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SINGLETON WATERS DAVIS, Editor.

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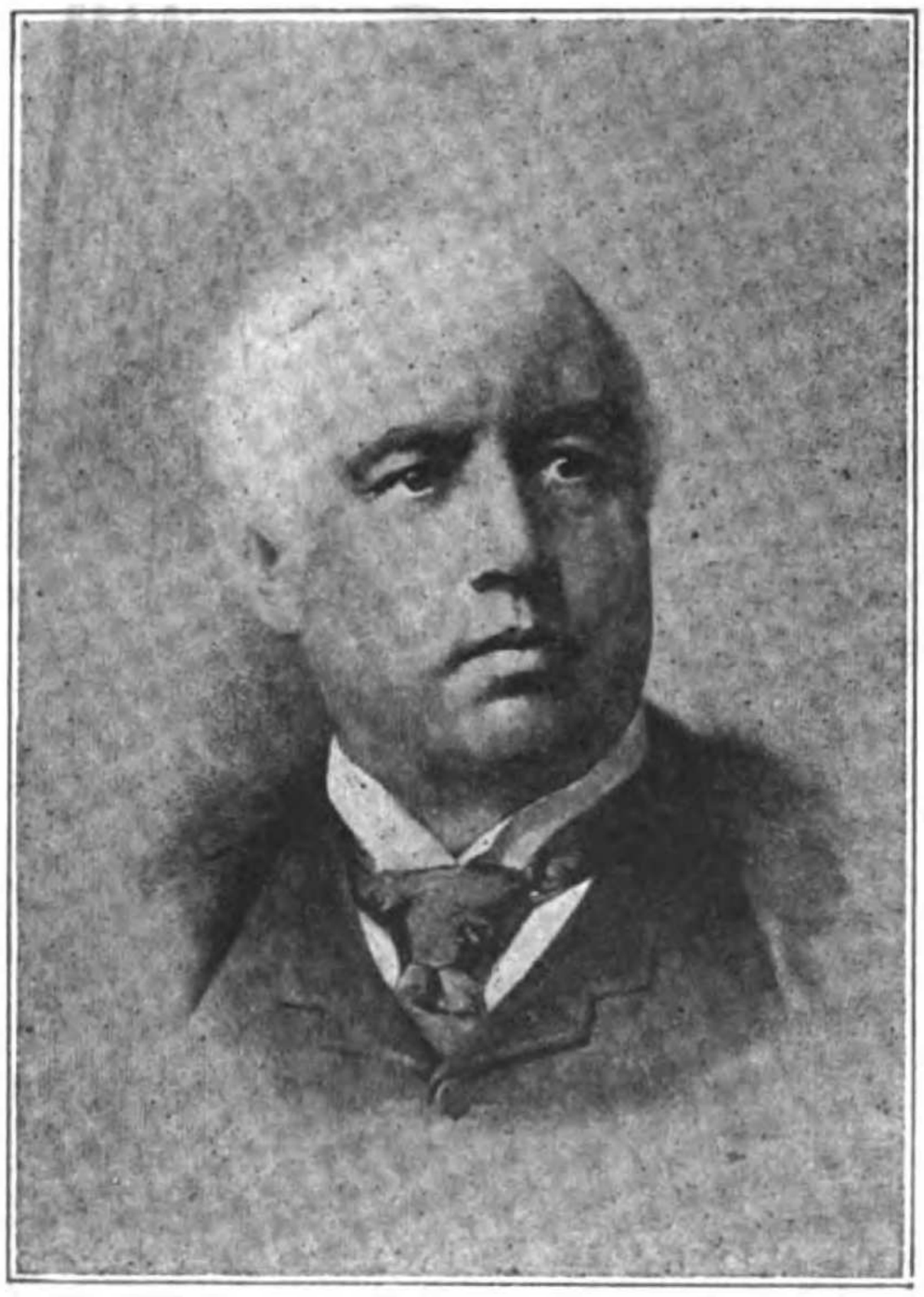
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IN MEMORY OF

ROBERT G. INGERSOLL

Born in Dresden, N. Y., August 11, 1833.

Died at Dobbs Ferry, N. Y., July 21, 1899.

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THE BIBLE A BOOK OF MYTHS.

BY SINGLETON W. DAVIS.

FIFTH PAPER.

THAT the Bible is a book of myths would seem to be evident when it has been shown that the gods of the Bible, including its patriarchs, prophets, kings, apostles, etc., were variants in name and character of still more ancient pagan myths, or nature-stories. One of the strongest of these evidences is to be found in the fact that *Elohim* (the gods, not "God") and *Jhvh* (the Lord, capitalized) and *adonai* (the lords, not capitalized and rendered incorrectly "the lord") were all mythical characters of pre-Israelite or pagan origin.

Having previously, on several occasions, set out in this magazine my interpretation of these names and characters, I will here bring in corroborative evidence as contained in the writings of scholars of recognized ability and special education in archæology, comparative mythology and biblical and other ancient literature.

THE GODS OF THE BIBLE.

That the Bible is not strictly monotheistic, nor was the Jewish religion, I have heretofore contended. In corroboration of this view, read the following quotations:

From *The Christ Myth*, by Arthur Drews, Ph. D., Professor of Philosophy in the Techn. Hochschule, of Karlsruhe, Germany; 3rd (English) edition, pp. 55–56: "We are accustomed to look upon the Jewish religion as strictly monotheistic. In truth *it never was* [my italic], even in the Mosaic times, until after the return from exile. And this is clear, in spite of the trouble which the composers of the so-called historic books of the Old Testament have taken to work up the traditions in a monotheistic sense and to obliterate the traces of the early Jewish polytheism, by transforming the ancient gods into patriarchs, heroes, angels and servants of Jahwe [Jhvh]. It was not entirely Babylonian, Persian and Greek opinions which influenced Judaism in a polytheistic direction; from the beginning, besides the theory of one God, emphasized by the priesthood and official world, there existed a belief in other gods. This constantly received fresh nourishment from foreign influences, and it appears to have been chiefly cultivated in the secret societies. On the descent of the Israelites into Canaan, each tribe brought with it its special god, under whose specific guidance it believed its deeds were accomplished. By the reforms of the Prophets, these gods were suppressed; but the higher grew the regard for Jahwe [Jhvh] (apparently the god of the tribe of Judah), and the further he was in consequence withdrawn from the world to an unapproachable distance, the more strongly the remembrance of the ancient gods again arose and assumed the form of the recognition of divine intermediate beings, the so-called 'Sons of God.' In these the longing for the direct presence and visible representation of

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of God sought expression. Such appears to have been the 'Presence' or 'Angel of God,' with whom Jacob wrestled in the desert (Gen. xxx:24), who led the Israelites out of Egypt and went before them as a pillar of flame (Num. xx:16; Ex. xlii:21), who fought against their enemies, drove the Canaanites from their homes (Ex. xxx:14; 1 Sam. v:23), held intercourse with the prophets Elijah and Ezekiel (1 Kings i:3; Ezek. xliii:5), and stood by the people of Jahwe in every difficulty (Isa. lxiii:9). He is also called the 'King' (Melech), or 'Son' of Jahwe (Psa. ii), and thus *exactly resembles the Babylonian Marduk* [my italic], the Persian Mithros, the Phœnician Hercules or Moloch, 'the first-born son' of God (Protogonos), who also appeared among the Orphics under the name of Phanes (*i. e.*, Countenance), who wrestles with Zeus at Olympia as Jacob with Jahwe, and, like him, dislocates his hip in the struggle with Hippokoon [the zodiacal sign, Sagittarius, the horseman]. In the rabbinic theology he is compared with the mystic Metatron, a being related to the Logos, 'the Prince of the Presence,' 'Leader of Angels,' 'Lord of Lords,' 'King of Kings,' 'Commencement of the Way of God' [Taurus, the, then, first sign of the zodiac, the way or path of the sun throughout the year]. He was also called the 'Protector,' 'Sentinel' and 'Advocate' of Israel, who lays petitions before God, and 'in whom is the name of the Lord.' Thus he is identical with that Angel promised in the second Book of Moses, in whom also is the name of Jahwe, who was to lead Israel to victory over the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites (Ex. xxiii: 20). But he, again, *is no other than Joshua*, who was said to have overthrown these nations with Jahwe's aid (Jos. xxii:11). But *Joshua himself is* apparently *an ancient Ephraimitic god of the Sun and Fruitfulness*, who stood in close relation to the Feast of the Pasch and to the custom of circumcision (Jos. v:3–10)."

Prof. Drews adds in a footnote on page 56, this paragraph:

"The unhistorical nature of Joshua is admitted also by Stade. Stade counts him an Ephraimitic myth, recalling to mind in so doing that the Samaritans possessed an apocryphal book of the same name in place of our Book of Joshua (*Gesch. d. Volkes Israel*). The Samaritan Book of Joshua (*Chronicum Samaritanum*, published 1848) was written in Arabic during the thirteenth century in Egypt, and is based upon an old work composed in the third century B. C. containing stories which in part do not appear in our Book of Joshua."

Now, note particularly what Prof. Drews has to say of the mythic Jesus, a name which is admitted to be the same as Joshua by those who believe that the New Testament Jesus was a man and not a myth. (See C. L. Abbott's articles in The Review.) On page 57 of his *Christ Myth*, the professor says:

"Now, many signs speak in favor of the fact that *Joshua* or *Jesus* was the name under which the expected Messiah was honored in certain Jewish sects."

And on page 58, he continues thus:

"Jesus was a name given, as will be still more clearly shown, not only to the high priest of Zechariah and to the successor of Moses, both of whom were said to have led Israel back into its ancient home, both having a decidedly Messianic character. The name in ancient times also belonged to the Health-bringer and Patron of the Physician—namely, Jasios or Jason, the pupil of Chiron skilled in healing—who in general shows a remarkable

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resemblance to the Christian Redeemer. Consider, also, the significant fact that three times at decisive turning-points in the history of the Israelites a Joshua appears who leads his people into their promised home, into Canaan and Jerusalem, into the kingdom of God--the 'New Jerusalem.' Now, as Epiphanius remarks in his *History of the Heretics*, Jesus bears in the Hebrew language the same meaning as curator, Therapeutes--that is, physician and curer. But the Therapeutes and Essenes regarded themselves as physicians, and, above all, physicians of the soul. It is accordingly by no means improbable that they too honored the god of their sect under this name."

Again, on page 62, the Professor, referring to opinions of Robertson expressed in his *Short History of Christianity*, approvingly remarks:

"According to this, Jesus (Joshua) was originally a divinity, a mediator and god of healing of those pre-Christian Jewish sectaries [the Nazarites, Therapeutes, Essenes], with reference to whom we are obliged to describe the Judaism of the time--as regards certain of its tendencies, that is--as a syncretic religion. 'The Revelation of John' also appears to be a Christian redaction of an original Jewish work which in all likelihood belonged to a pre-Christian cult of Jesus. The god Jesus which appears in it has nothing to do with the Christian Jesus. Moreover, its [Revelation's] whole range of ideas is so foreign even to ancient Judaism that it can be explained only by the influence of heathen religions upon the Jewish." (See also Gunkel and Robertson's *Pagan Christs*.) "It is exactly the same with the so-called 'Doctrine of the Twelve Apostles.' This too displays a Jewish foundation, and speaks of a Jesus in the context of the words of the supper, who is in nowise the same as the Christian Redeemer. It is comprehensible that the later Christians did all they could in order to draw the veil of forgetfulness over these things. Nevertheless, Smith has succeeded in his book, *The Pre-Christian Jesus*, in showing clear evidences in the New Testament of a cult of an old god Jesus. . . . . Now we know from the Gospels and Acts of the Apostles that it was not only the disciples of the Jesus of the Gospels, but also others even in his lifetime (*i. e.*, even in the first commencement of the Christian propaganda), healed diseases and drove out evil spirits in the name of Jesus. From this it is to be concluded that the magic of names was associated from old with the conception of a divine healer and protector, and that Jesus, like Marduk, was a name for this god of healing. (Luke ix:49, x:17; Acts iii:16; James v:14 *sq*.) For more details regarding name magic, see W. Heitmuller, *Im Namen Jesu*." . . . The superstition regarding names, the belief in the magic power attributed to the name of the divine being, as well as the belief in star-gods and astral mythology, which is characteristic of Mandaism, all have Babylon as their home."

In this series of articles and elsewhere I have contended that Jesus was a personification of nature, the course of the year, objectified by the symbolism of the sun in its annual [apparent] course along the path called the zodiac and its southern and northern declinations in the halves of the year. Prof. Drews, in the book above quoted from, on pages 64 and 65, writing of "The Sufferings of the Messiah," makes the following remarks corroborative of

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this interpretation of Jesus as a nature-myth:

"This brings to mind the suffering, death and resurrection of the gods of Babylon and of the whole Nearer Asia; for example, Tammuz, Mithras, Attis, Melkart, and Adonis, Dionysis, the Cretan Zeus, and the Egyptian Osiris. . . . Every year the forces of nature die away to reawaken to a new life only after a long period the [winter season.] The minds of all peoples used to be deeply moved by this occurrence—the death whether of nature as a whole beneath the influence of the cold of winter, or of vegetable growth upon it, as the fate of a fair young god whose death they deeply lamented and whose re-birth and resurrection they greeted with unrestrained rejoicing. On this account from the earliest antiquity there was bound up with the celebration of this god an imitative mystery under the form of a ritualistic representation of his death and resurrection."

This ritualistic representation or dramatization included, very anciently, the sacrifice of a human being, but later, as civilization progressed, only a pretended human sacrifice. In reference to this Drews says (p. 66): "For example, the name of the high priest of Attis, being also Attis, that is, 'father,' the sacrificial self-inflicted wound on the occasion of the great feast of the god (March 22nd to 27th [the spring equinox]), and the sprinkling with his blood of the picture of the god that then took place, makes us recognize still more plainly a later softening of an earlier custom of self-immolation. (Frazer, *Adonis, Attis, Osiris*, i, iii, 20 *sq.*)"

That the god Jhvh (Jehovah) of the Bible was only one variant of the one original pagan mythic god, as I have contended, is supported by J. M. Robertson, a high English authority, in his *Pagan Christs*, pp. 140 to 148, where he says:

"It cannot be sufficiently insisted upon that it was only under Persian influence that Jahveh was separated from the gods of the other Semitic races—from Baal, Melkart, Moloch, Chemosh, etc., with whom hitherto he had been *almost completely identified* [my italics]; that it was only through being worked upon by Helenistic civilization that he became that 'unique God, of whom we usually think on hearing the name. The idea of a special religious position of the Jewish people, the expression of which was Jahwe [Jhvh, translated Jehovah, or the Lord], above all belongs to those myths of religious history which one repeats to another without thought, but which science should finally put out of the way."

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As I have often said, there are two Books in the Bible that are so thoroughly pagan even now that they do not contain the names Elohim, God, or Jhvh, the Lord or Jehovah. These are the Song of Solomon, and Esther. In corroboration of this as regards the Book of Esther, "Jenson, says Prof. Drews, has pointed out in the Vienna *Zeitschrift fur die Kunde des Morgenlandes* that the basis of the narrative of Esther is an opposition between the chief gods of Babylon and those of hostile Elam. According to this view under the names of Esther and Mordecai [note the etymological similarity] are hidden the names of Istar, the

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Babylonian goddess of fertility [Eve, the "mother of all living," and Mary, mother of Jesus], and Marduk, her 'son' and 'beloved' [Adam, husband of Eve, and Jesus, son of Mary]. At Babylon during the feast of the Sakæes, under the names of the Elamite gods Vashti and Haman (Humman), they were put out of the way as representatives of the old or *wintry part of the year* [my italics] in order that they might rise up again under their real names and bring into the new year, or the summer half of the year." And writing of the Jewish feast of Purim, in which was the custom of hanging upon a gibbet and burning a picture representing the evil Haman, which originally consisted, as in Babylon, in putting a real man to death, Professor Drews says:

"Here, too, then was seen not only a representative of Haman, but one also of Mordecai, a representative of the old as well as of the new year, who in essence was one and the same being [like Jesus, of the New Testament crucifixion myth]."

And that Jesus was this same god, Prof. Drews says, "In that account of the last events of the life of the Messiah, Jesus, the custom of the Jewish Purim feast passed through the minds of the Evangelists [rather, the authors of the Gospels]. They described Jesus as the Haman, Barabbas [Bar-abbas, *bar*, son, *abbas*, of the father—son of the father] as the Mordecai of the year." And citing other instances of the "son-father" combination, he says that "in the same way the Phrygian Attis, whose name characterizes himself as the 'father,' was also honored as the 'son' beloved and spouse of Cybele, the mother goddess. He thus varied between a father god, the High King of Heaven, and the divine son of that god." And as I have referred to the story of Adam and Eve as being a variant of the same myth, I will here note that this explains the peculiar expression in the account of the "creation of man" in the first chapter of Genesis where it is said that "male and female created he them, and called their name Adam"—one name for both, or two characters under one name.

That the "patriarchs" of the Bible were really not human beings but gods I think can easily be learned by a thorough study of comparative mythology and the stories in the Bible about the patriarchs. In corroboration of this statement I will quote from *The Christ Myth*, page 77, in regard to Abraham being at a time previous to the adoption of the name Jhvh the god of the Hebrews. Prof. Drews says:

"Abraham (the 'great father') is, however, only another name for Israel, 'the mighty god.' [The professor had stated that the name Israel was an appellation of the Hebrew deity.] This [Abraham] was the earliest designation of the god of the Hebrews, until it was displaced by the name Jahwe [Jhvh], being only employed henceforth as the name of the people belonging to him."

Explaining the use of the names of the patriarchs in the Bible as apparently those of human beings, Prof. Drews says:

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"When, as civilization increased, human sacrifices were done away with in Israel, and with the development of monotheism *the ancient gods were transformed into men* [my italics], the story of Genesis xxii came into existence with the object of justifying 'historically' the change from human to animal victims."

And the Josephs, both of the Old and the New Testaments, were originally Israelitish gods or Messiahs. Winckler, in his *Geschicte Israels*, says that "under the figure of the Joseph of the Old Testament, just as under that of Joshua, an Ephraimitic tribal god is concealed," and Joseph is, as Winckler says, "the heroic offspring of Baal of Garizin, an offshoot of the sun-god, to whom at the same time characteristics of Tammuz, the god of the Spring sun, are transferred."

As confirming what I have said in previous articles of this series about the relationship of the names of the pagan and Hebrew deities to the signs of the zodiac, I will quote a few lines from Prof. Drews's book, pages 83–4, in which he says:

"But the Ephraimitic Joshua, too, must have been a kind of Tammuz or Adonis. . . . . According to an ancient Arabian tradition, the mother of Joshua was called Mirzam (Mariam, Maria), as the mother of Jesus was, while the mother of Adonis bore the similar-sounding name of Myrrha. . . . . But what is above-all decisive, is that the son of the 'Ploughman,' Jephunneh, Caleb, (*i. e.*, the Dog) [in the constellation], stands by Joseph's side [see astronomical maps of the constellations] as a hero of equal rank. His name points in the same way to the time of the summer solstice, when in the mouth of the lion [constellation *Leo*] the dog-star (Sirius) rises, while his descent from Nun, the Fish or Aquarius, indicates Joshua as representing the winter solstice (Numb. xiv). Just as Joshua belonged to the tribe of Ephraim, to which according to the Blessing of Jacob the Fishes of the zodiac refer (Numb. xiii and Gen. xlix: 9), so Caleb belonged to the tribe of Judah, which Jacob's blessing likened to a lion [*Leo*], and while the latter as Calub (Chelub) has Shunah for brother, that is, the sun descending into the kingdom of shadows (the Southern Hemisphere [winter season) (1 Chron. iv:11), in like manner Joshua represents the Spring sun rising out of the night of winter. They are thus both related to one another in the same way as the annual rise and decline of the sun [northern and southern declinations], and as, according to Babylonian ideas, are Tammuz and Nergal, who similarly typify the two halves of the year."

(To be continued.)

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid. New one year subscribers, who do not take any other premium, may have a copy of it free.

Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme, published as a frontispiece to The Review for March, 1910.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

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WRITTEN FOR THE HUMANITARIAN REVIEW.

CHRISTIAN FREETHINKERS.

By W. F. JAMIESON.

WHO has not heard it claimed by Freethinkers, that if Christians became converted to Freethought Christianity itself would cease to exist, inasmuch as Freethought and Christianity are incompatible?

Such have read history in vain. Some of the world's greatest minds were Christian Freethinkers; yet it has been commonly supposed, and lexicons have so defined, that a Freethinker is "one who discards revelation; an unbeliever; an infidel; a skeptic." But many Christians are free men; are thinkers; love liberty. Nevertheless, they do not discard revelation; are not "unbelievers," nor "infidels," nor "skeptics." It should be remembered that dictionaries define the common usage of language, which is not always accurate. This may explain the anomaly. Every Christian who believes in and practices free discussion is a Freethinker. He *thereby* admits the right of the "other side" to be heard, commits himself to free speech and free press. "Believers" and "unbelievers" were united in founding the American Republic on the basis of freedom and independence. In bygone ages Christians practiced the broad principle of debate, which invariably shows confidence in the principles professed. The early Christians had unbounded confidence in the truth of their teachings. During the first centuries they were always ready for discussion. Trench, in his great work on the *Study of Words*, pithily states:

"The historic fact that the church of Christ planted itself first in the haunts of learning and intelligence, . . . did not shun discussion, feared not to encounter the wit and wisdom of this world, or to expose its claims to the searching examination of educated men, but, on the contrary, had its claims first recognized by them, and in the great cities of the world won first a complete triumph over all opposing powers."

When Christianity and the Roman Empire formed a union free discussion gradually died out, like the setting sun; the Dark Ages were ushered in; the torture-chamber supplanted speech; persecution prevailed over reason. The dawn came again. The bold, defiant Protestants, 400 years ago, re-asserted their manhood through their their protests—really a demand for freedom of discussion. Whatever their errors may have been, and none of us are free from them, we owe the early Protestants a debt of gratitude for a large measure of the freedom we enjoy. Freethinkers who imagine that we are not indebted to the Protestant reformers for mental emancipation have not learned the lesson of liberty. A few centuries ago, John Milton, one of Christianity's most gifted writers, was so sure that Christianity is true that he nobly exclaimed, "Give me the liberty to know, to utter and to argue freely, according to conscience above all liberties."

That is it: "above all liberties"—free discussion! Robbed of that, of what value is a man's life? Without mental liberty is he not a slave indeed? "Let truth and error grapple," said Milton, "whoever knew truth put to the worse in a free and open encounter."

How can any man who wants liberty for himself oppose free discussion? As this great Christian, John Milton, said:

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"Is it a fair course to assist truth, by arrogating to himself the only freedom of speech, and stopping the mouths of others equally gifted? . . There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic they teach that contraries laid together more evidently appear: it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true. . . . I earnestly beseech all lovers of truth not to cry out that the church is thrown into confusion by that freedom of discussion which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered to prove all things, and since the daily progress of the light of truth is productive far less of disturbance to the church, than illumination and edification. . . . . How much consequence to the Christian religion is the liberty not only of winnowing and sifting every doctrine, but also of thinking and even writing respecting it. . . . . Without this liberty there is neither religion nor gospel—force alone prevails, by which it is disgraceful for the Christian religion to be supported. Without this liberty, we are still enslaved; not, indeed, as formerly, under the divine law, but, what is worst of all, under the law of man, or, to speak more truly, under a barbarous tyranny."

Says A. J. St. John, one of the biographers of Milton:

"Who but must love him—who but must in spirit, embrace him with tears of pleasure, when soaring, in the fervor of his eloquence, to a height of grandeur never surpassed by man, he pours forth his noblest sentiments in defense of freedom. . . . He directed the 'lightnings of his genius against the oppressors of mankind.' . . . In all he wrote he had a view to the public good."

Glorious John Milton! Blind, but clear-seeing, he blazed the way, generations ago, for liberty in America. Had England listened to the wisdom of John Milton, she would have been a republic today. It was such Christian writers that helped to free the human mind. If their principles permeated the Christian denominations, the church would be comparatively free, liberal, humanitarian.

Said the late Peter Eckler, a Freethought publisher:

"Protestantism, following the logical result of its doctrines, has in its turn given birth to a new and beneficent organization, which is called *Rationalism*; and this fairest, noblest creation of the brain, disclaiming persecution and cruelty, seeks, with the peaceful weapons of reason and philosophy, to free the human mind from the ignoble trammels forged by faith—from the hideous superstitions engendered by fear. It pleads for liberty, for justice, and for humanity. It strives for knowledge, for equality, and for happiness."

Had Protestantism been true to its "right of private judgment," every school-house and church would have resounded with regular debates of all questions. Such Christian freethinkers as Rev. Chas. Buck, author of Buck's *Theological Dictionary*, wrote:

"Religious disputation is the agitation of any religious question in order to obtain clear and adequate ideas of it. The propriety of religious disputation or controversial divinity has been a matter of doubt with many. Some artfully decry it in order to destroy free inquiry. Some hate it because they do not like to be contradicted. . . . The propriety of it, however, will appear if we consider that every article is denied by some, and can not well be believed without examination by any. Religion empowers us to investigate, debate and controvert each article, in order to ascertain the evidence of its truth."

Bishop Watson, Thomas Paine's great Christian antagonist, did not hesitate to proclaim:

"Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion seems to me to be more in love with his own opinion than with the truth."

Oh, that all churches were saturated with Bishop Watson's broad, liberal spirit!

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For that learned Christian, Lord Bishop of Llandaff, said:

"It would give me much uneasiness to be reputed as an enemy of free inquiry in religious matters, or as capable of being animated into any degree of personal malevolence against those who differ from me in opinion. On the contrary, I look upon the right of private judgment, in every concern respecting God and ourselves, as superior to the control of human authority."

That is the language of one of nature's noblemen—a loyal disciple of truth. Does it not show that in all societies there are individuals with hospitable minds? They unreservedly trust truth, and the free discussion that always leads the way to truth. Such splendid thinkers evince no dread of doubt. The Bishop of Llandaff clearly perceived this:

"Let the followers of Mahomet, and the zealots of the church of Rome, support heir several religious systems by damping every effort of the human intellect to pry into the foundations of their faith; but never can it become a Christian to be afraid of being asked 'a reason for the faith that is in him'; nor a Protestant, to be studious of enveloping his religion in mystery and ignorance."

In other words, never can it become a Christian to avoid, or try to suppress, the "other side" of any question. What a manly confidence in the triumph of truth all clergymen would show if they could courageously say with Rev. Dr. R. C. Storrs: "I never was afraid of discussion. We can better get at the roots of things."

Speaking of the Christian church in general, Elder D. R. Lucas declared:

"I do not believe a single debate has ever been held, when there was anything like equal talent engaged on each side, that did not result in good. It is our only hope as a people, in the great conflict, and whenever we cease to be an aggressive, agitating, investigating, and debating people our mission is ended."

Whatever is false in any system must pass away, though today it receive the plaudits of millions—only reality will endure. If freedom of speech, which is the breath that has kept alive the flame of liberty, shall crown Christianity with the triple garland of truth, liberty, fraternity, then all humanity should acknowledge its right to wear this triumphal wreath. If truth is on the other side, every Christian should proudly say, "I pay my homage to truth!" It is a debater's duty to acknowledge a fact against his own side of a question, and to fully, fairly state his opponent's positions. Truth itself requires it. Someone has truly observed that "a half truth is a whole lie."

If, as Dr. Young said, "Every author lives or dies by his own pen, and that the unerring sentence of time assigns its proper rank to every composition and to every criticism, which it preserves from oblivion," is it not equally true that every religion and every philosophy which cannot endure the test of free discussion has its days numbered? Was not Sir W. Drummond right? "Philosophy, wisdom and liberty support each other. He who will not reason is a bigot; he who cannot is a fool; and he who dare not is a slave."

Pentwater, Mich., June, 1911.

Written for The Humanitarian Review

THE SURPASSING MYSTERY OF PERSONALITY.

BY EDGAR LUCIEN LARKIN.

NOW that strictly scientific methods, those in hourly use in all of the great standard sciences, are applied to researches in the majestic science, mentonomy, the deep-seated mystery of personality has become deeper and wider than before. In the present state of mentology, students are all at sea as to the nature of the human personality—the mind within man. All that can be done now is to study with critical care and assiduity the phenomena

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and activities of mind under all conditions, whether in health or disease, secure data, and then attempt to formulate hypotheses.

So intense is the disappointment at not being able to detect a trace of fact as to the nature of the human mentality that one not a true investigator might well be discouraged. But chagrin and discomfiture have not appeared, the exploration is now being maintained with all the earnestness of search for the poles of the earth amid sinister and forbidding wastes of snow and ice.

So far as humans are concerned, the center of the universe for each lies within the personality. If the universe, composed of space and matter, has infinite dimensions, then an eye anywhere occupies the center. Assume a diameter for the universe, say of fifty quadrillion miles, then this magnitude is practically infinite to any human mentality, even that of any one of the world's mighty mathematicians, trained to think with persistent continuity, yet totally unable to think of personality, of mind. Thus any mathematician can weigh the sun and stars, but cannot think how he is able to take up a pencil or pen. The astonishing fact stands out: we cannot think of any mental entity. We cannot even think of our own selves. Really, all the sentences here being written are involved in obscurity. Thus the sentence, "We cannot think of ourselves," cannot be explained. We know nothing of our own mysterious self, person, personality, mind, mentality or the entity within—the life and mind. For we cannot establish thoughts of mind and life. The terms, "we," "our own," are beset with obscurity. We cannot discover ourselves. One can not discover self, yet it is rigidly maintained by some mentonomists that we can hold an argument with selves, ourselves, with our personality. The reader will observe the word "our" here; but this implies ownership. "It took him a minute to make up his mind," is a common expression, but the ablest mentonomist cannot explain it, nor can he decide if the expression is correct. Who made up whose mind? Who is owner, and what does he own? No doubt something could be done if we could find where to begin. If we could secure one hint, or faint suggestion, as to what the personality within really is like, then this could be followed and it might lead to some discovery. If not, then the nature of the human personality is unknowable. I dislike to use the word unknowable, especially when standing before the imposing facade of the temple of modern mathematics, the master science.

In the study of nature, in the formulation of a set and fixed science, there is always some unguarded place, a vulnerable point opening to an avenue of research; but none has been found in this seemingly impenetrable science, the science of the mind. We cannot form even a theory of what mind is. It is so absolutely unlike matter, or any of its known properties, that it is unthinkable. The throne-room of the personality is in the brain; but only a fraction of the brain is the seat of mind. Mind functions in tissue, and this process is the mystic personality. This word functioning always creeps in although inexplicable, unless the mind is capable of activating outside of a brain. When mind enters and sets up a succession of thoughts, then the word functioning is admissable. This is an obscure way of saying that a personality can exist and manifest outside of the human brain and system of nerves. And the literature making this assertion is increasing all over the world by leaps and bounds. This is a striking mentological fact in itself. Since the art of writing appeared, the human personality has not been held in such high importance as at present. And its study is inextricably involved in physical sciences as well as mental. When a person is engaged in an argument with another part or division of itself, the fact is known, but with whom is the original self conversing?

Sub- and super-minds are untenable, subliminal and subconscious, likewise. An entity, a person conversing with another, in another part of the brain, or the speaker in one lobe of the brain speaking to another in the other lobe, is not probable, for half of the brain is supposed to be quiesent. A hyper-mind manifesting to the ordinary working mind does not clarify this problem. A duality of the reasoning faculty may be offered as an explanation; but two personalities would seem to be required. Go reason with yourself, is a recondite expression. He was actually beside himself is a common assertion; but

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who will arise and explain it. Mental duality is implied in all these expressions. I wounded my hand; I injured my mind; are two statements totally beyond hope of explanation in the present state of mentonomy. The human mind is marvellously complex, intricate and elaborate, beyond its own powers of imagination. The emotions alone are great enough to be combined into a person. The emotional phases of mind are more intricate, delicate and refined than are the infinite variations in hues and tints in the solar spectrum.

What may be said of a dominant idea? A dominating thought, or series of thoughts, present cases of most formidable power in a personality at times. This force is actually able to overcome the strongest will; that is, the mind will dwell upon one subject for hours and days; one persistent idea no matter how unwelcome, in defiance of the thunders of the central will against it. The thought-train may be displeasing in the extreme to the personality, yet the will is helpless, to cast out, escape or still the mental tempest. Then the brain as an instrument of manifestation of the very self, the apparently real person, when the mind goes racing seems to be in the clutch of an external mental entity stronger than the governing will. For the dominant thought force is one of the inscrutable enigmas encountered by the highest research in mentonomy. No words in any language known, can describe a human personality. Sanskrit roots and Greek and Latin branches are useless. This because the ancients knew no more than we moderns of the mind. Suppose one fact should be discovered of the nature of mind: then a new word would be necessary to name it. Self, personality, ego, will, emotion, reason, consciousness, thought, mind, I, myself, my mind, are all words whose meanings are as completely unknown as is the immeasurable distance of Canopus and Polaris. If even a tentative mentonomy could be set up, some help would be had; but how can this be when mind is unable to think of mind? What is personified? Is an infinite number of assembled thoughts a personality? Mystery deepens, for the word *persona* is Latin for the English word mask. Well selected indeed, for at present the human personality is hidden behind a veil absolutely impenetrable.

Lowe Observatory, Mount Lowe, Cal., April 13, 1911.

Written for The Humanitarian Review

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEO. C. BARTLETT.

WE LEFT San Francisco on the steamer MacGregor, February 2, 1874, en route for Melbourne, Australia. Our first stop was at Honolulu, where we landed late at night on February 11. The flowers were remarkably fragrant along the drive to the hotel, and a pleasant contrast to the odor of salt water, which we had been inhaling for the last nine days. As our schedule time gave us only one day in Honolulu, we arose early the next morning to improve our opportunity of seeing the city. The picture from our window was most delightful, and it seemed for the moment that we had been dropped in the midst of the Garden of Eden, so beautiful were the flowers, trees and shrubbery.

