms of THE TRUTH SEEKER, both advocate a liberal use of the "blue pencil," and one of the gentlemen at least, it appears, would like to edit the paper.

There are perhaps several thousand sky-pilots in the United States who would like to do the same thing.

I am loath to believe that any genuine open-and-above-board Freethinker could summon a sufficiency of "gall" to ask permission to "blue pencil" the proof of a paper in which he is not interested. If that is "reasonable Freethinking," we might as well be done with Rationalism. What I understand to be a "reasonable" Freethinker is one who exercises his reason and hides not his conclusion under a bushel, or a mountain for that matter.

The burning of a paper simply because it did not coincide with the ideas of a reader would only be proof of his ignorance and idiocy, and would in no way affect the onward march of Freethought and progress.

Why should any Rationalist deny to his children access to the columns of THE TRUTH SEEKER? Take THE TRUTH SEEKER from its first issue to the present, and there is not a tithe of the objectionable matter to be found in the whole of it that is contained in the thirty-eighth chapter of Genesis.

If these gentlemen are so disturbed in their equanimity of mind by reading genuine unadulterated Freethought articles uncontaminated by any meretricious alliance with pseudo-quasi Rationalism, perhaps they can find what they want by reading the "Holy" Bible.

### A MONK'S CAREER OF CRIME.

From George Laurence, Canada.

To the Editor of THE TRUTH SEEKER:

In regard to the enclosed clipping, which no doubt you have read ere this, I think you might refer to it as "Boccaccio Up to Date."

Many people doubt the truth of the stories *re* monks, told in the *Decameron*, or else imagine that the mother of all Christian churches has—like other things we know of—improved with age. So, indeed, she seems to have done, for in the matter of ecclesiastical turpitude, cruelty, cynicism and hypocrisy, there is nothing that I know of in either the *Decameron* or *Heptameron*—or for that matter anywhere in literature—to compare with the exploits of this reverend monk.

(From the Montreal Star, Jan. 29.)

Czenstochau, Russian Poland, Jan. 29.—An ecclesiastical scandal, entailing fratricide, robbery of the jewels of the famous Black Virgin of this city, the elopement of a monk with a notorious woman, and the origin of a dissolute circle of monks in the Pauline monastery of Czenstochau, is expected to be revealed in court next month, when Father Damazy Macoch is placed on trial accused of theft and homicide.

The case is attracting enormous interest throughout Poland. Its commencement dates back nearly three years, when discovery was made one morning that the magnificent jewelled offerings to the Black Virgin in the Czenstochau Roman Catholic Cathedral were missing. The figure of the Virgin, formed out of ebony, is one of the most famous ecclesiastical statues in the world. It is said to have been discovered by Saint Luke, and is credited with many marvels of miracle-workings. It is visited yearly by 200,000 pilgrims, and gifts valued at \$3,000,000 adorned the statue, having been sent by priests, emperors, kings and private individuals throughout many centuries. Among the jewels were a crown given by Pope Clement in 1719, valued at \$50,000, and a superb pearl embroidered robe of almost priceless workmanship.

With the disappearance of the jewels went Father Damazy Macoch, of the Pauline monastery. The priest is said to have taken with him a beautiful woman of the town, Helene Ostronska, and the two lived together in Warsaw, unsuspected, for a year. They spent money lavishly, and were regarded as millionaires.

Then the priest apparently wanted to get rid of his companion. He induced her to marry his brother, Waclaw Macoch, a postman. After the marriage, the woman told her husband that Damazy had robbed the statue of the Virgin. Damazy learned he had been betrayed, and believing his liberty was in danger, he resolved to get rid of his brother. He persuaded him to drink a glass of drugged wine, while the two were alone together, and then struck him on the head with a hatchet. The blow was not fatal, and the priest thereupon administered absolution to his brother, and choked him to death.

He sewed the body in a sofa, and hired a wagon driver to cart it to the River Warthe, and sink it. The wagoner was convinced a religious rite was being performed. Later the priest was arrested in Austrian Poland and was taken back to Czenstochau, where he has been awaiting trial. His demeanor throughout his arrest has been nonchalant. He confessed to his crimes and made a further confession that his fellow-monks in Czenstochau had long been pilfering the jewels from the statue of the Virgin. Many of the gems he took with him, he said, turned out to be glass, which had been substituted for the real jewels by previous robbers. The monks, declared Macoch, were accustomed to appropriate the offerings to the Virgin to their own use, and disguised as laymen they frequently expended the proceeds outside the monastery on debauches and dissolute living.

### WHY CRITICISE JEWS!

From Norman Murray, Montreal.

To the Editor of THE TRUTH SEEKER:

As the question that Mr. Lever raises in THE TRUTH SEEKER of February 3 has been constantly asked me, also, since I renounced and commenced to denounce Christianity, perhaps a few words from me may also be timely. As I understand it, the problem for us Gentiles at present is to get rid of an old Jewish fetish called the Bible, and I am still seeking for information from Jews and Gentiles to let me know how this can be done without criticising the Jews, ancient and modern. The Jew is the greatest conundrum in history. He has always been the most bigoted type of humanity that we know anything about. He is now getting doses of his own medicine and he certainly does not like it. The laws that are so oppressive to him in Russia and other countries are derived from his own book. If he had allowed freedom of speech to the original Christian fanatics instead of persecuting them, the plague that has cursed Europe for nearly two thousand years might have passed over, but he could not do it. He was too intolerant; therefore, the Gentiles took sides with the under dog and thus we got this plague of Christian superstition. In this respect the Jews unfortunately for themselves and us are making very slow progress. I don't know of any class of people that Christianity can be of any practical value to except the Jews. If they accepted Christianity their identity as a people might be swamped by other races by degrees and thus settle at last a question that has made more bother in the world than it has been worth. The Jews are still the most intolerant part of every community. Their method of opposing Christian missions to the Jews is most repulsive. They always accuse those of their race who become Christians of doing so from "sordid" motives. This is their cry right here in Montreal. They have been warned over and over again against this foolish method of theirs. Wherever there is a strong community of them they show the same bigoted intolerance towards Christian missions which was the cause of the original spread of Christianity. The Christian Jew should certainly have the same privilege in the Jews' quarters which we claim for Freethought lecturers. While we protest against the imprisonment of Freethinkers for blasphemy as has recently been done

in England, Freethinkers cannot back up Jews in their opposition to free speech. For myself, I don't believe in compulsory public school education at all. Let them send their children to school or not, as they please. The blessings of the common school have been very much over-rated. I don't see why I should be taxed to educate another man's children, any more than I should be taxed to teach them religion.

### A NOTED EDUCATOR'S CONFES- SION.

From Francis B. Livesey, Maryland.

To the Editor of THE TRUTH SEEKER:

Mrs. Ella Flagg Young is the head of Chicago's great public school system. She receives a salary of \$10,000. She has of late given forth many unconventional ideas on the public schools; but she has capped the climax in an address before the Chicago "City Club." Hearst's Chicago *Examiner* gives her under these headings:

"Mrs. Young Insists Pupils Learn Greed. Children Begin to Lean on State Treasury—Never Get Over It."

In part, Mrs. Young said:

"The public school in America has not achieved its purpose. It has not trained the child's mind right. The children must be taught what a public school is. They look at it this way: The public treasury is supporting me now and I must see that it continues to support me. The idea permeating the masses today is, 'My share is all that I can possibly get.' Perhaps the greatest function of the school is to abolish that creed of the herd; but, as yet, we have not found the means."

I would tell Mrs. Young that the means simply is, as Dr. Woods Hutchinson says, the abolition of the public school system. The Portland *Oregonian* has well said: "The public school system is Socialism itself." This being so—that the system is fundamentally responsible—the "creed of the herd" cannot be abolished while it is compelled to attend the system. The Socialists want this creed retained—it makes for their goal with acceleration—and, hence, we find public schools and compulsory education in them among the planks of their platforms. Hence it is we see our State Legislatures flooded with bills of a paternalistic nature.

What does Mrs. Kate Glenn of Utica, N. Y., think of this? Perhaps she had better remonstrate with Mrs. Ella Flagg before she goes any further, for there is no knowing what she may do after she reads a few more of my articles. She is beginning just like Luther Burbank, perhaps like him she will later come into full agreement with me. Mrs. Glenn is very funny over me in THE TRUTH SEEKER of January 27, but she is not quite accurate. However, I suppose jesters, like poets, have a certain license. Let her enjoy herself—my work goes right along.

### JESUITRY AND VIOLENCE.

From Emil Stamm, Missouri.

To the Editor of THE TRUTH SEEKER:

I make haste to enclose \$3, so please push my tab up for another year. I wouldn't miss its coming as long as I can spare the price, because it's one of the most fearless, thoughtful periodicals I have seen in regard to defending liberty of conscience, also calling attention to the anacanda known as the religious-political Romanism. Have we all not had an opportunity to study the McNamara case? Could we learn something from it? Let us see. I may say that the union men have had opportunity for deep reflection in this particular, taking all circumstances in consideration. We generally judge by what we know about unionism that as a body they are opposed to violence. Then all have from the beginning taken them to be innocent and contributed liberally to their defense. Again it was stated that the McNamara brothers were Catholics. Some may say that has nothing to do with the case. Let us see. The papers printed that one of the brothers said that he was enough Jesuit to know that the end justified the means. How did he mean that?

We also know that an election at Los Angeles was waging, with the Socialist candidates having a shade the better of the outlook, and the confession of the McNamara brothers changed the political trend of things tremendously. Why? Is it not a fact that a principle of the Socialist party is to secure liberty of conscience, free humanity from industrial oppression, keep church and state forever separate, promote education in general—the very things Jesuitism hates, knowing that enlightenment would be a crushing power? Thus if there is any truth that the McNamaras are affiliated with Jesuitism, were they induced, perhaps, to confess, so as to destroy all hopes for the Socialistic candidate? And as to their sentence, has Jesuitism reached out its influence with the judiciary to have the sentence mitigated? Who can prove this? Let everyone take it for its value as an object lesson for the future. Your comrade.

From D. B. Hanson, Massachusetts.—

We have read with much interest the new book by L. K. Washburn, "Is the Bible Worth Reading?" and have found it highly entertaining and instructive. The author, having studied the Bible, lectured and written for over fifty years, has given us the digest of his ripe scholarship and philosophy. Here are pithy sayings and epigrams that compel us to stop and think. Millions of people have had their minds dwarfed and befogged by the Bible, and Mr. Washburn, who has devoted so much time and talent in destroying the superstition of that book, deserves the thanks of all. To all lovers of truth, "Is the Bible Worth Reading?" will prove an intellectual treat, and furnish powerful arguments to make the superstitious layman and preacher blush.

From Charles H. Hammond, Peoria, Ill.—I received the Lemuel K. Washburn book, "Is the Bible Worth Reading?" and feel as though I wanted to say a few words in behalf of the author. The book is so well written he deserves the highest of admiration. His logic in explaining the Bible, without slang phrases, speaks well of the author. He possesses a striking personality, with an address marked by cordiality and kindly feeling. As men's views are the result, generally, of their understand, he believes that reason and intelligence should be the governing principle of mankind. May his shadow never grow less.

From H. Finkel, Pittsburg, Pa.—I am a reader of your valuable paper only a few months, and it appealed to me so much that I can not explain it in words. I regret very much that I didn't get your paper years before, so my mind would be free from all the fear which was knocked into my head in my religious school days. The article on Thomas Paine was appreciated so much by me that after reading it myself a few times, I got my son to read it to my family, which made them so enthusiastic over it that your paper from now on will be our family one.

From F. J. Parkes, British Columbia.—I herewith send you cutting from the Vancouver *Daily Province* containing the case of a Salvation Army captain. His crime was unprintable. As a reader of your paper I think it the best one printed. Keep it going. The day is not far off when we shall break down the hypocrisy and superstition of the churches. Your comrade.

## WAS ABRAHAM LINCOLN A CHRISTIAN?

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# THE CLERICAL ROUND-UP.

These Are Some of the Spiritual Guides Who Required the Better Guidance of the Police in the Year of Grace 1911.

Adams, Rev. Henry T.; Arcata, Cal.; Protestant Episcopal; arrested for larceny, and confessed.

Adams was "caught with the goods," having in his possession two marked \$5 gold pieces placed in the till of a local hardware company that had missed considerable sums. The pious thief was released on \$1,000 bail, his statement that he was forced to take money as his salary had not been paid and he could not meet his obligations, causing a sensation.

Anderson, Ralph D.; Lincoln City, Del.; divinity student; denomination not mentioned; stole horses.

Lack of funds for educational purposes was the reason given by this young man for committing the above-mentioned crime while intoxicated.

Andrews, Charles; Portland, Ore.; street preacher; arrested for disorderly conduct, not specified.

When arraigned, Andrews assailed the officer with vile names, and was held for examination as to his sanity.

Barrakman, Rev.; Waterloo, Ill.; divinity student; arrested for robbery.

This bright and shining light of McKendree college, while engaged in preaching, stole \$21 and a check for \$160.99 from the cash drawer of a grocery.

Barranger, Rev. N. H.; North Yakima, Wash.; pastor Christian church; sued for \$25,000 damages for stealing affections of another man's wife.

Barranger and the woman were arrested at a hotel on the charge of illegal cohabitation preferred by Barranger's wife. They were each fined \$95 and costs, and a few days later the damage case was commenced by C. A. Keene.

Baxter, Rev. John F.; Brooklyn; Catholic; charged with using questionable methods in collecting money for benefit of a church in Ireland.

Baxter, Rev. C. L.; Council Bluffs, Ia.; Methodist; sued for breach of contract.

Baylis, Rev. Edgar E.; Somerville, Mass.; sentenced to three months in jail for libel.

In a newspaper article this preacher accused the former mayor with drunkenness, but couldn't "make good" in court. While her husband was serving his sentence, Mrs. Baylis was forced to become a scrub woman to keep from starving.

Besse, Rev. Henry T.; San Jose, Cal.; sued for breach of promise.

Defendant is 88 and plaintiff desiring \$50,000 as balm for broken heart is 55 and a widow.

Bichel, Rev. Albert A.; Baltimore; Methodist; deserted family.

Trustees of the church ascertained that domestic troubles were the cause of the pastor's disappearance.

Bicket, Carl; Kansas City; divinity student; held for murder.

Bicket is charged with purchasing the poison that caused the death of a young woman he had been keeping company with.

Booth, Rev. A. L.; Elizabeth City, N. C.; Methodist; misappropriated missionary and conference funds.

This near-financier left town between two days, sending the North Carolina conference a souvenir in the form of a letter stating that he had misappropriated \$200 and could not return the money.

Bowen, Rev. Franklin; Paterson, N. J.; guilty of disorderly conduct.

At the trial following arrest of Bowen and William Ricker, a wealthy brick manufacturer of Munkinview, it developed that the two men engaged in a street fight because of the "too friendly relations" between Mrs. Ricker and the minister. Rev. Bowen was fined \$10.

Bray, Rev.; Suffolk, Va.; took money and jewels from a woman.

The husband of the woman gave the clergyman a merciless thrashing and ordered him out of the town within twenty-four hours.

Brewer, Rev. Charles; Olustee, Okla.; Baptist; held for dynamiting Fort Riley.

Explosions and fires for which this follower of the meek and lowly Jesus is accused of being responsible, caused a loss of 27 cavalry horses and property of the government to the value of more than half a million dollars. Brewer, while chap-

lain of the fort, was court-martialed and dismissed for drunkenness. A series of mysterious explosions and fires followed. Private Michael Quirk, arrested for complicity in the crimes, confessed that he was an accomplice of Brewer.

Briggs, Rev. George W.; Cincinnati; Methodist; larceny.

This former chaplain of the Texas legislatures, degenerated to a "dope fiend," was fined \$50 for theft of a package of pens.

Bryant, Rev. W. M.; Moultrie, Ga.; colored; operated a "blind tiger."

Bryant was fined \$50 for keeping whisky for illegal sale.

Buchanan, Rev. Dr. W. D.; New York; convicted of speeding.

The pastor of the Fourth Avenue Baptist church was caught in a police trap at Providence and fined \$15 and costs. He appealed.

Buckner, Rev. Henry; Fairgeld, Ill.; Methodist; attacked young girl.

Buckner disappeared before a warrant issued upon complaint of his victim, a servant 14 years old, could be served upon him.

Burgess, Rev. Dr. Frederick; Brooklyn; Episcopal; arrested for speeding auto.

The two chauffeurs of the joy riding party were fined \$20 each.

Butler, Rev. G. H. H.; Yonkers, N. Y.; Episcopal; slander.

The rector is defendant in a \$10,000 damage suit brought by a young woman, his former organist.

Callahan, Father Michael F.; Denver; Catholic; misappropriated funds.

Callahan was made defendant in a suit brought by a widow who entrusted a portion of her deceased husband's estate to him for investment. She alleged that he converted \$10,000 to his own use and refused an accounting.

Carlson, J. S.; Spokane, Wash.; "once a preacher," fined for intoxication.

This man's downfall from college professor and then minister was due to love for liquor, he confessed.

Carosini, Father Joseph A.; Pueblo, Colo.; Catholic; arrested for assault.

Parted from his antagonist in a drunken street row, Father Carosini struck the officer. The priest was drunk.

Carroll, Father; New Haven, Conn.; Catholic; sued for slander.

A superior court jury awarded the complainant, a member of the school committee, \$10,000 damages.

Chilton, Rev. Charles H.; Birmingham, Ala.; Baptist; arrested for adultery.

This "shepherd" eloped to Denver with a young member of his flock, leaving his wife and children destitute.

Chincaloni, Father Felice; Youngstown, Pa.; Catholic; arrested for kidnapping.

Felice and the woman with whom he eloped took with them three children, whom the father sought to recover.