After a tropical breakfast of fruit and fish, we started on a drive to the Palla. The views along the way were fine, and as we ascended the hill of the Palla, we found the scenery equal to that of Switzerland. . . .

We arrived at Melbourne, Aus., via Sydney, March 13, 1874. It seemed to us the "jumping-off place"—the antipodes. We were ten thousand miles from home, strangers in a strange land, not knowing an individual, and without a letter of introduction! I thought, "Can Foster give seances to these strangers which will be as satisfactory as to the people at home? Will their supposed spirit friends come as freely and answer questions as correctly? Will these startling phenomena come and astonish people here as in the States?"

We found pleasant apartments at the Old White Hart Hotel, and as we had no machinery to arrange, we were ready for

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business at once; but how to procure it coming as we did unheralded? We felt sure that to interest the press was the first step to be taken, so I started at once for the newspaper offices. The newspapers had impressed us as fine specimens of journalism; the editorials showing marked ability. Any city might be proud of a paper like the *Australasian*. I consulted with Mr. Neal, who was accredited as being the best writer on that paper, and found him as cold as an iceberg; a deep thinker and a profound student, but not especially interested in Spiritualism. He had not heard of Mr. Foster, but after I had shown him some newspaper notices and we had discussed the question very thoroughly, he finally consented to attend a seance. From this conversation I was sure he did not think that the readers of the *Australasian* would be very much interested in articles on the subject of Spiritualism. I went from there to the Melbourne *Age* and several other newspaper offices, with about the same experience and results. I arranged for a seance at two o'clock on the third day after our arrival, to be given to representatives of the leading papers of Melbourne. As the time approached for the gentlemen to arrive, I felt somewhat nervous, for they were unusually skeptical, and I felt assured by their manner that they would make no excuse for failure; and if Mr. Foster did not strike them as with a thunderbolt, we should be crushed at the start. Never did Mr. Foster give a sitting to a more unsympathetic company. If there had been a dynamite explosion in the rooms, I do not think they would have given an extra wink. Foster worked hard, and after a seance of several hours the men departed, leaving us chilled with their cold politeness. We discussed the seance and were in doubt whether it would prove to them a failure or a success. Some exceptionally fine tests were given, but they seemed to make so little impression that we could not but feel disappointed. We must patiently wait for the morning papers. We were however pleased with the result. The articles which appeared the next morning were serious and well written, and we were gratified that they did not consider it necessary to make fun of that which they could not explain.

The following article by Mr. Syme, editor of the Melbourne *Age*, is a fair sample of the many able ones which appeared in the Melbourne press:

AN HOUR WITH A MEDIUM.

Ask not to what doctors I apply,
Sworn to no master, of no sect am I;
As drives the storm, at any door I knock,
And house with Montague now, or now with Locke.

I have always accustomed myself to look upon these four lines of Pope as giving a tolerably fair representation of my general condition of mind when brought into contact with any of the metaphysical controversaries of the day. If it is inconsistent with the idea of stability and steadfastness, it is at any rate suggestive of perfect freedom from prepossession, partiality, prejudice or bias. And to this extent I think that I may plead it as a justification for the task of inquiring into the pretensions of Spiritualism. I had never taken part at a seance, and had never even had the patience to wait upon a table till it rapped. Gallio careth for none of these things, is the feeling that instinctively takes hold of me at the approach of subjects that I feel to be hopelessly inaccessible to the ordinary processes of reason and intelligence. But at the invitation of my friend, whom I shall call Scrutator for the rest of the narrative, and who had arranged for a private interview or exhibition by the kindness of Mr. Foster, I roused myself from my natural incuriosity and went to that gentleman's residence on Saturday evening, where I witnessed the experiments that I now propose to recount, as nearly as possible as they happened. A well-known clergyman was to have accompanied us, but something or other prevented him from keeping his appointment. When we arrived at Mr. Foster's door, I and Scrutator, the first thing that struck us was the announcement of his name on the brass-plate—"Mr. Foster, Medium." Here we were at once in the presence of the first novelty—mediumship reduced, or elevated, to a profession. "Literally a dealer

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in spirits," I said, "a telegraphist, who will send a message to your grandmother in Hades for a less sum than you would have to pay to communicate with your friend in London or Paris."

Are these commodities
To be imported from the skies.
And vended here among the rabble
For staple goods and warrantable?

Scrutator made no reply, being one of Carlyle's monosyllabic men, but I suspect he was beginning to realize Gulliver's feelings on his first introduction to the isle of Glubbdubdrib where his Highness the Governor ordered him to call up whatever persons he chose to name among all the dead from the beginning of the world, and command them to answer any questions he should think fit to ask. His silence was not broken till we were ushered into the sitting-room by Mr. Foster's agent, who told us that that gentleman was somewhere on the premises, and would shortly attend upon us. We had time to make a few observations before he entered. The room was a small one, and so was the parlor separated from it by the passage, in which the operations took place. Both were lighted up by gasaliers from the center of the ceiling, and the doors of both were open. The table was strewed with books more or less relating to Spiritualism, and I had just begun to look into a short biographic notice of Mr. Foster when that gentleman appeared at the door with a heavily-loaded pipe at his lips. Scrutator had made his acquaintance before. I had not, and when I was introduced as the friend of Scrutator, no name was mentioned. Mr. Foster received us apparently without any of the showman in his manner, and resuming his smoke entered freely into conversation. He was disappointed with Melbourne from a medium point of view, and was surprised at the comparative lack of interest shown in spiritualistic inquiries. "In San Francisco there were a hundred professional mediums at least, and in New York there might be a thousand. Throughout the States the organization is as complete as that of any other established form of faith." A question of faith Mr. Foster said he did not regard it. "I am simply endowed with a peculiar power. You may call it clairvoyance, or clairaudience, or anything you please. I know this, but I know nothing more. I do not desire to proselytize, or to propagate a creed, for I have not formulated my consciousness into a creed for myself." "What is the result of the power as far as your consciousness is concerned? What is it that you do, or think you do?" "I hold direct personal communications with the spirits of the dead. I don't say with all spirits, but with those with whom I am en rapport. I literally and actually know what they say to me," he added, in reply to a gesture of incredulity from Scrutator. "That is to say, you believe you do?" I interrupted. "But do you know what the act of belief in the popular sense prefigures? Montaigne's classification represents the ordinary believer—I am a reader of Montaigne," he interjected. "'Most people believe that they believe, not knowing what it is to believe,'" I continued. "That is Montaigne's description, you know. Dr. Cairns, for instance, believes that he believes in the miraculous conversion of water into wine. Bishop Gould, just before him, believes that he believes in the transformation of the sacramental wine into blood; but you wouldn't class the mental operation in their case with mine," I said. "For instance, when I say that I believe that table is there before me." "My belief is your belief," he replied. "I am intellectually convinced in what I believe, because I hear and see the objects I believe in, just as you see that table." I referred to the alleged manifestations which took place a week or two ago at Sandhurst. A lock of hair, among other things, said to be brought out of a grave, and placed upon the operating table. "Do you believe that?" "I do not believe it in the same sense that I believe in what I experience myself. I should require to see the lock of hair coming through the window, or down that chimney yonder, and placed upon the table, before I could believe it. But observe (he went on), I don't say it didn't happen or couldn't happen I don't know what may happen tomorrow, what new discovery might be made in physics in the next hour. Morse couldn't get anybody to believe that he could, by means of the little instrument he made, send a message from New York to Washington in a few minutes. I can't explain what the power is, but I know by proofs that my reason assents to that I possess it, or that it possesses me, and therefore I don't think it is right or philosophical to doubt a thing because I can't tell what it

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is." I thought of the answer that Hudibras got from the necromancer, Sidrophel:

> Quoth Sidrophel, it is no part
> Of prudence to cry down an art,
> And what it may perform deny,
> Because you understand not why.

The conversation was carried on for a little time longer, during which we discussed the various theories that had been hazarded in explanation of the phenomena of Spiritualism, second-sight, mesmerism, unconscious cerebration, and so on. Mr. Foster was of course familiar with them all, but he disclaimed anything more than a mere theoretical knowledge of them. Mesmerism he considered to be quite inadequate to account for the things done, such as levitation of heavy bodies: and unconscious cerebration he could not understand, for "how is it possible that I could think your thoughts when your thoughts do not exist as thoughts to yourself? A thought is inconceivable apart from consciousness. A thought is the result of vibration or motion in the cells of your brain; and you say that that vibration has been communicated to mine, and so I think or perceive what your are thinking or perceiving. But how can that be said to happen before vibration in your brain takes place? Is thinking an indolent process as well as an active one, an unconscious process as well as a conscious one?" "You look upon Spiritualism as you look upon mesmerism or phrenology, I suppose, as the opening of a new chapter in the study of the human m nd, in psychology, in fact a first step, not a final discovery; a means, not an end." "Precisely," he replied, "as disclosing the germs of a connection between mind in its mortal and mind in its immortal stage or condition." It is unnecessary to recapitulate the conversation any further. It is very clear that Mr. Foster's confidence in his own powers was not a mere passive belief, but a strong, rational, I may almost say rationalistic, conviction. He had reasoned himself into it, from the ample evidence that had been supplied to his senses; and I could not help recalling Lord Amberly's remark, in the current number of the Fortnightly Review, that at any rate the spiritualist of Mr. Foster's type has stronger ground for his creed, if it can be called one, than most other creedalists have for theirs. But in spite of the preparation which I had undergone, I confess that I rose on Mr. Foster's hint to go into the parlor opposite, where the performances were about to take place, with my native disposition to resist any impressions from the supernatural completely uncowed. I had very much the feeling prefigured in Horace's verse—

> "Quodcunque ostendis mihi sic, incredulus odi,"

and when I took my seat at the large oval table, it was in anything but a mood to be imposed upon. Scrutator sat nearly opposite to me, and at the head, with his back to the chimney-piece (which was securely boarded up), sat the medium. He took his seat readily, and at once asked us if we had any test questions we would like to put. Scrutator had prepared himself with a few, for he probably knew the trade of the necromancer, and the tricks of his trade, how

> His business is to pump and wheedle,
> And men with their own keys unriddle
> And make them to themselves give answers.

I can most unreservedly state, however, that there was no attempt whatever on the part of Mr. Foster to try these stale dodges upon either of his visitors on the present occasion. There was a card with the alphabet printed on it before Scrutator, and a black lead-pencil and a piece of blank writing-paper were also in reach of us both. Distinct raps, or I should say taps, were heard on the carpeted floor in the corner about five feet off almost as soon as Mr. Foster had taken his seat. "Take the paper," he said to each of us, "and write any names you like upon it, names of persons you knew, dead or alive, or of fictitious characters, any you please. Tear them apart and wrap them tightly up, and fling them before you." We did as directed. "Now point with the pencil to each, as you hear the raps ,and if the spirit of the person whose name is touched is present the raps given will indicate it." Again we obeyed. "Now, open the papers yourselves, look at the names, and I will ask the spirits to spell them, letter by letter, on the card." Scrutator was first. As the word was spelled out, I wrote it down as well as himself. "Is that name on your card?" asked the medium. "It is," said Scrutator. "And on yours, sir?" "It is," I answered. "Mr. S.," immediately began

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the medium, his face suddenly suffusing with blood, but without the slightest apparent conscious effort, "your brother and your father are here"—and here the curious thing was, that the medium repeated names which had not even been written as yet. He seemed to be propelled onward by some inner force, which actually made him anticipate what we were going to write, and give answers before we put the questions on paper. Thus, when Scrutator asked his relative to tell him what profession he had been in the flesh, Mr. Foster directed him to write down a list of trades and professions, which he did, such as miner, barrister, surgeon, dentist, and so forth. "He is telling me," ejaculated Mr. Foster, "before he tells you," and he wrote down something on a piece of paper before him, before Scrutator had finished the list. The titles were then torn off and screwed up as before, and the spirit began to rap them out by the alphabet—"Surgeon."

"That's right," nodded Scrutator. "See here," said the medium, handing us a piece of paper on which he had written two minutes before at least, and sure enough the word "surgeon" was on it. "Give me a proof of your existence," wrote Scrutator, keeping the question as before in his own hand. The answer was quite coherent, and wound up—"This should be sufficient proof of my existence—the very words that were on the paper." The raps meantime removed at our request to different parts of the room, close at our hands on one occasion. So far it was still possible at any rate to explain the phenomena by unconscious cerebration. Scrutator's brain might be perused like a map by the medium, who might have repeated what he saw or felt there. Another test was now adopted accordingly. Scrutator had in his pocket a book carefully wrapped up, which had been placed there by a friend before he left home, and the title and subject of which had been strictly concealed from him. He did not know what it was about. Now if Mr. Foster could tell this, it is clear that he could not get the information from Scrutator. "What book have I in my pocket," the latter asked. No reply. "What is the subject," asked Mr. Foster, "can you tell?" And he immediately took a pencil and wrote down "Politics." Still the name of the author was not given, nor the title of the book. "They cannot see it," said Mr. Foster. Accordingly it was taken out of Scrutator's pocket with some disappointment. It turned out to be a volume entitled, Political Portraits, republished from the London Daily News, without any author's name. "Let me place my hand on it," said Mr. Foster, and I will ask the spirit to mention some word in it, since that is Scrutator's wish." In a moment there came an order, rapped out as follows: "Turn to page 120, top of the page—'Masters say.'" We took up the book, a new one, turned to the page indicated, cut it open, and there were the very words standing first, 'Masters say.'"

Now, granting that Mr. Foster works usually by unconscious cerebration, or second sight, that is no explanation of the mystery in the present case. For the words were dictated to me, and I wrote them down without Mr. Foster's interference in any way, by word or deed. And, besides this, Scrutator himself did not know them, and had never read the book.

I do not care about relating in detail what happened in my own case. The spirit with whom I was put in communication was that of a lady who lived a life of co-existence with me on earth, such as Shelley prefigured in his *Epipsychidion*, and the two questions which I indited to her, unseen by Mr. Foster, were reproduced word for word in her answer. Mr. Foster himself was much excited in delivering the answer, which he said he "heard" being dictated to him, and involuntarily clasped my hand. "She suffered," he said, "here, here," pointing to both his lungs; "but she died bravely and peacefully, like a flower closing itself amidst its own perfumes." Curiously enough, the last words of the lady, who died of consumption, were, "I smell roses," and ceased instantaneously. Mr. Foster took a piece of paper and a pencil in the palm of his hand, thrust it quickly under the table, and withdrew it again, when her name was found to be written upon it; but I did not put much stress upon this.

He brought the seance to a close by placing his hand flat on the table before me, and informing Scrutator that his brother would write the initials of his name upon it. Soon some red lines appeared upon the back of it, Mr. Foster flinching from what he called the electric spark, and the outline of the first letter could be traced clearly enough on the skin, the second being more indistinct. Both faded slowly

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away; and we rose to go, not having time to discuss stigmata.

"And what do you think of it?" inquires the reader, forgetting that it would be just as reasonable to ask me what I think of any of the phenomena of vegetation, of the growth of the crystal, or the cabbage, or my own body, with its various senses of hearing, seeing, tasting. That Mr. Foster should hear what he alleges to be spirits whispering, is not more wonderful than that he should hear me address him, or that I should hear him. Experience has familiarized me with the one phenomena and not the other. That is all the difference. Of course it is a great difference so far as my faculties of belief are concerned, but I have no right to decide the possible limits of another man's experience, and consequently of another man's belief, by my own. It may be that Mr. Foster does obtain his information from a source not within the reach of other mortals without the special organic conditions for obtaining it. I have not the requisite organization, as far as I know, and therefore I do not believe in spirit communications, as Mr. Foster apparently does. But because I do not believe it does not follow that I may not believe that Mr. Foster may entertain the sincerest and strongest convictions to that effect. I certainly could not detect the slightest misgivings in his attitude towards the question, and I am sure that he did not use any what are vulgarly known as tricks to obtain the results that he presented me with. Those results may be really what they are represented to be, or it may be only that Mr. Foster thinks them to be real. It is not much help to the general observer, I grant, but perhaps I am stating the preponderating impression left on my mind by them, when I say that my conclusion is that of Lord Amberley, that "there is something in it," or as Pope more neatly puts it, that, "It is not either wholly false, nor wholly true."

Tolland, Conn.

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's worth.—*Publisher.*

Written for The Humanitarian Review

Rhymes Regarding Religion.

BY HARVEY W. JACOX.

Regarding the rhymes that bards easily weave—
Though many I may fail to please—I believe—
Like "Mrs. Means" did in "The Hoosier Schoolmaster":
She said, "Git a plenty while yer gitten"; then faster,
My musical muse I call true inspiration
That comes from a use of all due observation
To rightly determine the status of questions;
To laugh at the worst ones and study the best ones.
Regarding religion, I'm free to confess,
That I've tested a sample of most of the mess
Of the bigoted blindness and ignorant kindness
That keeps superstition's inveterate behindness
A fogging and clogging the night of progression
By deep'ning and dark'ning the light of oppression;
And in the whole theme of theology all I see
Is fear in the midst of hypocrisy's policy.
The whole sorry business of Jew revelation
That Aryans have revelled in, shows the relation
That a senseless belief and a brain-blighting thrall
Sustain to each other; and verily all
The civilization obtained through the night of
It, came by the efforts of brave men in spite of
It. Look down the gloomy depression of time,
And learn of man's "holy" profession of crime!
In various religions, the purpose and spirit
Of man has been ever to find or inherit
Some method to cover his lazy persistence
In seeking the pathways of smallest resistance.
The scheme of religions has been to evade
The dictum of conscience, and after home-made
Excuses for making it easy and specious

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To be thought inviolate, while being vicious.
In fact, the whole gist of vicarious creed
Has been to evade or avoid or exceed
The onus that nature has placed in the heart
For man to work out his responsible part.
There's only one principle given to guide us;
And every other will surely divide us:
The mind that obeys it, will have the right thought,
It is the same one the Old Stagarite taught.

* * * * * *

Wise means of Dame Nature applied to our action,
Meet every need and give satisfaction
In all the departments of human endeavor,
The stream of its mercy will flow on forever.
The stream of its mercy is justice. What less
Can a brave soul desire or expect or possess?
Too long have descendants of Teutonic kings
Drank ruin at Romanized Hebraic springs!
O land of the north winds! Thine e'er living lore,
Like thy snow-nourished fountains, is clear as of yore!
The spirit that dwells in the great Gothic heart,
Is of Odin, of Thor, and of Baldr a part.

Caledonia, Mich., June 1911.

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

A Few Words to Bro. Abbott.

As Bro. C. L. Abbott kindly noticed me in his reply to Bro. Davis's "Myth of Jesus Christ," I would suggest that as the two propositions I presented are "identical," I cannot see that "difference" Bro. Abbott thought I ought to see.

Was it not very necessary to clothe Chrishna, Pythagoras, Prometheus, and others in human form so the ever-dear people could the better understand their acts and powers, just as the Bible writers did their God? And is not the motive for so doing just as obvious in one as the other? Mr. Abbott must know that Gibbon, Taylor, and other writers, assert that these Gnostic sects, holding that Jesus was never born, that he appeared on the banks of the Jordan, apparently about 30 years of age—a shadow—a materialized spirit that you could pass your hand through, were the most intelligent of all the early Christian sects. Why should not I believe *they* told the truth, if anyone did in those days? This belief was too ethereal, and would not do for the Catholic hierarchy.

Right here it would be material to ask why the Apostle Thomas (the doubting Thomas so-called) was so very anxious to feel the spear wound in Jesus's side, not believing his eyes without extra evidence! Queer, was it not? There are many men, who from the effects of their heredity and environments, can see clearly that all the hosts of sons of God which time has staged on this earth were "myths"; but our standard-bearer, Jesus, is a noted exception to the rule. He is the true staff, as our ancestors fought and bled for him—hunted witches and heretics for 1500 years, more or less, in his name, and is *he* not *it*? As H. Percy Ward says, "A man is not responsible for his heredity or his environments." We gladly extend the right hand to all Liberals who are afflicted with such vagaries of mind in regard to Christianity and its founder, hoping, as time passes on, a cure may be effected.

F. B. Hall.

Augusta, Mich., June 25, 1911.

"The Church Invisible."

Jesus Christ founded no "visible church." He simply taught the principles of the "kingdom of heaven," and "went about doing good," and "healing all manner of diseases among the people." He affirmed that "the kingdom of heaven was neither

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lo here, nor lo there, but the kingdom of heaven is within you." When he said, "On this rock I will build my church, and the gates of hell shall not prevail against it," he evidently meant the reign of righteousness and love in the heart, and not that organization founded by his followers long after he had left the earth. He said to the woman of Samaria, "The time cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." (John iv:23.) On the other hand, the church established by his apostles has ever been the arena of strife and contention. We read in *Universal History*, page 171, that "the church from the beginning had to contend with opposing sects. There was a desire to amalgamate the Christian doctrine with other systems. On the Jewish side, the Ebonites clung to the Old Testament ritual observances, a part of them being bitterly hostile to the Apostle Paul," etc. The history of the church shows that the strife, contentions, wars and persecution have marked its progress from the beginning until now. On the other hand, Christ came as the harbinger of "peace on earth, good will to man."

A great deal of ignorance and misunderstanding exists even to the present day, as to the nature of his kingdom. Even his chosen disciples expected him to come and set up a "temporal kingdom," such as that of King David, or Solomon, and because he did not literally so "come in the clouds of heaven with earthly power and glory," a great many are looking for him to so come to this day, notwithstanding he declared plainly "that this generation should not pass till all these things be fulfilled." (Matt. xxiv:34.) That he thus should come and "reward every man according to his works" and now is rewarding them we have only to read the daily news to be convinced of that fact. (Matt. xvi:27, 28) According to his word, he has come and is "judging the world in righteousness" and "those in the right hand," the "blessed of my Father," are plainly indicated to be those that minister to the wants of their fellow-men—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And those, on the other hand, who were and now are "punished with "aionion" (age-lasting) fire are those who "did it not to one of the least of these," but live entirely for self.

The kingdom of heaven, "church invisible," is most clearly described in the Book of the Revelation, which the angel gave to John on the Isle of Patmos, of "things which must shortly come to pass," in the 21st chapter. This is described as "a new heaven and earth," the "holy city, new Jerusalem, coming down from God out of heaven," and a "great voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people." But the fearful, and unbelieving, and the abominable, and murderers, etc., shall have their part in the lake which burneth with fire and brimstone; which is the second death." This death is so-called, doubtless, to distinguish it from the death of the body. It is written, "The soul that sinneth, it shall die."

Jesus never said that he would come at "the end of the world" to banish the wicked into eternal torments, but he did warn his followers to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. x:28.) Death and destruction is the end of hell (all suffering). The death of the body ends all physical pain, but the life of the soul may survive that of the body and still suffer remorse until it becomes "dead in trespasses and sins," when no remorse may be felt.

Fire is the greatest purifier in existence, for it destroys all that is impure and leaves only that which is indestructible or eternal in its nature. We read in the 20th chapter of Revelation, 14th verse, that "death and hell were cast into the lake of fire" (will be utterly destroyed), and this accords perfectly with the doctrine of evolution and the "survival of the fittest." That which is not "fit to live," must die and give place for a better organization.

Man is a "triune being" consisting of body, soul and spirit. Jesus said "God is a spirit" (John iv:24) without beginning or end, and man, his offspring, is a spirit like God, eternal, without beginning or end. That being so, this life is not the only life

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man will ever live; he must of necessity have lived many lives before this, and will live again, although both soul and body may be utterly destroyed by being reborn (born again) with a new body and soul. This is in conformity to the teaching of Buddha, the founder of a religion that embraces more than one-third of the population of the globe. Mahomet, Confucius, and all the great religious teachers, taught the doctrine of reincarnation in some form. Jesus also sanctioned that belief, for according to his words (Matt. xvii:12), John the Baptist was none other than the prophet Elias reincarnated in human flesh, come back to earth again as the fulfiller of his his own prophecy. In that sense, he was "more than a prophet," for he was the fulfiller of his own prophecy (Matt. iii:3).

A. E. Wade.

Chaffee, Mo., June 16, 1911.

REJOINDER BY THE EDITOR.

¶ Mr. Wade has been a frequent contributor to the pages of The Review, and for the most part his articles have been written from a Christian point of view, and in opposition to the principles of Humanitarianism as championed by this magazine. The editor has accepted his articles not because he agreed with Mr. Wade in his religious doctrines, but simply to give him a chance to present his views in order that he could prove them correct or others could detect the fallacies in them. I have not heretofore commented extensively upon any of his articles, but the one above contains so many statements so much at variance with what I believe to be the truth that I feel bound to try to expose the fallacies of its assumptions.

In the first place, Mr. Wade has apparently not read the writings of the Freethinkers, for he attempts to prove all of his propositions by quotations from the Bible. He should know that such "proofs" are to Freethinkers of no force or relevancy, that they do not recognize the alleged teachings of Moses, the so-called prophets, Jesus or the New Testament writers as at all authoritative. If Mr. Wade has read my articles in The Review on "The Bible a Book of Myths," and "The Myth of Jesus Christ," he can surely see that all his quotations from the Old and the New Testaments are wholly irrelevant and so inapplicable as to appear to me and others of like opinions as decidedly ridiculous.

For instance: I believe the Jesus of the Gospels is simply a variant of the ancient mythic sun-god, a personification of the year. What, then, can Mr. Wade expect me to do with his quotations from the writers of the myth who ascribe the sayings they record as spoken by this child of their poetic imagination? The opinions ascribed to Jesus, from my point of view, were really but the opinions of the unknown authors who created Jesus as the hero of the gospel story.

Mr. Wade's discussion of the "invisible church" is of that metaphysical character that the real scientist never takes seriously or as having any weight whatever as authority upon which to establish scientific principles or even common-sense opinions. What is the "invisible church" Mr. Wade writes about? Nothing objective, surely. He does not tell us what it is—I think because he *cannot*, and he cannot because he does not know what it is. The best definition I can give it is, a fanciful play upon words.

And the "kingdom of heaven"—Mr. Wade says Jesus "taught" the principles of it. Indeed! Why is it, if so, that the professed followers of Jesus do not agree as to what these principles are? There is one of two reasons for this: There is no kingdom of heaven or else Jesus, though God, was unable to so clearly state those principles that all could rightly understand them. But here comes Mr. Wade, 1900 years after the time Jesus is supposed to have done his teaching, and coolly informs us that all of his followers ever since that day until now, from the lowliest fisherman or Salvation Army lassie, to the most learned theologian and devout minister of God, have all been mistaken as to what

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the kingdom of heaven is, or what its principles are; and now at this late day Mr. Wade has luckily (or is it providentially) come upon the theological stage to supplement the words of Jesus and improve his expressions so as to make them understandable by the modern Christians and the Freethinkers.

Mr. Wade admits, and quotes from history to prove, that "strife, contentions, wars and persecution have marked its [the church's] progress from the beginning until now." Admitted. But whose fault is that? Did not all of these monstrous evils grow out of the fact that the teachings of the principles of the kingdom of heaven so-called were so obscure and indefinite that men could not understand them—could not each and all accept exactly the same creed and practice the same rules of conduct? Even if Jesus was a "mere man," and not a god or the son of God, but such a superior personality as Mr. Wade says he was, why did he not teach so plainly and unequivocably that those monstrous moral catastrophies would not result from misunderstanding his words? No, those very facts of history prove conclusively that whoever the authors of the New Testament teachings were, they were very fallible men and not gods or the inspired mouth-pieces of an omniscient being, or else that omniscient being or those gods were wicked demons instead of just and merciful benefactors of poor, ignorant humanity.

Mr. Wade says that "we have only to read the daily news" to know that Jesus has returned to earth and "now is rewarding every man according to his works." The daily news to me teach the very opposite—that Jesus has not "returned," except as the annual sun he returns each Spring, and that no more now than 1900 years ago, or a million years ago, does he "reward every man according to his works." The only reward men get, or ever did get, according to modern science, is the result of their acts under natural laws.

The Book of Revelation is cited by Mr. Wade as the place in the New Testament canon where the principles of the kingdom of heaven are the "most clearly described." Now, if there is one book of the Bible more obscure than another, more utterly bewildering and the source of more theological disputation as to its meanings, that Book is the Revelation. I am confident that no one understands or possibly can understand it, unless he is versed in comparative mythology. It is as plainly mythical as any story of the pagans on clay tablets, tombs, rocks or papyrus. Mr. Wade, by his quotations, apparently believes that "a great voice out of heaven" came down from God in plain words making an announcement to man. Has God lost his voice? If he could speak to Paul and John "out of heaven" in plain words, why is it that *now* he never utters a word of instruction, of sympathy, or of rebuke? A kind heavenly father—but a deaf and dumb one he must be; for no one has any evidence that he ever hears a petition or a cry of distress, and no one now ever hears a single word "come down out of heaven."

Mr. Wade makes a remark about fire that well illustrates how far his notions are from the teachings of science. He says, "Fire is the greatest purifier in existence, for it destroys all that is impure and leaves only that which is indestructible or eternal in its nature." To the chemist, this is folly. Fire is not a purifier at all in an absolute sense, and it destroys nothing in the sense of causing the annihilation of any elemental substance; nor does it "leave only" that which is indestructible or eternal. Fire destroys, not "impure" things so-called, but certain combustible compounds. Fire is not a *thing*, but a chemical action—the action of certain complex bodies giving up their elements to more powerful attractions of other bodies. When wood, for instance, decays or is burned, not an iota of it is destroyed. The water, ashes, and gases, remain and are the exact equivalent in kind and quantity of the elements of the wood before it burned. Fire cannot destroy all impure things, or all things of any kind, for comparatively few things are combustible.

Mr. Wade says the biblical declaration that "death and hell were cast into the lake of fire" "accords perfectly with the doctrine of evolution and the 'survival of the fittest.'" Could anything be more fallacious? Evolution knows nothing of any "lake of fire," or any "hell." And the survival of the fittest as an expression of the law of evolution does not mean the fittest in a moral sense, but does mean *best fitted to the environment*—best adapted to continue under the circumstances.

Singleton W. Davis.

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Views and Reviews

By The Editor

The Bible as Literature.

A correspondent in Ohio sends me an editorial article clipped from the Muncie, Ind., *Star*, of June 10, from which I reproduce a few extracts, as follows:

The unenlightened horror with which certain good souls regard a proposal to reduce the Ten Commandments to their original simple form affords a very suggestive revelation of the blind, unreasoning view of the Bible that is gradually passing from among men. It is the conclusion of literary scholarship that all the commandments were given in the concise form that remains to us in "Thou shalt not kill," "Thou shalt not steal," etc., and that the supplemental explanations or editorial comment with which some of them (like the third, for example) have been garnished, though doubtless with the best intentions of editors or copyists, might be eliminated to advantage for certain ritualistic purposes.

Perhaps the most painful of all the efforts to discredit any restoration of passages in the Bible to their original and correct form is the citation from the apocalyptic warning all against changes in "this book," as if the admonition applied to the whole Bible, whereas there being no such thing as the Bible in the modern sense when John wrote his message and until long afterward.

And speaking of the collecting of the so-called sacred writings of the Hebrews and Christians into the form we now call the Bible, the editor says it "has been a great gain for convenience and Christian unity," and adds:

But these have not been achieved without painful effects in other directions—chief of which, perhaps, is the false view of the Bible, especially of the imperfections that copyists and translators have bequeathed to us, as a rigid thing, stamped in a mold which was instantly broken, so that the verbal form given it by our "authorized" English version, for example, it is unchangeable and immaculate, not to be studied and interpreted as we study and utilize other great literature. That the real thought and records of the Bible have often been incorrectly represented to us, not only in English, but in other translations from its original texts, the present celebration of the King James version has usefully demonstrated; though it has incidentally brought to light the humiliating ignorance of many who seem to feel that the errors of the Bible are the things in it for which we should most zealously contend, and that it is better to preserve the King James rendering when it is wrong than to permit the true message of the original text to be made plain.

¶ That "literary scholarship" or the *Star* editor knows anything about the form in which the ten commandments were originally given, I do not believe; though doubtless the concise form proposed would be preferable to some of those the editor mentions as having been "garnished" with supplementary explanations, etc. Nor do I believe the said editor or the "literary scholarship" he speaks of knows anything about who gave these commandments originally. But there are good reasons for believing that it was neither Jehovah nor Moses. Probably some ancient pagan king or patriarch first formulated them; or more probably, they were formulated from time to time by various ancient pagan kings or patriarchs.

The last extract I have made from

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this editorial is in the main a very fair statement, and deserves the attention of Christians especially. The persistent refusal of the church people to adopt the New Version is a vivid demonstration of their devotion to an idol—to a book laden with errors—rather than abandon it for the truth.

Non-Smokers' Protective League.

A newspaper dispatch from New York in the daily papers of July 7, made the following announcement:

A national crusade against tobacco smokers, which is launched under distinguished and learned auspices, came before Supreme Court Justice Geigerich today for incorporation. The association is to be called the Non-Smokers' Protective League of America. The list of incorporators is headed by Chancellor James R. Day, of Syracuse, President David Starr Jordan, of Leland Stanford, Harvey F. Wiley of Washington, Professor Burt G. Wilder of Cornell, Rev. Dr. Jenkin Lloyd Jones of All Souls' church.

¶ If society is at all justified in taking measures to protect itself as a whole and as individuals against destructive acts of its individual members, which I believe it is, then tobacco smoking should as far as possible be abated as a nuisance through pollution of the air men must breathe, and a prolific cause of disease, and moral, esthetic and physical degradation and death. If a non-smoker were to commit acts that would pollute the air with poisonous matter from other sources than tobacco, and would be at the same time a filthy habit that not only degraded the perpetrator but also all who came in contact with him and his poisonous products, the smokers themselves would agree that he should be estopped by society from so injuring its other members; but the tobacco smokers are numerically so strong that they do not recognize the rights of the minority to pure air, clean clothes and un-narcotized nerves and brains. If there is one crime that is more to be condemned than all others it is that of the pollution of food, water and air, —and the latter especially, as one may in a measure avoid the use of poisoned food and water, but the air he must breathe in whatever environment he may be placed. The names of the gentlemen who are undertaking this organization of an incorporated association for the abolition of the barbarous habit of tobacco smoking are those of men of natural ability, scientific education and social influence, and it is a hopeful sign that this is so. Whenever brains undertakes to break the chains of physical, mental and moral enslavement, there is hope for success.

Pastor Russell's Lecture Bureau.

"Pastor Russell" (apparently he was never christened) has organized a lecture bureau in New York for the purpose of publishing in the periodicals of the country his sermons and lectures. Samples of his sayings, with explanations of the scheme have been sent to The Review by this bureau. To give the reader some idea of this scheme and of the incongruity of Pastor Russell's arguments, I will here quote briefly from the documents I have received. One portion sought to be published is called "Pastor Russell's Weekly Sermon on Christian Doctrine and Practice," another his "Bible Studies on the International Sunday-School Topic." The bureau people call these "space-fillers," and that is what and about all they are. And they declare that they offer an "exclusive unsectarian syndicate service" that "will secure prestige and circulation for any newspaper, anywhere." That would be good for the publisher, but how about the reader? But here are a few paragraphs

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from the samples of copy I have received:

[1.] The structure of the brain places Veneration at the very top, and thus by implication, confirms the statement of the Catechism that "Man's chief end is to glorify God and to enjoy him forever."

[2.] To have no personal God must eventually signify to the reasonable mind no Law-Giver, no Judge, no justice, no love, no mercy, no personal relationship, as between father and child. Thus would be lost the very basis of Christian faith and doctrine.

[3.] In studying the Bible we should remember that it was written neither to the world nor for the world, nor yet concerning the world, except as the world is related to the Divine Program.

[4.] Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. By the masses, we mean not only the agnostic portion of it, but also the great majority of worldly professors of the religion of Christ, who are Christians only in name, but who lack the life of Christ in them. We are in the time of the last or Laodicean stage of the great nominal gospel church of wheat and tares. (Rev. iii:14–22.) She is upbraided for her lukewarmness, pride, spiritual poverty, blindness and nakedness, and counselled to forsake quickly her evil ways before it is too late.

[5.] If the Bible does teach that Eternal Torture is the fate of all except the saints, it should be preached, yea, thundered, weekly, daily, hourly. If it does not so teach, the fact should be made known and the foul stain dishonoring God's holy name removed.

[6.] Jesus and the Apostles and Prophets alone are to be considered the guides and standard-bearers for the Church. We are to believe on Him through their word, and not through the word of Councils or Synods or Presbyteries.

¶ In order to be brief, I will refer to each of these remarks as numbered, and make only laconic comment.

1. Even admitting that phrenology is correct in so placing veneration, it does not follow that its function is the veneration of "God." Phrenologists themselves say that its objects are many, among their chief ones being parents and aged people, even old homesteads, buildings and tokens of former friendships. Veneration can find objects enough for its full exercise without any belief in a personal God.

2. Certainly. There is no evidence in nature of the existence of any personal being higher than man; no law-giver in nature is needed, as natural laws are not at all similar to political laws; no personal judge is needed; there are no such things outside of human or animal mentality as justice, love, mercy and the "personal relationship as between father and child." If so, and the Christian faith and doctrine thus loses its very basis, so much the more evident is it that that faith and doctrine are fallacious and detrimental instead of true and beneficent.

3. If the Bible was so written, then "the world" should not accept it as of any practical use to the world.

4. This is a rather severe denunciation of his Christian brethren, and a serious charge against the wisdom and power of the personal omniscient and omnipotent being who is supposed to have been the author of the Christian "plan of salvation."

5. This shows how unreasonable a bibliolator can be. Instead, I should say, if the Bible teaches such horrible doctrines (and it does) as here first mentioned, it should *not* "be preached, thundered," etc., but denounced as a book of falsehood and full of "foul stains" dishonoring humanity.

6. If so, why "Pastor Russell" and his sermons and lectures? We should "believe on him through their word, and not through the word of councils or synods or presbyteries," or *Pastor Russell's sermons or lectures!*

On a sheet of printed extracts from newspaper reports of Pastor Russell's lec-

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ture on a certain occasion which this bureau sent out as a sample I find the following remarks:

(7.) The Apostle writes concerning the Church, the elect "little flock" of called, chosen and faithful ones. He tells us that by perseverance in well doing we are to attain glory, honor and immortality, etc.

(8.) The immortality for which the Apostle declares the Church is to seek is of a different kind entirely from that which the world may expect. It is a different kind even from that which angels possess. It is the immortality which is a feature or quality of the divine nature. This immortality, the scriptures assure us, was originally possessed by the Heavenly Father alone. And this great privilege has been given to an elect "little flock," the Bride class, to become associated with Jesus in the sufferings of this present time and in the glory to follow.

(9.) The Scriptures, as we have already intimated, use the word *immortality* in a more restricted sense than is common in our general usage. Everlasting life was intimated in the remote past, but not specifically stated. The Prophets also gave intimations of coming blessings through a great Messiah, but failed to say that eternal life would be a grand result.

(10.) In one sense of the word our Lord ascended (that is, from human nature and the tomb, to the divine nature and immortality) at the time of His resurrection from the dead. He tarried, however, for forty days, with the Apostles for their establishment and instruction—He on the spirit plane, invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer deceased, and also that He was no longer confined to human conditions. We are not, however, to suppose for a moment that Jesus ascended a fleshly or human being.

(11.) Later on, stretching down for a thousand years beyond the Church's deliverance, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him who died, "the just for the unjust." Now the Savior of the Church, His Bride, He will shortly be the Savior of the world, its Great King, Great Teacher, Great Priest,

(*Continued on page 26.*)

HEAVEN HERE AND NOW.

BY SINGLETON W. DAVIS.

WHY fret we o'er what is or is to be?
Why sink ourselves in pessemistic mire?
Why climb to icy, bleak and barren peaks
To merely gratify a vain desire?
Why soar above the clouds in search of heaven,
Or cross the stormy sea to find an Eden?

While *here*—on the table-lands of our world,
Midway 'tween the Bogs of Despond and the
Cheerless, lifeless mountain-tops of Frozen Hopes—
Between the sullen, growling, turbid surf
Of the troublous sea of Foreboding Waves
And the gray crags of Fruitless Endeavor,—
Grow the Flowers of Beauty, Trees of Joy,
Groves of Soulful Rest, fruits of Thoughtful Work,
In fertile, utilitarian fields,
Meadows and gardens of a Golden Age?

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Great Mediator. During the thousand years of His reign Satan will be bound, ignorance and superstition shall become scattered before the light of the New Dispensation, mankind shall be uplifted to human perfection and blessed with an earthly Eden—all that was lost by Adam and redeemed for man through the death of Jesus.

Then will come the glorious consummation, when all who will have refused Divine grace shall have been destroyed in the Second Death—then shall be heard every creature in heaven and on earth and under the earth saying, "Glory to God in Highest."

¶ Immortality seems to be the theme of this address, and the pastor's notions about it are neither orthodox nor scientific, nor even clear and consistent.

7. He quotes "the apostle" evidently with the confirmed and settled reliance upon the old doctrine that the words of the apostles were the words of God and of unimpeachable authoritativeness. The talk about "the elect," and "the little flock" of "called, chosen and faithful ones," demonstrates two things: First, that Pastor Russell is still in the old slough of old fogy theology, and second, that, if those who attain immortality are only the few, elect—called and chosen ones, God is an unjust god and the great majority of mankind fail to attain immortality not by any fault of their own but because their creator whimsically refused to "choose, call and elect" them to that end.

8. The immortality which Pastor Russell and the few other specially God-favored saints are to attain to, the preacher assures us, is not such commonplace immortality as "the world may expect," or even as possessed by the angels, but such as "was originally possessed by the heavenly father." And "this great privilege has been given to the elect—the bride class, to become associated with Jesus" just because they happened to be "in it." We are left to suppose that the Great Judge will say to them as they enter heaven, "I have chosen *you* be cause it is *you*, you know."

(9.) That the scripture uses the word immortality in any special sense, as Russell declares, he has failed to show, even if he did "intimate" it. But he is about half right when he says "everlasting life was intimated in the remote past, but not specifically stated" —referring, I presume, to the Old Testament writings. The fact is, that the Old Testament writers did not teach the dogma of immortality at all, and the coming blessings through a Messiah which the prophets "also gave intimations of" all pertained to this life on earth, and they certainly did "fail to say that eternal life would be the grand result," for they had not been inspired by God with any conception of a life beyond the grave. But, remember, I am not contending that this failure either proves or disproves that man shall live a future life.

10. Note how self-contradictory are the statements in this paragraph. Jesus rose bodily from the tomb, yet he remained on the spirit plane only with his disciples forty days—invisible except occasionally to convince them he was not dead he "miraculously" appeared to them—materialized himself as the Spiritualists say. If "we are not to suppose that Jesus ascended a fleshly being," what are we to suppose became of his body which Mary failed to find in the tomb on the morning of the third day? And if he did not so ascend, why make a pretense of a bodily resurrection as is plainly recorded in the Gospels?

11. After billions of human beings have failed to attain immortality

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through no fault of their own but through the whims of their creator, "countless hosts," for a thousand years, are to be "delivered from sin and death through the merits of him who died, the just for the unjust"—that is, through another whim of the supposed great judge; and this wonderful magnanimity is to last a thousand years while the years when it did not exist were beyond human computation! And for all this whimsical salvation of an elect few, "every creature in heaven on earth and under the earth "(!) shall cry out "Glory to God in the Highest"!

And such is the rotten theology "Pastor Russell" and his lecture bureau are making strenuous efforts to cast like dust into the eyes of today's intelligent humanity.

¶ The following paragraph was omitted in the make-up of the editor's rejoinder to Mr. Wade's criticisms in the "Arena" department of this magazine, and should follow the last paragraph and precede the signature on page 21:

The appeal to Jesus, Mahomet, Confucius, and "all the great religious teachers," is on a par with appealing to Joe Smith, or "John Smith." None of them had any better (nor as good) facilities for discovering the truth as have Mr. Wade, I and everyone of today. It is only superstition that reveres these names and ascribes to personalities they are supposed to represent wisdom acquired in some supernatural manner. Reincarnation is but a hazy dream of mystic speculatoıs.

Darwin and Tortoise-Shell.

It may not be generally known that tortoise-shell, which is the outer layer or "skin" of the Hawk's-Bill or Logger-head turtle, is frequently obtained from the back of the living animal by the application of heat, after which painful operation the unfortunate victim is returned to its native element. Years ago Darwin, the great naturalist and scientist, drew attention to this hideous form of cruelty in his *Naturalists' Voyage Round the World*, when he wrote:

We saw several turtles, and two boats were then employed in catching them. The water was so clear and shallow that although at first a turtle quickly dives out of sight, yet, in a canoe or boat under sail, the pursuers after no very long chase, came up to it. . . A man standing ready in the bow at this moment dashes through the water upon the turtle's back; then clinging with both hands by the shell of its neck he is carried away till the animal is exhausted and is secured. Captain Moresby informs me that in the Chagos Archipelago in this same ocean, the natives, by a horrible process, take the shell from the backs of the living turtle. It is covered with burning charcoal, which causes the outer shell to curl upwards; it is then forced off with a knife, and before it becomes cold flattened between boards. After this barbarous process the animal is suffered to regain its native element, where after a certain time a new shell is formed. It is, however, too thin to be of any service, and the animal appears languishing and sickly.

Tortoise-shell is largely used for the manufacture of combs, hairpins, purses, knife-handles, and trinkets of all kinds for the dressing-table, and the trade is a larger one than most people imagine. No accurate statistics are published about it, but the *Standard* (London) mentions that during the year 1908 the total amount of tortoise-shell shipped from the consular district of Colon was 16,000 pounds. People who wish to order their lives so as to cause as little cruelty as possible to the lower animals should beware of tortoise-shell.—Jos. Collinson, Animals' Friend Society, Portugal st., Kingsway, London, W. C., October, 1910.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Metbod

and the Promotion of Education, Ethical Culture, Humaneness &c.

SINGLETON WATERS DAVIS, Editor.

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EDITORIAL DEPARTMENT.

VOLUME X.—NEW PLANS.

¶ With this number of The Review begins the tenth volume of its publication, though the tenth year does not begin until next January. The history of the production of the nine volumes that have been printed is so full of tragical battles against great obstacles, discouragements, want and physical disability that I dare not print it lest I be denounced as a liar and one who poses as a pitiable martyr.

But The Review has succeeded as well as periodicals of its class generally succeed, and were I a younger man in good physical health, I should look forward to a not far distant day when it would be firmly established on a sound financial basis that would not only afford from its legitimate income means for its maintenance but fair wages for its editor and publisher. However, that day is not here as yet, nor in sight, and I am forced to begin the new volume with some changes that will reduce expenses and labor. One of these changes is apparent at first sight—the change from a single- to a double-column page. This affords about 30 percent more reading matter to the page and so allows me to print fewer pages for the same amount of reading matter, thus reducing the cost of paper, labor of presswork and folding. Then, formerly I sent the magazine on credit one year after each subscription became delinquent, unless paid sooner, and many of these never renewed. Henceforward I am to discontinue sending as soon as the last copy paid for has been sent, except by special agreement with individual subscribers who apply for a little time to secure the money for renewing.

It is hoped that these and other less notable changes will afford some relief for the publisher so as to enable him to continue the work though it will not reduce his own labor any at all, for the retrenchment includes the employment of less help in the mechanical work, which involves more of that work for the publisher himself to do.

With kind greetings to all friends, The Humanitarian Review now comes to them as No. 1 of Vol. X—Whole No. 104.

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THE GREAT AMERICAN AGNOSTIC.

"There is a canvas in the heart,
And Memory paints her pictures there—
Fair forms and beaming eyes of love,
And childhood's dreams these pictures are.
And there are scenes from long ago,
As soft as summer air on graves—
Faces of loved ones now laid cold and low,
Swept from life's barque by time's swift waves."

—*Robert G. Ingersoll.*

¶ This number of The Humanitarian Review, the first of Volume X, dated August, 1911, is dedicated as a memorial to the great American Agnostic, Robert Green Ingersoll, who was born seventy-eight years ago, on the 11th day of the corresponding month. On the first page of this magazine is presented an excellent portrait of Ingersoll, and here I propose to follow it not with an attempt to eulogize the man, but with some selections from his own glowing words that are the best eulogy to Ingersoll that can ever be written.

The two stanzas at the beginning of this article are expressions of Ingersoll the poet and humanitarian. And here is another pair of stanzas of like spirit written by Robert at the age of eighteen years, to his sister Mary whose little daughter Mary he speaks of as "Ciss."

"Tell little Ciss that I am lonesome;
That of my life she is a part;
That she always will be welcome
To her uncle Bobby's heart.

She is gentle as the dews of eve,
And lithesome as a fairy.
As long as nature's cloak is green
I'll cherish little Mary."

This, of course, is written in the simple language adapted to the understanding of the little child, but it expresses the tenderness of a heart that loved childhood all of its lifetime. And here is another stanza from Ingersoll's pretty poem on Robert Burns:

"Though Scotland boasts a thousand names
Of Patriot, King and Peer,
The noblest, grandest of them all,
Was loved and cradled here;
Here lived the gentle peasant prince,
The loving cotter king,
Compared with whom the greatest bard
Is but a titled thing."

But some of Ingersoll's best poetry was without rhyme or poetic form—his prose poems. In fact, nearly all of his speech possessed that rhythmic quality that does so much to make poetry of verse, with or without rhyme. Of these prose poems I will here give a few examples by way of brief extracts.

In New York, on Memorial Day in 1882, Col. Ingersoll delivered the Memorial Day Address, and it was one of his best. From it I make the following extract, to which the Sunday Magazine of the Philadelphia *Press* of May 28, 1911, gave up an entire page printed in large Old English type, with a beautiful pictorial art border in colors:

"This day is sacred to the great heroic host who kept this flag above our heads—sacred to the living and the dead—sacred to the scarred and maimed—sacred to the wives who gave their husbands, to the mothers who gave their sons. Here in this peaceful land of ours—here where the sun shines, where flowers grow, where children play, millions of armed men battled for the right and breasted on a thousand fields the iron storms of war.

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These brave, these incomparable men, founded the first Republic. They fulfilled the prophecies, they brought to pass the dreams, they realized the hopes, that all the great and good and wise and just have made and had since man was man. But what of those who fell? There is no language to express the debt we owe, the love we bear, to all the dead who died for us. Words are but barren sounds. We can but stand beside their graves and in the hush and silence feel what speech has never told."

At the grave of his brother, Eben C. Ingersoll, Robert made an address that will stand as a monument to his memory as long as English literature lives. From that address I here reproduce only a few lines:

"This brave and tender man in every storm of life was oak and rock; but in the sunshine he was vine and flower. . . . He loved the beautiful, and was with color, form and music touched to tears. He sided with the weak, the poor and wronged, and lovingly gave alms. With loyal heart and with the purest hands, he faithfully discharged all public trusts. . . He added to the sum of human joy; and were everyone to whom he did some loving service to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers. Speech can not contain our love. There was, there is, no gentler, stronger, manlier man."

Here is a beautiful statement of a humanitarian sentiment:

"To me it seems infinitely cruel for life to feed on life—to create animals that devour others. The teeth and beaks, the claws and fangs, that tear and rend, fill me with horror. What can be more frightful than a world at war? Every leaf a battlefield, every flower a Golgotha; in every drop of water, pursuit, capture and death. Under every piece of bark, life lying in wait for life; on every blade of grass something that kills, something that suffers. Everywhere the strong living on the weak—the superior on the inferior. Everywhere the weak, the insignificant, living on the strong—the inferior on the superior; the highest food for the lowest; man sacrificed for the sake of microbes. Murder universal. Everywhere pain, disease and death—death that does not wait for bent forms and gray hairs, but clutches babes and happy youths—death that takes the mother from her helpless, dimpled child—death that fills the world with grief and tears!"

Here is one of Ingersoll's agnostic presentments that has the poetic rythm and yet the truth of philosophy:

"We do not know—we cannot say—
Whether death is a wall or a door;
The beginning or the end of a day;
The spreading of pinions to soar,
Or the folding forever of wings;
The rise or the set of a sun,
Or an endless life that brings
Rapture and love to everyone."

A DIFFERENCE WITH A DISTINCTION.

¶ The variation of the much-used phrase "a distinction with a difference" used in the above caption is intentionally made, and of itself illustrates how that a slight difference in language may make a great distinction in meaning or idea. And these slight differences of expression are often ignored, or carelessly passed by as of trivial importance, while often the entire matter of difference between two persons in an argument hinges upon these thought-to-be trivial variations of phraseology.

This matter has just now been brought forcibly to my attention by the article beginning on page 8 of this magazine, headed "Christian Freethinkers," by Professor Jamieson. The heading itself contains one of those trivial differences that convey a meaning to some people which other people do not understand by the phrase. Prof. Jamieson is an able man, an old and experienced debater, and usually very precise in the use of phrases, but in this case, from the heading on through the article, a

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wrong impression is conveyed to many persons who notice particularly slight differences of phraseology as carrying great distinction of idea.

As the heading stands, it is certainly paradoxical. Prof. Jamieson refers to the lexicons as giving erroneous definitions of the word Freethinker. But he evidently has overlooked the fact that he is thinking of *two* certain words, a noun qualified by an adjective, while the dictionary maker had in mind but *one* word—a noun. The difference is this: *Freethinker* and *free thinker.* The former is a derivative from the latter, but does not convey exactly the same meaning. As the dictionaries say, a Freethinker is "one who discards revelation; an unbeliever; an infidel; a skeptic," and I may add as more nearly synonymous, a *rationalist.* But one may be a free thinker and not be an unbeliever in revelation, the existence of God or gods, or a future life, nor an "infidel" or "skeptic," as the lexicons have it. One may be a free thinker and not be a rationalist. And, correspondingly, one cannot be a Freethinker and at the same time not be a free thinker, an unbeliever in revelation, and a rationalist. The reason for this distinction is this: The name *Freethinker* is a *name* made by uniting the two words *free* and *thinker* expressly to designate a class of people who do not believe in revelation, who are skeptical, at least, as to the existence of God or gods, or of a future life, and who are *rationalists* —that is, persons who rely upon human reason to establish truth and to test statements offered as expressions of truth. Names, as well as all other words and phrases, are but arbitrary representatives of things, qualities, actions—of ideas. And the name Freethinker has absolutely no meaning whatever aside from that assigned to it by those who have agreed upon it as the meaning which it shall represent in the commerce of thought. The dictionaries do not *make* the meanings of words; they only *inform* us of the meaning men have agreed they shall stand for as vocal or written representatives.

The word Freethinker is a name which has by common consent of those who use it, with but few exceptions, been assigned to represent the ideas which the dictionaries try to convey by the use of several other words of more or less synonymous representative power—which is all that any definition *can* do for any word. The definition of *free thinker* is not given in a lexicon as a single word, but each word of the phrase is defined separately and classed as two different parts of speech—the one (free) an adjective and the other (thinker) a noun.

Some professed Freethinkers are so careless in their speech and writing as to overlook this important distinction. And some Christians will declare that "I am just as much of a Freethinker as you are," when they really mean to say they are just as free a thinker.

That a Christian may be a free thinker, I think is true; but that one can be both a Christian and a Freethinker is not true. The ideas represented by the name Christian, by common consent, are opposed to the ideas represented by the name Freethinker by common consent. The Christian *must* believe in the truthfulness of the New Testament record of Jesus, and that he was the Christ or Messiah. If he believes this, he is compelled to believe in the existence of God, and that man is destined to a future life beyond the tomb. No matter how *free* he is in his investigation of the facts for and against these beliefs, or how willing he is to allow others the same freedom to investigate them and to arrive at and express their conclusions, he is a Christian free thinker only and not a Freethinker.

Prof. Jamieson's citation of the facts of history that the early Christians were so confident that their beliefs were well founded that they were ever ready to practice the broad principles of debate only

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proves that they were more or less *free* thinkers. And his statement that "every Christian who believes in and practices free discussion is a Freethinker," is a technical error. Omit the capital F and divide the name into two words, and he would be right. This is the difference with a distinction.

Friend Jamieson quotes Trench in his work, *Study of Words*, but Trench's statement describes only the free thinker and not at all the Freethinker. And his eulogy of John Milton for his persistence in free discussion and free thinking is probably well deserved, yet John Milton was very far from being a Freethinker. And his long quotation from Milton in favor of free discussion only goes to prove that Milton was a freer thinker than the generality of Christians.

And Bishop Watson's "broad, liberal spirit," is all right for a Christian free thinker, but he was never a Freethinker; and so with all of the other liberal Christians Prof. Jamieson quotes.

Even the words Humanitarian and humanitarian may have a difference of representative power. The capitalized word designates a *class* of people holding certain beliefs and practicing certain rules of conduct; but the adjective humanitarian means not a class of people but certain ideas and practices that characterize one as belonging to the class called Humanitarians.

One of the essentials of intelligent discussion is precision in the use of language, and Rationalists should be *reasonable* in this above all other people,

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MYSTERY AND PERSONALITY.

¶ A peculiar characteristic of the human mind is its love of mystery—its delight to meditate upon questions it cannot solve by the stern logic of objective facts, but which it solves along lines of the least resistance by building mental pictures that look "pretty" and tickle the fancy of the inventor with the notion that he has by inspiration or intuition made a great discovery; or else he indulges in the equally self-comforting fancy that he has discovered that the problem is utterly unsolvable—that it is a profound mystery, probably the effect of causes outside the realm of science or human observation. But the real modern scientist is not given to explain mysteries by inventing pretty pictures, nor does he recognize anything as a mystery further than *as yet* man has not ascertained its cause or the laws by which its events occur; he never relegates *anything* to the unsolvable sphere, but holds in reserve his judgment in the case until a solution has been found by the modern-science method of investigation, be the time a day, a year, or a lifetime.

These thoughts have been suggested to me on this occasion by the article in this magazine, on page 10, headed "The Surpassing Mystery of Personality," by Prof. Edgar Lucien Larkin, director of Lowe Observatory, near Los Angeles. I will comment here very briefly on some of the Professor's statements.

In the first place, the heading gives what appears to me to be a misleading suggestion. From my point of view there is no mystery, "surpassing" other actions in nature, of personality. I think the personality is as free from mystery as is respiration, digestion, or the circulation of the blood. The trouble with the mystery mongers is that they look beyond the stars for the explanations that are at their feet. To my understanding the human personality is the sum of one's mentality; the aggregate of his thoughts and emotions. And our estimate of the particular personality of any certain personality is based upon our observation of such acts of his as are apparent to us. Hence, we often misjudge a person, because we do not observe all of the facts of his thought and emotion. And back of this aggregate of thought and emotion that constitutes personality are heredity and environment as determining causes. These not being exactly the same for all people, or for any two persons, each person has a unique personality—an aggregate of thought and emotion different from that of any other human being, and the extremes in this way are called eccentricities and idiosyncrasies.

Prof. Larkin uses the name "menton-

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omy" quite frequently. I infer from his remarks that he uses this word for the technical name of the science of the mind —it literally means *laws of mind*, but that is well enough. The point is that while the Professor says so much about this science of mind, he asserts now and again that we know nothing about mind, that we cannot even "think of mind," "cannot think of personality," or even of "our own selves." Now, the very essence of science is to *know*, and if, as he says, that we have not been "able to detect a trace of a fact as to the nature of the human personality," how can there be such a science as "mentonomy"? A science without even "a trace of a fact," would certainly be a "new thought"!

Professor Larkin says (page 11) that "we cannot form even a theory of what mind is. It is so absolutely unlike matter or any of its known properties, that it is unthinkable." His difficulty here lies in the fact that he has already a theory, and a false one, of mind. His theory is that mind is an entity, and must resemble matter. But mind *is a property of matter* notwithstanding it is unlike other "known properties." Other so-called properties of matter are also unlike one another. Extension, form, size, color, weight, consistency (solid, liquid and gaseous) and motion. The existence of each and all of these "known properties" of matter are properties only under certain conditions so far as they present to our observation variations. It is the same with mental properties. The condition of matter necessary to the manifestation of the property of thought and emotion is its *organization as a living brain.* Without this condition there is no such property of matter, so far as men have ever observed. With it, men have always observed its manifestation when the environment is favorable; but with an unfavorable environment even a living brain will not manifest mentality, as in coma and sound sleep.

Prof. Larkin says the word person is equivalent to the Latin word for mask, and "well selected indeed, for at present the human personality is hidden behind a veil absolutely impenetrable." The root meaning of a word does not affect the truth or untruth of anything. Electricity is derived from amber, but that does not make our modern electric science "impenetrable."

REPLY TO MRS. BLIVEN'S ARTICLE.

¶ On page 39 of this magazine begins a letter from Mrs. Bliven in which she claims to comment on some editorial comments in the July number. She charges that I tried to severely criticise her or else I misunderstood her. I think I did neither.

It was not Mrs. Bliven I was criticising, nor the Materialists who want to hold meetings under the name of Humanitarian Sunday meetings, but the failure of the name Materialist to be broad enough for a practical association, as evidenced by Mrs. Bliven proposing to call her meetings Humanitarian instead of Materialist meetings. She says I am so narrow I am not willing to allow "we Materialists to have any share in the Humanitarian meetings or work." I said nothing to denote this. In fact I desire the very opposite—that the broad name of Humanitarian be adopted in place of the narrow one with its narrow negative creed. I only referred to Mrs. Bliven's proposed change of name to show that she had at last come to see that the one name was too narrow and that the other, as I have all along contended, was much the best. And her assertion that I "would monopolize all the Humanitarian work as belonging to his magazine and the Christians," is not true and not supported by anything I said. How could I expect to accomplish the propagation of Humanitarianism if I had any such a selfish notion? All I claim is that the name Materialist has been practically admitted by Mrs. Bliven to be too narrow for herself and other workers for the good of humanity by her adoption of the name Humanitarian, and this adoption I approve of and have heretofore always favored.

BRIEF NOTES.

¶ In a letter to the editor I find the following remarks complimentary of The Review: "Your magazine is a gem in every particular.—Wm. E. DeLong. "I wish you had nothing to shove but your pencil; we would be the gainers."—Geo. C. Bartlett. "I like the magazine fine."—N. B. Grayson. "I consider The Review an ably-edited champion of human emancipation from priestcraft and superstition."— F. H. Dehn.

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¶ Remember, please, that if your subscription is delinquent after this month no more Reviews will be sent you until you renew, unless you have made special arrangement with the pablisher for extension of time. Due notice will be given to everyone of expiration.

¶ See on page 44 an offer of a 75-cent book, *View of Lambert's "Notes on Ingersoll,"* as a premium to any *new* subscriber for The Review for one year, or to any old subscriber who sends in one *new* subscription.

¶ The attention of all readers of books is called to the new advertisement of the *Teleo-Mechanics of Nature*, by H. Wettstein, on page 41 of this magazine.

¶ For notice of any changes of subscription and advertising terms of The Review, refer to the "Publisher's Notices" department on 2nd page of cover.

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BOOK REVIEW.

Ingersoll: A Biographical Appreciation. By Herman E. Kittredge. J. F. Taylor & Co., 18 E. 17th st., New York. Octavo, pp. 600, illustrated. Cloth, $2.50, postage 20 cents.

To every regular reader of The Review this book would appeal with special emphasis. Its literary character is fine, its portraits of Ingersoll and his relatives are superb, the biographical records are truthful and written in an entertaining style, and the pen portraits of Ingersoll's characteristics are lucid and true to nature. Besides, there are many well selected samples of his poetry, his oratory and his writing—his wit and his reasoning. The first part of the work is biographical, and the facts related are from reliable sources. The second part consists of critical analyses of Ingersoll's philosophy, theology, iconoclasm, domestic teachings, consistency of conduct, and his artistic and intellectual expression. The last chapter gives an important summary of Ingersoll's life work in politics, law and Rationalism and his influence on religious thought. The work is for sale by the publishers, and every Humanitarian (and everybody else) should have a copy.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Waldrip, Tex., July 5.—Enclosed please find check for $3.00. Send The Humanitarian Review for two years and use the balance for the Taber fund. My old friend, J. D. Shaw, owes me nothing. It has been more than 30 years since I first met the old hero and the more I know of him the more I am convinced that he never will be paid for the good work he has done.

Benton Willey.

Middleville, Mich., July 14.—I am much interested in your Humanitarian Review, which was introduced to me through Harvey Jacox, of Caledonia, Mich. I cannot do without it. Hope to assist you substantially sometime in your work. I hope you will be as successful as you deserve. You are doing a great deal to throw off the burden of ignorance and superstition which has dominated and enslaved the people too long. I do not know when my subscription expires, but fearing that it might soon expire, I herewith send $1.00 for renewal of my subscription so that the Reviews will be continuous.

M. F. Jordan.

Washington, D. C., July 12.—I am very sorry I have been so neglectful as to cause my subscription to the H. R. to get in arrears. I am enclosing $2.00, which will prevent the same occurring again for a

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time, at least. More Reviews are needed badly, as indicated by the speech of Ex-Vice-President Fairbanks at Atlantic City, the other day, at the Christian Endeavor convention, wherein he scored Atlantic City for its disregard of the sacredness of the sabbath; and also by the proclamation of the governor of Virginia urging the people to pray for rain.

It is astonishing that in this enlightened age men of such high standing in public affairs should take such indefensible positions. Am very much pleased with The Review. Dr. E. E. Jackson.

Poughkeepsie, N. Y., June 16.—It does me good to tell you, in all sincerity, that The Humanitarian Review is a rare intellectual jewel. Your writing and that of your contributors never fail to charm. I enclose price for another year and a copy of *A Future Life?* One of my neighbors says that since I have been reading The Review I have got so I can talk Yankee almost as well as Dutch.

A. F. Bridenbecker.

Portland, Or., June 21.—"The Bible a Book of Myths" is a very instructive article. I am very glad to hear from our dear old friend Shaw through The Review. Enclosed M. O. $3.00 for The Review, a copy of the *Light of Reason*, and balance to the Taber Fund. John N. Schutz.

Compliments for The Review.

Chicago, Ill., July 13.—Enclosed herewith am handing you check for $2.00 in payment of subscription of The Humanitarian Review as far as this amount will go. Kindly do not discontinue sending me your valuable paper in the future without notifying me that the subscription has run out. I find your valuable magazine as essential to my comfort and happiness as is gas necessary to a gas stove to complete its usefulness.

I want to take this opportunity to compliment you on the high grade of the contents of your paper. As an educator along the lines of disabusing the mind of the silly and harmful superstitions of the past, I find nothing to equal it. I have but one fault to find, i. e., the price is too low when one considers the contents.

May you live long and continue to show people the fallacy of a belief in that mythical Semitic god of the lightnings, fire and war, and also of his alleged son, likewise the mythical fetish of the nonproductive class called ministers and priests.

We see best when there is no fog in the atmosphere. We think best when there is no fog in the brain. D. E. Kenyon.

The Longer The Review Comes, the Better He Likes It.

Camp Chase, O., July 11.—Your favor of July 1st is at hand, and I thank you very much. Please find enclosed filled-out blank and $1.00 for the continuance of The Humanitarian Review.

It gives me great pleasure to testify in behalf of The Review. The longer it comes into my study the better I like it. It may be that I fancy this because the editor's views are concordant with those of the writer. Even if I was on "the other side of the fence," I must say that I would be duty bound to place honor where honor was due. A new era is beginning to dawn upon us. The old tradition founded upon superstition and fear concerning the numerous gods and devils upon the mountains is no longer believed by the truly educated man or woman. Yet we have educated people—people that have one half-a-dozen university degrees attached to their names, that believe that so far as intellectual research is concerned we should not depart from the thought of our *granddads*. While it is true that a great many grandfathers are searchlights while their grandchildren are blooming idiots, does not hinder us from educating the majority of young people in Rationalism, that they may be led to see that they have progressed over their forefathers in thinking at least. Every parent should feel proud that his or her child has made advancement in thought over them. I would not think I owed any honor to my grandfather, who fought to maintain the honor of the stars and stripes if my father, his son, was not more liberal-minded than he,

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or that I was not more liberal-minded than either of them. Men must be taught to think freely and to investigate for themselves. A person should be protected, that he may be free from fear when he really tells what he believes to be the truth.