Coad, Rev. J. E.; Butte, Mont.; Methodist; charged with immorality.

Local newspaper accounts of the church trial fail to specify the charges against Coad, who left the city suddenly with his family. His credentials have been demanded.

Condit, Rev. Henry J.; Newark, N. J.; Congregationalist; arrested for slander.

Consolazio, Father Bernardin; Trenton, N. J.; Catholic; held for trial for fraud.

The complainant, a furniture dealer, alleged this priest obtained goods in several places to the amount of about \$500 by fraudulent means, and then eloped with a woman to New York.

Coyle, Rev. E. T.; Indianapolis, Ind.; awaiting trial for larceny.

The complainant is another minister. Coyle stated that it was "just a case of two ministers gambling," he having borrowed \$200 from the other for stock speculating, giving his note which was not yet due.

Crane, Rev. William; Redke, Ind.; Christian; celebrated successful ending of revivals by getting drunk and disorderly.

Crawford, Rev. E. D.; Chicago; Methodist; found guilty of slander.

A jury awarded the victim of his gossip, a woman member of his congregation, \$4,000 damages, the amount sued for being \$50,000.

Dagenais, Rev. Father; Bryson, Can.; Catholic; sued for defamation of character.

Priest and teacher differed over methods of running a school, and the former circulated damaging stories against the young woman. She asked the courts to award her \$5,000 damages.

Damstater, Louis; Cleveland, Ohio; Jewish rabbi; sentenced to six months in jail for larceny.

He obtained several thousand dollars by agreeing to deliver mileage books purchased from traveling salesmen, to a merchant's association. He secured advance payments and failed to deliver.

David, Rev. Israel; Providence, R. I.; Colored Baptist; robbery.

Davis was arrested by Boston police while in the act of pawing a \$1,500 necklace belonging to the daughter of John Hay, former secretary of state. Davis attached himself to the jewels while acting as railroad porter.

Day, Rev. John; Muskogee, Ok.; Christian; bigamist.

Day's first wife disappeared several years ago while he was serving a term in a Texas prison for forgery. Upon his release he became a preacher and married again. His first wife, learning of the new alliance while in Alabama, caused his arrest for bigamy.

Doak, Rev. J. A.; Quinton, Kan.; criminally assaulted a little girl.

Doak was sent to jail in default of \$2,000 to await investigation by the grand jury.

Donaldson, Rev. Aaron B.; St. Louis; jailed for obtaining money under false pretenses.

This preacher induced James H. Downes, a wealthy farmer, to part with \$78,000, which was supposed to be invested in an iron mine and mill. Although he was a married man, Donaldson had engaged himself to marry the farmer's daughter.

Doyle, Rev. Clyde; Amite, La.; arrested and sent to jail in Texas for four years for bigamy, embezzlement and wife desertion.

Dowie, William; Cleveland, Ohio; evangelist; fined \$10 for assault and battery.

Douthitt, Rev. S. W.; Arkansas City; United Presbyterian; arrested for drunkenness and spent night in jail.

Donatella, Francis; Pittsburgh, Pa.; Catholic; wanted for abducting a 15-year-old girl.

After an absence of two weeks, the girl returned home. She said that she and the priest had been living together; that he had virtually kept her a captive, and had threatened to kill her if she spoke about him to any one.

Dwindle, Dr. O. T.; Peoria, Ill.; Methodist; misappropriated funds of the church.

Edson, Rev. G. Clement; Brooklyn; Presbyterian; eloped with soloist of his church.

Edwards, Rev. Alexander; Denver; colored Baptist; killed by husband of woman with whom he was criminally intimate.

Elliott, Rev. Edward; Patterson, N. J.; Baptist; colored lay preacher; sued for breach of promise.

The woman in the case wants \$50,000 damages to balance accounts. She says she loaned him money after they became engaged.

Farrar, Rev. F. P.; London, England; royal chaplain to the king and queen; dismissed because of drunkenness and alleged scandalous practices.

Farrar was a trusted friend and confidant of the late King Edward. His dismissal caused a great sensation in England, and is unprecedented in the annals of the "official" church of that country.

Ferrant, Rev. Victor; Syracuse, N. Y.; Italian Baptist; counterfeiter.

The authorities claim possession of evidence that the minister is a member of an organized gang that has been operating extensively in this state and vicinity.

Ferrell, Rev. W. A.; Gaftney, S. C.; was about to marry an Atlanta girl when discovery was made that he already had a wife.

Flidner, Rev. Augustus; Irvington, N. Y.; Episcopal; fined \$5 for disorderly conduct.

Flidner was arrested in New York behaving in an indecent manner while drunk.

Folta, Father Joseph, and Father Rzakowski; Detroit, Mich.; Catholics; arrested for autoing "in a dangerous manner."

The arresting officer testified that they were speeding their machine, zig-zagging across a crowded street.

Ford, Rev. E. E.; New York; accused of fraud in organizing the World's Bible League corporation.

Francis, Rev. A. M.; Omaha, Neb.; charged with fraud.

Francis collected funds for an alleged girls' training school that did not exist.

Froelich, Rev. Father John Von; Muncie, Ind.; Catholic; accused of unnamed crime by a married woman of his church.

Bishop Alerding was asked to remain in the city during the investigation to assist in quelling any possible disturbance. The newspaper accounts do not mention the outcome of the case.

Freeman, Rev. James; Murphysboro, Ill.; colored; murdered his wife.

Froelich, Rev. John von; South Bend, Ind.; Catholic; immorality.

Serious charges against this priest were made by members of his congregation, who requested his removal; the bishop exonerated his subordinate, but the congregation refused to permit the latter to enter the church. An exchange of pulpits was arranged with Father Kovacks, of New York. When the latter arrived he was attacked by a mob of 200, several of whom were badly beaten by clubs of police who escorted the priest to the police station for protection. The church was closed indefinitely.

Gardner, Rev. T. H. H.; Kittitas, Wash.; Methodist; beat his wife to death with a club.

When arrested after trying to drown himself in an irrigation ditch, Gardner told the officers that he killed his wife for fear that if he didn't she would be unfaithful to him. While awaiting trial, Gardner tried to commit suicide by hanging, taking poison and setting his whiskers on fire.

Geis, Rev.; Brooklyn; arrested for beating his wife.

He alleged she was possessed of a devil and he was determined to "beat it out of her."

George, Rev. P. A.; Cleveland, Ohio; head of the "Kingdom of God" society; has two wives, his own and a "god-given" one, regularly married to another man.

Gibbs, Rev. John; Tampa, Fla.; Presbyterian; horse thief.

He was arrested upon complaint of a liveryman, who charged him with larceny of a horse and buggy.

Goddard, Rev. J. B.; Portland, Ore.; Methodist; charged with "statutory offense" against two young girls; held for trial.

Godrycz, Rev. John A.; Philadelphia; Catholic; arrested for slander.

The mother of the 15-year-old girl injured by this priest seeks to recover \$10,000 damages. Godrycz charged another priest with being the father of the girl.

Goldstein, Samuel; Montreal; Jewish rabbi; sentenced to federal penitentiary for smuggling.

One hundred diamonds were found upon him when he was searched by customs officials after entering the United States. Goldstein avoided the pen by paying a fine of \$500.

Gordon, E. G.; Richmond, Va.; former Methodist minister; accused of drunkenness and "misconduct" with a married woman.

Gormley, Father; Wichita, Kan.; Catholic; seduced 15-year-old girl.

Gow, Rev. Clyde; Jefferson City, Mo.; Methodist; sentenced to four years for causing the death of a young woman.

She died from the effects of a criminal operation.

Graham, Rev. David; Nashville, Tenn.; found guilty of running a "blind tiger," sentenced to jail for 60 days and fined \$45 and costs.

Grass, Rev. Z. B.; Moncton, N. B.; Reformed Baptist; charged with setting fire to his home.

(Continued on page 110.)



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

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."

### The Call of the Child.

He haunted the opera houses, he'd heard  
every singer of note,  
Could hum all the trills and cadenzas  
that swelled from each silvery  
throat.

But when he came to his fireside and  
Flossie climbed up on his knee,  
And said, "Oh, do sing to me, daddy,"  
this jingle he'd warble with glee:  
"Hi diddle diddle, the cat and the  
fiddle,

The cow jumped over the moon,  
The little dog laughed to see such  
sport,  
And the dish ran away with the  
spoon."

He entered the Marathon races, he'd  
met every man of renown,  
Was in with the runners and boxers,  
the length and the breadths of the  
town;

But when little Jim would invite him to  
play horse or bull in the ring,  
The science of sport was forgotten and  
he'd join and merrily sing:

"Ride a cock horse to Banbury Cross  
To see an old woman ride on a white  
horse,

With rings on her fingers and bells on  
her toes,  
And she shall have music wherever she  
goes."

He knew the political leaders, had met  
the wise man of finance,  
He watched the men pulling the wires  
that caused all the puppets to dance;  
But he'd leave a board meeting or din-  
ner if Jimmy were sick in his bed,  
And murmur a song to the laddie as  
softly about he would tread:

"Rockabye baby, on the tree top,  
When the wind blows the cradle will  
rock,  
When the bough breaks the cradle will  
fall,  
And down will come baby, cradle and  
all."

He dived in the occult and abstract, to  
science devoted his mind,  
Would hold very learned discussions with  
all the wise men of his kind,  
But he'd slyly tell Jenny and Tommy  
that the moon was made of green  
cheese,

And say that the roll of the thunder  
was the storm king trying to sneeze.  
"Humpty Dumpty sat on a wall,  
Humpty Dumpty had a great fall.  
All the king's horses, all the king's  
men,  
Couldn't put Humpty together again."

In the workaday world or in science,  
Or when men are by pleasure be-  
guiled,  
There come times when our hearts are  
awakened,  
And we hark to the call of the child.  
—Cecll Burleigh.

### The Peril of City Loneliness

The worst menace in the city's remorse-  
less conspiracy against the young men and  
women who have their own way to make  
within its gates, is the dreary loneliness  
of its teeming streets, according to Mr.  
James B. Reynolds. And Mr. Reynolds,  
explains Edward Marshall, whose inter-  
view with him appears in the New York  
Times, "knows whereof he speaks," for  
he is an assistant district attorney in New  
York city, has been active of late in the  
crusade against "white slavery," and has  
an enviable record as "a worker at the task  
of actual social reform." With the city-  
born, this "conspiracy," says Mr. Rey-  
nolds, "starts to sap youth in the very  
chamber of birth through darkness and  
bad air," while "with the country-born who  
come to town, its first attack is usually on  
morals." The speaker then takes up the  
case of the country boy who comes to  
New York.

"He gets respectable employment, we  
will say, without much difficulty. But—  
his wages only give him money with which  
to rent a cold and cheerless room in some

cheap boarding-house, which probably con-  
tains no parlor where he can spend his  
evenings and make friends.

"Humanity is sociable, this country boy  
with all the rest of it. He goes into the  
street to seek society because he can not  
find it elsewhere half so easily. He is  
filled with the strong social impulse. The  
only woman there who speaks to him is  
the bad woman, the only place where he  
can meet other boys and men is the sa-  
loon."

Of course, there are the Y. M. C. A.  
rooms, but even this "does not give him  
the feminine society for which every nor-  
mal boy has a longing"—a longing which  
"will be gratified in some form." The  
easiest amusement he can find is in the  
moving-picture theatre. Here "he can get  
entertainment at a price he can afford to  
pay, and perhaps pick up acquaintances  
who are not immoral." And Mr. Rey-  
nolds has a good word to say for the mov-  
ing-picture shows, which have many edu-  
cational films, generally "entertain with-  
out suggestiveness," and which have taken  
the place of so many of the infinitely worse  
low-priced burlesque shows. But after the  
moving-picture show and the Y. M. C. A.,  
asks Mr. Reynolds, "what else is open to  
the boy?" and he replies:

"One word will answer that: saloons—  
or else the street and nothing but the  
street. The society available in the street  
is of no uncertain quality. The boy who,  
unable to find other recreations—and rec-  
reation of some sort is quite as necessary  
as food—turns to the street for his amuse-  
ment, thus thrusts himself into the baldest  
of temptations, not only the tempta-  
tion to associate with women of loose  
character, but that of gambling, and, above  
all, that of the saloon. There are more  
young men in the saloons of New York  
city every Saturday night than are found  
in all the churches put together on Sun-  
day mornings.

"The new-come boy, or the boy new-  
thrust alone into the city world, meets  
men in the saloons who are not good  
company for him. There he sees intoxi-  
cation, is thrown in contact with the touts  
for gambling-houses, hears vile language,  
acquires a taste for liquor, and satisfies  
his longing for feminine society by ac-  
quaintance with women at the tables of  
rear rooms.

"It is the saloon's social atmosphere  
which tempts; we call saloons the 'poor  
men's clubs'; they are the clubs, as well,  
of young men new-come from the coun-  
try. It must be the boy of pretty strong  
enthusiasms who encounters these influ-  
ences unscathed; strong enthusiasms can  
preserve him where even character may  
fail. The youth thus forced to the sa-  
loons for his society does more than  
achieve bad habits for he loses good ones  
through lack of all association with good  
women and he loses inspiration, too."

"How about the city church?" Mr. Rey-  
nolds was asked:

"Some churches furnish rational, attrac-  
tive amusements for young men, and thus  
keep them off the street, out of saloons,  
and under good influences, but many of  
them fail to supply any adequate social life  
for their young people. In such entertain-  
ment as they offer to young people the two  
sexes are carefully segregated.

"There are, in the whole city, a few  
churches which give dances, offering young  
men and women a natural opportunity to  
meet and get acquainted pleasantly. These  
undoubtedly do good. But I wish more  
of our churches understood that there is  
no loneliness more awful than that of the  
young man unacquainted in a crowded city  
—it amounts to actual suffering.

"The solitude of him who, though liv-  
ing in New York's crowded centre, still  
has no friends, is, possibly, the worst soli-  
tude of all. It is harder, possibly, for  
the young man than it is for the young  
woman, at least it is more dangerous,  
for it is a simpler matter for the boy to

pass through saloon doors and into other  
deleterious influences. This is New York's  
great menace to young men, this loneli-  
ness."

Had Mr. Reynolds looked further, he  
might have found that the company and  
amusement, as well as the intellectual life,  
which churches and the Y. M. C. A. do  
not supply, is to be had among people  
who rarely if ever go to either—that is, at  
the social assemblings of those of the  
young man's own class, the workers.  
Bright, sensible, and upright young women  
are, if anything, more numerous at these  
gatherings than are their natural mates,  
desirable young men.

### What the Hero Wished.

The bugle sounded, into the barrack  
square marched the regiment; then  
formed a hollow square, and waited. For  
it was an important occasion. Patrick  
Dolan, a scarred and sunburnt warrior,  
was to receive some little token of his  
country's gratitude. A notable act of  
bravery had brought Patrick into the  
limelight.

"Men," said the officer commanding,  
"I am proud to pin this medal on the  
breast of Patrick Dolan—a Briton and a  
hero! And, under a special order, I  
shall place five pounds to his credit in  
the bank, as some little reward for his  
gallant conduct."

Patrick stepped forward and, as heroes  
do, looked uncomfortable. Still, there  
was one request he wanted to make.

"If—if it's all the same to you, sorr,"  
he blurted out, "I'd rather ye'd pin the  
5-pound note on me chist, and place the  
medal to me credit at the bank, sorr!"

### In Company.

This story is an old one, but every  
generation has a right to hear it:

The only son of the family was rather  
refractory, and his mother, finding gentle  
words of no avail, sought to reprove him  
by means of sterner measures. A lively  
chase ensued between mother and son, and  
the latter, as a last resource, darted  
under the bed, where he was safe from  
pursuit. When the boy's father arrived  
home, and had listened to his wife's com-  
plaints, he set off to punish the young  
hopeful. He went down on his knees,  
and directly he lifted the valance of the  
bed he was greeted with the excited  
query: "Hullo, dad, is she after you,  
too?"

### Lost in Department Store.

A strapping German, with big beads  
of perspiration streaming down his face,  
was darting in and out of the aisles of  
a large emporium.

His excited actions attracted the at-  
tention of all the assistants, and they  
hardly knew what to make of it. A  
hustling young man of the clothing de-  
partment walked up and asked:

"Are you looking for something in  
men's clothing?"

"No," he roared, "not men's clothing;  
vimmen's clothing. I can't find my  
wife!"

### A Further Poem by Julius.

Monday, Feb. 5, 1912.

Editor of THE TRUTH SEEKER:

Kindly publish the following poem in  
the Children's Corner. Yours truly,

JULIUS SEIDMAN, age 12,  
Philadelphia, Pa.

### "The Snow."

See the clear white beautiful snow,  
How down upon the earth it does go.  
For the young folks brings much joy,  
Has some fun for every girl and boy;  
Let's have a snow fight, we will show  
That we're not afraid of the strongest foe.  
These words are heard from many a voice,  
While with pride the youngsters' hearts  
rejoice.

Get the skates and bring the sled,  
Hidden in the corner of the woodshed;  
Clean them up and oil them well,  
Rush down the hill with a pell-mell.  
Come home again with cheeks so red,  
Just in time to go to bed.

Awake the next morning, go to school at  
the bell,  
Fun of the previous day to the teacher tell.

### Bible Class Quiz.

The Philosophical Bible Class Reader  
first reads the lesson for the day; then  
the Quiz Master begins the Memory  
Training of the class. The reader si-  
lently follows the quiz in the text. The  
tory answer in substance, reads the  
Quiz Master, after receiving a satisfac-  
answer in the Quiz. If a question has  
been put to three members of the class  
without a satisfactory reply, the reader,  
without request, proceeds to read that  
portion of the text covered by the ques-  
tion. The question is then again put to  
the class. Text-book, "Bible Myths,"  
by Doane.