D. H. Pleasant.

Secular Sunday-Schools—The Associations.

Marietta, Ohio, June 29.—I do not think Mrs. Bliven meant to recommend that anyone should drop other societies or change any names in favor of the Materialist Association. I think she meant to suggest to all Freethinkers of whatever name to take up the work of secular Sunday-schools. While she defines Materialists as those who believe there is no God and no future life, she always insists they should engage in humanitarian work and that secular Sunday-schools are an important part of it. Judging from her last report in The Humanitarian Review for July, they appear to be for "nature study," "teaching health and morals," "to plan what kind of lectures, discussions, reading and singing the people and children most need to become the best and wisest kind of citizens." "To teach causes and results, to avoid evils, they need to learn more wisdom and more skill, to make the most of life." She proposes "practical, scientific lessons."

Another way, one in which we can all take part, for it does not require any special talent, is to join all state and national societies which are now working and which have annual conventions. One way in which good is accomplished at the conventions, is getting people acquainted with our literature. At the Buckeye Secular Union convention of 1909 Mr. Sanders made a speech in behalf of our different periodicals. The next meeting of that society will be at Dayton, Ohio, Sept. 2 and 3; headquarters at Phillips House, where there will be one meeting Saturnay night; Sunday sessions at Memorial Building. Our Dayton people are doing a good part towards making this a success. Let us show them what good comrades we are. The conventions of the Indiana Rationalist Association and the American Secular Union will come a little later. I presume the American Rationalist Association and the R. A. of Columbia, S. Carolina, will have conventions also. All these will give us working ideas and encouragement.

There will be a Materialist meeting after the Columbus and before the Cleveland Buckeye Secular Union conventions.

H. M. Lucas.

Destroying and Building.

Los Angeles, Cal., July 6.—I believe that the idea that one can destroy evil, or untruth, without building or helping on the side of right, is a mistake. If one destroys a venomous serpent he helps society by removing a danger. He cannot destroy any danger, any evil, any untruth, without benefitting his fellow-man.

The man who drains and thereby destroys a malarial swamp, is a builder of health. The doctor who destroys disease germs is also a builder, a benefactor. The man who destroys weeds, and also destroys the solidity of the soil by cultivation, is a builder in the sense that he removes obstacles that interfere with the growth of crops. He helps nature to build. So, although his work is to destroy and is not directly to construct, he is in a true sense a builder, and is a benefactor of the human race. The man that destroys a beautifu forest to get lumber and fuel, is doing good work. In very many cases we must destroy even the good, for the sake of something better. One who destroys evil in any shape whatever is also a builder of good. We destroy the liberty of the evil-doer that good may have a chance to thrive, to build. All delusions, all mistakes, all that is false, hinders the growth, the building, of truth. So, if one helps destroy anything that is wrong he is also a builder on the side of rightness, even if he does *appear* to be a destroyer only.

Very many people believe things to be good, even worship such things, really believing, as Paul believed, that they are do-

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ing "God's service," and yet they are wrong. The Christian can readily see that this is true in the case of the Hindu mother throwing her child to the crocodiles. They will not deny that destroying that delusion would be building on the right side; building the truth that it is wrong to so sacrifice life.

Now, considering these cases, the Christian must admit that it is not a question of destroying and constructing but a question of right or wrong. Will it, in the end, be beneficial to mankind, or will it retard the growth of "righteousness"?

How can we decide such matters as this? To be honest, each must decide for himself; each should do the very best he can to learn the truth, and even if it is unpleasant and unpopular, he should undertake to destroy the false so that truth may have a chance to grow. I very much doubt that anyone can destroy anything whatever without either directly or indirectly building something else.

Accusing Freethought of destroying without constructing is a "a man of straw," a fake, a bluff. It may be true that our work *appears* to be too much on the negative side; that we deny more than we affirm. Yet, is it not a fact, that in denying the truth of certain statements we thereby indirectly if not directly affirm the opposite to be true?

The inference is very plain and strong that if a man hates a lie and would destroy it, he must love the truth and throw his influence in its favor. He would always be found on the side of right, as he understood it.

So, it is not a question of tearing down or constructing, of denying or of affirming, because they work together like "cause and effect." Each cause is or has been an effect, and each effect is or will be a cause, and vice versa.

We should be very careful to be on the *right* side let the *safe* side take care of itself. We should always remember that the effects of our own lives does not end when we are returned to the dust from whence we came. It will go on and on forever. And that is the beautiful "immortality" of Freethought. The "nobility" of Freethought is to have a good working balance on the right side of one's account. The real value of a life is not just to live, neither is it just to be happy, nor is it in doing one great wonderful act. It is in improving every opportunity to help our fellowmen upward and onward. If you cause one heart to throb with joy that is one mark to your credit. If you cause one man to forsake a delusion and cause him to lead a better life, you thereby have started a wave that will go on and on, for the man you have helped to a more useful life will help others. And so the effect of your life work reaches out and broadens. A beautiful immortality; it is on the right side of the ledger. Let us strive mightily that the balance be not on the debit side, for it, none the less, will be "immortal," but it will not be noble or beautiful. The world would have been better without such an account.

How can we be sure of a balance on the right side? By a number of apparently little things. A real smile here, a hearty hand-shake there, a good word, lifting up and comforting the little child, helping turn a wheel for the man whose team is in trouble, etc., etc.

Yes, my dear friends, it is the little things of every-day life that must and will turn the account either for or against you. Nothing else can.

Don't be afraid of being called "Goodie, Goodie." If you are in real earnest, if you help others and make them happy, it will multiply and return to you. Your friends will be many, your foes will be almost helpless.

Freethinkers *are builders*; and I believe that they are working on the right side, generally. One thing we lack, and that is organization. We should co-operate, and help each other toward a true, noble life. A good life is the only life worth while.

S. F. Davis.

Bryan Provokes to Humorous Writing.

Sterling, Colo., June 26.—I have just read your comments on Wm. J. Bryan's Bible talk and want to call your attention to a slight misconception which you entertain about the "Silver-Tongued Orator from the Platte." In your article you ask, "How can anyone 'take hold' upon anything he cannot 'grasp'?" Now that is surely a

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queer proposition, but Mr. Bryan is fully equal to the task.

Has he not "taken hold" of the presidency of the United States and failed to grasp it? Oh, yes, his "faith has reached out" and "taken hold" several times, yet he did not grasp it.

Why bless your venerable old head! the Christian not only "takes hold" but carries for years and years all sorts of fireworks which he cannot grasp. Sure that is Chrisrianity—regular, true, blazing gospel.

I suppose Mr. Bryan knows what he is talking about, and he is undoubtedly loaded down with odds and ends which he will never be able to grasp—thrones, gods, devils, ghosts, miracles, immortality, etc. Will he ever grasp any of them? No, not one of them.

Another thought. Bryan says that "the Bible grapples with every problem that confronts mankind," and then you ask, "But what problem has it solved?" That's Bryan, too. He has grappled with even more problems than what confront mankind, but what has he solved? Nothing. Not even the problem that he is a back number and gone to seed.

I am not in the habit of writing humorous articles, but I think if Bryan keeps on talking I'll be jiggered if there won't be room for several humorists to become famous.

J. G. Schwalm.

Personal Experiences, Etc.

Ham, Texas, July 5.—You will win by your untiring energy. People respect a fearless soul. You have won with me already.

Bro. Davis, you are doing great, humanitarian work. You are liberal and logical. Standing on a little higher vantage ground, your vision is not obscured by the mists of superstition. Your articles on "The Bible a Book of Myths," appealed strongly to me. For many years orthodoxy had been a dead weight on my brain. Having awakened from the hypnotic condition, I am gradually recovering my mental equipoise. I often stop to enquire why my personal friend believes in hell, and why some preachers get so enthused when speaking of the "tortures of the damned." About the only reason some people can give for their faith is this: "My daddy's religion is good enough for me." Religion, then, becomes a matter of inheritance, endowment, or geographical distribution.

What Edison says about the soul put me to thinking. It is reasonable. It is said that "wise men change often; fools never change."

I was once of the Hardshell Baptist persuasion; then, to be popular and save annoyance, I joined the Missionary Baptist church, took in conventions, ate yellow-legged chicken, prayed to the unknown god, and pretended to be happy. I did not believe all the Bible. Unitarian literature made me think. It showed improvement in sentiment. Then I indulged in New Thought and metaphysical speculation, drifting around without any great purpose, travelling from Texas to Virginia, South Dakota and Minnesota, and back to Ham. I was trying to accomplish something by thinking I could—leaving out the working hypothesis. Then I came to myself. I had read some of Ingersoll's lectures, and the *Age of Reason*, and of course I was soon a subscriber to several liberal papers. Of course I have been ruled by suggestion. I am now weighing the evidence—not accepting fully what the other fellow says.

When I returned to Ham I commenced life over again. I had spent all. I bought some land—called it the Enterprise Farm—and have been a successful wood-chopper. I am also chief cook and dish-washer. I use a typewriter occasionally. I am a sort of bachelor philosopher.

The question of a future life or immortality is well discussed in the book, *A Future Life?* Life exists as a potentiality in the seed germ of plant or animal, but is not necessarily immortal. The evolution of a human being is a result of the union of a positive and negative life principle, contributed by male and female respectively. The race may become extinct by non-compliance with natural law. It would thus cease to be immortal.

It is scientific—reasonable—to believe that there can be no soul or mind without

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a brain, and a brain without life, or spirit (breath) is dead—so it seems. We do not know that the individual is immortal. If there is a future life, we would like to see conditions better; without strife. Life in any country without love and kindred ties is not worth the cost of admission. I desire to meet my friends again, because I love them; but if a part of my memory is to be annihilated in order to enjoy an orthodox heaven, count me out, please. Now, personally, the prospect of a chance to walk streets paved with gold, and draw my rations three times a day—be an eternal pauper—not required to think, but play a few tunes daily and shout at the right time, going through a number of silly genuflexions, is so nonsensical as not to appeal to one who aspires to be a humanitarian.

Find enclosed $1.00 on renewal, and later I want to come across with a little spondulix for the Taber fund. Yours for human betterment through education, cooperation and work. H. M. Faulk.

A Reply to Pope Pius X.

Mt. Vernon, O., June 29.—Pope Pius recently denounced the modernists or rationalists in a most savage manner. He charged them with hypocrisy, immorality and violence. Seldom have I read such a brutal denunciation of truth as that embodied in the pope's letter. After reading it, I felt as Mazeppa did when insulted by his enemies. Byron makes the Cossack say:

"It vexed me for I would fain
Have paid those insults back again."

This feeling of indignation soon changed to contempt, for I realized that the "holy" man was an irresponsible fanatic, unworthy of a thought. We should ignore his words as we ignore the snarls of a cur.

This Italian priest charges the Freethinkers with immorality when the Vatican gallery is full of nude statues and pictures. He accuses us of hypocrisy, although history tells us that two-thirds of the popes were gross hypocrites who taught that words were invented to conceal thoughts. He charges us with violence, although he boasts that he brutally assaulted a man in his youth. Violence, indeed! And what then of Ferrer's death? "Thou shalt not kill." Let us study the church which he represents.

All historians admit that the history of the Catholic church is a history of crime. It has converted Europe into a vast cemetery, where the living grovel over the graves of those who died for a lie. It covered the old world with blazing stakes and screaming victims, and when the "heretics" rebelled it used violence to suppress them. I wonder if the pope has read the history of The Thirty Years' War? When its power was broken forever it sent the "Invincible Armada" loaded down with instruments of torture to punish England; but even the forces of nature allied themselves with the brave English in the destruction of this fleet of death. "By their fruits ye shall know them," said Jesus, and the fruit of the Catholic church is death.

Let us hope that the American church will eventually break away from the gormand in Rome and establish a new church with doctrines based on truth, science and reason. Harold Banning.

A Materialist's Comments on the Editor's Comments.

Brooklyn, Conn., July 6.—It seems to me our worthy editor in July H. R. tried to give me a scorcher, or else has made a big mistake by misunderstanding me. Wise folks do sometimes make mistakes. I was a Humanitarian long before I became a Materialist. When a teacher I tried to promote the moral and physical development of my pupils, as well as their skill in reading and writing, and their knowledge of arithmetic, geography, etc. Afterwards I was secretary in a W. C. T. U. for several years, and fought the saloon evils with tongue, pen, literature and petition-work. I wrote articles on temperance, health, and woman-suffrage. But everywhere so many prayed so much and did so little that I became disgusted with their religion and denounced the praying and worship. It hinders the doing. When I married a Freethinker and read Freethought papers, step by step I advanced till I became a thorough Materialist. It seems to me that Materialism is the top round of the ladder;

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but I don't despise the lower rounds by which I climbed. One round is not the whole ladder, and Humanitarianism is broad enough to include the whole Freethinkers' ladder, and all the good deeds of all the nations, races and creeds.

I meant just what I said in the July Review. I wrote to all Freethinkers, and want the Sunday meetings to band them all together in promoting the betterment of humanity. Hence the name Humanitarian is much more appropriate for our Sunday work than either of the narrower titles, Agnostic, Rationalist, Materialist, Monist, Secularist, etc.

But Singleton W. Davis is so narrow he would not allow we few Materialists to have any share in the Humanitarian meetings or work. He would make us teach only Materialism all the rest of our lives; and he would monopolize all the Humanitarian work as belonging to his magazine and the Christians. Suppose he has a pair of boots that he finds very serviceable and enjoys wearing. Is that any reason he should never wear a shirt, coat, or pants? Because I am a Materialist is that any reason that I should be debarred from helping promote temperance, woman-suffrage, socialism, morality, education, or anything else that is beneficial, if I believe in them all?

I have worked exclusively for Materialism for five and a-half years because it needed what I have been doing. Now our arguments have been collected into the book "Materialism," and the most important of our leaflets are being distributed to 10,000 people. When this task is completed, I feel that Materialism has had its share of my time, cash and labor. I want to see the kind of Humanitarian Sunday meetings going on everywhere that I proposed in The Humanitarian Review seven years ago in that article "Are you a Humanitarian?" The Materialists are too few, too far apart, to start and carry on the needed Sunday meetings alone, and most of them are no more inclined to do Humanitarian work than other Freethinkers. A host of Christians are already engaged in humanitarian work, i. e., charities, hospitals, temperance, hygiene, etc., and all Freethinkers should "stop splitting hairs" over their name or special belief, and all unite for the needed beneficial Sunday meetings. Call ourselves Humanitarians for this beneficent work, but each call yourself by your pet title when you want to discuss on religious subjects or to "cuss" the Bible. Don't adopt my title unless you believe as I do.

When I used the term "religionist fakers" I did not mean *all* Christians. I meant their *leaders*, the *priests* and *preachers*. Most of the Christians believe the Bible or try to; but most of the priests and preachers have studied the history of the Bible and the book itself, and must know how, when and by whom it was written; how much evil there is in it, and the terrible cruelties of the Inquisition and Dark Ages, the persecutions and slaughtering and witch-burnings of millions that the brutal priests and preachers did, to enforce Christianity and destroy all opponents. Are they not all fakers who know this yet continue to teach the people to believe in the Bible and its God? Those fakers do control the Sunday meetings to mislead the people. Humanitarians ought to unite and provide beneficial Sunday meetings for the people.

All our pet titles apply to our tearing-down work, for destroying the rotten foundations of Christianity, and of all other religions. All the Materialists' reasons why there is no God nor future life are of that kind, as are all your Bible criticisms and anti-papal warrings. But all the building-up work, the incentives to morality, health, good-citizenship, justice, kindness, nature-study, and harmless pleasures, that are to take the place of Sunday worship, are Humanitarian—the betterment of human beings by human means, for this life only (the only life there is).

When I tried to select 100 moral incentives for the third part of the book, *Materialism*, I found there are thousands of them; but most are awfully mixed up with God-worship. I sifted out what the book would hold, and I want to go on selecting these Humanitarian building-up incentives. When the Humanitarian Sunday meetings are started everywhere, I hope to help with brain and pen, thus. But wherever the Christians endeavor to raise a church-pillar in our edifice, I shall apply a Materialist "ax" to every such snake-like superstition breeder.

Eliza Mowry Bliven,
1st Sec. Materialist Association.

(See reply in Editorial Department.)

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"THE CROSS ABOVE THE FLAG."

THE ROMAN CATHOLIC CHURCH A TREACHEROUS ENEMY OF THE U. S. REPUBLIC.

BY SINGLETON W. DAVIS.

THE basic principle of the United States Government is diametrically opposed by one of the doctrines of the Roman Catholic church. That is, the fundamental principle upon which the United States Republic was founded and has been maintained is, that the power of the government is derived from the people, while the Roman church has for one of its cardinal doctrines the dogma that the power of government should be derived from "God" through his earthly representatives, the pope and the Catholic church.

And the Roman Catholic sect of Christians is not the only one that holds to this treasonable doctrine. Some of the Protestant sects, notably the Episcopalians, are built upon this un-American notion, and some individual members of all the various Christian sects, with perhaps two or three exceptions, endorse this plank of the Roman Catholic hierarchy.

I have heard a certain popular Methodist preacher on many occasions speak of the progress of the American flag as the representative of a world power, but that in all its advances and positions "the cross should always be above the flag." To me this is an expression of rank treason. As to matters where society within the bounds of the United States undertakes to make and execute rules (laws) for the welfare of the United States, the flag should be above the cross and every other emblem, and the secular authority of the United States and of each of its component States, should be supreme over any and all rules or laws of any other organization within the same territory; because, in the first case, the civil government is the product of the whole people for the whole

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people, while the rules and laws of all other organizations are by and for only a very limited minority of the citizenship of the territory embraced in the country called the United States of America.

But the Protestant sects and their individual members hold to this treasonable doctrine lightly and only formally; they make no effort of importance to put their professions of supreme devotion to their church organization into practice. In this article, therefore, I propose to discuss the "serpent by the way" that is actively though treacherously and sinisterly laboring to destroy the supremacy of the secular government of this Republic and establish that of the so-called sacred government of the Roman Catholic church, and to hoist the cross above the flag—the symbol of superstition above the emblem of liberty.

Not only Catholics deny that the Romish church is active in its efforts to capture and hold in captivity this nation, but Protestants and even many Freethinkers do not believe that such a scheme is being extensively and earnestly projected. But there are undeniable facts in abundance to *prove* that the Roman Catholic hierarchy in America is right now untiring in its efforts to establish the supremacy of the pope over the President, the Roman Catholic church over the United States government, the creed over the Constitution, the cross over the Star Spangled Banner.

First, I will show that this is a principle of Romanism and then that it is the policy of the Romanists in America.

In the *Manuale Romanum*, a Roman Catholic authority, may be found the following oath which the priests of that church take. I omit parts only that do not relate to the church's or the pope's supremacy over civil governments:

PRIEST'S OATH.

"I, ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and the Sacred Host of Heaven, and to you my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosening given to his holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and they may safely be destroyed.

. . . . . .

"I do denounce and disown any allegiance as due to any Protestant king, prince state, or obedience to any of their inferior officers. I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the Protestant doctrine, and to destroy all their pretended power, legal or otherwise. . .

"All of which I, ——, do swear by the blessed Trinity and Sacrament which I am about to receive, to perform on my part, to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath," etc.

The Roman Catholic church claims for the pope the right to depose kings, and of course this means the heads of civil governments of all kinds, including the president of the United States. That this is fact I will cite such high authority as Archbishop Manning, who in his *Essays on Religious Literature*,

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page 416, inserted this statement:

"Moreover, the right of deposing kings is inherent in the supreme sovereignty with the Popes, as vice-regents of Christ, exercise over all Christian nations."

Manning also endorses the bull of pope Boniface XIV, known as *Unam Sanctam*, which is a part of the church's canon law, and declares it to be an "article of faith," and it contains the following:

"It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the church and ecclesiastical power. Behold, I have set thee over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant.' Therefore, if the earthly power go astray, it must be judged by God alone. Moreover, we declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff."

Bishop Gillmour, of Cleveland, O., in a "Lenten Letter" (March, 1873), declared that—

"Nationalities must be subordinate to religion, and we learn that we are Catholics first and citizens next. God is above man and the church above the state."

Pope Pius IX issued a "Syllabus of Errors," Dec. 8, 1864, in Proposition 42 of which he declared:

"It is an error to hold that, in the case of conflicting laws between the powers, the civil law ought to prevail."

The pope says in his encyclical of Jan. 10, 1890:

"It is wrong to break the laws of Jesus Christ in order to obey the magistrate, or under pretense of civil rights to transgress the laws of the church." Again Leo XIII says: "But if the laws of the state are openly at variance with the law of God—if they inflict injury upon the church . . or set at naught the authority of Jesus Christ which is vested in the Supreme Pontiff, then indeed it becomes a duty to resist them, a sin to render obedience." And yet again he declares that "politics are inseparably bound up with the laws of morality and religious duties."

That there is a large field for open conflict between the secular power of the United States and the so-called sacred authority of the Roman Catholic church, read the following statement of the late Hon. William Gladstone:

"Even in the United States, where the severance between church and state is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience."

That the placing of the cross above the flag—that is, the placing of the Roman Catholic hierarchy above civil government—is a fundamental principle of the Roman Catholic church, I think I have here shown by good authority, from Roman Catholic sources. Now, I propose to show by equally reliable authority, that it is the policy of the Roman Catholic church to place the cross above the Star Spangled Banner in America—that is, to place the authority of the Roman Catholic hierarchy in America over that of the United States Government. The chief agency of the Roman Catholic hierarchy for this political work is the order of Jesuits, and to show how the members of this order are bound by a terrible oath to try to carry out the political policies of the pope and the hierarchy, I here quote from the Ro-

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man Catholic church's own authority, the *Liturgicum Manuale*, portions of an oath to be taken by those who join the Society of Jesus—the Jesuits.

THE JESUITS' OATH.

"I, ————, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the Saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the society of Jesus, founded by St. Ignatinus Loyola, in the pontification of Paul III, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed," etc. . . .

"I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberals, or obedience to any of their laws, magistrates or officers.

. . . . . .

"I do further declare, that I will help, assist and advise all or any of his Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland, or America, or in any other kingdom or territory I shall come to, and to do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

. . . . . .

"I do further promise and declare that I will, when opportunity present, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up their stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their exterorable race. That when the same can not be done openly, will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

"In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow-soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth, and my soul shall be tortured by demons in eternal hell forever.

"All of which I, ————, do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform and on my part to keep this my oath." . . .

In a book on *Hebrew and Christian Mythology*, by Judge Parish B. Ladd, who has made an extensive study of of these matters, I find the following truthful description of the Jesuits (p. 208):

"We must remember that the Jesuitical society is the arm of the papacy; that it possesses great learning, policy and address, and is full of craft and deceit; that in countries where it has been established it has secured, by art and diplomacy, vast tracts of land which it has used to foster and fortify its position. Mexico, the Central and South American states, and most of the states of Europe, for self-protection, found it necessary to banish this people from their countries and confiscate their property. After being driven from other lands, the Society of Jesus planted itself in the United States, where in conjunction with the Roman priesthood, it is scheming to establish Romanism on the ruins of American civil institutions."

Not only have various countries

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been forced to resist this treacherous society, but even the popes themselves have had, at times, to oppose and condemn the Jesuits. Clement XIV, by bull on July 21, 1773, utterly repudiated them on account of their intrigues, conspiracies and awful crimes, and for the same reasons Pope Pius IX banished them from the Papal States in 1848. No less than 81 times since 1554, history shows, have the governments of various countries, the popes and the people (Catholics at that) been compelled to forcibly resist and banish this treacherous society.

But not alone the Jesuits are compelled to take an active part in politics, and American politics at that, for the purpose, not to benefit the people of the country but for the benefit of the Roman Catholic church and the elevation of its authority over the United States civil government. The entire Catholic membership is pledged to this end. Here is Catholic authority for this. Vicar-General Preston preached a sermon in the city of New York on New-Year's Day, 1888, in which occurred these sentences:

"Every word that Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought of disobedience. It is said that politics is not within the province of the church, and that the church has only jurisdiction in matters of faith. You say, 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. . . . You must not think as you choose; you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The church teaches that the supreme pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him."

Here is something from a Roman Catholic editor that supports my position in this matter. The *New World* is a Roman Catholic weekly published in Chicago. In the issue of Feb. 12, 1910, the editor expresses himself thus:

"God save the mark! The United States a Protestant country. Italy has been Catholic for lo these many centuries, but the United States as a Protestant country we must confess is a revelation to us. Granting the Methodists all the divorces and all the hundreds of denominations into which Protestantism has split, we think there are enough millions of us left to dispute their claim of owning this country."

Of course if the Methodists don't "own this country" and there are "enough millions of us" Catholics in it to place the cross above the flag and the pope over the president, we are to infer that the Catholics "own this country."

On May 29, 1911, Archbishop Farley laid a corner-stone for a Roman Catholic school in New York City, and the ceremony was attended with parades of the 69th Regiment and the Knights of Columbus. The address was made by Rev. E. McSweeney, and he said: "The parochial school is the most efficient engine for the propagation of the faith." Of course "the faith" in this case means the Roman Catholic faith. Now, the Catholics are strongly opposed to the American free schools which are intended as "efficient engines," not for propagating Romanism, but for making intelligent, loyal American citizens. They want these schools destroyed and their own kind put into their places. That

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is, they want no schools to make intelligent American citizens, but Roman Catholics faithful to the pope and the Catholic church and its hierarchy in America.

Are the Catholics doing anything openly? you ask. Yes, but American voters are so much under the hypnotic spell of the religio-politicians that that they are not conscious of it. How does this look: Not long ago the President of the United States, the Vice-President, the Speaker of the House of Representatives, Ex-President Roosevelt, Chief Justice White, Ex-Speaker Cannon, several members of Congress and others connected with the United States government, met *in the armory of a United States regiment* in Baltimore, to "honor" a Roman Catholic Cardinal dressed like a Dago's monkey, in a red petticoat and cap, with a green ring around his finger (and a far greener ring of politicians around his body). To truly present the enormity of this giving away of the American people to the Roman Catholic hierarchy represented by Cardinal Gibbons, I will here reproduce a copy of the invitations sent out before the function occurred. How does this look?

"A public reception in honor of His Eminence James Cardinal Gibbons, for the purpose of celebrating the fiftieth anniversary of his Priesthood and the twenty-fifth anniversary of his Cardinalate, will be held in the *Fifth Regiment Armory*, Baltimore, Md., on Tuesday afternoon, June 6th, from 4 to 6 o'clock. You are especially invited to be present. Addresses will be made by *President William H. Taft, Chief Justice Edward Douglass White, Vice-President James S. Sherman, Former President Theodore Roosevelt.* Members of the U. S. Senate and of the House of Representatives will be present.

This was signed by the Governor of Maryland as chairman of the general state committee and by the Mayor of Baltimore as the chairman of the general city committee. Now note that everyone mentioned in this invitation is a politician and all holding office except Ex-President Roosevelt, who has held and still holds a large political influence throughout the country. If the Roman Catholics themselves had gotten up such a celebration and announced that speeches would be made by their bishops and priests, no one could have said a word of criticism. But here not a Catholic speaker is mentioned except Chief Justice White, who is not a bishop or a priest and who after all did not speak at the meeting. All of the speakers named were Protestant politicians and office-holders. Does this mean anything? If not, then black is white and white black. This call for such a meeting is deceptively made to appear as a voluntarily-made one by public officials to "honor" Cardinal Gibbons; but the fact is the whole thing was gotten up by the Jesuits of the Catholic hierarchy and with a previous understanding with these officials that their names should appear as they did on the invitation card. Why should a President, a Vice-President, a U. S. Chief Justice, or any other official representative of the whole people of the United States tender a reception of honor to a Roman Catholic official, or an official of any other religious organization? It cannot be said that these

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officers merely represented themselves as individuals. As proof, read what the Vice-President of the United States said in his speech to Gibbons, as follows:

"I am here to speak for the greatest legislative body in the world [the United States Senate, of which he is the chairman by virtue of his office], and *speaking for them*, to felicitate you upon this day and occasion and *offer you our loyal respect.*"

Just think of that! The Vice-President of the U. S. and chairman of the United States Senate, conveying the "*loyal respect*" of himself and the senate to the greatest church faker in America, dressed like a performing monkey, in a red "Mother Hubbard" skirt and a three-cornered red cap, with a green ring on his finger and other like clownish and barbarian claptraps! It is not only humiliating to every self-respecting American citizen, but it convinces every one such who uses his reason that these officials have sold out themselves and have tried to deliver over the people of this country *en masse* to the Roman Catholic hierarchy.

And what is the consideration they expect to receive? Two million Roman Catholic votes. There are about 14,000,000 voters in the United States and for one-seventh of these, who may hold the "balance of power" in politics, they place the country upon the sacrificial altar. And these 2,000,000 Catholic votes are swung this way or that by the high-ups in the Catholic church, like Gibbons, so that really a few Roman Catholic officials and Jesuits hold the political balance of power and have a grip on the "scruff of the neck" of all our demagogic office holders or aspirants for office. This is not saying, however, that *all* U. S. officials are such, for a large majority of the members of Congress—both of the Senate and the House—refused to attend this infamous reception. The point is, that it was the *highest* of our officials that thus misrepresented us before the world, and pledged our "loyal respect" to this representative of the most subtle and dangerous foe of American republicanism and liberty.

Note, too, that this "civil" function was held in the armory of a United States regiment! And that that regiment paraded in honor of Gibbons. Why this military subjugation to any church representative, and especially to one who represents a church notoriously adverse and actively opposed to American principles and institutions—to the very life of the Republic itself?

The Knights of Columbus also paraded with the 5th regiment. Who are these Knights of Columbus? They are an organized body of Roman Catholic men drilled in military tactics and under vows to fight for the Romish church in any war for establishing its supremacy over the U. S. government and the placing of the cross above the flag. Beware of the Knights of Columbus—the organizing army of the Roman Catholic hierarchy in America, with Cardinal Gibbons at its head.

Los Angeles, Cal., Aug. 4, 1911.

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WRITTEN FOR THE HUMANITARIAN REVIEW.

Thoughts and Comments on Professor Paulsen's "Introduction to Philosophy." *

BY F. H. HESSE.

ONE would judge from the author's talk about morality and moral law that materialism was the bitter enemy of moral order, but I have yet to find a materialistic writer that does not uphold and advocate morality and all the virtues; and if he does not recognize morality as a God-given law, he yet recognizes it as a rule of conduct gradually evolved and established by experience through the long ages of his evolution from the infancy of the race as the best suited to enhance his own well-being as well as that of his fellow-man and the social state in general; and has learned that to overstep that rule will be detrimental to himself and the general good. They talk of moral law as though it were a law of nature in the sense that gravitation is a law of nature—which is inherent in matter, as far as we know, the universe over. Morality is a law man-made, and only prevails where conscious life prevails and is only co-extensive with the intellectual range.

In the case cited of a Christian young man going wrong under materialistic influence the fault lies not with materialism but rather with the false, selfish, one-sided teaching in his bringing-up. He has not been taught that to be moral will be best for himself as well as to the general good—to be moral for morality's sake. The altruistic principle is lost sight of in the narrow, selfish teaching that he must be moral in order to attain his reward in the life to come, and instilling the fear into his heart of dire retribution should he break this God-given law. Is it any wonder when that fear is taken away that he should follow the bent of his selfish nature when unchecked by any altruistic principles?

Now, a word as to the idealistic theory of existence to which the author admits he feels inclined, as set forth in section 4 of Chapter I. The argument is that bodies are phenomenal existences relative to the perception of the subject; that they are only ideas in the mind, and have no existence in reality apart from the conscious subject. They say, "No object without a subject." Now, I would ask, what is an idea? What is its nature and substance, and how does it originate? How can there be an idea if there be nothing of which to have an idea? How can there be perception unless there be something to perceive? If there be any meaning in the words perception, apprehension, and idea, the use of them is an admission that there are objects to perceive, to apprehend, and to have ideas about. To deny the existence or reality of objects is to deny the source or spring from which the intellect or mind—the subject—takes its rise and develops. Where there are no objects to know there can be no knowledge, no intellect, no ideas, no conscious subject. No consciousness where there is nothing to be conscious of. Ideas are not phantasmagoria arising from nothing, for even these are built on and have their basis in objective realities. There are no phantasms but

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*_Introduction to Philosophy._ By Professor Friedrich Paulsen, with an Introduction by Prof. William James.

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what answer to something in reality that gives them birth. All the evidence of biology and psycho-physiology favors the view that the subject is a child of and depends entirely upon existing realities for existence and development and is unthinkable without them. Being a child of the objective world, the subject can have no ideas of its parent until it becomes conscious of itself and objects around it. Then it is evident that the statement that there is "no object without a subject" cannot be true. Where there is no conscious subject, of course there can be no consciousness of the objective world, but that is not saying that such a world does not exist. In the case of an earthquake, for instance, hundreds of thousands of conscious subjects have the idea of a quake at the same time, but those that perish during the quake have no more an idea of the quake, not because the quake does not exist, but because the conscious subject as such is no more; however, in those that survive the idea is as vivid as ever.

The idealistic argument, that objects are but ideas in the mind, if carried a step farther would bring its self-destruction, for the cognition of our own minds in consciousness would be but an idea in the mind the same as ideas produced by other objects of consciousness, and (reductio ad absurdum) has no real existence. As the Frenchman puts it, "it is to laugh."

After more than 400 pages of argument, dissecting and analyzing and no doubt as he thinks utterly annihilating materialism, he winds up just where he began in the avowal of a faith (which he says needs no proof) in immortality and an all-wise and all-good God, whom he admits he cannot see, nor his understanding comprehend. He, like all these reconcilers of religion and science, merely negates the tenability of materialism and by argument tries to show its weaknesses, but brings no evidence but words and phrases to substantiate his views and break down the mass of evidence which he admits is strong in favor of materialism.

Much of the argument is based on the philosophy extant prior to the great advances made in biological and physiological knowledge, and consists in pure introspection, a study of the inner self of the fully-developed mind of the philosopher, with no knowledge of the brain or pathological psychology, nor of the ontological development of the mind from childhood, nor of its phylogenetic development in the race.

These dissenters of materialism ask for positive proof for every proposition of the materialist and seem to think their own propositions should be taken on faith without proof. Let them show, for instance, the *modus operandi* by which God operates in the physical world or the mode of interaction of the immaterial soul and the material body. Let them show how without the physical organs of sense it would be possible for this soul to gain knowledge and develop intelligence, for it is an indisputable fact that only by means of these organs can they be acquired. With this fact in view, let them explain what is meant by this assumed intelligence, said to pervade all nature.

Los Angeles, Cal., July, 1911.

The Antiquity of Man.

It has been known during a long time that in western Europe man existed during the glacial epoch. We now know that the great ice age consisted of different glacial times separated by inter-glacial times. In glacial times the snow line dropped 3000 or 4000 feet below its present level in the Alps, whereas in inter-glacial times it lay about 1000 feet higher than at present. Thus the temperature seems to have been higher in the inter-glacial periods than it is now. There is abundant evidence, in the opinion of Penck, that man existed during the beginning of the last glacial epoch. There is some reason for thinking that at least 200,000 years have elapsed since the last glaciation and that the man whose jawbone was found in 1909 near Heidelberg lived 200,000 years ago.—*Scientific American.*

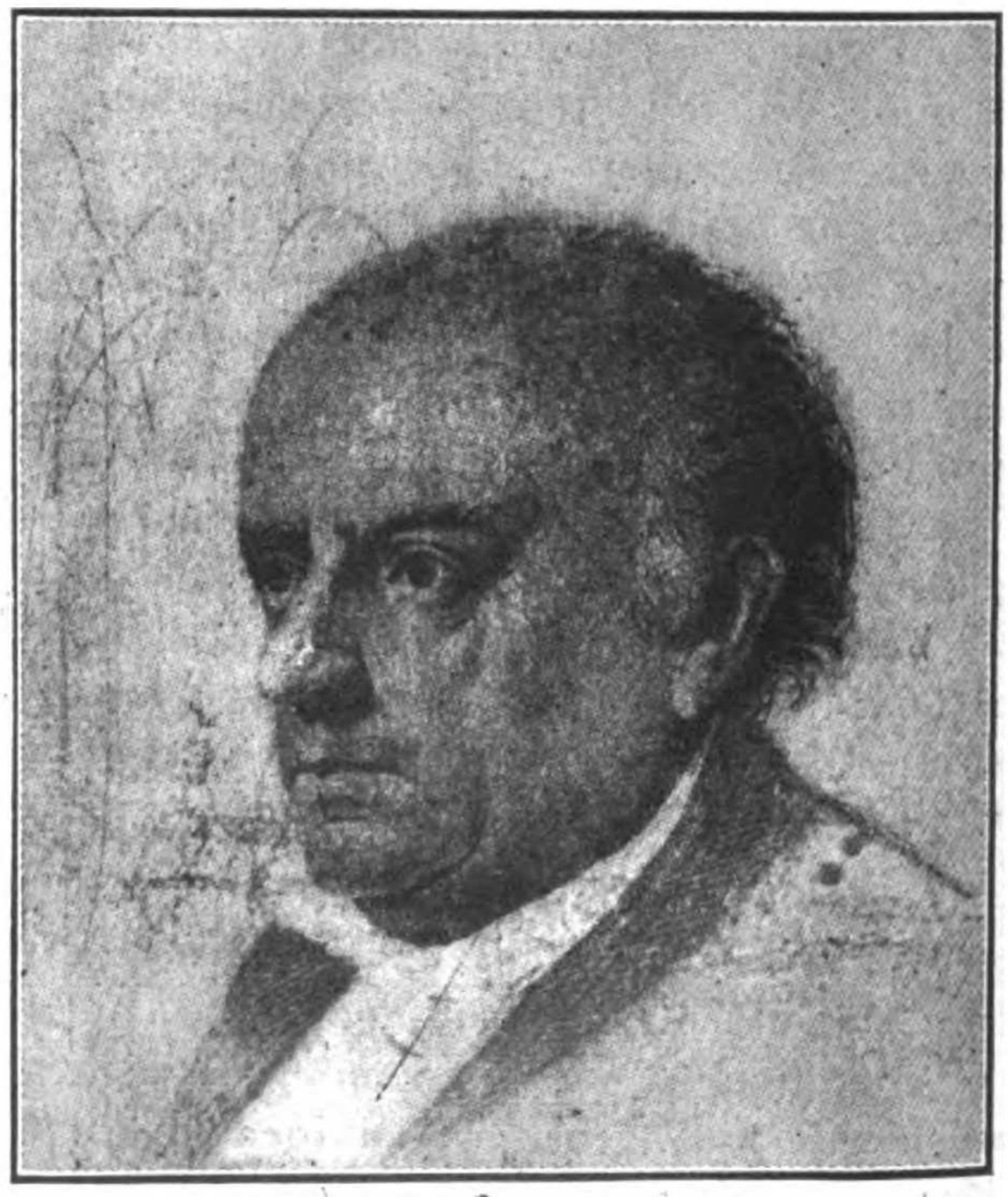
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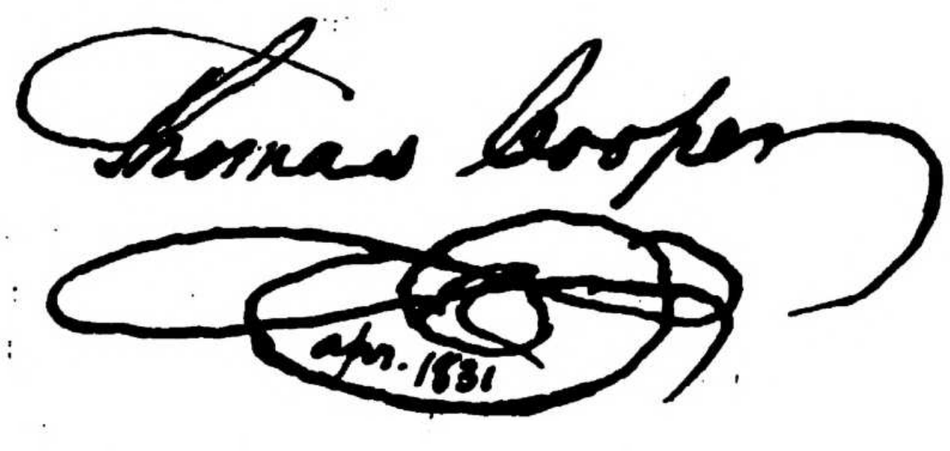
WRITTEN FOR THE HUMANITARIAN REVIEW.

DR. THOMAS COOPER.

BY DR. I. H. BETZ.

DR. THOMAS COOPER was born in London, Eng., in 1759. He was educated at the University of Oxford, and graduated in 1781, at the age of 22 years. He then took post-graduate courses in law and in medicine and settled down to the practice of the law at Manchester, pursuing his studies in his chosen work and also in literature and science.





The mutterings of the French Revolution were heard and discontent among the masses speedily ensued. Republican clubs were organized in England whose sympathies were with the people of France in their endeavor to throw off the trammels of the oppressor.

Thomas Cooper and Thomas Paine both had notable careers in England, America and France. Their careers in some respects were similar, and in other respects were unlike by contrast. Paine was the older by more than twenty years. His great work was accomplished when Cooper's had but fairly begun. Paine had accomplished his chief work in America and then turning to England a second time through his *Rights of Man* he gave the British throne such a severe shaking that his presence was no longer considered desirable by "the powers that be."

Cooper and James Watt, the inventor, were sent as delegates to the Repulican convention of clubs at Paris. They remained there five months, and Cooper related in his *Table Talk*, which was chronicled by his assistant, Col. McCord, that the five months spent in Paris were the happiest of his life, and that in them he ived five years. His sympathies were with the Girondist party, and he came in contact with many noted men.

He had some difficulty with Robespierre whom he denounced to his face. Being warned by his friends that Robespierre would have him assassinated, he returned to England while Watt went to Germany. In England he sought to initiate the bleaching process which ended disastrously. His conspicuous position as a sympathizer with revolutionary principles brought him into

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the limelight of notoriety and Burke denounced him in the House of Commons. Cooper replied and sought to circulate this reply in a cheap pamphlet, which was interdicted by the government. No objection, it was alleged, would be made to a high-priced edition, but this was apart from Cooper's main purpose.

The mobbing and destruction of Priestly's church and property, with added persecution, turned the eyes of the affected to America, and Cooper was determined to go there and note his observations. He published in a book his observations of America upon his return in 1794. He had become well acquainted with Dr. Priestly in England and was accompanied by the latter's sons to America. The sons determined to found an English community of kindred spirits at the head waters of the Susquehanna, in Northern Pennsylvania. This they did at and about Northumberland, although not on the projected scale intended. Dr. Priestly joined them at Northumberland in 1794 and was followed by Cooper the next year. Priestly was received with much distinction in New York and Philadelphia, and was offered the professorship of chemistry in the University of Pennsylvania, which he declined and went to Northumberland. Cooper followed him in 1795 with a large famliy and took up his abode in the town. He essayed the practice of the law and also edited the town paper for a time—a volume of his contributions being published later. He also contributed some articles to a Reading paper which involved him in trouble with Adams's administration under the Alien and Sedition law which, it is alleged, had been passed to meet such cases as that of Priestly and Cooper. In fact, while John Adams had been friendly to Priestly on his first advent, he later warned him that he must curb his utterances. It must be remembered that both Priestly and Cooper were firm friends of Jefferson and the democracy he represented. This was in antagonism to Federalism of which Adams was the leading exponent. Cooper, who defended himself in open court over which Judge Chase presided, was convicted and sent to prison for six months, which made him a martyr. His imprisonment however conduced to his advantage and was a factor in the fall of Federalism, which never again recovered its former prestige. After Cooper's release from prison he became a noted man. The Jeffersonian democracy becoming triumphant, he received his first reward by being appointed to settle the so-called Connecticut claims, which he performed so successfully that he was later appointed a judge of the courts in his judicial district. He entered upon his duties by making so many innovations that his methods became so distasteful that he was removed by his own party.

He was elected in 1811 to the professorship of physics and chemistry in Dickinson College, Carlisle, Pa. His elaborate introductory lecture, which was published, contained a rich fund of rare and curious knowledge, and brought him prominently before the devotees of science.

The war with Great Britain had produced great disturbance in the country, towards its close, through the threatened invasion of Southern Pennsylvania by the British, and at its close found the resources of the country largely exhausted. The condition of the college was greatly impaired and Cooper severed his connection with the institution. He was now appointed to the professorship of chemistry in the University of Pennsylvania, in Philadelphia, which he held from 1816 to 1819. He was later elected to the new University of Virginia, in which founding Thomas Jefferson took a leading part. However, the outcry against the supposed religious principles of Cooper became so great that Cooper, for the welfare of the new institution, voluntarily tendered his resignation. Both Priestly and Cooper had been on intimate personal terms with Jefferson. When Priestly, through the liberality of friends and remuneration by the British government for losses sustained at the hands of the mob in Birmingham, erected his large mansion at Northumberland, which is still standing, Cooper and his family for a time had become inmates of this building. It was then and later that Jefferson personally consulted especially with Cooper on the scope of the prospective University of Virginia. In fact, Jefferson's opinion of Cooper's attainments were exalted, and he expressed the opinion that he was one of the ablest and most learned men of the time. It was with regret that Jefferson parted with Cooper as an instructor, but an opening presented itself in the College of South Carolina. Cooper was elected to the chair of chemistry, with

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which he was to teach other branches. He did this so acceptably that the presidency becoming vacant he was elected to fill that office temporarily, which was made permanent the following year. As a governor, Cooper had many obstacles to contend with, owing to the peculiar conditions of the social regime. The youth were self-willed and turbulent and caused no end of trouble. Cooper remained with the college for about fifteen years. According to the custom of the time the teaching of metaphysics was considered necessary in the college curriculum. Cooper being approached in view of teaching the subject, admitted his ability to teach it but doubted its utility. He, instead, suggested the introduction of the growing science of political economy, the reasons for which carried conviction, and Cooper was requested to deliver courses of lectures on the subject. The subject was received enthusiastically by educators and statesmen, and it is alleged that the influence of Cooper was very great in preparing the South for the entertainment of views which later became prominent factors in its political status.

Cooper, while a thorough-going democrat socially in his earlier career, became so politically as related to the peculiar institution of the South. He became an ultra States' Rights man, and was closely identified with the nullification doctrines of South Carolina, in 1832. A few years after that period a new phase of opposition was aroused against Cooper. He was one of the few men in the country who was qualified to teach the new-formed and growing sciences of chemistry, geology, mineralogy and political economy. Silliman filled the chair of Chemistry and Geology at Yale. No available book had yet been contributed by America on this new science. Bakewell's *Geology*, an English work, was translated by Silliman for his purposes at Yale. This was also adopted by the college of South Carolina. To this Silliman added an addendum adopting the Mosaic cosmogony as being in harmony with the teachings of geology. This Cooper criticized severely in a special lecture which he delivered yearly to the senior class. This ultimately expanded into a volume and was published for general circulation. It was entitled *Geology and the Pentateuch*. This was republished by Abner Kneeland in the *Investigator*, in 1833. Cooper showed a wealth of knowledge as a biblical critic. Kneeland's *Review of the Evidences of Christianity*, being a course of lectures delivered in 1829 (New York), once the property of Cooper, is before the writer as he pens this sketch. Already in 1831, steps were taken to depose Cooper from the presidency of the college, but the authorities were loth to act. But they were at length forced to act, as the prosperity of the college was beginning to wane. They first deposed him from the presidency but allowed him to retain his professorship. But this did not give full satisfaction to his enemies, who demanded his full severance from the institution. In 1835 this was accomplished. Cooper was now an old man, in fact having entered upon the stage of decrepitude. His influential friends, of whom he still had a number, succeeded in having him appointed to codify the statutes of South Carolina. He had appointed for his assistant Colonel D. J. McCord. The latter took copious notes of Cooper's *Table Talk*, but it is to be regretted that this was not carried out at greater length. The statutes were ultimately finished in ten large volumes and are a marvel of industry. The first two contained Cooper's views on State Rights, etc. Cooper only lived to see about six of the volumes completed. He had an interesting correspondence with the noted Judge Hertell, of New York City, on Death —which extended above one year. It only terminated with the enfeeblement and death of Dr. Cooper. He died at Columbia, S. C., in 1840. A monument was erected over his grave by personal friends. He had remained in Columbia, S. C., for a period of about twenty years. Notwithstanding a busy and industrious life, he died poor and had great concern for the further welfare of his family.

He was a radical Freethinker of the educated type of his day. He wrote much on many topics and was a vigorous disputant. He was a vigorous hater of shams and detested a hypocrite or hypocrisy. Few men have been so many-sided as Dr. Cooper in his acquirements. The writer has made an exhaustive study of Cooper, which is embraced in a very large volume in manuscript. He had left large amounts of material for the use of a literary executor which was delayed in writing for various reasons, from time to time. When Sherman captured and occupied Columbia in 1865, this material perished in the fire

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which destroyed a large part of the town. However, much material still remains from which a fair biography can be obtained.

Of Cooper's appearance during his incumbency of South Carolina College, one of his students, Dr. J. Marion Sims, says: "Dr. Cooper was president of the college. He was a man considerably over seventy years of age, a remarkable looking man. He was never called Dr. Cooper but 'Old Coot.' Coot is the short for 'cooter,' a name generally applied in the South to the terrapin, and the name suited him exactly. He was less than five feet in height and his head was the biggest part of the whole man. He was a perfect taper from the side of his head down to his feet; he looked like a wedge with a head on it. He was a man of great intellect and remarkable learning." He goes on to say from an orthodox standpoint, "Dr. Cooper exerted a very bad influence on the interests of the college. He was a pronounced infidel and every year lectured on the 'Authenticity of the Pentateuch' to the senior class, generally six or eight weeks before their graduation. There was no necessity for delivering this lecture. It did not belong to his chair of political economy. Nor was it necessary as president. I have always wondered why the trustees of the college permitted him to go out of his way of the routine of the duties of his office and deliver a lecture of this sort to a set of young men just starting out in the world. I am amazed at this late date that a country so full of Presbyterianism and bigotry as that was at that time should have tolerated a man in his position, especially when advocating and lecturing on such an unnecessary subject. Dr. Cooper lived before his day. If he had flourished now in the days of Darwin and Tyndall and Huxley, he would have been a greater infidel than any or all of them put together."

These words were written so late as 1884 and coming from a medical man of acknowledged ability we can see how ignorant some learned men can be on philosophical themes outside of their own specialty. Early influences and training are responsible for such utterances. Professor Silliman, who was of rigid Puritan ancestry, in his correspondence embodied in his life by Professor Geo. P. Fisher, is a marked instance of this character.

Just what Cooper's ancestral religion was I don't know, although presumably it was that of the established church. They were undoubtedly people of education, wealth and distinction. They were ship builders, and were able to give their son a university training. His mind would seem to have been of an enquiring turn. While he made acquisition in the classics his chief bent of mind was drawn towards the newly developing sciences and the results which were derived from them. He early gave in his adherence to liberal ideas and the results flowing from them. His position and that of kindred spirits was becoming uncomfortable in Great Britain and he turned his face to the country beyond the seas, which seemed to have cut loose from the intimate relations of church and state. But while this fact existed in theory yet from the beginning even to our own times it was violated in practice. Professor Hare, himself a Materialist, summed up the relation tersely thus when he said, "In America, science is in thralldom to theology." From that day to this teachers of science have for the most part been hampered in their teachings if they pushed their inquiries to their legitimate conclusions. To a man like Cooper who was nothing if not truthful and logical, such a condition of affairs was peculiarly embarrassing. Our institutions in that day were largely under sectarian control. Even our State universities could find no place for such exponents of liberal thought like Abbott and Fiske.

Such teachers as Huxley and Tyndall, Darwin and Spencer, or above all, Haeckel, could have found no abiding place in our educational institutions. It was for this reason no prominent place was found for Cooper as a teacher of science. Had he been willing to have curbed his discussions, or had he never placed himself upon record as having entertained unorthodox sentiments, doubtless a permanent place might have opened to him. He did not ally himself with other Freethinkers as such, but maintained an independent position. His views in that early day might be termed agnostic, long before Huxley coined that term in 1874. He was a copious and free writer on these subjects which he discussed in a manner so that his meaning could not be misunderstood. Coming in the twilight of scientific revival his case was invested with a certain loneliness of position. He did not identify himself with the comparatively few Free-

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thinkers of the time, who were unorganized. He was, however, on friendly terms with individual Freethinkers.

Paine came to America in 1802, and lived seven years after that time, dying in 1809. It does not seem that they met during this time. Of course, distance in that day was considerable and means of communication were restricted. Cooper says: "I was in Paris at this time, but previous to my going there, Mr. Paine, whom I had met with at Mr. Johson's, my bookseller in St. Paul's Churchyard, gave me letters of introduction to M. De Condorcet and his wife, Madame De Condorcet, who read and spoke the English language with considerable facility. These letters introduced me to the interesting society of that very talented writer and his family. I found the letters of introduction of Mr. Paine honored with that attention which might be expected towards an estimable and distinguished man. . . . . I have dined with Mr. Paine in literary society at Mr. Tiffin's, a merchant in London, at least a dozen times, where his dress, manners and conversation were such as became the character of an unobtrusive, intelligent gentleman accustomed to good society. . . Paine's opinions on theological topics underwent no change before his death."

There have been few educated men who seemed to have so many all around capabilities and capacities as Thomas Cooper. He touched nothing intellectually which he did not adorn. In society of kindred spirits he was sure to be a leader and after his removal elsewhere his presence was sadly missed. Dr. Charles Caldwell, in his autobiography, retails at length Cooper's fine social qualities, which shone forth while he was a resident of Philadelphia. Col. McCord does the same thing while he was a resident of Columbia, South Carolina. Notwithstanding so much perished in the fire at Columbia in 1865, it is surprising how much can be recovered from the wreck. In a similar manner much Paine material perished at St. Louis in 1846, when the collections of General Bonneville were burned. When he came to Northumberland, Pa., he spent much time in roaming over the country, in forming and adding to his large mineralogical collection. He tested the rocks, hammer and acid in hand.

His association with Priestley was most congenial, since they were kindred spirits in the pursuit of scientific researches. Priestley died in 1804, living a period of ten years in America. Cooper assisted in preparing some of his manuscripts for the press after his death. While they greatly differed in opinion theologically, they agreed to disagree.

Cooper was a prolific author of which remnants are left through a pamphlet on the slave trade so early as 1789. A large volume of tracts on Materialism was issued as early as 1789. So varied was his industry as a writer during his long life, says Wheeler in his *Biographical Dictionary of Freethinkers*, that his works in the British Museum were catalogued as by six different persons of the same name. He pointed this out to the authorities and he opined "that the six single gentlemen would be rolled into one." It has been happily said of him that "in philosophy he was a Materialist, in religion a Freethinker and in the nullification contest an ultra States-rights man. John Adams, whom he was alleged to have libelled, said in his old age that Cooper was "a talented scientific madcap."

In all the various relations in which Cooper excelled, probably under proper conditions his chief department was that of a teacher. It is alleged that few men excelled him in this direction. His plea in his own case when tried under the Alien and Sedition law, was vigorous, terse and clear. In 1831, he successfully defended himself at Columbia against the charges of heretical teaching in the College of South Carolina. His pleading was clear and convincing. Seizing upon salient points, his appeals were directed with great force to the understanding.

In speaking with the then venerable Dr. Dougall, of Milton, Pa., many years ago, he related many recollections of Dr. Cooper, of whom he was a great friend, that few men excelled him in clearness of statement and convincing logic. He believed that Cooper received great injustice when he was divested of the judicial ermine, in the early part of the last century.

The work published by Cooper in criticism of Professor Silliman probably served to arouse general prejudice against him. The people who dominated educational interests at that time were intensely conservative and would neither forget nor forgive any apparent slight that had been even insinuated against their idols.

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Such is an outline of the remarkable career of one of the early Freethinkers who came to this country, and who began his teachings of chemistry and the physical sciences in our midst at Dickinson College, Carlisle, just one hundred years ago. This institution was then under Presbyterian influences, but it latterly was placed under Methodist influences. It has many alumni who have attained fame and distinction. Dr. M. D. Conway graduated from its halls in 1849. When Conway was asked to approach Carnegie for $100,000 to found one of its halls, he said, "All right, if you call it Conway Hall." The traveller in passing sees that name in conspicuous letters. Mr. Austin Bierbower, the noted lawyer and a Liberal writer, is also an alumnus since 1864. Thus time shows a decided change during the hundred years since Cooper and Priestley made their advent into America.

York, Pa., July, 1911.

Written for The Humanitarian Review]

FREEDOM OR SELF-CONTROL.

BY ELIZA MOWREY BLIVEN.
1st Secretary Materialist Association.

IS FULL freedom just the thing needed? Would such freedom of thought, speech and press best promote the general welfare? Suppose everyone was allowed to think, say and do anything he pleased; and that every editor was obliged to print everything that everybody chose to send him, what would be the results? Every editor would have to give up his business, for huge papers would not hold the worthless truck; and no one would want such papers. Every editor must select the best he can get to suit his class of subscribers, and discard worthless and objectionable articles.

Little children seem possessed to learn and say the worst things they hear, and to do things that would harm themselves or others or property, as playing with fire, pounding, breaking or tearing things, eating what would make them sick, etc. The mother has continually to watch, prevent and punish where reasons and requests are not heeded. A large part of the people are much like children yet. Some learn by sad experience, observation, reading, or by years of careful training at home, school, business relations, and civil law, so they know what would harm and what would be beneficial; hence avoid the former and do right — they *control themselves* from wrong-doing, follies and vices.

But thousands, like children, only think of self-gratification for the present hour; never look ahead to future results; don't know enough for that, or don't care how much they may harm others. Hence the long list of follies, vices, drunkenness, licentiousness, greed, injustice—leading on to quarrels, enmity, crimes, diseases and troubles of all kinds.

The Humanitarian sees the terrible results and traces them back to their causes. He find that *some* of these grown-up children can be taught the whyes, and become wise enough to avoid the wrong choices. Some promise to do better, but forget it next day if they see a chance for some self-gratification, or to pay off a grudge; while thousands have wronged others all their lives to gratify their own desires, *till their brains have grown that way*; especially if their brains have long been soaked with intoxicants and dulled by tobacco, till all their finer qualities have been destroyed, if they ever had any.

Shall all these defective, cruel brains be allowed full freedom to do all the evil they desire? Then all respectable citizens must suffer from the misdeeds, slander, riot, thefts, rape, murders, etc. We would soon have to support them all, and pay for all their follies and destructiveness, i. e., just be *their slaves*. That would be the result of the Anarchists' theory of no government at all. That will never do, till *every* individual has developed enough wisdom to restrain himself from every act that would harm others or himself. Good government is simply the banding together of

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the people to make and enforce laws for mutual self-protection of themselves and their property.

Child or grown person who will not control himself from evil deeds, if punished severely every time he does an evil will soon learn that it does not pay and will decide to behave himself aright. Teach him why this or that is wrong and what better results come from right doing, while he is *very young*, before he has contracted bad habits, and the good habits and good thoughts will develop a good brain, and a wise, self-controlled good citizen. But he should have good environments and encouragements all along, and all the rewards due him.

The bad habits, crimes and evils abounding everywhere in the world prove that this self-control development has been neglected generally in churches, schools and homes. The churches have taught all kinds of evils through the Bible stories of the bad deeds of patriarchs, priests, kings, prophets, God himself, and satan. The history of the churches shows how by falsehoods, cruelties, villainies and greed the priests and preachers have forced the people to worship, pray, pay, and believe that thus all kinds of sins may be forgiven. Thus the more follies and crimes the people committed, the richer and more powerful the Roman Catholic church grew, and the more immoral, drunken, ignorant, diseased, and depraved the people grew. Does that church make the people free, or does it make them the slaves of the drink habit, tobacco, drugs—the slaves of all the follies and vices, and the diseases they produce; the slaves of the priests; and by their ignorant priest-directed vote, the slaves of politicians and of the high prices and and low wages which the trusts and capitalists are imposing on all of us?

How can we reach this class of people, the masses, and teach them that the only true freedom really worth having is self-control from everything liable to harm themselves or others? How can we teach them wisdom to know what is harmful, and how to stop others from doing evil and oblige them to choose the right—the beneficial?

Could we not help toward it by articles in the newspapers, and by having Humanitarian Sunday-schools? Stir up the people to want and secure Initiation, Referendum, Recall, Woman Suffrage, and laws making it criminal to receive more than $1000 a year income.

In Cleveland, O., our Materialist secretary is a Russian. He is also the singing master in the Socialist meetings. He writes me that they have started a Sunday-school with a woman for leader, and already have 60 members. I want to hear from 100 such Sunday-schools started by Humanitarian Freethinkers within a year.

Brooklyn, Conn. (R. F. D.), Aug. 1, 1911.

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

THE GOSPEL JESUS A MAN.

BY FRANCIS ALGER.

I WAS glad to see your editorial criticism of my article in The Humanitarian Review on the "Birth and Crucifixion of Jesus." I fully agree with you that what the Bible and most Christians define as Christ is too often purely mythical, but I do feel that a person existed who was called Jesus, and most likely he was the son of Joseph and Mary. Of course the stories of his Holy Ghost father, his resurrection from the dead, his power to raise the dead, to create earthly food as we have it in the story of the loaves and fishes, are absurdities, but these things have no direct bearing on the historical question of his existence.

You say in reply to my remark where I speak of Jesus as simply human, with the characteristics found in man, "But how

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does Mr. Alger know this?" I do not know in regard to it, but think sufficient evidence exists in the Gospels to indicate that Jesus was a reality.

The Bible is not a homogeneous book in any sense, and the headings of the Gospels "According to Matthew, Mark," etc., are known to be purely arbitrary, the writers being unknown. In history, astronomy, geology and chronology, the scriptures are full of errors, and we cannot even say with certainty what Jesus thought of himself. We do not know, in fact, that any of the Gospels were written by one person, as so many readings of them existed, and marginal notes were constantly incorporated with the texts. Words have been put in the mouth of Jesus, and what he did say has been twisted out of shape without regard to truth, and the writers have copied from one another, and have taken what they pleased from numerous sources in the most off-hand way, without giving credit. As an illustration of the lack of harmony in the Bible, we have it in the two distinctly conflicting accounts of the resurrection of Jesus—one with his body of flesh and bone and the other account makes it a sort of occult or spiritual phenomenon. Also certain passages in the Bible are in favor of the doctrine of the trinity and others favor the unity.

The Bible also gives to Jesus a strange, mixed nature. At times he is gentle, mild, considerate, and at other times severe and impetuous. He says, "Blessed are the merciful, the pure in heart, the peace-makers," but listen to his hard-hearted words to make disciples: "If a man come to me and hate not his father and mother and wife and children and brother and sister, yea and his own life also, he cannot be my disciple." And in another place he said: "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels." I do not like to think that Jesus uttered these sentiments, but we must judge of this matter as best we can. True, he was visionary, emotional, and his followers were as a class superstitious and lacked keen judgment, but at times Jesus gave vent to sentiments in opposition to those held by the Jews.

Independent of the Bible, something has come down to us from age to age indicating that Jesus really lived. In one place he says, "Ye shall know the truth, and the truth shall make you free." And again: "Why even of yourselves judge ye not what is right?" And in the Garden of Gethsemane, when he prays, "Let this cup pass from me," he manifests simply human nature. Pilate also certainly regarded Jesus as a real person and in no sense a myth.

You bring forward in support of his non-existence an extensive array of books, but as I have never read any of them with the exception of the *Life of Jesus*, by Strauss, I shall have to simply refer to this work and two or three others with which I am familiar. I cannot, however, see the consistency of resorting to Strauss as evidence that Jesus was a myth. He certainly dissects the Bible in a masterly way—brings to the surface its contradictions, miracles, and the characteristics of Jesus, but so far as I can remember, he does not question but that he was a real historical character, and I think that Ernst Haeckel, with all his radicalism, takes the same view. I will also refer to James Freeman Clarke's *Ten Great Religions* and Alger's *History of the Doctrines of a Future Life*. Perhaps you will at once reject the last two works as having no bearing on the question at issue, as the authors called themselves Christians. Still they upheld the liberal side of Christianity, and each had a sharp eye for fundamental facts, and I do not believe they would have been silent on the important point of the non-existence of Jesus if they had felt that the theory rested on a strong foundation.

The silence of Josephus and Philo in not making mention of Jesus deserves serious thought, still it is not in anyway conclusive that he was a myth. In all human prob-

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ability they would have referred to him, if Jesus had been regarded as a very important central figure in the community. Their silence indicates that he (Jesus) in his every-day life was not the notorious person often pictured by the Bible. We find Gospel writers trying to make a god of Jesus, and they give him the qualities they think belongs to a divine nature. Marginal notes and deliberate fabrications by unknown authors have lowered the quality of the Bible. Ernest Renan has summed up the character of Jesus as follows: "He is tempted; he is ignorant of many things; he corrects himself; he is dejected, discouraged; he submits to God like a son. He that is to be judge of the world knows not the day of judgment. He takes precautions for his safety."

Renan evidently does not regard Jesus as a myth, and I think the great majority of critical historical writers feel the same. It is, of course, much harder to judge about the character and reality of Jesus than that of Socrates, Plato or Josephus. Jesus is more like Buddha, and to understand either of these characters we have to sift and reject much that is miraculous. Apollo, Jupiter, Mercury, Jesus, are not gods, still Jesus held and holds, I think, more of a significant place than either of the others, and he has figured in history in a more marked way.

I notice in the June issue of the *Current Literature* an article in reference to a book lately published by Prof. Arthur Drews on the non-existence of Jesus. The professor takes, I think, about the same stand that you do on the question, and judging from what a Mr. M. Reedy says in the St. Louis *Mirror* about the book, Prof. Drews makes a strong argument for his side of the question. Mr. Reedy states that the learning of Prof. Drews is "enormous, his citations are innumerable, his analysis ruthless and his conclusions definite." But after admitting all this Mr. Reedy exclaims, "Was the book worth writing?" I am surprised at his question. If Jesus was a myth the world should know it, as it will sooner or later. If we contrast the present age with that of say one hundred years ago, I think we shall find evidence that the mythical ideas in regard to Jesus are being slowly weeded out. This tendency is shown in a more marked degree among the liberal sects, but here and there it crops out among the orthodox. The book by Dr. George A. Gordon, *Religion and Miracle*, shows a step in this direction. What was good in Jesus is the same thing that has been manifested in other pure souls,, and if we discard the superhuman Christ element in him we make him more real and useful to the world.

Yarmouth Port, Mass.

REPLY BY THE EDITOR.

In all of my discussions of the question of the historicity of Jesus of the New Testament I have tried to prove that no *such* a *man* ever existed, not by direct proof but by proving that the character called Jesus Christ in the New Testament is a mythical one—that is, a personification of certain natural events and objects. One may not be able to prove directly that the earth is not flat, but he may prove it indirectly by proving that it is spherical. I may not prove directly that yonder object is *not* a man, but I may prove it indirectly by proving that it is a marble statue. So I think I prove indirectly that the Gospel Jesus was not a man by proving that he was a nature myth, like the ancient pagan gods.

Mr. Alger says he "agrees" that what the Bible defines as Christ is "too often purely mythical." But he fails to point out any biblical definitions of Christ (or Jesus) that does not make him purely mythical.