Lesson for Feb. 18, 1912, "The Resurrec-  
tion of Christ Jesus," from page 221 to  
page 224.

Q. 1. How did Tertullian and St. Jus-  
tin explain all the conformity which ex-  
isted between Christianity and Paganism?

A.—By asserting "That a long time be-  
fore there were Christians in existence,  
the devil had taken pleasure in having  
their future mysteries and ceremonies  
copied by his worshippers.

Q. 2. Osiris, the Egyptian savior, after  
being put to death, rose from the dead and  
bore what title?

A.—That of "The Resurrected One."

Q. 3. What is observed by Professor  
Mahaffy, lecturer on ancient history in the  
University of Dublin?

A.—"The Resurrection and reign over  
an eternal kingdom by an incarnate medi-  
ating deity born of a virgin, was a theo-  
logical conception which pervaded the old-  
est religion of Egypt."

Q. 4. The ancient Egyptians celebrated  
annually, in early spring, about the time  
known in Christian countries as Easter,  
the resurrection and ascension of Osiris.  
What took place during these celebrations?

A.—During these mysteries the misfor-  
tunes and tragical death of the "savior"  
were celebrated in a species of dramas in  
which all the particulars were exhibited,  
accompanied with loud lamentations and  
every mark of sorrow. At this time his  
image was carried in a procession, covered  
as were those in the temples with black  
veils. On the 25th of March his resurrec-  
tion from the dead was celebrated with  
great festivity and rejoicing.

Q. 5. What is Mr. Borwick's remarks in  
his "Egyptian Belief"?

A.—"It is astonishing to find that at  
least five thousand years ago men trusted  
in Osiris as the 'risen savior' and confi-  
dently hoped to rise, as he arose, from  
the grave."

Q. 6. Horus, son of the virgin Isis, ex-  
perienced similar misfortunes. The prin-  
cipal features of this sacred romance are  
to be found in the writings of the Chris-  
tian fathers. They give us a description  
of the grief which was manifested when?

A.—At his death, and of the rejoicings  
at his resurrection, which are similar to  
those spoken of above.

Q. 7. Atys, the Phrygian savior, was put  
to death, and rose again from the dead.  
Various histories were given of him in  
various places, but all accounts terminated  
in what usual manner?

A.—He was one of the "slain ones" who  
rose to life again on the 25th of March,  
or the "Hilaria" or primitive Easter.

Q. 8. Mithras, the Persian savior, and  
mediator between God and man, was be-  
lieved by the inhabitants of Persia, Asia  
Minor and Armenia, to have been put to  
death, and to have risen again from the  
dead. In their mysteries, what did they  
show?

A.—The body of a young man, appar-  
ently dead, was exhibited, which was  
feigned to be restored to life. By his suf-  
ferings he was believed to have worked  
their salvation, and on this account he  
was called their "savior." His priests  
watched his tomb to the midnight of the  
veil of the 25th of March, with loud cries,  
and in darkness, when all at once the  
lights burst forth from all parts, and the  
priests cried: "Rejoice, oh sacred initiated,  
your god is risen! His death, his pains,  
his suffering, have worked our salvation."

Q. 9. Monsieur Dupuis, speaking of the  
resurrection of this god, says what?

A.—"It is chiefly in the religion of  
Mithras \* \* \* that we find these fea-  
tures of analogy with the death and resur-  
rection of Christ, and with the mysteries  
of the Christians. Mithras, who was also  
born on the 25th of December, like Christ,  
and he had his sepulchre, over which his  
disciples came to shed tears. During the  
night, the priests carried his image to a  
tomb, expressly prepared for him; he was  
laid out on a litter, like the Phœnician  
Adonis," etc.

Particulars Wanted.—"Yes, that's Dr.  
Blogs."

"Allopath, homeopath, horse, or divin-  
ity?"—Indianapolis Journal.



## Lectures and Meetings.

Sunrise Club meets at the usual place Feb. 19. Discussion on "Medical Freedom."

Henry Frank.—In Lyric Hall, Sixth avenue and 42d street, Sunday mornings at 11, Mr. Frank will deliver a series of sermon-lectures on the "New World-Religion, Founded on the Science of and Entitled Monism."

Feb. 20.—"The New Conception of Death: How Truth Has Banished Fear by Substituting Knowledge for Imagination."

The Harlem Liberal Alliance meets Friday evening at 8:30 in Fraternity Hall, 100 East 116th street, corner Lexington avenue, New York. Minnie Halper, secretary, 940 Fox street.

The Francisco Ferrer Association and Modern School, 104 East Twelfth street, New York. Sunday evening lectures on Social subjects. Admission 10 cents.

Evening classes in Art, Languages, Literature. Thursday evenings, Esperanto, by James F. Morton, Jr.

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.

Feb. 18.—"Romantic Love and its Changing Basis of Ideals." By Prof. Rudolph M. Binder, of New York University.

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

Feb. 18.—"Another Step in Evolutionary Interpretation." By Prof. David Eccles.

Feb. 25.—"The Portuguese Republic." By Prof. C. W. Paslow.

The Los Angeles Liberal Club meets at Mammoth Hall, 517 So. Broadway, Los Angeles, Cal., every Sunday at 8 p. m.

Friendship Liberal League meets every Sunday at 2.30 and 7.30 p. m., at 715 North Broad street, Philadelphia. The Truth Seeker and its publications can always be had at the meetings. George Longford, Sec'.

The Freethought Association of Philadelphia meets at 9th and Spring Garden, Sundays at 2:30 p. m. Open platform. The Truth Seeker and its publications for sale at the door.

Feb. 18.—"Francisco Ferrer, Anarchist Educator." By Leonard Abbott.

Feb. 25.—"Anarchy and Freethought." By Harry Kelly.

Cedar Rapids (Iowa) Freethought Society meets in the C. S. P. S. Hall every second Sunday in the month at 8 o'clock p. m. J. J. Hajek, resident speaker.

The Freethought Society of Cleveland meets every Sunday afternoon at 2 p. m. at Pythian Castle, 1628 East 55th street, Cleveland, Ohio.

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

W. F. Jamieson, Pentwater, Mich., Freethought lecturer.

Chicago Progressive Platform. The Music Hall, Fine Arts Building, 410 South Michigan avenue. Lecture every Sunday at 11 a. m., by H. Percy Ward. The Truth Seeker on sale.

The Independent Religious Society (Chicago) meets in Studebaker Theatre Sundays at 11 A. M. Lecturer, M. M. Mangasarian.

Radical Library. Public lectures and discussions. Sundays, 8 p. m., 424 Pine st., Philadelphia.

Feb. 21.—"Ibsen, Revolutionizer of the Drama." By Prof. Thos. D. O'Boiger.

Montreal.—Meetings held at Crescent Hall, 642 St. Catherine Street West, Sundays at 3 p. m. Norman Murray, organizer and chief lecturer, 246 St. James street, Montreal.

Freethinker Wants Wife.—I am past 35 years of age, medium dark complexion, six feet high, good figure, good character, and well liked in spite of the fact that I am avowed Freethinker and Socialist. Know three good trades. Can furnish proof as to character and ability. Have some possessions. I wish to correspond with a woman of becoming age, who conscientiously approves of my type of character. Address A. Osper, Box 794, Minot, N. D.

LECTURES AND ESSAYS. By Prof. John Tyndall. Contains the famous Belfast address, with the "Apology" for it. Also biographical sketch, and Lectures on Scientific Materialism, Scientific Use of the Imagination, Science and Man, Vitality, Reflections on Prayer and Natural Law, Miracles and Special Providences. On Prayer as a Form of Physical Energy, Science and the "Spirits." Price, 30 cents.

## Life of Thomas Paine

By Moncure D. Conway

With a History of His Literary, Political, and Religious Career in America, France and England. To which is added a sketch of Paine by William Cobbett. No real biography of Paine has ever before appeared. The so-called Lives of Paine have been mainly the controversial work of pamphleteers, turning chiefly on his religious heresies. Paine was in his fifty-eighth year before he published anything concerning religion, and before that time he had acted an important part in revolutionary movements in the United States, England and France. But in the religious conflict initiated by him, his political services and military career have been but inadequately considered. A certain historical ostracism has buried in the archives of various countries a large mass of documents containing records of paramount interest and importance. Mr. Conway has personally searched such records, in Europe and America, and has obtained from these fresh light, not only on Paine, but on various eminent figures in American and European history with whom he was associated. A large amount of unpublished correspondence has been included in the volumes. Mr. Conway says in his Preface: "In the laborious work of searching out the real Paine I have found a general appreciation of its importance, and it will be seen in the following pages that generous assistance has been rendered by English clergymen, by official persons in Europe and America, by persons of all beliefs and no beliefs. In no instance have I been impeded by any prejudice, religious or political. The curators of archives, private collectors, owners of important documents bearing on the subject, have welcomed my effort to bring the truth to light." Two vols., royal oct., gilt top, portraits, \$5. In one volume, \$2.75.