He says: "But I feel that a person existed who was called Jesus; and most likely he was the son of Joseph and Mary." But "feeling" proves nothing. It is the result of early suggestions petrified into prejudices. I admit that Jesus was, in a sense, the "son" of Joseph and Mary, for Joseph and Mary themselves were not human beings but mythical characters the same as was their son. Because Horus, the Egyptian god, was the son of Isis does not prove that he was a human being. The very names *Joseph* and *Mary* carry a meaning that has been common in the mythology for ages.

Mr. Alger says, "I do not know, but

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think sufficient evidence exists in the gospels to indicate that Jesus was a reality." But why not specify the points of this evidence? I claim that the evidence that Jesus was not a "reality"—*man*—is found in every incident of his "life" as related in the gospels. None of the things of importance therein said of Jesus can be said truthfully of any human being. Indeed the evident aim of the gospel writers was to represent Jesus as *not* a man, but a being superior to man. His miraculous birth, his wonder-works and his miraculous resurrection, etc. Take out of the gospels all of these wonder features and what have you left by way of describing Jesus? Nothing worth calling even a common-place man. He says that owing to the fact that "the scriptures are full of errors in history, astronomy, geology, and chronology, we can not even say with certainty what Jesus thought of himself." Of course; but there is a still better reason why we cannot say: Jesus being a mythical character, did not think of himself at all.

Mr. Alger says "words have been put into the mouth of Jesus, and what he did say has been twisted out of shape," etc. But how do you know "what he did say," so as to judge that what is recorded has been "twisted out of shape"? If you can not accept the New Testament record how do you know Jesus ever said anything? No, you *guess* at what he said and did not say, by your own opinion of what he *ought* to have said and what he *should not* have said. That is a mythical Jesus of your own making—a variant of the gospel mythical Jesus. And this is exactly how "variants" of myths have all along arisen. Each myth-maker tries to improve upon his predecessors. You, like the gospel writers, would "put words into the mouth of Jesus"—just as every dramatic writer puts words into the mouths of his characters. And the difference in the accounts found in the four gospels resulted from this very tendency. Each writer put into the mouth of the hero of their stories the words *he* thought Jesus should have said.

Mr. Alger refers specifically to the accounts of the resurrection and the doctrine of the trinity. But each of these are but variants agreeing with the views and sentiments of each writer respectively. All this is characteristic not of history but of myth. And Mr. Alger says the Bible gives to Jesus "a strange, mixed nature." A mixed nature, true, but not strange. It is just what one versed in mythology would expect to find in the writings of a number of myth-makers, or even copyists of mythical stories. Different writers and copyists wrote from different viewpoints and modified the original myths to suit their own conceptions of what the personified sun or season should "say" or "do."

Friend Alger says he does not think that Jesus uttered certain sentiments. That is not strange, because Mr. Alger's mythic Jesus—his ideal—is not the same ideal, the same mythic Jesus in every respect as those of the gospel writer he refers to.

Mr. Alger says that "Pilate" regarded Jesus as "a real person"—but that does not count, for the Pilate of the gospel drama is himself a mythic personification. So Shakespeare used the names of well-known Romans for his characters and "put into their mouths" words of which history makes no record. This is the license of literature, but there is no license of history—it deals in "stubborn facts."

In reference to Strauss's works, and others I cited, they were given as good books for one to study who wished to get a good understanding of comparative mythology, whether each particular author believed in the historicity of Jesus or not. Prejudice and shortcomings in information and logic here and there will easily account for this opinion or that contrary to what facts prove to be the truth; and especially as to the language used in the records of the gospels, as interpreted by Strauss, Renan and others, as giving breadth of view. But for profane history, neither Strauss, Renan, Haeckel, nor any other writer since the beginning of the Christian era, can furnish a single reliable statement supporting the theory that Jesus was a historical personage. They can quote only the gospels, which Mr. Alger and I can do for ourselves. What is wanted is profane history by authors who were contemporary with the supposed man Jesus. I deny that any such book or even a single paragraph

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exists. The burden of proof is upon those who affirm.

The objection to the *Ten Great Religions* and *History of the Doctrine of a Future Life*, is not because their authors were professed Christians, but because they did not live in the first half of the first century, but wrote from the standpoint of those who believe the Bible to be historical and take their alleged facts from it instead of from personal observation or even authentic profane history.

Why is Roman history silent as to the existence of the people or the occurrence of the events embraced in the gospel stories? The silence of Philo and Josephus may not prove directly that Jesus was a myth, or that there was no man of the time named Jesus. But it does prove that those historians knew nothing of any such remarkable personages or wonderful events. The point at issue, remember, is not as to the existence of a man or men named Jesus 1900 years ago, but was the character described in the New Testament and called Jesus and Jesus Christ, a man or a variant of an ancient pagan sun myth? The mythic stories or dramas might have been in existence at the time these men wrote and yet neither of them would, as historians, mention them in their writings.

Friend Alger avers that "Apollo, Jupiter, Mercury, Jesus, are not gods." If the use of words is at all *useful*, they were gods. The word god or gods is an arbitrary sign which English-speaking peoples agree to use as the representative of just such things as Apollo, Jupiter, Jesus, and all similar personifications of natural objects, events and powers. They are exactly what in pagan mythology were called by names which English writers and speakers have agreed to transliterate or translate *god*. That Jesus has "figured in history in a more marked way" than have the other gods of Rome, etc., proves nothing. The very fact that the invention of printing was made by believers in the Bible and Jesus as a demigod, and that the pious printers who began to use movable types printed Bibles and Christian books at first almost exclusively, accounts for much of this excess. Had the invention of printing and the modern improvement in presses taken place in India, or in Arabia, instead of in Europe and America, Buddha or Mohammed would have "figured in history in a more marked way" by far than Jesus has done with these advantages. Besides, it is not true that Jesus has figured in a more marked way than some of the pagan gods of the ancients. Countless millions of people in ancient times knew of, believed in and venerated Amen-Ra, Osiris, Isis, Zeus, Jupiter, etc.

As to Prof. Drews, I have quoted freely from his work, and reviewed it in the July number of The Review. His book was certainly "worth writing" and much more. That the "liberal sects" are disposed to regard Jesus Christ as a *man* is perfectly logical. The moment any sect or individual ceases to believe in his historicity he ceases to be a Christian. If there is one dogma that more than another characterizes a man as a Christian, orthodox or liberal, it is that of the actual human, or god-man existence of Jesus some 1900 years ago.

That "what was good in Jesus is the same thing that has been manifested in other pure souls," proves not that he was god or man, but indicates that the *creators* of the Jesus character "manifested the good in other pure souls" by making it an attribute of the hero of their drama. It is common knowledge that novelists—fiction writers—and poets endow their "characters" with various "good" and evil attributes from their own viewpoint. The "good in Jesus" was in reality the good in the makers of the myth. We cannot "make" Jesus any more useful to the world by calling him a man; the *ideal*, whether good or bad, is the essence of the story. And in the Jesus myth there are both good and evil ideals, judged from our modern point of view.

Singleton W. Davis.

A Booklet to be Read and Re-Read.

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid. New one year subscribers, who do not take any other premium, may have a copy of it free.

Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme, published as a frontispiece to The Review for March, 1910.

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Views and Reviews

By The Editor

Orthodoxy and Science.

The Princeton (N.J.) *Theological Review* of April, 1911, contained a review of a book entitled *The Pleroma*, a work by Paul Carus, editor of the *Open Court*, Chicago. The reviewer was Rev. Gordon M. Russell, and the following extracts are made from his review to show the orthodox view of certain matters in controversy between Science and Christianity.

"The works of the author of this essay . . . are not, as they claim to be, and no doubt honestly strive to be, merely unprejudiced scientific investigations in the field of Comparative Religion. They are part of a great modern propaganda. They voice the demand that all religions are to be explained as evolutionary in origin, natural in development and similar in aim and authority. Of course, they take for granted at the outset that the peculiar activity of the Supernatural in history and revelation as it has been claimed to be manifested in the Bible does not exist and never was so manifested.

"Before considering in detail this essay we must therefore remember the fundamental position which underlies the author's work when he begins by denying as impossible one of the chief claims of Christianity, the immediate Supernatural personal revelation of God to men chosen to receive this, and then adds to it the denial of another doctrine also everywhere insisted upon in the Scriptures, that the inspiration of the Bible is peculiar to itself, and that therefore Christianity and Christianity *alone* is a true statement of the relation of God and man and of the unseen world as well. When these denials are postulated it no longer becomes possible to have a really scientific investigation to determine the truth of the religion of Christ."

¶ To extract the orthodox dogmas from this verbiage and set them out in distinct, clear-cut brief English, I will restate the propositions as follows:

1. There has been made an "immediate supernatural *personal* revelation of God to men."

2. This revelation was made to men "chosen to receive" it. And this, I may add, does not mean merely the individual so-called inspired writers of the revelation, but the whole Hebrew race as a peculiar people specially chosen as God's own for the purpose of revealing his "plan of salvation" to the world, and of exemplifying his religion in daily practice.

3. "The inspiration of the Bible is peculiar to itself." That is, there is no other book or scriptures of genuine divine inspiration; all other so-called sacred books are pagan frauds.

4. "Therefore Christianity and Christianity *alone* is a true statement of the relation of God and man and of the unseen world."

5. When these dogmas are denied it no longer becomes possible to have a really scientific investigation to determine the truth of the religion of Christ.

These dogmas are each and all, except the 5th, proven by science to be false, and therefore they are not "postulates" but scientific conclusions and so the 5th statement is irrelevant. Of course when these dogmas have been scientifically investigated and found to

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be errors, it no longer becomes "*necessary*" to have a really scientific investigation to determine the truth [or fallacy] of the religion of Christ," unless we wish to thresh over old straw.

Retaining the Spirit of Christian Dogmatism.

In *The Open Court* (Chicago) of July, the editor replying to a criticism of his opinions and teachings, thus concludes his article:

"In conclusion we will say that our position is not anti-Christian nor anti-religious in any sense. It is true, we have dropped many dogmas of traditional Christianity, but we have done so under the stress of their untenability before the tribunal of science, and have after all retained their spirit, thus creating a new conception of religion which in spite of its radical conclusions is conservative in attitude; and we would save all that is true and go od in the old while boldly accepting the truth of the new scientific world-conception. Liberals are commonly vague. They only know that the old has become untenable and they mean to tear it down. The policy of *The Open Court* has been different. We unhesitatingly accept new truths without throwing away the old. We believe that science can find out what is true and what is untrue, and we need not discard the old because it comes in the form of a wrong interpretation. In this sense we believe in, and we propose, a new orthodoxy which states the truth in positive terms so far as all explanations of philosophy and scientific truths, as well as statements of historical facts, are concerned."

¶ The editor of The Humanitarian Review has been a reader of *The Open Court* almost continuously for more than thirty years, and I believe I understand quite well the policy of that magazine. I have always considered it to be one of the most instructive periodicals I have ever read, and yet I do not approve of its "policy." Its editorial management seems to me to be equivocal. That is, the magazine is intended to be the spokesman of scientists who have outgrown Christian dogmatism, supernaturalism and credulity, yet it tries to appear to still be in accord with Christian theology by expressing its newer ideas in equivocal terms that mean nothing except under a special, arbitrary interpretation. For instance, the editor says he still believes in "God," but when he defines the god he believes in one can readily see that it is not "God," the Christian god, but a new god whose attributes are not omniscience, mercy, personality, superiority to natural law, parental affection for man, responsiveness to human desires (prayers), etc., like deity of Christianity, but simply the unconscious, unintellectual, merciless, impersonal, irrevocable and unvolitional laws of nature themselves. To quote that editor, in the same article he says: " . . . . . We have pleaded that mathematical truths have a just title to be called supernatural. This supernatural element pervades all nature in the same way that God is believed to be omnipresent. In fact we go one step farther and claim that the mathematical truths, including logic and arithmetic, are part and parcel of God."

But mathematical truths, logic and arithmetic do not act as the "free will" of an omnipotent personality to establish, revoke or modify the laws of nature, as is claimed by theologians for the Christian God. If these truths cannot effect voluntarily such changes they are in no sense "supernatural"—not *over* nature—but a part of nature. If they are a part of nature, and also of "God," then this god is the old pantheistic one and none else. The Christian god called God, is anthropomorphous and *super* natural in the unequivocal meanings of these terms. But the editor says he has "dropped many dogmas of traditional Christianity" but has "retained their spirit."

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But what is the "spirit" of Christian dogmas? Plainly, it is *assumption*—asseveration without basis of fact. That is exactly what makes them dogmas. No, the editor does not retain the "spirit" of the old dogmas, but the *husks*. He attempts to put "new wine into the old bottles," and to convince the partakers that the "spirit" of the old is still there! He says he is "creating a new conception of religion which is . . . radical in conclusions" and "conservative in attitude." But I think it is not a "new conception" he is creating, but he is propagating a new religion that is radical in its conclusions and "conservative in its attitude" by adopting the old terminology with a new meaning ("interpretation," he calls it). This is where the equivocation lies. The editor says "Liberals are commonly vague." Well, some may be so, but I conceive of nothing that deserves the epithet "vague" more than Dr. Carus's "spirit," "God," and his "radical conclusions" in his "conservative attitude." To say that Liberals "only know that the old has become untenable and mean to tear it down," is the same old misrepresentation which Christians have persisted in. *Some* Liberals may be so ignorant as that, but all who really deserve the name know as well as the new radical conclusions of science and understand the relation of man to man as an evolution, call it "religion" or "ethics," as you choose. And they just as "unhesitatingly accept the new truths without throwing away the old" that have been established, as does the editor of *The Open Court*.

The "new orthodoxy" he speaks of is well enough if we accept those terms in their primitive meaning, but "orthodoxy," like many other terms, has changed its meaning under evolution until it stands today not as the representative of "right opinion" but of a compilation of Christian dogmas. No such word is needed to "state the truth in positive terms," for the term *science* is ample and unequivocal. Let us be frank, and say that there is nothing known to us outside of or above nature, and if we want to call it god, spell it with a small g, and not try to rob the Christians of their "proper noun" for their god, God.

The God Idea.

Dr. James G. Townsend, in a critical letter to the *Open Court* of July, comments very reasonably upon certain discussions of the "Evolution of the Divine," involving the God-idea, or the "God Problem," as it has been called by the editor of that magazine. The Doctor says, in commenting upon the article which the editor had discussed in the June issue, that—

"Mr. Bartlett's [A. E.] theory is that the integrated soul of all, which Fechner calls 'God,' makes constant effort 'to realize an ideal personality.' And he he says: 'This ideal personality, which is the goal of evolution, must also be looked upon as the potential *cause* of evolution.' This looks very much like reasoning in a circle. And how does Mr. Bartlett know that the universe has sprung from a fundamental 'force-entity'? And how can an unconscious, unintelligent 'force-entity' have the passion for the 'unfolding of an ideal personality'? And the question might be asked: Was there a time in the past eternity when this 'force-entity' began to be? Mr. Bartlett contends that this 'force-entity' is possessed of 'latent feeling, will and thought,' and proves it by the 'beneficence of nature,' the prevalence of august moral laws, and the affirmation 'that the creative essence hears our petitions because our aspirations invariably set in motion forces that gradually work out in our character the results for which we long' (a sentence that ought to be written everywhere in gold). Now these contentions may be true, but if they are not the baldest anthropomorphism I do not know where to find it."

¶ This writer evidently sees clearly and can clearly express his thought.

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His reference to Mr. Bartlett's reasoning in a circle is very just, and his final remark about the anthropomorphic character of Bartlett's "force-entity" fits the case well, except, perhaps, that it is not quite comprehensive enough; for I think it may be justly described as the baldest anthropomorphic pantheism. Dr. Townsend further says:

"Mr. Bartlett further affirms that 'if nature is evolving God, God must already be involved in nature.' . . . Mr. Bartlett seems to think that evil 'is not a reality, but only an imperfect stage in development'; and Dr. Carus [the editor] thoughtfully says: 'Life is everywhere struggle and struggle is impossible without exertion, without conflict, without competition, without wounds, without occasional defeats.' But neither of them, in my judgment, touches the heart of the awful problem. For evil is more than 'imperfection,' or 'struggle.' It is a black, pitiless, absolute, irremediable, degrading reality. I mean even something worse than the Martinique volcanoes or the cruelties of nature. Think of the millions of innocent children whose childhood, which ought to be pure and happy, is blighted! Think of the millions of peasants who because of foul conditions and ignorance have lived for thousands of years in huts and hovels ankle-deep in unnamable filth! Think of the millions who today live in the slums of the great cities! Across the white page of Mr. Bartlett's 'beneficence of nature' are the *black* lines of cruelty, ignorance, injustice, pollution and crime! And according to 'monism' the absolute cannot be suprised, cannot be ignorant, cannot be mistaken. Then God is involved, is implicated in his creation. According to 'monism' the universe, or God, is one great conclusive entity outside of which is nothing. So evil must be an essential part of God. What, then, becomes of the divine goodness?"

¶ This reasoning is clear and logical and unanswerable, I think. But Dr. Carus, the *Open Court* editor, comments upon a portion of the Doctor's remarks as follows:

" . . . We notice the last paragraph, and thinking that by the general term 'monism' Dr. Townsend means to refer to our own views, we wish to urge that according to our conception of monism, God is not an entity. We object to Dr. Townsend's identification of God and the universe. We repeat what we have said before, that God is that something, whatever it may be, in the world, in the universe, in existence, which directs, governs, helps, rules it, and by the existence of which it becomes an orderly whole. God is that feature of existence which makes law possible, which produces reason, and through the prevalence of which rational beings develop; which makes a man a human being, gives to him all his ideals, his rationality, his aspirations, and the potentiality of rising higher and higher. This God-conception may frequently be called monotheism, and it is quite different from the old pantheism which identifies the universe with God. God is not the sum-total of things; *God is the law*, the order, the governing principle which makes it possible that from physical forces the higher powers of rational and moral life can develop."

¶ Note the words I have italicized as confirming what I have said elsewhere of the nature of Dr. Carus's "God." If Dr. Carus conceives of God as "that something" that does this or that, how can he consistently say he does not conceive of God as an entity? Whatever is "something" is most surely a "thing," and a "thing" is an entity. Whatever "does" this or that must of necessity be an entity. And whatever "directs, helps, governs, rules," must not only be an entity, but a personal, indetermined-will entity. As I understand monism, it rejects the notion of the freedom of the will and includes will and all other action within the domain of natural law. Dr. Carus says "God . . . makes law possible." If so, what is it that makes God possible? If God "produces"—is the cause of reason, what produces or has produced, or caused, God? If God "makes man a human being, gives him all his ideals, his rationality, his aspirations and the potentiality of

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rising higher and higher," what was it gave God these ideals, and what is it that degrades man, makes him a "degenerate," makes him irrational, aspire to evil things, and gives to him the "potentiality," or tendency to fall lower and lower, physically, intellectually and morally? If "God" is not the sum total of things, as Dr. Carus avers, and is only "that something in the world, in the universe," etc., which "governs and rules it," then what becomes of the infinity of God? If he is slowly and gradually evolving the universe up from imperfection, if not from "nothingness," toward perfection, what becomes of God's omniscience and omnipotence, that he must allow this imperfection to exist even for a moment? If "God is the law," etc., "which makes it possible that from physical forces the higher powers of rational and moral life can develop," who "makes" or made that "law" or "governing principle"? No, Dr. Carus is still in the meshes of the old metaphysical error of a belief in a "first cause," in the possibility of an uncaused cause and of a time when there was "nothing." His God-conception is but a refined form of the ancient pagan animism, and his monism and determinism are only glimpses of the universal fact and law.

"Where the Church Stands."

The above caption was found over an editorial in a daily newspeper and refers to the attitude of the Episcopal church in America in the matter of marrying divorced persons. The article is too long and too verbose to be copied, even in paragraph, here, and so I will merely give a resume of what the editor says about this sect's "stand" on this question.

It is stated that the attitude of the Episcopal church is "clear and definite, nor can it be changed to suit any individual case." That it is against "her" established canons to unite in "holy matrimony" any man or woman who has been divorced by a civil court for "breaking the seventh commandment." This matter comes up just now on account of the proposed nuptials of John Jacob Astor and Madeline Force, and the editor says the discussion of their case can "add to or take away nothing from the unchangeable moral principles on which the church is founded." And after a rambling comment on divorces in general and the enormity of John Jacob's offense in particular, the editor says he thinks that "the publicity given to this case may serve a good purpose. It may bring churchmen and jurists and citizens together to frame some homogeneous and universal divorce laws for the whole of the United States." And he adds that on the question of divorce the position of the church is impregnable. We need not fear that she can be swerved either by fear or by favor from her straight path of duty."

¶ In the first place, let us see how consistently moral the Episcopal church is in fact. John Jacob Astor was a member of Trinity Church, New York, and despite of his adulterous practices and that his former wife was decreed by a civil court a divorce for that cause, he was deemed a fit person for membership. But when it comes to a matter of his remarrying, a bishop of the church assumes before the American public an air of pious morality and denounces his "brother in Christ." If the sin of Astor had been "washed away in the blood of Christ" so that he was fit to be in communion with the saints of the Episcopal church, why should he be denied the privilege of entering into the marriage communion? Consistency would say that if his sin had been blotted out, it was not to be charged against him in *any* case; if it had not been remitted, he should not have been allowed membership in the church.

But the truth is, that the church, as an organized body, is guilty of more enormous sins than its millionaire

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member whom it now denounces because the newspapers and the people of the whole country have adversely criticised him. It was a matter of policy. The Trinity organization in New York is a multimillionaire, and can well afford to drop Astor. It is not only a "rich man" denounced by Jesus—which is "sin" enough—but the unpardonable one of which it is guilty is owning millions of dollars worth of property upon which it *pays no taxes*, thereby robbing thousands of poorer people who are compelled, though not members of that church or even in sympathy with its creeds or objects, to pay into the public treasury the money that would rightly be paid by the multimillionaire organization.

But the remark of the editor about the discussion leading up to the enacting of homogeneous divorce laws for the United States, to be framed by *churchmen*, jurists and the people, is not in accordance with the American principle of non-union of church and state. "Churchmen," as such, have no constitutional right to help frame any laws. Why did not the editor classify these churchmen along with the other "people" he mentions? The enacting of laws is a matter of civil government and not of ecclesiastical manipulation. Let the people of all creeds and of no creeds, as citizens, see to the law-making business, as our national constitution provides.

However, it is not alone the divorce laws that need to be unitized. The marriage laws should come in for the first consideration and then the divorce as an incident thereto. And the very first step in this reform should be to make marriage (and divorce) a strictly civil and secular matter, the state ignoring though not prohibiting church marriages and refusing to recognize as official any ceremony performed by a priest or preacher as such. The whole marriage system should be treated in law just as other *contracts* are treated; and the divorcing of married people should be a simple matter of a court deciding that the marriage contract under consideration is no longer in force.

New Thought Metaphysics.

Another book by Henry Frank has appeared. It is entitled, *Psychic Phenomena, Science and Immortality*. The author gives it the subtitle of "A further excursion into unseen realms beyond the point previously explored," the book being a continuation of his discussion in a former one entitled *Modern Light on Immortality*. The author thinks he has a firm foundation for his belief in immortality in an argument stated thus:

"Science challenges Nature to produce a void. She cannot. The Mind challenges Thought to produce a negative. It cannot. Every void is a plenum. Every denial is an affirmation." And so he concludes that absolute death is impossible.

¶ To a well-balanced mind really versed in objective modern science, such a foundation is far from solid, but extremely sandy. In the first place, what can one mean by saying he makes "excursions into the realms of the unseen," to investigate things? It can only mean that his imagination roams outside of the realm of observation, perception, experimentation—objective reality. The value of what one sees in the realm of the unseen is less than nothing. Then the saying that absolute death is impossible shows that his mind is so crudely materialistic that he conceives of death as an entity. Again, the assertions that science challenges nature to produce a void, is sheer nonsense. Science does nothing of the kind. Nor does mind challenge thought to produce a negative or anything else.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by tbe Scientifc Metbod

And the Promotion of Education, Ethical Culture, Humaneness, etc.

SINGLETON WATERS DAVIS, Editor.

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EDITORIAL DEPARTMENT.

DODGING THE ISSUE.

¶ Elsewhere in this magazine the editor has commented upon the use of equivocal language by the *Open Court* and some of its editor's books in discussing the God-idea, and also by Henry Frank in discussing immortality in his books. I am disposed to add here a few more remarks upon Mr. Frank's methods and misuse of terms. He discusses the question of a future life in at least two of his books, and he uses equivocal language throughout—that is, he dodges the real question at issue. The great question, the *real* question that mankind is so universally interested in is not whether the chemical elements of the natural human body, or the elementary "forces" or activities that constitute life and mind of the living organism, continue after bodily death, but it is this: Does the human *personality*—the individuality—the consciousness of self—continue; does the memory of experiences and observations in this life persist in a life beyond the tomb? If John Smith dies today and his body disintegrates, the material elements entering into new combinations, organic or inorganic, and the "vital forces" also disintegrating into the forms of physical and chemical forces of inorganic matter, will John Smith tomorrow, or at any future time, continue to exist as an entity conscious of itself as the same John Smith who formerly lived on earth; conscious of and remembering the scenes, experiences and associations of this life; remembering his former friends and enemies? As one goes to sleep in the evening and awakes next morning conscious of the continuation of his former personality, will one who dies thus return to life?

If the answer to this is in the affirmative, the universal meaning of the terms immortality, a future life, spirit life, etc., will be clearly confirmed; if the answer be in the negative, this common-sense conception

(*Concluded on page 76.*)

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THE GOOD SHEPHERD.

¶ Christians lay much stress on the naming of Jesus Christ the Good Shepherd. Almost universally, they believe this to be a name first and only applied to him as the savior of men. But this is a very great error. The title of the Good Shepherd was used by pagans (and later, Buddhists) ages before the beginning of the Christian era. And this is one of the facts that help to prove that the Jesus Christ of the New Testament is a late variant of an ancient pagan and oriental sun myth. The Good Shepherd is the spring sun—the sun in Aries, when the pastures begin to be warmed into new life and grow into luxuriant feed for the lambs that have just come into the fields. Innumerable pictures, carvings, etc., have been found showing the form of a man with a ram held across his shoulders—the lamb being carried by the Good Shepherd. This idea of "carrying" the lamb is emblematical of the support which the spring sun affords by bringing forth the new pastures, and was a very popular theme with the ancient pagan as well as the more modern Christian artists.

In connection with the sculptures and pictures of the Good Shepherd are generally found images of two fishes, often joined together as with a string. Note that in the pictures of the zodiac the sign *Pisces*, pictured as two fishes linked together with a string, immediately precedes the sign of *Aries*, the "Lamb of God," which explains the connection of the pictures and carvings on the same monuments, tombs, etc.

In his work, *Altchristliche Monumente*, Victor Schultze in discussing the sarcophagus of Livia Primitiva, found on Mt. Vatican, acknowledges that both the symbols and inscriptions thereon are of pagan origin. He says:

"It is well known that ancient art possessed a representation of a shepherd carrying a sheep in his arms, as well as Christian art. The graffito in question possseses two peculiarities which definitely prove that it is not Christian. On Christian monuments the shepherd either holds the sheep with both hands or he holds two legs (or all four) in one hand, or else the animal lies on his shoulder without being held at all, which in reality would be an impossibility. But on the sarcophagus of Levia Primitiva the shepherd is holding the forelegs of the sheep with his right hand while the left encircles the hindquarters of the animal, as is never seen in any of the innumerable representations of the Good Shepherd. It is likewise without precedence in Christian art that the sheep standing around the shepherd should be distinctly indicated as rams. Hence, unless we recognize this to be an exceptional instance, we cannot escape the conclusion that the shepherd of the graffito on the Vatican sarcophagus is a pagan representation."

The carving on this sarcophagus represents the man with a young ram upon his shoulders, across the back of his neck, and held in place by his two hands as described above. On one side of this central figure is that of a fish; on the other, that of an anchor; between these side figures and the central one is that of a ram both to right and the left of the Good Shepherd and facing him. Above all is an inscription stating that the monument was constructed by Livia Nicarus in honor of her sister, Livia Primitiva, who died at the age of 24 years and 9 months. The theory of some archæologists is that the carving is an old

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pagan one of the Good Shepherd with later Christian carvings of the fish, anchor and two rams added. But this is of no consequence so far as the idea is concerned. It is plainly a representation of the spring sun in the beginning of the zodiacal sign of *Aries*, and just passing out of the sign *Pisces*. The anchor probably symbolizes the arrival in the harbor of spring after passing over the sea of winter—the rainy season—when hope springs up for the plentiful green pastures during the summer season.

This connection of the Good Shepherd, the ram or lamb and the pastures is still unconsciously held as a mythic fossil in the Christian art and language of the present. We still call the priest of a church a "pastor," which is synonymous with shepherd, and comes from the Latin *pascere*, to feed. The Good Shepherd, then, is he who feeds the sheep—the sun of spring and summer that makes the pastures to flourish.

Originally, this was an art-conception purely, perhaps, and later gradually merged into a religious symbol, just as all other religious or theological stories and symbols have done.

HAMBURG MONIST CONGRESS.

¶ An international congress of Monists (free thinkers) is to be held in Hamburg, Germany, Sept. 8 to 11, 1911. The presiding officer of the convention will be Prof. Wilhelm Ostwald, of Leipsig, and scientific addresses are to be delivered by some of the most renowned scientists of the world. Prof. Ernst Haeckel was to have been one of these, but owing to an accident which has confined him to his rooms with a broken ankle, it is not now expected that he can take part in the meetings at all, if he can even attend. His address was to have been on "The Root Questions and Problems of the Monist League." and probably it will be read before the Congress by someone else. Prof. Svante Arrhenius, the renowned scientist of Stockholm, is to speak on "The Universe," and Prof. Jacques Loeb, of New York, will deliver a lecture on "Life," and Prof. Ostwald one on "Knowledge." Other addresses will be delivered by Profs. Frederich Jodl, of Vienna, L. Wahrmund, of Prague, Rector Gustav Hoeft, of Hamburg, and Dr. Ernest Horneffer, of Munich. Prof. Thaddeus B. Wakeman and Jas. F. Morton, Jr., will represent the American Secular Union as delegates.

THE BUCKEYE SECULAR UNION.

¶ The Ninth Annual Convention of the Buckeye (Ohio) Secular Union will be held in the Lower East Hall of the County Memorial Building, Dayton, O., Sunday, Sept. 3, 1911. Geo. O. Roberts, the president, and Mrs. H. M. Lucas, have both favored The Review with copies of the program, but it is now too late to publish anything that would serve as an advertisement to induce persons to attend. However, as a matter of news interest, I will give a brief statement of the Program's contents.

The motto of the society is stated to be, "Science and Reason vs. Superstition and Ignorance"; its objects as, "1st, to oppose the fallacies of the so-called revealed religions. 2nd, to oppose the union of church and state in any guise whatever." Addresses are to be delivered by John H. Bardsley (Welcome), President George O. Roberts (Response), Cyril W. Booth, Dr. J. T. Bowles, Frank Midney, Bruce Calvert, D. W. Sanders. There is to be instrumental and vocal music, recitations, etc. Headquarters are to be at the Phillips House, 3rd st. A reception will be held at headquarters on Saturday evening.

President Roberts, of Dennison, Ohio, when sending programs wrote me further information, as follows: "I herewith send you program of our convention. I wish you could attend, but don't expect you; so I'll be very well satisfied if you will give us a little notice, if this gets there in time.

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The Dayton Chamber of Commerce will furnish hall and badges, and we expect a good time, many or few."

If it were at all possible, I would be with the Buckeyes at their Dayton convention. I am a Buckeye myself, and have brothers, sisters and friends still there that I have not seen since 1878, and I would be ever so happy to visit them and meet with the Rationalists. But, alas, I'm in a treadmill, and it *must* grind, at my expense.

DODGINC THE ISSUE.

Continued from page 73.

will be denied, in spite of all the sophistical ratiocination and dodging of men who fail to find real evidence and so substitute another theory than the one they propose to discuss and find evidence for that in mere metaphysical imaginings.

So with pre-existence. If I existed as a man or a mouse a thousand years ago and today have no conscious memory of the experiences of that life, I am not the same *person*—my individuality and personality are new ones, even though I should be bodily composed of the identical material elements that composed the body of the previous life. So the metaphysical pre-existence and future existence answer is no answer at all to the real, unequivocal, commonly-conceived question of the immortality of human beings.

This is a serious question. Let us be sincere and honest in our discussion of it. Dodging and equivocation are unbecoming any man who assumes to be a believer in the modern-science methods.

¶ *Health-Culture* for July announces the engagement of Dr. Elmer Lee as its editor Dr. Lee is a vigorous and helpful writer on health topics and the earnest advocate of rational living for race improvement, the better development of men, women and children. *Health-Culture* is opposed to the medical superstitions of the day and stands for the enlightenment of the people. The magazine is published at $1.00 a year; 15 cents a number. By The Health-Culture Company, 1135 Broadway, New York.

BOOK REVIEW.

"Obscene" Literature and Constitutional law. A Forensic Defense of the Freedom of the Press. By Theodore Schroeder. Privately printed for forensic use. Octavo, pp. 440, cloth. Not for sale.

The author states that "this book is a hasty compilation of essays already published in the periodical press, ... written primarily for lawyers." Then he proceeds to forestall criticism of the book by criticising the critics before they have criticized it. As the book "was not published to sell," and no publisher's or bookseller's address is given in it, any extended review of it would be useless, but aside from that, The Review does not invite controversy on questions therein discussed. It may be of interest to lawyers.

The Double Doctrine of the Church of Rome. By Baroness Von Zedtwitz. Fleming H. Revell Co., New York, London, Edinburg, etc. 63 pp. bound in white cloth. Price, postpaid, 50c.

Mr. Frank Hart, of Doylestown, Pa., has favored The Review office with a copy of this useful little book. It is said to be "a work which shows that the Catholic church has one teaching for the misleading of outsiders and another for the instruction of the initiated." The author of this work was one of the initiated. She was Miss Mary E. Caldwell, daughter of William S. Caldwell, of Louisville, Ky.. and was educated at the Convent of the Sacred Heart, at Manhattanville, and, with a sister, was left a large fortune at the death of her father. She, with her sister, made large gifts to the church, but at last the light dawned upon her naturally brilliant intellect, and she saw the church of Rome from another view point. In 1904 she renounced Catholicism, and withdrew from the church, in which act she was joined by her sister. This book was then written as a means of

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setting forth their reasons for renouncing allegiance to the Roman Catholic church. The author says: "My intimate connection with the Catholic clergy, but especially with the hierarchy, both in America and Europe, has brought me into near touch with not only the secret and inner workings of the Roman church but also with the doctrines by which it is governed." With this advantage she has been able to write a book of extremely great interest and value to thinkers who wish to post themselves upon the relations of the Catholic hierarchy to the government of the United States, and to learn if there is or is not a great danger surreptitiously creeping upon our government.

Thinking for Results, By Christian D. Larson. The Progress Company, Chicago. A cloth-bound volume of 132 small pages in cloth binding.

This is a New Thought production not essentially different from nearly all other New Thought books in the matter of assuming and affirming this, that or the other thing regardless of the objective facts in the case. It is of the usual order of "think you are well and you are well."

The Rights of Animals. By Ernest Bell. Published by the Animals' Friend Society, York House, Portugal st., London, W. C. Price, 2d.

A pamphlet very sensibly discussing the question of animals' rights in relation to man.

¶ *Man's Greatest Discovery.* By the Swami Vallinayakam. Published at Madras, India, by The Authors and Publishers' Agency. The author seems to be a Hindu priest possessed of a good English education, and the little pamphlet contains much of interest to thinkers.

¶ *Confessions of a Cannibal*, by George J. Goddard. Jewel Publishing Co., Montello, Mass. A pamphlet of 31 pages devoted to arguments against a flesh diet for human beings, from the humane standpoint. The author, though apparently a believer in Christianity, quotes freely from Robert G. Ingersoll in support of his arguments.

¶ *La Libre Pensee Internationale* is the title of a journal that comes to this office from Lausanne, Switzerland, and Evian-les-Bains, France. As its name indicates, it is a Freethought journal in the French language. It aims to represent to some extent the Freethought movement in all parts of the world. Those who read French and wish to receive this paper should address, G. Brocher, 4 Rue de la Louve, Lausanne, Switzerland.

¶ *The Menace* is a new periodical being published at Aurora, Mo. Rev. Theo. C. Walker is the editor, and the publishers are Phelps & McClure. It is printed weekly in newspaper form, and the price is 50 cents a year. It bears this suggestive superscription: "The Roman Catholic Hierarchy, the deadliest menace to American liberties and civilization." *The Menace* scores the Catholic hierarchy severely, yet the publishers announce that it "does not condemn the Catholic religion, nor does it censure the honest, well-meaning Catholic communicant; but it takes issue with the Catholic organization in its political intrigues, its interference with established American institutions and government, and the eagerness of the controlling element, from the pope to the priest, to rule or ruin in America—their ambition to 'make America Catholic.'"

¶ In the *Reform Journal*, of Edinburg, Scotland, was the following editorial notice:

"We have received the *Origin and Evolution of Ethics*, being a critical survey of the Ethical systems and doctrines from Hammurabi to the present time, with special reference to the question, 'Were moral laws supernaturally revealed, or are they the products of human observation, experience and reasoning?' By Singleton W.

Continued from page 80.

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NOTES AND COMMENTS.

¶ Some self-styled Liberals are profuse in their assertions that their Christian opponents are fools, hypocrites, insincere, "in it for the money," etc. This is not argument; it is not Liberal; it is unbecoming and unnecessary. If a man is a fool, he is to be pitied, not blamed—no more than a dwarf is to be blamed because he is not a Hercules. If one is a hypocrite, or insincere, his argument is not less effective if it is based upon facts and his reasoning is logical. For my own part, I do not believe all Christians are brainless, fools or insincere. I believe as a rule they are people not below the average in natural ability, education, honesty, sincerity, etc. Liberals and Rationalists should remember that a very large majority of their own number were once Christians, or believers in Christianity. It is less objectionable and nearer the truth, I think, to say our opponents are mistaken.

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¶ In a letter on "Religion and Morality," page 83, Mr. Harvey W. Jacox says "the problem of true morality is strictly a scientific one, while religious problems cannot in truth be called scientific, because nature establishes the immutable standard of morality, while man invents his own variable standards of religion." Now, to me, this is only very slightly different from the orthodox Christian doctrine. Substitute "God" for "nature" in this quotation and we have the Christian position exactly. The fact is that man himself is a part of nature, and every act and thought is a natural one. Every conceivable problem in nature, outside and inside of the domain of human life, is one that can be solved by science alone or else it is unsolvable. Neither nature nor God "establishes the immutable standard of morality"; there is no such standard observed by the human race. Not only different races and the people of different countries, nations and tribes, but different individuals have different standards of morality. Indeed what would be a standard lived up to bringing the best possible results to society and its individual components in one place, or at one time, or in one environment, might not be so in another place, at another time, or under different circumstances. This is the reason no fixed standard can be found, and it is why men have so much difficulty in deciding upon what course of conduct is right in almost all of their undertakings. Religion is the same. However you define the term, it is an adaptation to place, time and circumstance that is difficult to adjust, and is no more a revelation from God or a voluntary "invention" by man than is morality or politics, or the physiolygical functions of his bodily organs.

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¶ It should be borne in mind by every reader of The Review that the editor does not endorse or approve of every idea expressed in articles or letters from contributors published herein. I only seek to restrict discussion to topics within the scope of the magazine as outlined in its first cover-page and elsewhere, and the language used by contributors to what custom has made appropriate. In some cases, I take the liberty (and advantage of my prerogative) of commenting upon the statements of Review writers, both as to ideas and as to language. In the letter of Mr. Banning, on page 85, that writer asserts that "when Leo XIII was elected, a cardinal could be bought for a song." Mr. Banning *may* know this to be a fact, but I and other readers of his letter would be glad to have him tell us *how* he knows it—or who is his authority. It is easy to make such statements, but it is not always easy to prove them to be correct. The mere dictum of a writer carries no weight. Give us *facts* and let us know how and where they have been obtained.

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¶ On page 84 is a letter from Mr. Harold Banning, in which he says he replies to a certain Catholic priest with whom he has a controversy. But he does not tell us exactly what his opponent has said. I do not consider that method of discussion either quite fair or logical. It is easy to tell readers one's own side of a controversy without the opponent being allowed to state his side of the discussion, or without quoting his language in the argument. If an article or an address is to be contro-

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verted by a Rationalist, that article or address should be first published in full or else exactly quoted in parts commented upon. If the opponent has said nothing worth publishing or quoting, then he has said nothing worthy of comment or criticism. Again, in beginning his argument against this priest's "flare-up," as he calls it, he says such "people are usually educated hypocrites, and for this reason I advise Liberals to avoid all argument with them on any subject." Now, a reader of this might appropriately ask Mr. Banning why he did not take his own "advice" and avoid this argument. I think it a weakness in discussing a question to resort to objectionable epithets, to remarks about the lack of ability or honesty of an opponent. If the opponent is a fool or a hypocrite, his argument is none the less effective if logical. Liberals should accept "the truth wherever found, on Christian or on heathen ground."

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¶ Some reformers seem to think that harsh language is equivalent to radicalism. It is so easy to say this or that error is a lie, or this or that system is "a collection of lies." On page 84, a correspondent speaks of "the collection of lies called Christianity." I am as radical as any man is or ever was on the questions of theology, yet I unhesitatingly deny that Christianity is a collection of lies. It is erroneous from foundation to pinnacle, I believe, but errors are not always lies. A lie is a statement of untruth made with deliberate purpose of deceiving others, for their injury and for the benefit of the liar. I cannot believe that the whole Christian system of theology was so constructed; no more so than was the old Ptolemaic astronomy, or the old alchemy, or the old cosmogony. Men are finite in intellect, as well as in body, and they are liable to err on every hand, and yet be sincerely devoted to the good of humanity.

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¶ With this number of The Review the publisher discharges all of his obligations, as agreed with Mr. J. D. Shaw, to the *Searchlight* subscribers. For from one to twelve months it has been sent, with or without pay, to each and every name and address furnished. Some have renewed to The Review, but they are exceptions.

BRIEF NOTES.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

¶ For notice of any changes of subscription and advertising terms of The Review, refer to the "Publisher's Notices" department on 2nd page of cover.

¶ In writing to send in his renewal to The Review, M. F. Jordan, of Middleville, Mich., remarks that he "cannot afford to do without The Review. It is more meat to me than any other magazine printed."

¶ The poet Cowper well said,

"The modest, sensible and well-bred man
Will not affront me, and no other can."

If men could actualize this ideal they would save themselves much trouble. But it is difficult for ordinary men to withhold a kick at the cur that snarles at his heels, and he seldom fully appreciates the friendship of the quiet and sensible thoroughbred that *will not* do so.

¶ In a letter from Prof. Thaddeus B. Wakeman, written just before starting for the Hamburg International Monistic Congress, he remarks: "Your book on ethics [*Origin and Evolution of Ethics*] is admirable, and is fully sustained by the science of sociology, which I am writing an article to show—to be completed, if possible, before I start for the Hamburg congress. It will surely come some day."

¶ The name of Helen M. Lucas appears on the printed programs of the Buckeye Secular Union Convention at Dayton as one who is to deliver an address, but Mrs. Lucas writes The Review to make a correction, saying that her name should not be on the program. Doubtless the society will be sorry in not being afforded the opportunity to hear Mrs. Lucas discuss "Church and State in Northwest Territory."

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(*Continued from page 77.*)

Davis, Editor of The Humanitarian Review. The price is not stated, but we presume it is about 3s. 6d., post free. No one will regret the outlay."

A copy of the book will be sent post free to any part of Great Britain for 2s. 6d.

¶ *The Examiner*, an excellent Rationalistic journal, published at Christchurch, New Zealand, in its issue of June 19, contains the following editorial notice of *The Origin and Evolution of Ethics*:

We have received from Mr. Singleton W. Davis, editor of The Humanitarian Review, Los Angeles, a copy of his *Origin and Evolution of Ethics*. The work is a thoughtful and painstaking attempt to answer the question, "Were moral laws supernaturally revealed, or are they the products of human experience and evolution?" To answer this question Mr. Davis has very wisely presented the reader with a summary of "The Ethical Systems," presented in Professor Bain's *Mental and Moral Science*. It is not everyone who has either the inclination or the ability to wade through a philosophical treatise, but readers of *The Origin and Evolution of Ethics* will find themselves possessed of the means for giving an intelligent answer to the question with which it deals. This, we take it, was the object Mr. Davis sought to achieve.

¶ My friend, S. F. Davis, who contributes quite frequently to the pages of The Review and very liberally as a cash-paying subscriber, recently wrote me a kind letter in which he expressed his sympathy as follows:

"I wish I could say something to cheer you on your way. You have this to remember: Your magazine is the very best. Your influence will not cease as long as man exists. Long after we are forgotten the waves of good you have started will roll on and on. You are liberalizing many, and after we are gone your influence through them will help others and they will help the following generations.

¶ A correspondent's letter in this magazine charges that the "home-grown variety" of Catholic priests "despise the man they call 'Savior.'" How does he know this? On the other hand, I think Catholic priests, Catholic laymen, and Protestants, as a general thing, admire the character of Jesus Christ, not because the Gospel records of that character are descriptions of a perfect being, but because these people build up an ideal Savior each for himself, and assume that he is the same as the Jesus of the New Testament.

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's worth.—*Publisher.*

A Booklet to be Read and Re-Read.

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid. New one year subscribers, who do not take any other premium, may have a copy of it free.

Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme, published as a frontispiece to The Review for March, 1910.

"A Future Life?"

I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.—B. PRATT, Los Angeles.

Jamieson's Science English!

Simpler than "Simplified Spelling," more scientific, more practical. School teachers should learn and teach it. Instruction by mail. Complete in seven lessons. Address Prof. W. F. Jamieson, Pentwater, Mich. [tf

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Arp, Texas, Jully 11.—Enclosed find $1, which place to my credit on H. R. I want nothing in lieu of *Searchlight*, as Friend Shaw gave me full value for all money paid him. C. C. Eaton.

Bodfish, Cal., July 1.—Enclosed find P. O. money order for $2.10. $1.00 for The Review for another year, $1.00 for the Taber fund and the 10 cents for *Humanitarian Proverbs*. I always come to time when I see the number on the wrapper.

C. H. Heldman.

Austin, Texas, June 29.—Enclosed please find $1.00, which I think will put me even with The Review. I do not wish you to charge any time up to the *Searchlight*. Am sorry that I can't do better just now, but will strive to do something later on. I am 75 years old and can't get around as of yore. Should you see Mr. Shaw at any time--regards to him. Wishing you success with The Review. J. E. Polhemus.

Fillmore, Utah, July 13.—Another year has rolled around and our journey has been both pleasant and, I hope, profitable to both of us. The citadel of superstition is falling; the walls of the unknown are slowly but surely retreating. Hammer away at them, Comrade, as we learned to do it 45 years ago. Mental liberty is as precious as physical liberty. I enclose you $1.00 for another passage and one for the sustaining fund. Geo. C. Veile.

St. Louis, Mo., Aug. 3.—Pastor Russell follows the pace set for him by Mrs. Stowe in her second greatest work, *The Minister's Wooing*. Mark Twain travelled that road, too—found himself opposed by everybody. but was equal to the task of answering all. Prof. Bryan talks piously, and as long as he keeps on humorists will be forced to observe absolute silence. Profs. C. L. Abbott and W. F. Jamieson still long for the the treacle of old theology.

Your printing device of two columns saves space but economy does not bring you rest. [Saves some labor, as I do not have to print so many forms, fold so many sheets, nor gather so many signatures.—*Ed.*] You will have to keep on exerting your venerable head and hands for years, decades and centuries.

James F. Mallinckrodt.

Elkton, Ky., Aug. 2.—I enclose post-office order to renew my subscription to The Humanitarian Review. You are editing a good journal for the good of science and humanity, and I hope it will continue to gain in its number of subscribers until many thousands more will be getting the good of it and you will be getting enough out of it financially to pay you for your earnest and hard labor. Wishing you and the H. R. great success, yours for the good of humanity. Alva T. McKinney, M. D.

Rutland, Vt., July 22.—I enclose yearly payment. Never stop the paper. We like it very much indeed, and if we are ever behind it is due to carelessness in failing to send the money and nothing else. We want the paper in our home as long as we have one. It improves the atmosphere. It imparts a health-giving inspiration to life *here*. We have children, and we don't want them to have corns on their brains, which they certainly would have if they became attracted to the church Sunday-school, for that is where they fit the Chinese shoe on the brains of the young, and this will always make corns. I was formerly a devout Christian, then a Spiritualist, and now I am an Agnostic, and to me it is the happiest position. John P. Thorndyke.

Pomeroy, Wash., July 10.—I received your notice a few days ago, and I am glad you sent it, as I had forgotten when my subscription expired. I have given about all my magazines away after reading. The March number I gave to a lady who, I thought, would subscribe for it, and the last three I gave to a hotel-keeper in Walla Walla to be placed in his rooms. I told him they were not Bibles, but something better. I wrote the hotel name on each

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one of them. He seemed pleased to accept them. I enclose you $2.00, and hope all will come forward and do the same or better. With best wishes, and I hope you will live long to publish The Review,

G. L. Bradley.

Douglas, Wyoming, June 21.—Enclosed please find two dollars to apply on Taber fund. So many have said about the right thing in favor of your magazine, The Humanitarian Review, that I feel I cannot add anything. I am a man of few words, but I think a good deal about what I read, and about what nature shows me every day, and these thoughts are an inspiration. The more I divest myself of the crudities of religion in any form, the happier I am. I have my opinion of my duties in this life and try to make good as I see it. To me a future life is unthinkable. If there be one for me, I shall try to be equal to it. But I want to get through with this one first. You are doing a noble work, Mr. Davis, and I hope your health will keep you in condition for the work indefinitely. The scientific articles and the letters of travel charm me. Eli Hodder.

Alameda, June 26.—I have just concluded reading in The Humanitarian Review Dr. Peebles's article on the personality of Christ and your answer and authorities thereto. I am sorry for the doctor, for you have not left a grease spot where the venerable Freethought doctor once stood. Why he or any other scholar should continue to believe in the personality of Christ I cannot see. The only real evidence he offers to support his position comes from the Talmud. Is it possible that our Spiritualistic friend has not learned that the references in the Talmud, as to Christ, are base forgeries?

As I have before said, there is not one scintilla of historical evidence that such a man ever lived; but on the contrary, all the evidence, positive and negative, as well as all the circumstances, show most conclusively that he was a myth, pure and simple. If there is any one point touching the religions of the world which I have investigated more than another, it is that of Christ, myth or man. Parish B. Ladd.

Dr. Cooper and Thomas Paine.

(See article by Dr. Betz, page 56.)

Philadelphia, Pa., July 26.—I am sending you a half-tone cut with autograph of Dr. Thomas Cooper, who had the portrait of Thomas Paine painted by the celebrated artist, Romney, and with whom Paine lived while in Paris, and who has left important testimony as to Paine's friends and habits while in France.

We are particularly fortunate in having one man, Dr. I. H. Betz, of York, Pa., who has the largest Freethought library in America, and has been a close student of the great men of the last century who devoted their lives to progress. In giving space in The Humanitarian Review to biographical sketches of these great pioneers of Rationalism you are doing a great work, the value of which can be but briefly estimated by some readers. It will be posterity that will reap the benefits of the work of Dr. Betz and Mr. Davis in giving them publicity. Dr. Cooper and Dr. Priestley were scientists of the highest rank; both discoverers of scientific formulas that have benefitted the world; both were imprisoned for their advocacy of the truth; the latter had his home and library burned and was driven from his home; both were defenders of Thomas Paine and the principles of Thomas Jefferson.

The secretary of the Paine Association has been very busy along historical lines. At Valley Forge, the great camping ground of the Revolution, has been erected a fireproof museum, where all the pamphlets of the Revolution are preserved in their original state, in cases for public exhibition, properly labelled according to their importance.

Another feature of the National Park, which was the camping ground of Washington at Valley Forge, purchased by the U. S. government for $100,000, is the Hall of Patriots, erected by the Sons of the Revolution. It is also fire-proof, and contains a hall for lectures; and upon its walls hang the portraits of the patriots of the Revolution. The portraits are the donations of friends, relatives, or societies, who desire a safe resting place for their favorite ancestors or friends. The P. M. A. will

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supply the portrait of Thomas Paine as soon as the funds will permit. All interested in this work can communicate with the secretary. James B. Elliott.

3515 Wallace st.

Drifting or Climbing.

Los Angeles, Cal., July 7.—Dear reader, what are you doing with your life? Are you drifting down the beautiful stream of life to the great sea of everlasting oblivion?

When we consider what a grand thing a really good, useful life is, we cannot help deploring the fact that so very many are worse than wasting their lives; for the ones who make little or no effort will surely drift into wrong. To attain any real worth in life, one must strive. It is the weak man (though sometimes wonderfully gifted) who is willing to float, without real effort to reach the higher planes of life. Did you ever stop to think that floating, or drifting, is always downward? It takes power, manhood, to go upward, to climb.

To die for one's friends is good; wonderfully so. Yet it takes courage of the right sort and an extraordinary amount of perseverance to bear all the little daily trials of life and turn them to good account.

Is there anything more worthy of praise than earnest, daily effort to fit ourselves for real usefulness in life? Today there are many people living together, year after year, that do not know each other; and they do not seem to care. They do not strive to get into mind-fellowship, without which man and woman cannot be in the deepest sense man and wife. By this I do not mean that they must agree in all things; certainly not. But they should try to understand and sympathize, and fully grant to each other freedom of thought and personality.

Young woman, how can you be content with conventional life? So many seem to be satisfied with frills, the tucks, the "love of a bonnet," social chatter, flirting, dancing, etc. Are you awake to the great questions of the day? Do you recognize the trials, the suffering, that your fellowmen are enduring? Are you helping solve those great questions that are before the people today, that are causing the very heart of our great nation to throb and tremble? Questions that are causing our noble, earnest, intellectual men and women to put forth every effort to solve rightly to preserve your liberty, your happiness?

Young man, do you not hear the cries of the oppressed, the helpless? Will you still glide down life's deep stream a nonentity? There is a higher plane of life, and it is worth every effort it takes to reach it; for, although there is more pain, more anxiety, the reward is a deeper, richer, grander life. Then don't waste your time, pick out your own path and walk straight ahead. Do not let the sneers and gibes of men turn you a particle from your earnest purpose. As you climb, keep your eye on the guiding star, Reason. Let your watchword be investigation, while you build on the firm foundation of truth. Stand square and firm; be true, even if defeat stares you in the face. Climb to a higher moral altitude, where the air is pure; where you can see the grand and noble things of life.

S. F. Davis.

Religion or Morality.

Caledonia, Mich., Aug. 3.—The more accurate inventory and wider investment of human intelligence seems to invite a more precise discrimination between the respective meanings of the words religion and morality than is usually given.

The highest authority is the scienced truth of nature, which seems to be largely overlooked, or at least superficially consulted by most schools of thought in defining the verity of religion and morality. A few definitions of general terms may better facilitate an understanding of the subject:

Truth is the correct association of the principles, laws and phenomena of nature. *Knowledge* is the result of the relationship between intelligence and truth, based upon verified human experience. *Science* is a correct classification and systematization of knowledge. *Philosophy* is a ratiocinative reflection of science, and partakes more of mental experimentation than of living experience. *Religion* is the application of philosophy to conduct; or more fully speaking, it is man's reasoned measurement of his desires, intents and purposes,

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by volition made operative in application to personal conduct.

But the problem of true morality is strictly a scientific one, while religious problems cannot in truth be called scientific, because nature establishes the immutable standard of morality, while man invents his own variable standards of religion. Morality is based on truth, while religion is founded upon man's interpretation of truth.

Morality is the application of science to conduct. As an ethical standard, morality is nature's established law of opportunity for man's intelligent co-operation with itself in the execution of human evolution. As an ethical process, morality is the correct adjustment of human conduct to natural law.

The operation of all life below that of man seems to be contingent on the universal intelligence of nature. But man, by virtue of a higher individuality, is, by tacit consent of the world-conscience, held responsible for his own acts. This is because he is not only subject to the law of evolution but also to the law of knowledge.

Animals lack the self-summation of faculties, capacities and powers which characterizes the human being. Therefore they have no moral status; because the meaning of morality is inapplicable to their condition of automatism. Man knows life by living knowledge; he realizes truth by practicing science. Man alone is conditioned to become acquainted with himself. The best that is in him calls for this acquaintance. But all of the ecclesiasticisms of time, all of the parasitic dogmatisms of his history of selfishness, have been efforts to evade this acquaintance.

To take an unprejudiced view by entirely ignoring all theological bias in terminology, it becomes clear in the light of reason that the term "religion" may represent a range of meaning applicable to all men. All men have a religion, which is good according to the degree it approaches nature's uniform standard of morality. The kind or quality of a person's religion depends on his knowledge and intent, based upon various kinds, degrees and combinations of habit, conscience, will, and desire; but a person's moral status is an entirely different consideration. It is not measured by his interpretation of the law of evolutionary development, but is determined by the law itself, interpreted and manifested by nature, regardless of what anyone may think concerning it. Harvey W. Jacox.

An Angry Priest.

Mt. Vernon, O., Aug. 3.—In a late number of The Review I commented on a sermon delivered in New Orleans by a rather prominent priest. I kindly corrected some mistakes he made regarding Ireland. However, my words were not taken in good spirit, and I learn from excellent authority that a "flare-up" occurred when the good man read them. Although such people are harmless, it is quite painful to witness their impotent anger for many reasons. In the first place, they will not listen to reason or acknowledge their mistakes, even if the mistakes are apparent to the most ignorant "sheep" in their flock. (I use the word sheep because it has been used by this priest when speaking of his followers.) These people have accepted the gospel of hate and obey it as cheerfully as they obey the Italian in Rome. They are usually educated hypocrites, and for this reason I advise Liberals to avoid all arguments with them on any subject.

A few of the imported priests believe the collection of lies called Christianity, but the home-grown variety despise the man they call "Savior." The gentleman I corrected is a superior man in many respects. He was among the first to denounce Dr. Cook as an impostor, and yet he professes to believe in gods, devils and infallible Italians. He accepts the whole Bible, including the Song of Solomon. He can explain the mystery of the universe. "Its mystery overshadows me," said Tyndall when discussing the origin of life, but the gentleman from the "isle of saints and scholars" can explain it all in a few rambling sentences.

If it is a crime to poison the body is it not a worse crime to poison the mind with cruel, obsolete nonsense? If the body is sacred why then is the mind exposed to the people who dwell in the shadow of the

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cross? The clear mind can derive no comfort from their nonsense for "even in the face of death twice two are four."

A Church Lottery.

Aug. 10.—It is now admitted that Pope Pius is suffering from an incurable malady, and the cardinals are already quarreling over the "three-story hat." Many of the holy men favor Cardinal Rampolla on account of his great fortune, estimated at twenty millions. He has been very generous since the pope's illness. Merry Del Val, the Spaniard, is also in the race, but I fear he will be frosted, for his bank account is said to be small when compared with Rampolla's, and votes in the holy college are said to be higher than ever before. When Leo XIII was elected, a cardinal could be bought for a song. Money always plays a leading role in the Catholic vaudeville. If I remember correctly it was money that caused Luther's protest which culminated in the Thirty Years War. It was the loss of taxing power that caused the priests to establish the Inquisition. Pope Alexander VI frequently poisoned nobles for their cash. If we examine the foundations of Romanism we find golden coin instead of the golden rule.

Sometimes in their lust for gold they resort to all kinds of grotesque and unscrupulous methods. In my own town they recently raffled off some worthless objects to secure money for "repairs." (Romanism certainly needs repairs) They sold their tickets to children, thus encouraging a love for games of chance or gambling. Gambling for Jesus we might term it. The prizes consisted of a portrait of the priest, heroic size, one chair, and a cushion. (A complete outfit for a Catholic home.) The three objects were probably worth thirteen dollars or less. The portrait was displayed in a store for a time as an advertisement. When the children's pennies were counted it was announced that a "nice contribution" was raised. However, the dupes have gained some experience which is more than they deserve. "The end justifies the means." If the "Views of God" hears of this stunt he may start a lottery of his own for repairs. Although the tickets were cheap, it is the principle that should be condemned by honest men of every faith. If games of chance are not gambling schemes, then this ink is not black. They should have included in the list of prizes a portrait of the "Word." The Word was God, says the Bible, therefore God is only a word. A copy of Swinburne's famous poem, "Before a Crucifix," would have made a nice prize for the priest.

Could Jesus return from the dust and see these games of chance played for his sake, he might well exclaim, Woe unto you Scribes and Pharisees, hypocrites! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Harold Banning.

Latest Tidings from the Latest "City of God."

Chicago, Ill., June 27.—The Chicago *Daily Journal*, June 26, 1911, had this to say:

"Indictments against the residents of Zion City, charging conspiracy in violation of the election laws, were voted by the Lake County Grand Jury this afternoon. Among those indicted, according to report, is Wilber Glenn Voliva, head of Zion church. The true bills will be returned tomorrow. Capiases for the arrest of the leading citizens of the suburb are being made out. It is planned to arrest all at once and hold each prisoner in $10,000 bonds. Members of the Voliva and anti-Voliva factions are accused, in practically equal numbers."

The article further says that the city is divided into two factions; one supporting Voliva as "General Overseer" and successor of John Alexander Dowie (who announced himself as the re-incarnation of Elijah of biblical times), while the other repudiates Voliva. But it appears that there is an independent party there which does not acknowledge the claims of either faction. "The charges," says the *Journal* further, "which led to an inquiry, were made by the independents. Many men are said to have voted many times and some of them are said to have confessed. False affidavits in which residence was declared are alleged to have been made, and it is to these alleged irregularities and breaches of the law that the independents attribute their defeat in both elections. Immediately after the election of April 5, a detective, formerly connected with the National Purity League, was engaged to make an

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investigation of the methods of the election."

So a detective from the National Purity League must perforce be invoked to assist at the purification of the politics in this "City of God"!

A few years ago, Marshall Field & Co. bought the lace works at Zion City. Naturally a new element was introduced into Dowie's "Paradise on Earth." Doubtless it comprises the most of the independent party, which is not dominated by the church. When the expose of Dowie occurred in 1906, his corrupt business methods as well as his immoralities were made public not only by Voliva himself, but by Dowie's wife and son. At that time a small number of the dupes of Dowie remained faithful to their "prophet." All of those who had not sunk their entire fortune in Zion City left after Voliva became the spiritual ruler there. In various ways Voliva has made himself unpopular to a portion of those who at first followed him, so that the church is rent in twain. To add to his troubles, a number of other fantastic cults have obtained a foothold in this "City of God," and it has apparently seemed necessary to resort to fraud in order to keep the church in power.

Dowie's dupes may have been divided into three principal classes: The very ignorant, illiterate and superstitious; those who saw an opportunity to "feather their nests" by attaching themselves to Elijah III (as he styled himself), and these comprised doctors, lawyers and business men; and the mentally unbalanced and natural religious fanatics.

At the time of the expose, those of the first class had, in a majority of cases, sunk everything they possessed in the enterprise. Many became wards of charity, at least one committed suicide, I recollect, and a number died in extreme poverty. The remainder either left or were able to hold on while the courts were straightening out the tangle. Some of these are Volivans some anti-Volivans, and some have joined other cults in the city. Those comprising the second class mostly left the place after the city went into bankruptcy, and have not been heard of since. Members of the third class may in some cases be included with the first class, but I know of a few notable exceptions. Some of them remained true to "Elijah III" and departed from the "City of God." Others cleaved to Voliva, and still others are members of some of the other "warring sects" up there.

Harriette Lascelles-Burnette.

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And the Promotion of Education, Ethical Culture, Humaneness, etc.

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WRITTEN FOR THE HUMANITARIAN REVIEW.

The Myth of Jesus Christ.

COMMENTS ON ALLEGED EVIDENCE OF PROFANE HISTORY THAT JESUS EXISTED AS A MAN.

BY SINGLETON W. DAVIS.

IN several preceding issues of The Review I have discussed the question of the mythical character of the Jesus Christ of the New Testament from the standpoint of comparative mythology. It is frequently asserted, however, that, even admitting that much of the New Testament record is mythical, there was a man named Jesus who was called Christ and upon whose human life history tradition has engrafted many mythical stories. And this claim is thought to be substantiated by the facts of profane history as recorded by Jewish and pagan writers of about the middle of the first century of the Christian era. In this article, I propose to point out and comment upon the passages of profane history usually quoted as supporting the theory that there was a man Jesus upon which the New Testament stories were built.

Before I enter upon this discussion, I will introduce a communication just received from an intelligent reader of The Review, in which this subject is somewhat discussed and I am called upon to give my "judgment regarding the matter in dispute." In response to this request, I shall try to give, not my mere opinion, but the *facts* upon which my opinion rests. Here is

THE COMMUNICATION.*

Editor The Review.—For several centuries past a controversy has been going on regarding the oft-quoted paragraph in Jo-

* In a letter accompanying this, the writer says: "Many Liberalists in this vicinity would be pleased to have your judgment regarding the matter in dispute. Singular, is it not, that we find so many who agree with us on all these questions pertaining to religion, yet *very few* who are willing to come out into the open, or even to subscribe for a Liberal periodical?"

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sephus's *Antiquities of the Jews*, wherein Jesus is mentioned by the celebrated Jewish historian, in the third chapter of the eighteenth book.

Permit me, therefore, to call to your notice a criticism found in Lempiere's *Bibliotheca Classica*, or Classical Dictionary, subsequently "enlarged, remodelled and extensively improved," by Charles Anthon, LL. D., a work which is a recognized authority. In its history of Flavius Josephus, I find the following relative to the paragraph above mentioned, and from which I quote:

"Before leaving the biography of this writer (Josephus) we must say a few words relative to a famous passage in the Jewish *Antiquities* concerning our Savior. It occurs in the third chapter of the eighteenth book, and is as follows: 'At this time there exists Jesus, a wise man, if it be allowed us to call him a man; for he performed wonderful works and instructed those who receive the truth with joy. He thus drew to him many Jews and many of the Greeks. He was the Christ. Pilate having punished him with crucifixion on the accusation of our leading men, those who had loved him before still remained faithful to him. For on the third day he appeared unto them, living anew, just as the prophets of God had announced, who had predicted of him ten thousand other miraculous things. The nation of Christians, named after him, continues even unto the present day.' This passage, placed in the middle of a work written by a zealous Jew, has all the appearance of a marginal gloss which has found its way into the text. It is *too long* and *too short* to have formed a part of the original text. It is too long to have come from the pen of an infidel, and it is too short to have been written by a Christian. St. Justin, Tertullian and Chrysostom have made no use of it in their disputes with the Jews; and neither Origin nor Photius make any mention of it. Eusebius, who lived before some of the writers just named, is the first who adduces it. These circumstances have sufficed to attach suspicion to it in the eyes of some critics, and especially of Richard Simon, (under the name of *Sainjore*), in the *Bibliotheque ou Recueil de diverses pieces critiques*, and the historian Gibbon."

Then, with considerate fairness, the Dictionary quotes writers who defend its authenticity, among whom are Henry de Valois, Huet, bishop of Avranches, Isaac Vossius, and Lambecius.

The latter, "who advocates the same side, has pretended that the words of Josephus ought to be considered as expressing contempt for our Savior, although, in order not to offend either party, the historian has concealed his real meaning in equivocal terms. However paradoxical this last opinion may seem, it has assumed an air of considerable probability in consequence of a slight correction in the text and punctuation which has been proposed by Knittel, a German scholar."