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## THE CLERICAL ROUND-UP.

(Continued from page 107.)

Grieves, Rev. Thomas; Greenwich, N. Y.; Methodist; arrested for manslaughter. Grieves ran over with his auto and killed a little girl. He was released on bail.

Gunn, Rev. J. G.; Gilmar, Kan.; revivalist; arrested for bigamy.

Hamilton, Rev. Wm. J.; Chicago; Congregationalist; adulterer.

This preacher stole the wife and broke up the home of a member of his congregation. Hamilton spent a month in jail before being released upon plea of his wife, who wanted to "give him one more chance."

Hardin, Rev. John; Beecher, Ill.; Congregationalist; bigamist.

Hardin married a young woman, although he had a wife and family in England. "In the eyes of God I have done nothing wrong; I did not know that bigamy was a crime in this country," was the plea of this shepherd when arrested.

Hardy, Elder E. H.; Reidsville, N. C.; Primitive Baptist; contempt of court.

He made damaging charges in a local newspaper against the recorder's court.

Hausman, Rev. Eugene; Kansas City, Mo.; Methodist; bigamist.

Hausman is serving three years in the pen for overindulgence in his favorite pastime—matrimony. He recently married the young organist of his church before having secured a divorce from his second wife. "It's just the result of a little mixing of dates; I have done no wrong," he said.

Hedeberg, Rev. John R.; Bozeman, Mont.; Swedish; grand larceny.

This laborer in the Lord's vineyard was sent to jail in default of bail to await trial for "obtaining" \$50 from a young woman upon promises to aid a dying widow.

Hillis, Rev. Dwight; Brooklyn; fraud.

Wary of breaking bread with a modest congregation, Hillis went West and became associated with Seattle people engaged in promoting a coal and steel company. Later he was sued for \$50,000 by one Edward Hodgson, who alleged that the man of God swindled him in a transaction involving coal lands.

Hill, Rev. Murry, with a half dozen aliases; Brooklyn; African Methodist; attempted grand larceny.

With a long record of fake accident claims against railroads, Hill was arrested upon complaint of the Metropolitan Street R. R. Co. and held for trial.

Holly, J. C.; Wilmington, Del.; former Quaker preacher; murder and arson.

Holly, a cocaine "fiend," was found guilty of murder in the first degree. He poisoned a boy with strychnine and burned a building to conceal the greater crime.

Horton, Rev. John H.; Joliet, Ill.; bigamy.

"Conscience frees a man from a wife who is not his mate. It is possible to have two legal wives at one time, but no more than one moral wife," is part of the marriage creed of this man of God sent to jail for having more than his allotted share of helpmates.

Howard, Rev. Samuel E.; Macon, Mo.; Baptist evangelist; bigamy.

He was sent to jail for exceeding the speed limit, having married three women within three months, without divorce proceedings.

Howard, Rev. Herbert W.; Le Roy, N. Y.; Methodist; immorality.

This bright and shining light was expelled from the church for offenses not specified in the newspapers.

Jarman, Elder; Hub City, Idaho; Mormon elder; adultery.

He induced a young wife to leave her home and join him. The government prosecuted the case.

Johnson, Rev. H. H.; Clarence, Mo.; Methodist; immorality.

"God knows my sin," Johnson wrote to the conference after he fled, leaving a wife, several small children and an adopted daughter. Criminal intimacy with the latter caused his disappearance.

Johnson, Rev. M. C.; Huntington, W. Va.; Methodist; murderous assault.

During a fight over a stock deal, this minister stabbed the former sheriff, inflicting probably fatal wounds.

John, Rev. Noel H.; Agra, India; army chaplain; adultery.

This pride of the king's guards eloped with the wife of one of the captains.

Johnson, Rev. George A.; Baltimore, Md.; African Methodist; murder.

Johnson killed another negro in a brawl, fracturing his skull with an iron bolt. The minister said he was protecting his wife from assault.

Johnson, Rev. John; Oswego, N. Y.; Methodist; immorality.

This minister withdrew from the church under charges involving a married woman of his congregation.

Kearns, Father; Vineland, N. J.; Catholic; assault.

Awakened early Sunday morning by disturbing sounds from a nearby dancehall, this priest called the marshal and attempted to break up the festivities. The bandmaster protested, and the priest knocked him down with his cane. "Kill him," several in the hall cried as they rushed at the priest. The marshal persuaded the angry men to let the priest go without punishment.

Keffer, Rev.; Seattle, Wash.; evangelist; cruelty.

Mrs. Keffer, suing for divorce, charged her husband with neglect and failure to provide.

Kellmayer, Rev. E.; Trenton, N. J.; Presbyterian; "conduct unbecoming a minister."

This pastor is named as correspondent in a suit for divorce; says he's "an unfortunate victim of circumstances."

Kemp, Rev. R. M.; Chicago; Episcopalian; drunkenness and immorality.

A debauch, started on Manhattan cocktails in New York, ended with his arrest in Chicago when he forcibly tried to baptize an infant in the home of one of his companions.

Kerr, J. W.; Portland, Ind.; Methodist; immorality.

Kerr disappeared after an attempted assault upon a young woman, leaving his family destitute, a long list of creditors and a record among women of the red-light district of being a liberal spender.

Kimmons, Rev. James, Rev. Bunyan and Rev. Judson; Ellijay, Ga.; Baptists; murder.

These three brothers shot and killed a drunken man who was interrupting Christmas services. Their victim had threatened to kill them unless they ceased their public attacks upon moonshiners. James Kimmons received a sentence of eight years for voluntary manslaughter.

Korb, Rev. A. B.; St. Louis, Mo.; assault.

Mrs. Korb in a suit for divorce charges her husband with having struck her, and failing to support his family.

Korona, Father Antonio; Bayonne, N. Y.; Catholic; slander.

This priest publishes in a local paper an article attacking one of his colleagues, and after a hearing before the recorder he made a public apology and issued a signed retraction.

Kruzynski, Father Ignatius; Bridgeport, Conn.; embezzler.

This pious apostle of high finance is accused on 25 counts of taking for his own \$15,000 deposited with him by verdant members of his parish. Released on a bond of \$10,000, he assured his victims that he intended no wrong; that the money "given" him had been used for church improvements and that every penny would be accounted for.

Kvantkovsky, Father Bolishlav; Jersey City, N. J.; Catholic; seduced and abducted young girl.

After deserting the girl and their infant child, and marrying her to a man who proved to be her uncle, Father Bolishlav had her arrested on the charge of attempting blackmail. The authorities endeavored to keep all the proceedings secret.

Lenihan, Rev. Father D. C.; Waterloo, Ia.; Catholic; assault.

This priest was arrested after drawing a revolver and threatening to shoot a carpenter employed in making repairs at the cemetery.

Lewis, Rev. J. H.; Davenport, Ia.; Methodist; adultery.

This "man after his God's own heart" was fined \$50 and costs when arrested after registering a married woman of his congregation and himself at a hotel in another town as man and wife.

Lightbourne, Rev. A. W.; Wilmington, Del.; Methodist; "irregularity."

His ministerial credentials had the appearance of being fraudulent, and his establishment of the People's church caused a row in the conference, followed by a suit against Dr. Joseph Brown Turner, pastor of the Dover Presbyterian church, for criminal libel.

Line, Rev. Hood; Iola, Kan.; Free Methodist; immorality.

Upon charges preferred by a woman, he was sentenced to work out on the municipal rock pile a fine of \$50. Line pleaded that he was trying to save the soul of the woman, who had been fined \$50 for "an aggravated offense."

Lowe, Rev. Gilbert; Willimantic, Conn.; Methodist; forgery.

He was sent to jail for 30 days after pleading guilty to the charge of forging and disposing of worthless checks. Three years ago he deserted his wife and children, saying he loved another woman.

Lupton, Levi, founder of the Gift of Thomas cult; Akron, Ohio; adultery.

Lupton when arrested confessed that he was the father of a "man child" born to a young woman employed as an assistant in his office. Lupton is a married man. He threatened with eternal damnation all of his followers who did not forgive him.

McAlwain, Rev. R. C.; Council Bluffs, Ia.; Episcopalian; defendant in scandalous breach of promise suit for \$30,000, plaintiff being mother of his illegitimate child.

McFarland, Rev. Dr. W. G.; Wilkes-Barre, Pa.; United Presbyterian; caused death of girl by performing two illegitimate operations; indicted for murder.

Neal, Rev. B.; Springfield, Ill.; Christian; seduced a little girl, who at the age of 13 gave birth to a child.

When arrested, Neal protested his innocence. The child was an orphan when he had adopted her.

Neece, T. Clay; Dallas, Tex.; former Baptist preacher; horse thief.

He was convicted of taking a horse from the range and altering the brand.

Novak, Rev. Matthew; Milwaukee, Wis.; Catholic; viciously assaulted a boy.

Because the lad was late to mass, the priest beat him with a rawhide whip, inflicting injuries which maimed him for life.

O'Ryan, Father William; Denver, Colo.; Catholic; attempted to bribe a witness.

A prominent lawyer member of the church was on trial for seduction of a young girl, and the priest tried to induce her to attach the blame upon some young man of the city.

Plass, Rev. Norman; Boston, Mass.; Protestant; sold bogus mining stock.

Pleaded guilty in the United States court.

Raymond, Rev. Charles; Peoria, Ill.; immorality.

The charge of being "a wholesale lover" was preferred against this gay deceiver by one of the pretty young women of his flock, precipitating a church trial, the outcome of which we have not learned. The complainant, who was represented by eminent lawyers, named eight other prominent women who had also been the objects of Raymond's flighty affections.

Richeson, Rev. C. V. T.; Boston; Baptist; murderer.

This man of education and culture—expert interpreter of the scriptures and teacher of higher ideals of spirituality and morality—also had a desire for things worldly and of the flesh. He "married" a pretty but verdant girl from the rural districts, the secret ceremony, with a mutual friend as witness, being performed by himself. Tiring of her after a few months and desiring to get rid of her in order that he might marry a rich heiress, Richeson gave the girl cyanide of potassium, saying it would relieve her of their embryo child and an embarrassing situation. She was found dead in a bath tub. After his arrest, when the authorities had positive proof of his guilt, Richeson confessed and later attempted to commit suicide in prison by emasculating himself with the sharpened edge of a spoon. He was sentenced to death in the electric chair.

Ringle, Otto; Duluth, Minn.; former preacher; drunkard and vagrant.

Entering a plea of vagrancy, for which he was sent to jail for ten days, Ringle stated that he started dissipating at a theological college, where he "joined the wrong bunch of fast fellows."

Rockwell, Rev. C. W.; Waynesburg, Pa.; Baptist; wife-beater.

The commencement of a suit for divorce by Mrs. Rockwell created the sensation of the year in their home town.

Rose, Rev. B. L.; Pittsburg, Pa.; colored Baptist; charged with felony.

Rose, who is married, was recently placed on trial for being the father of a child by a girl 16 years old. The defendant alleged he was the victim of a dream; that

the charge was virtually "dreamed on him."

Rowe, Rev. Gilbert J.; Willimantic, Conn.; passed bogus check.

Rowe pleaded guilty and was sent to jail for 30 days. He is well known throughout New England. A few years ago he deserted his wife and children because he loved another woman.

Ruth, Rev. Leroy; Sultan, Wash.; Methodist; criminally assaulted a girl 10 years old.

Ruth escaped lynching by a very narrow margin. Advice of the less excitable members of the community was followed, and he was warned to leave town within 10 hours. He left, taking his family.

Sandford, Rev. Frank; Portland, Me.; head of Holy Ghost and Us Society; caused death of six of his followers on voyage of yacht.

He was sentenced to a term in the federal prison for manslaughter.

See, E. A.; Chicago; founder of "Absolute Life" cult; abducted 17-year-old girl, whom he "took for a wife" on the European plan.

Schmidt, Rev. Lawrence; Rochester, N. Y.; robbed his wife of watch and money after their separation.

Schock, Rev. J. T.; Plainfield, N. J.; Reformed church; under arrest for complicity in fraudulent get-rich-quick scheme.

Scotford, Rev. H. C.; Chicago; Congregationalist; in same predicament as his colleague Schock, and for a similar offense.

Severence, Rev. C. M.; Bangor, Me.; under suspended sentence, after pleading guilty to charge of using mails to defraud by selling stock in a banana company.

Sharpe, Rev. C. D.; Schenectady, N. Y.; abducted 14-year-old girl, for which he was sent to the pen for five years and six months.

Sherman, William; New York; former Catholic priest; attempted to extort money from saloonkeeper while posing as an officer; held for trial.

Slick, Rev. Joseph; Lincoln, Neb.; "cruelty and misconduct with other women" is the charge in his wife's suit for divorce.

Smith, Rev. H. B.; alias Lloyd; Toledo; forger; also wanted for failing to account for funds belonging to others.

Smith, Rev. Ben.; Swainsboro, Ga.; colored; wounded officer sent to arrest him for a petty offense, and was hanged by a mob.

Smith, Rev. J. A.; Omaha, Neb.; suspended for slander and because of a bad financial record.

Smith, Rev. Joseph R.; Sewanee, Tenn.; awaiting trial for making moonshine whisky.

Smith, Rev. Samuel G.; St. Paul, Minn.; arrested for tampering with a jury.

Snyder, Rev. Frank; Topeka, Kan.; Christian; sued for divorce by invalid wife on grounds of cruelty and neglect.

Snyder, Rev. R.; Goldfield, Nev.; Presbyterian; dismissed because of criminal intimacy with married woman, and left town after being beaten by the injured husband.

Snyder, Rev. Charles; Attica, Ind.; Catholic; stripped of priestly authority and secretly removed from town after a drunken debauch.

Sorenson, Rev. A.; Battle Creek, Mich.; arrested for threatening to kill man with whom he was associated in business.

Stalnaker, Rev. W. K.; Kansas City, Mo.; Methodist; criminally assaulted his niece and adopted daughter, aged 12; pleaded guilty and was sentenced to ten years in the pen.

Stanley, Rev. H. D.; Tacoma, Wash.; petit larcenist; serving six months in jail; has long criminal record extending over that state.

Stuckey, Rev. W. W.; Ottawa, Kan.; sent to the penitentiary for abducting a young woman, a member of the choir.

Sutton, Rev. E. B.; Seattle, Wash.; found guilty of fraudulently entering names upon registration books.



Sweeney, Rev. Zack; Indianapolis, Ind.; embezzled more than \$7,000 while fish and game commissioner.

Sweet, Rev. Chester H.; Middletown, Conn.; Congregationalist; misappropriated church funds and pleaded guilty.

Symington, Rev. Geo. A.; Seattle, Wash.; Episcopalian; pleaded guilty to a technical charge of assault in the second degree involving an immoral act, and sentenced to jail.

Tate, D. P.; Danville, Va.; former Methodist minister; swindler.

Tate was arrested on charges of fraud in connection with his real estate and insurance business, after fleeing with several thousand dollars.

Thompson, Rev. H. M. D.; Montrose, Cal.; Baptist; embezzler.

This religio-political expert appropriated \$3,600 from the city while acting as water collector; confessed, and was held for trial under \$5,000 bonds.

Thompson, Rev. J. E.; Cleveland, Ohio.; Colored Baptist; charged with criminal slander.

This offender claims he is of noble blood, having descended from African kings.

Turner, Rev. William, Jackson, Ga.; colored; incited race riot.

For the killing of a white planter during the trouble, Turner was publicly hanged in the opera house as relatives of the murdered man did not wish to stand out in the rain to witness the execution.

Ullitsky, Rev. Alexander; Jersey City, N. J.; Greek Catholic; charged with malicious mischief.

The arrest of this priest followed a stormy day among warring factions who sought to forcibly gain possession of the church property.

Young, Rev. J. H.; Leechburg, Pa.; Lutheran; "too familiar with young girls."

This charge was to have been heard at a church trial.

Young, Rev. J. Henry; Mattoon, Ill.; bigamist.

Young disappeared when he learned a warrant was out for his arrest for having two wives.

Walstrom, Rev. W. H.; Versailles, Ill.; pastor Christian church; stole collection of rare old coins, and confessed after; found with aid of bloodhounds.

Watkins, Rev. R. B.; Buffalo, N. Y.; Presbyterian; arrested on "a serious charge" preferred by a young woman of Richmond, Va.

Wells, Rev. H. H.; St. Louis, Mo.; colored Methodist; held for trial for passing a check which he forged.

Wigginton, Rev. G. W.; Pittsburg, Pa.; named as correspondent in divorce suit brought on the grounds of adultery.

Westenberg, Rev. C. A.; San Francisco, Cal.; swindled public in selling stock in an alleged California placer mine.

Wilhite, Rev. A. L.; Topeka, Kan.; sent to jail for "bootlegging" whisky, thus depriving the government of profit on license.

Wood, Rev. J. B.; alias Woodard; Coffeyville, Tex.; bigamist.

He is known to have two wives living, and when arrested several marriage licenses were found in his possession.

Young, Rev. J. H.; Mattoon, Ill.; bigamist.

He fled upon learning that a warrant was out for his arrest for having two wives.

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Holding a Thought.—"Wombat is a predestinarian."

"What on earth is a predestinarian?"  
"A man who believes he's bound to get run over some day by an automobile."—Puck.

Mrs. Rowley Protected.—A Boston contemporary announces the engagement of the son of Dr. Francis H. Rowley, "president of the Society for the Prevention of Cruelty to Animals and Mrs. Rowley."—Chicago Tribune.

Reverse English on Sin.—"And have you a nice nurse?"

"Yes; but she's awful wicked."

"How?"

"She tells us Bible stories on weekdays."—London Opinion.

Realization.—"I wonder if your sister realizes, Johnny, that during the last three months I have spent many dollars in sweets on her?"

"I'm sure she does, Mr. Sweetly; that's why she's not letting on she's engaged to Mr. Bigger."—New York Evening Mail.

His Proverb.—"There's a proverb that fits every man."

"What one fits me?"

"To whom God gives office, he also gives brains."

"But I have no office."

"Well?"—Cleveland Leader.

Why It Was Hard.—"I want you to understand that I got my money by hard work."

"Why, I thought it was left you by your uncle."

"So it was; but I had hard work getting it away from the lawyers."—Boston Transcript.

Prevention.—"A man tried to pick my pockets in the street yesterday, but my wife prevented him."

"Did she grapple with him, or just scream?"

"Neither; she wasn't there."

"Then how could she prevent him?"

"She had been through my pockets first!"

Her True Bent.—"Professor," said Miss Skylight, "I want you to suggest a course in life for me. I have thought of journalism."

"What are your own inclinations?"

"Oh, my soul yearns and throbs and pulsates with an ambition to give the world a life-work that shall be marvelous in its scope, and weirdly entrancing in the vastness of its structural beauty!"

"Woman, you're born to be a milliner."

—Tit-Bits.

A Sign But Not a Guide.—One of Lord Desborough's best anecdotes relates to a clergyman who was far more at home in the hunting field than in the pulpit. On the morning of a meet he was much annoyed at having to officiate at a funeral, but this over, he mounted his horse and started in pursuit of his friends. On the road he sought information of an old woman with a donkey cart.

"Well," she said, "if you ride to the top of the hill you will come to a meenister; then, if you turn to the right, you will be likely to come up with them."

Handing her a shilling, he said, "My good woman, why did you call the signpost a minister?"

"Why, you see, sir, it's like this: We used to call 'em signposts, but since you've been in these parts we call 'em meenisters, 'cos, though they points other folks the way, they never go themselves. Go on, Neddy."

### The Original Craze.

When Eve, the racial mother, in the garden met the snake

And at his invitation of the apple did partake,

As the serpent's guileful laughter rang through all the leafy ways,

Mother Eve then set the fashion and began the primal craze.

Once again outside the garden, in the bitter days,

The mother of humanity stirred up another craze,

With no school but intuition, help but such as Nature grants,

Mrs. Adam set a fashion, stitching fig leaves into pants.

Some few years have passed and vanished since that dim and misty day,

Yet the craze for baleful apples doesn't seem to pass away,

And in fashionable circles, in the haunts of beaux gallants,

There appears to be no decrease in the ancient craze for pants.—Sun.

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## News of the Week.

Thomas A. Edison's sixty-fifth birthday occurred Feb. 11.

The Federal Grand Jury at Indianapolis which has been investigating dynamiting outrages for six weeks returned thirty-two indictments Feb. 6.

The Rev. Frank De Witt Talmage, who as an infidel smasher inherited some of the characteristics of his sire, the Rev. T. DeWitt Talmage, died in Philadelphia on Feb. 9, aged 43 years.

While the Rev. Dr. Aked, late of the Rockefeller church in New York, was attending to his midweek service in his San Francisco pulpit, thieves got into his house and carried off \$68 in cash and \$500 worth of jewelry.

Abbe Charles Loyson, known throughout the world as Pere Hyacinthe, a famous French Carmelite and Catholic pulpit orator who renounced the faith in 1869 and later got married, died in Paris on Feb. 9. He was in his 85th year.

The Rev. Henry J. Condit, Congregationalist, of Nutley, N. J., who denounced the hostelry kept by Lars J. Pettersen as a house of ill repute, and was sued for \$10,000 by Mr. Pettersen, has publicly apologized and taken it all back.

Gen. James B. Weaver of Iowa, who was Greenback candidate for President in 1880 and later for the People's party, died in Des Moines on Feb. 6, aged 79 years. General Weaver went to Congress as a Greenbacker for two years in 1879.

It would have been money in the pockets of the descendants of Charles Dickens if he had been less critical of America in his books. England has raised \$35,000 for the benefit of some necessitous granddaughters of the novelist, while Americans have stopped short of \$10,000.

State Senator Thomas Grady of New York, who died last week, was a most devout Catholic and spent his last night in prayer. He was, however, totally devoid of political honesty, a typical grafter and spoilsman, and a creature of Tammany Hall. His religion never prevented him from taking everything in sight.

Lincoln's birthday, Feb. 12, was observed as a holiday in twenty-seven states. The states are: California, Colorado, Connecticut, Delaware, Illinois, Iowa, Indiana, Kansas, Michigan, Minnesota, Montana, Nevada, New Jersey, New York, North Dakota, Pennsylvania, South Dakota, Utah, Washington, West Virginia and Wyoming. There are no national legal holidays.

Charles W. Morse, the steamboat king, who was sent to the federal prison for crookedness in handling the funds of a bank, and who was liberated by the President on representations that he was a dying man, has returned to New York greatly improved in health. He began to get better as soon as he heard of Mr. Taft's action, and is apparently making a marvelous recovery.

The most numerous body in the German Reichstag are the Socialist members, and it is customary for the largest party to have the presiding officer, but this time the opponents of the Socialists have combined and elected Dr. Peter Spahn, who is leader of the Catholic party. He had 196 against 175 votes for August Bebel, the Socialist leader. Philip Scheideman, a Socialist, is first vice-president.

Mrs. Mary Golden of this city sent her two children, Matthew and Mary out of her apartment and told them to go and play, as she was sick and was going to heaven. An hour later they returned and couldn't get in. They told the janitress, who smelled gas. She called a policeman, who broke down the door, and they found Mrs. Golden lying on some pillows in the middle of the parlor with a gas tube in her mouth. She was dead.

The attempt of the Catholic societies to prevent the presentation of the "Playboy" of the Western World, which was mobbed by the Irish-Catholics of New York, was a failure, and the play was given at the Grand Opera House on Feb. 6. The disturbers were not in evidence and the piece was well received. Chicago may redeem America, in the eyes of Mr. G. Bernard Shaw, from its disgrace by the hoodlums and blackguards of New York and Philadelphia.

The Right Rev. Monsignor Richard Lalor Burtzell, the Roman Catholic prelate who died last week in Kingston, N. Y., was a friend and supporter of the Rev. Dr. Edward McGlynn when the latter was running anti-poverty meetings and preaching the doctrines of Henry George twenty-five years ago. McGlynn's meetings were banned by Archbishop Corrigan, and when John McGuire died while attending one of them Corrigan refused to let the body be buried in consecrated ground. The relatives of McGuire in a civil suit sought to compel the cemetery to permit the interment. Burtzell testified in court that deceased had not forfeited his standing

as a Catholic. For this Burtzell was de-lated to Rome by Corrigan, whose charges being sustained, Burtzell was removed from his city church and sent up the river to take charge of a Rondout parish.

What was called stirpiculture and denounced as "barnyard ethics" a generation ago now has many advocates among them that of "eugenics." The New York Neurological Society met one night last week and discussed neurology (the science of the nervous system) in its relation to sociology and economics. Both of the latter Dr. Charles L. Dana, instructor in neurology in the Cornell medical school, said had been recognized in the last two years as complementary to neurology. The neurologist's functions nowadays, he said, include a study of measures calculated to prevent the feeble minded and abnormal part of the population from increasing. This could be done, Dr. Dana said, by giving advice as to marriage after a study of traits by passing laws preventing the marriage of the unfit or by sterilization. The last measure, he said, already was required by the laws of some of the States. If the doctors go much further we shall find them advocating the practices condemned in the Comstock laws.

### AN AMERICAN BAPTIST MUZZLED IN RUSSIA.

The Rev. Dr. Robert S. MacArthur, former pastor of the Calvary Baptist Church in this city and now president of the World's Baptist Alliance, has arrived home with the story of the dedication of the first Baptist church ever opened in Russia. He said he left here with credentials from President Taft, Secretary of State Knox and ex-President Roosevelt and that after he had received the "utmost courtesy" from the American ambassador, Curtis Guild, he put his proposition before the government of the czar, represented by the minister of the interior.

The government gave permission for the opening of the church, which is in St. Petersburg, under certain conditions among which were that there should be no denominationalism advocated and no political topics discussed.

Dr. MacArthur received permission to speak at the dedicatory exercises each night for one week, but on the fourth day he was told that the police interpreter who attended the meetings had decided that the talk of the doctor was not in consonance with the ideas of the government and he was shut off.

The second object of the doctor's visit was to get permission for the establish-

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ment in St. Petersburg of a Baptist college. The Government decided to let the Baptists build the college under certain restrictions, including provisions that the site of the building shall not exceed in cost 5,000 rubles, that no art courses shall be allowed and that no political themes shall be touched upon. The teaching is to be purely Biblical. Also the college must be under the "direction of a registered church"—which means the church of the Czar.

The Rev. Mr. MacArthur found that the coming abrogation of the treaty of 1832 between the United States and Russia had in a certain limited sense made Americans persona non grata to the Russians.

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