The Dictionary then closes the subject with the following:

"A celebrated Protestant divine, Godfrey Less, after having carefully and critically examined both sides of the question, has pronounced the passage to be supposititious, and adds that the silence of the historian respecting our Savior and the miracles which he wrought affords a far more eloquent testimony in favor of the truth of our Redeemer's mission than the most labored statement could have yielded, especially when we consider that the father of Josephus, one of the priests of Jerusalem, could not but have known our Savior, and since Josephus himself lived in the midst of the apostles. Had the latter been able, he would have refuted the whole history of our Savior's mission and works. His silence is conclusive in their favor. The efforts of deistical writers, therefore, to invalidate the authenticity of this remarkable passage have literally recoiled upon themselves, and Christianity has achieved a triumph by the very arms of infidelity."

Now, taking the criticism of the author or compiler of the authority just quoted, together with his candor in offering the best arguments of the most prominent advocates of the Christian faith, and also his clear and forcible reasons for doubting the authenticity of the passage referred to, how can we do otherwise than assert that the disputed paragraph is a base interpolation?

When a murder has been committed

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and the offender is unknown to the officers of the law the first thing considered is the motive, after which all suspected participants are investigated or inquired into. Unfortunately in this case, we have no direct or absolute proof as to those guilty of this interpolating, but no unprejudiced reader or reasoner would hesitate to say that, as no other sect could have had a motive in inserting this paragraph in the text, Christians, and they alone, were the architects of that most reprehensible plot.

It will also be noticed that no two of the several translations of this paragraph agree in phraseology; some starting the paragraph in this wise, "About this time," meaning, unquestionably, within a very few years, of the alleged time, while the author quoted from renders it "At this time," etc. As Josephus was born four years after the death of Jesus, and wrote his *Antiquities* in which the passage appears within less than three years before his death, which occurred in 94, or about 58 years after the death of Jesus, it is hardly within the limits of belief that he could have stated that Jesus was still living at that time.

However, as a Freethinker, and one who earnestly desires light, your opinion regarding the disputed point would be welcomed by the subscriber, as well as a host of readers of your invaluable magazine.

Ft. Recovery, O. W. S. Lipps.

Another communication relating to this same matter recently came to me from one who though not a subscriber to The Review is apparently a reader of it. He says:

"In some of my discussions I have quoted from an article which I believe was in the October number (1909) of The Humanitarian Review. The substance of the quotation is that the mention of Jesus made in Josephus and Tacitus, that have been so much used by Christians as *evidence outside of the Bible*, were 'interpolations by the monks of the 15th century.' I would like to know where I can get absolute evidence of the truth of this statement, as it has been challenged a number of times."

The article referred to was by a contributor to The Review, and this letter emphasizes a matter which I have often called to the attention of writers, viz: the importance of stating *reasons* or *authorities* for all important assertions. It is not enough for one to merely say "It is a forgery," or "It is an interpolation." Readers have a right to know how one *knows* the statement to be true.

In order to cover the ground embraced in the queries of both of the above correspondents, and also to add another article to the series I have been writing on "The Myth of Jesus Christ," that is necessary to anything like completeness, I will herein discuss the quotations made by Christian theologians as proof that there is nearly contemporaneous profane history of the existence of a man Jesus as described in the New Testament. First, I will comment upon the passage Mr. Lipps quotes from.

The most renowned and generally acknowledged to be the most reliable historian of the Jews at the beginning of the Christian era, was Josephus, a Jew, born in Judea in the year 37 A. D.—that is, about the time that Christian chronologists say Jesus was crucified; and he lived exactly contemporary with the apostles of Jesus, if we accept the New Testament records as history. Josephus was at one time the governor of the very province in which it is recorded that Jesus Christ lived, taught and performed his wonder-works — Galilee. His city was

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Cana, the place where it is said Jesus performed his first great miracle, turning water into wine. Josephus travelled in every part of the province and collected the facts for his history, in which he mentions every important personage and event of the first seventy years of the Christian era. If a man had lived in Galilee within that period of seventy years, or near it, who ever performed any of the miracles ascribed to Jesus, or who lived, died and rose from the tomb as he is reported to have done, Josephus would have given a long and full account of him and the wonderful phenomena associated with his life and death. But the great historian did not do this. Even supposing that he wrote the paragraph quoted by Mr. Lipps involves one of two remarkable defects in his history. He either did not write anything like a full account of the history of Jesus and his alleged followers, or else there was nothing more of importance to record.

It was toward the end of the first century that Josephus wrote his *Antiquities of the Jews*, in which he is believed to have given a reliable history of his race from a very early date down to his own day. In that work now occurs the paragraph Dr. Anthon quotes, but it is not always reproduced in exactly the same words. In one case it has been made to begin, "Now, there was about this time, a wise man," etc. And the supposed passage by Josephus ends thus: "And the tribe of Christians, so named from him, are not extinct at this day."

Would a great historian make such an ending as that in writing of events that were less than half a century gone by? Evidently this remark was written many years, and it may be 200 years, after Josephus wrote the text of his *Antiquities*. This remark of itself is good evidence that the passage was a marginal note by some late copyist, and was still more recently incorporated in the text of the work by a still later copyist.

Josephus was a Jew, and did not become converted to Christianity. Is it at all probable that he would aver that Jesus was the Christ (the Messiah), that after crucifixion he appeared alive again, "as the divine prophets had foretold these and ten thousand [!] other wonderful things concerning him," and yet not become a Christian? The whole passage is in language not Jewish but Christian. Evidently no Jew ever wrote it, and evidently some Christian did write it. There can be no other origin for such an anti-Jewish statement in a Jewish history than that of interpolation.

Ambrose, a Christian, wrote upon this passage soon after its first appearance in 360 A. D., and gave the following as his explanation, which of course bears the ear-marks of the apologist and quibbler. He wrote:

"If the Jews do not believe us [the Christian writers], let them, at least, believe their own writers. Josephus, whom they esteem a very great man, hath said this, and yet hath spoken truth after such a manner; and so far was his mind wandered from the right way that even he was not a believer as to what he himself said; but thus he spake in order to deliver historical truth, because he thought it not lawful for him to deceive, while yet he was no believer

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because of the hardness of his heart, and his perfidious intention."

That is what everyone must believe who accepts this passage as written by Flavius Josephus. He must believe that an honorable historian, so conscientious that he could speak only the truth, on account of the "hardness of his heart and his perfidious intentions" refused to believe "what he himself said"!

In the first place, the very early Christian writers never refer to this passage, indicating that they had never seen it in the text of Josephus's work. Neither Justin Martyr, Tertullian, Clement of Alexandria, nor Origen, ever quoted or referred to it. The failure of one or two of them to refer to it would be evidence enough to throw doubt upon its authenticity, but the silence of all these Christian Fathers proves beyond a reasonable doubt that the passage did not exist as a part of the text of the *Antiquities* until after their time—not before the end of the third century, more than 200 years after Josephus wrote the work.

The argument in the Classical Dictionary that the silence of Josephus on the subject of the life history of a man Jesus or the Christ Jesus, proves that he existed and was ignored because of the opposition of Josephus to him, is only an example of Christian prejudice and sophistry. The silence of the great historian proves that there was absolutely no facts to be recorded—that no such man of any importance lived at the time assigned to Jesus of the New Testament. If there had been such, Josephus would have made record of him, and, if so strongly opposed to him, could easily have belittled his achievements, or said the record of them was false or merely traditional. But knowing *nothing* of such a man, he could say *nothing*.

Eusebius was the first to refer to this passage, and as he advocated the doctrine of Paul that it was right to lie for the glory of God, his statements in regard to this passage, and very many other things are utterly unreliable. His professed belief in the righteousness of deception for the building up of Christianity and the church throws strong suspicion upon him as being the author of the passage, which he may have first inserted in the text of the *Antiquities* and then quoted—a trick that even theologians know he was not above performing.

Both Photius and Chrysostom considered the passage spurious. The latter wrote about one hundred years after Josephus wrote his great work, and in defending the tenets and records of Christianity did not use this passage as evidence. Photius wrote some four hundred years after Josephus wrote, and in reviewing the work of Josephus never even so much as mentions this passage. The inference is that it was not incorporated into all the manuscript copies of the work.

Among modern theologians, Dr. Lardner is acknowledged to have been one of the ablest defenders of Christianity, and he believed the passage to be not a part of Josephus's work. He says:

"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius. Nor do I recollect that Josephus has anywhere mentioned the name or word Christ, in any of his works, except the testimony above

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mentioned and the passage concerning James, the Lord's brother."

His telling arguments against the genuineness of the passage are briefly expressed as follows:

"It interrupts the narrative. The language is quite Christian. It is not quoted by Chrysostom, though he often refers to Josephus, and could not have omitted quoting it had it been then in the text. It is not quoted by Photius, though he has three articles concerning Josephus, but in his article on Justis of Tiberius he 'expressly states that the historian [Josephus], being a Jew, has not taken the least notice of Christ. Neither Justin in his dialogue with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, has ever mentioned this testimony. But on the contrary, in chapter xxxv of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ. . . This passage is not quoted, nor referred to, by any Christian writer before Eusebius, who flourished at the beginning of the fourth century. If it had been originally in the works of Josephus it would have been highly proper to produce it in their disputes with Jews and Gentiles. But it is never quoted by Justin Martyr, or Clement of Alexandria, nor by Tertullian or Origen, men of great learning and well acquainted with the works of Josephus. It was certainly very proper to urge it against the Jews [Josephus being a Jew]. It might also have been fitly urged against the Gentiles. A testimony so favorable to Jesus in the works of Josephus, who lived so soon after our Savior, who was so well acquainted with the transactions of his own country, who had received so many favors from Vespasian and Titus, would not be overlooked or neglected by any Christian apologist."—*Lardner's Works*, vol. I, ch. iv.

Bishop Warburton, another good Christian authority, as quoted by Dr. Lardner, said of this passage:

"If a Jew owned to the truth of Christianity, he must needs embrace it. We, therefore, certainly conclude that the paragraph where Josephus, who was as much a Jew as the religion of Moses could make him, is made to acknowledge Jesus as the Christ, in terms as strong as words could do it, is a rank forgery; and a very stupid one, too."

In his *Lost and Hostile Gospels*, Rev. S. Baring-Gould, high Christian authority, says:

"This passage is first quoted by Eusebius, but it was unknown to Justin Martyr (A. D. 140), Clement of Alexandria (A. D. 192), Turtullian (A. D. 193), and Origen (A. D. 230). Such a testimony would certainly have been produced by Justin in his apology or in his controversy with Trypho the Jew had it existed in the copies of Josephus at the time. The silence of Origen is still more significant. Celsus, in his book against Christianity, introduces a Jew. Origen attacks the argument of Celsus and his Jew. He could not have failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuine text. He, indeed, distinctly affirms that Josephus did not believe in Christ."

Other Christian writers of high authority who have written against the genuineness of this passage are Dean Milman, Canon Farrar (who says in the *Encyclopedia Britannica*, "that Josephus wrote the whole passage as it now stands, no sane critic can believe"), Dr. Chalmers, Theodor Keim, Alexander Campbell, and many others that might be mentioned.

What is the consistency in a few half-baked theologians at this late day referring to this paragraph as a genuine contribution of the great Jewish historian to the history of Jesus Christ of the New Testament drama, when such scholarly Christian writers as those I have quoted and referred to have given their strong arguments and testimony that the passage is an interpolation and a fraud?

In the *Antiquities*, Book XX, chap. ix, sec. 1, is a paragraph relating to the high priest Ananus, in which a certain James is spoken of as "the brother of Jesus who was called Christ." This quoted portion of the

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paragraph is just as certainly an interpolation as the other passage, probably by the same pious hand for the glory of God. It was probably first made as a marginal note by some Christian reader or copyist who in his zeal thought the James referred to *must* necessarily have been the brother of Jesus Christ, and later some other equally zealous devotee of Christianity copied the note into the text. Most of the Christian writers I have quoted against the other passage have testified to the falsity of this one also.

There is an appendix to Josephus's writings entitled, *Discourses Concerning Hades*, that is a forgery in full The *Encyclopedia Britannica* says it is "obviously of Christian origin," and nearly all theological writers admit that it was not written by Josephus but by some later writer.

The statement which the contributor to The Review made and referred to by my correspondent, that the passage in Josephus acknowledging the existence of Jesus and he as the Christ, was "an interpolation by the monks of the 15th century," I deem to be without foundation. The passage had been referred to by Eusebius nearly a thousand years before that time, and by others only a little later. The fact is, it is not known who wrote the paragraph as a marginal note, or who inserted it into the text, but in my opinion such facts as are obtainable point at least the finger of suspicion at Eusebius.

Another great historian often quoted as testifying to the existence of Jesus of the New Testament is Tacitus. In his *Annals* as now current contain a passage in reference to the burning of Rome in the year A. D. 64, which was supposed to have been the work of an incendiary, the Emperor Nero being suspicioned by some and the Christian zealots by others. This passage refers to the Christians in language that acknowledges the existence of Jesus as the reputed Christ, but the same great authorities that I have quoted and referred to as rejecting the doubtful passages in Josephus, nearly all reject this one in Tacitus on about the same grounds. I will here quote a portion of this passage, as follows:

"Nero, in order to stifle the rumor [that he had fired the city], ascribed it to those people who were abhorred for their crimes and commonly called Christians; these he punished exquisitely. The founder of that name was *Christus*, who, in the reign of Tiberius, was punished as a criminal by the procurator, Pontius Pilate. This pernicious superstition, thus checked for awhile, broke out again, and spread, not only over Judea, the source of this evil, but reached the city also; whither flew from all quarters all things vile and shameful, and where they find shelter and encouragement."—*Annals*, Book XV, Sec. 44.

This passage, though not so generally rejected as the ones cited in Josephus, has really the same evidence against its genuineness. Thus: It was not quoted by the Christian Fathers in their defense of Christianity. Tertullian does not cite the passage though it would have been greatly to his help had it been genuine and at that time in the *Annals*. Clement of Alexandria, about 200 years after the beginning of the Christian era, compiled a work in which were quoted all the remarks of pagan writers that showed recognition of the existence of Jesus Christ, but at that time there could have been no such a passage in the writings of Tacitus or Clement would certainly have made use of it, which he did not do. Origen never referred to it in his great debate with Celsus. Even Eusebius never referred to it, which of itself is nearly conclusive evidence that it did not exist at the time he wrote purporting to cite

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all the writing of pagan authors favorable to Christianity. It was not cited by any Christian writer for 1,300 years after the time Tacitus wrote. Even Christian writers admit that the writings of Tacitus have been very much tampered with and interpolated. Tacitus was recognized as the most important pagan historian of his day, and it is impossible that Christian apologists would omit to quote this passage, had it existed, for more than 1300 years after Tacitus wrote his history. It is evidently an interpolation, and its harsh expressions regarding the character of the Christians is no evidence that it was not done by some Christian writer. Shrewdly, this would be done to make it appear all the more the genuine work of a pagan writer. The reference to *Christus* was the kernel in the nut.

Pliny the Younger, while serving as a proconsul under Trajan in Bithynia, in the second century, is stated to have written a letter to the Emperor about the Christians in his country, and how they sang hymns and offered prayers to Christ, etc. But there is much evidence to indicate that Pliny never wrote the letter. Yet, even if he did write it, it is of no value as evidence, as it was not written until more than a hundred years after the time assigned to the appearance of Jesus Christ, and at that time Pliny could well refer to the tradition of his existence as believed in by Christians without himself at all believing that such a man or such a demigod ever really existed.

A few other pagan writers are sometimes quoted from in defense of the belief in a human or demigod Jesus, but the sentences quoted are so nearly universally discredited by Christian scholars that I deem them of insufficient importance to receive attention here.

As a fitting conclusion to the quotations I have made that are in opposition to the genuineness of the oft-quoted passages in Josephus, Tacitus and Pliny, by defenders of the historicity of Jesus of the New Testament, I will here quote a paragraph from the great historian, Gibbon. In his history of Rome, Vol. I, page 588 and following, respecting the silence of profane history as to the wonderful occurrences recorded in the New Testament as accompanying the life and death of Jesus Christ, is Gibbon's ironical and very just comment:

"How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were represented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman Empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, eclipses—which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the world!"

Now, as to my personal opinion, as based upon the facts hereinbefore dis-

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cussed and others that might be referred to if thought necessary, I will say it is that there is not a sentence of genuine evidence of the history of the Jesus Christ of the New Testament in all the profane history of the world, and that this fact proves beyond a reasonable doubt that the New Testament stories are not history, but are dramatic (mythic) literature, and Jesus Christ a myth.

Los Angeles, Cal., Sept 4, 1911.

WRITTEN FOR THE HUMANITARIAN REVIEW.

Life on the Planet Venus.

BY J. G. SCHWALM.

(Author of *Uncle Sam's Religion, Elements of Evolution, A New Cosmology,* etc.)

A PROMINENT writer has recently insisted very positively that life on Venus was entirely impossible. It may not be assuming too much, or something above human empire, to bring what witnesses may be marshalled in the defense of Venus and for the removal of the accusation that she is absolutely barren.

Necessarily in a court where stars and planets are on trial, the evidence must be largely circumstantial. The activities and conditions which figure in such trials are of such a complicated nature that the most thorough and extended investigation can result only in the production of a theory and not of a fact. Manifestly in a case of this kind where both the affirmative and negative can be nothing else than a belief and theory, the widest liberality and the most guarded expression should prevail. Like the question whether personal consciousness will survive death or whether such consciousness desolves with the dissolution of the body, so the problem of life on planets other than the earth must remain unanswered. Though the earth might with one accord proclaim solemn in tone and holy in temper that personal consciousness survives, good reason for giving the negative the benefit of a doubt would still exist. So must it be with regard to life on Venus. The most that can be done or can be attempted, is to present the evidence and let each draw his or her own conclusion.

True science will consider all the evidence, no matter whence it comes. It will not resent a fair statement no matter how strange or unpopular. The only position true science will and ought to resent is conclusive conviction and parading a final judgment on inclusive and uncertain evidence. Against this, true science will always present the keenest opposition, and whenever any person makes unqualified assertions about something of which he can possess no conclusive knowledge it is conciusive proof that he is not a scientist, but that he is a blunderer and a dogmatist. In a world where everything indicates that knowledge is but in its infancy, those who really know will be the last to parade their convictions as final. More and more the happy solution of tangled problems is found in compromises and courts of arbitration. Going to war or to prison, or dying for one's conviction, may or may not be proper. Compromises and arbitration to prevent pain and bloodshed seem to be coming into general favor, and if there is any field of knowledge where compromises should be crowned and arbitration hold the scepter, it is in the field of life and death. In spite of seeming arrogant, it may be said with the best of reason that those who refuse to reserve their judg-

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ment here cannot be anything less than blunderers, and without much room for contradiction, it may be said that they are imposters.

In this exposition let it be understood that what shall be said will be at most a transcript of the evidence and not a verdict. More time will bring more data and the future must provide the "abbey" for the coronation of Truth over the mysterious realm of life and the undiscovered boundaries of death. In this let the spirit here expressed set a pace. Let the empire of life and the boundaries of death be first fully explored before the final verdict is announced. Anxious as science may be to know the truth, rather than mistakenly crown falsehood in the place of truth, it is able and willing to wait another score of centuries, or even ten score of centuries if necessary, for conclusive data. The very greatest obstacle with which science has had to contend was, and is, falsehood crowned and proclaimed as infallible for the sake of obtaining or retaining place and power from submissive, fear-impregnated and ignorant clans. At best the most profound knowledge has but scratched the surface of the mine whose ore beds reach to the very heart of the earth. Wait and see what the next five centuries will pile up in the way of demonstration and discovery. But while science will dig and reveal the precious ore, the imposter will purloin as much as possible and hang it around the neck or spread it at the feet of his false image and so obtain for his dream a new dispensation and for himself new security in his parasitic vocation. But even this is a part of the life and death problem with which the "progress of the auns" must grapple.

In taking up the problem of life on the planet Venus the most important feature for or against lies in the matter of conditions. Are conditions of such a nature now or have they ever been in the past which would indicate that animate life might become generated and evolved similar to that which we find on earth? To this an affirmative reply from the standpoint of both astronomy and geology must be rendered.

It would be superfluous to argue, or by an array of quotations demonstrate, that universal science is agreed that planets, suns and stars have lives of their own. However, a statement by a popular astronomer of the case will perhaps lend strength to the position. Simon Newcomb, in his book, *The Stars*, on pages 220 and 221, says:

"Each star may be considered to go through a series of changes analogous to those of a human being from birth to old age. . . . In its infancy a star is simply a nebulous mass; it gradually condenses into a smaller volume growing hotter until a stage of maximum temperature is reached when it begins to cool off. . . . The length of the life of a star has no fixed limit; it depends entirely upon mass. The larger the mass the longer the life; hence a small star may pass from infancy to old age many times more rapidly than a large one. . . . The general fact that every star has a life history, that this history will ultimately come to an end, that it must have had a beginning in time, is indicated by so great a number of concurring facts that no one who has most profoundly studied the subject can have serious doubts about it."

In the first place, then, every heavenly body has a beginning and passes from a more or less heated condition to a colder or extreme cold condition. The condition in which life begins and develops is, as the life on earth indicates, between the boiling and freezing points of water. If, then, each planet or star passes in its career through this condition, the requirements in which life is originated and maintained on earth, exists and continues for a long or short period on every heavenly body. The only condition which would prevent the passage of a body through these various temperatures would be nearness to some other extremely hot body which would keep the heat above the point in which life would organize. But this would

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only be in the case of a revolving body. Where the body near to such a heated larger body does not revolve, all the zones in which life is found exist in a perfect and perpetual form. Both Venus and Mercury fall into this class. On both of these planets in their present condition a zone of every degree of heat and cold should exist. That point which faces the sun may be properly designated as the hot pole, and the point farthest from the sun or on the opposite side of the hot pole as the cold pole. What would correspond with the equator of the earth would be neither hot nor cold, but would be absolutely and perfectly and perpetually a temperate zone. So that in the case of Venus, there is a strip which must be at least a thousand miles (more likely two thousand miles) wide, clear around the planet where all the degrees of summer, spring and winter never change. Also where there is a zone of perpetual twilight, dawn, sunrise and sunset.

Admitting that Venus is surrounded by an atmosphere similar to that of the earth, there is every reason to believe that not only a low species of life has room for existence, but that a highly-developed class of beings may inhabit the zones where they need no light and where there is dawn and sunrise, spring and summer, without end.

If we accept that Venus from the beginning turned the same side to the sun, all of that portion which was dark and cold was during the period of the planet's passage from the boiling to the freezing point adapted to the requirements of life. The length of time which was required for this purpose cannot be definitely known but considering the size of Venus and comparing it with the estimates given of the various geological periods of the earth, likely it was several millions of years. If there is rainfall on Venus, and there is no reason why anyone should think that there is not the same original conditions which brought forth life on earth existed, except the change of seasons and day and night. But these are not absolutely essential to life, for at the equator of the earth, where the temperature varies the least, exists the densest and greatest variety of life. In the depth of the ocean where there is constant darkness, life is found. The three chief requirements for the generation and maintenance of life is soil heat and moisture. Whenever and wherever these are found in suitable conditions the appearance of life is inevitable. A number of atoms are thrown together in the identical condition which is necessary to demand or necessitate organic life. While the earth is heated above the boiling point, moisture cannot be retained, but as soon as a portion as large as a man's hand becomes cool the making of soil and the mixture of soil and water establishes the conditions necessary for life. And who will say that if soil, heat and moisture have existed on Venus for millions of years that she should not have a life of high development?

The question as to whence life should come need not cause any particular concern. That same consciousness which would not associate with the heated rocks or heat of any kind, but turn to vapor and escape about as intelligently as people would from a burning house, or those brilliant atoms which formed themselves into a crystal and would not mix with common clay—why would not others of a different temper associate themselves into jelly-like and mushroomy things? There is no reason to doubt that this did take place.

As soon as the rain began to wash rock into soil and pools and streams were formed, the demand for vegetable and animate life was created. Matter has likes and dislikes and joins together into living forms when conditions are favorable and dissolves when conditions are such as to demand or necessitate it.

If, as is universally believed, the planets and the sun pass from a molten to a frigid condition, each body will have a life period upon its surface. This period will be independent of the heat of any other body and will be long or short according to the

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size of the body. The sun will have the longest period, next Jupiter, then Saturn, then Uranus and Neptune, while Mars will have but a comparatively short period. But even a short period would demand the appearance of life, and if there is a temperate zone on Mars sustained by the sun heat, there is no reason to doubt that Mars may have highly-developed life. Jupiter and Saturn seem to be still in a highly heated condition, and it may be millions of years before either of them will have cooled sufficiently to permit organic life. Of the other two planets, very little is known; but they are like all other heavenly bodies passing from a hot to a cooler condition, and in the course of time will produce life suitable to its environment.

When atoms combine into life-forms it is as when soldiers form themselves into an army, when the life-form dissolves it is as when an army is mustered out. The object of the life-form like that of the army is defense and protection. Each atom like each soldier is guided by its inherent property of mind. The efficiency and character of the army will be a reflection of the character of the soldiers. The same is true of the life-form—crude first, but developing with age as conditions permit or demand. Every combination in the beginning is promiscuous and experimental. When two or more atoms originally unite they have no intention of either forming an ant or an elephant. They unite to escape from a situation which has become unsatisfactory. They dissolve for the same reason. The material dissolution of a body includes the dissolution of all moral and mental faculties derived from organization. There are no ghosts of the armies of Napoleon and none of Napoleon himself. With the stopping of the breath the power to think and act ceases. The cooperative agreement between the atoms becomes broken and each is thrown on its own resources. The power which formerly induced them to join with others into a cooperative union now induces them to leave it. The odor of decaying vegetable or animal forms is an atmosphere laden with the escaping atoms of a broken organization. The dismissal of a school at 4 o'clock is as truly an instance of "dying" as is the death of a king. In the school the pupils work together. After dismissal they follow their individual inclinations. They may again unite with other schools or remain separate as conditions will demand or inspire.

A man dies and is buried. In this case it is likely that the atoms are absorbed by the earth and remain inactive until time and events again disturb them. When a body is cremated the atoms are absorbed into the atmosphere, some to remain there, some to fall with the rain to be carried to the ocean, or to become absorbed by the earth and perchance re-appear in the vegetable and animal kingdoms. Always, however, the atomic life, which is the unit of universal life, the unit of organized life—the thing and substance of which every star and every planet is composed, the thing and substance of which all living things are composed, and from which every desire, every passion, every thought is derived, remains the same. Immortal and eternal as a unit, mortal and passing as an aggregation; that is, aggregations come and go, but the matter, the mind, the intelligent atom goes on forever; in the heavens, in the earth, in the planets, in the sun and stars.

If, as it appears probable, at some future time the sun will lose both its heat and motion, will not then all the planets descend into the bosom of the sun, and will not then and there arise a period of immense duration when the temperature of the sun will pass from the boiling point to the freezing point, when the demand for organic life will sweep over his vast surface with his mountains a thousand miles high and his oceans a thousand miles deep, with his streams and rivers, his fertile valleys and plains full of life, vegetable and animate—with cities, states and nations of a world 860,000 miles in diameter and two and a-half million miles around it? The logical consequence of events points to this ultimate outcome. And with such a look into the future how insignificant seem the old theories of a little, flat earth, with a few saints and some sinners, with a heaven some miles high and a hell some miles deep! But the saints may as well resist the thought of living apart from their native soil, even if they should be able to grow wings, and as for the sinners, no might or power can force them to burn longer than will be necessary to warn their atoms of an undesirable atmosphere, when they will escape into the cool skies where they may and will attain to that which they desire; and whether worlds glow

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with heat and burst into flames, or whether temperate or frigid, no unbearable conditions can be thrust either upon a world or any part of it. An eternal vigilance strikes an equilibrium from every confusion, and restitution, reconciliation and righteousness is universal law.

Sterling, Colo., Sept. 1, 1911.

Written for The Humanitarian Review

THE NEW THEORY OF THE ELECTRICAL ORIGIN OF MATTER.

BY F. H. HESSE.

IN *The New Knowledge*, by B. K. Duncan, and the *Evolution of the Sciences*, by L. Houllevigue, we have the latest accounts of scientific discoveries and the latest scientific thought based thereon.

In a chapter entitled, "Does Matter Exist," in the latter work, the writer sums up the latest views as to the electrical nature of matter in these words: "Matter disappears, and we and all that surrounds us remain mere disturbed regions of the ether determined by electric charges." Now, I do not doubt nor question the correctness of the deductions and mathematical conclusions of such men as Profs. J. J. Thomson, Simon, Kaufmann, and Abrahams, but I do question the correctness of the premises upon which they are based. Lord Kelvin, Tait, and others, for a long time, by the weight of their great authority, kept the world from accepting the claim of geologists and biologists as to the great age of the world necessary to account for certian geological and biological facts. Since the discovery of radio-activity of matter this claim has been conceded as correct, and the contentions of those physicists have been shown to have been based on false premises or on insufficient data. So I believe that the new hypothesis of the electrical origin of matter is based on false premises or on insufficient and uncertain data, and it will eventually be shown that electricity does not, and cannot, exist apart and independent of matter. It not only contravenes all experience but, it seems to me, reason and common sense, as well. So far, all experience has shown that electricity is inseperably bound up with matter; that all its manifestations are only in, by and through matter; and all investigations of it have always been made as it is found and manifested in material substance; and even the electron, be it what it may, has a material source and is only known as emanating from matter, and it seems to me (and I think it good logic), that tear matter into no matter how small fractions, resolve a solid body into its molecules, and these into atoms, and again into corpuscles, and the remainder is still some form of matter, and no amount of mathematics can figure it out of existence.

Though matter has been reduced to such infinitesimal proportions that nothing is perceptible but certain effects produced, but these are evidence—if the axiom holds good that something cannot come from nothing—that there is a material cause to produce them. These mathematics are on a par with those in the "fourth dimension of space" theory, where it is assumed that space may possibly recurve on itself so that if you could only look far enough forward in a straight line you would eventually see the back of your head! But we are not concerned with what may or might be lying outside of and beyond our sense perceptions, and it cannot materially affect us. If it did so nature would have probably evolved the necessary sense organs for their perception, the same as it evolved the organs we now possess, each adapted for its special purpose. Mathematics is an exact science only when it has actual facts for its premises or base to start from.

Thus far, observations have been made only of matter in the process of disintegration, but no instance has ever been observed of the process of integration; that is to say, of an atom evolving from a con-

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geries of corpuscles. Far afield, in the remote depths of space, up among the stars, the spectroscope gives indications that lead to the inference that the atoms are dissociated, and electrical and chemical combinations take place to form the material of which worlds are built, corpuscles of the most primary form of matter combining in a multiplicity of ways to form the various elements of matter. But still these corpuscles are some form of matter, and not matterless and massless charges of electricity, as is assumed to be the case by this new theory of matter.

These gentlemen have investigated the electron in the kathode ray and have found that the kathode stream consists of negative electric charges, and as no electric charge has ever been known independent of a material support, therefore it must be a stream of negative electrified material particles. They also found that in their flight these particles, like a flying projectile, create a wake which is carried along and apparently increases its mass, and this increase is proportional to its velocity. So it is evident that the entire mass of the corpuscle is not *all* matter, and has led some to speculate whether *any* of it is material. With this idea in mind, Herr Max Abrahams makes a mathematical analysis of a hypothetical, entirely matterless, charge of electricity without any mass whatever, and finds that there still is an *apparent* mass due to its wake alone; and from this he has calculated the different speeds of corresponding apparent masses, and from this entirely hypothetical consideration boldly infers that a corpuscle is but an electric charge free of matter and no mass at all except what is due to the ether carried along in its passage through this (what is said to be) frictionless fluid, and terms it an electron. From this entirely hypothetical consideration follows the sweeping conclusion cited above, and this great universe of matter is reduced to mere electric charges. I, for one, cannot believe it. Now what is electricity?

As far as we have any knowledge of it, it is one of the forces of nature inherent in matter, and all of its manifestations are in and by matter; and there is no instance where it is not connected with material bodies. And based on this knowledge of its nature, we cannot conceive of it as existing apart from matter any more than we think of heat or any of the other forms of force—from which and into which it can be converted—as existing apart and independent of matter. There can be no gravitation, heat, light, magnetism, or electricity where there is no material to be attracted, heated, illuminated, magnetized, or electrified. There can be no motion where there is no material body that moves; hence, if the electrons move with the velocity that they are said to do, they must have a material nucleus, for it would be nonsense to claim that centers of electric energy could exist and move without a moving material nucleus; as much so as to claim that there could be moving centers of heat or other forms of force apart from material bodies that could be heated, etc.

These forces are qualities of and inherent in matter and cannot be conceived of as independent entities. Then, as I cannot conceive of a matterless and massless charge of electricity, neither can I conceive of how such a charge, not being a material body having spacial dimensions, could possibly create a wake, or even have motion. Then this *apparent* mass where there is no *real* mass would have to be explained otherwise.

The apparent increase of mass in a moving body is not real and adds nothing to the body, but is the effect of the moving mass of matter following in its wake. But there can be no exact analogy between a moving body in air or water and a body moving through a frictionless medium filling all space and permeating all matter. In the former cases part of the motion communicated to the enveloping medium is due to fridtion in passing through it, and part to the inrush to fill in the vacuum in the rear of the moving body. In the latter case there being no friction there could be no other motion in the medium than that due to the inrush in the rear, and that is

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questionable considering the complex nature of the medium. The motion of an electron and the movement set up in the enveloping medium leads to the assumption that we here have to do with some form of substance, and when we assume with the great Mendeleef that the ether is the primal form of matter from which all other forms have evolved, and then assuming that the electron is an electrified particle of this primal matter, we shall come very near a logical explanation of these phenomena without too much of a strain upon our credulity.

From the fact that the electron traverses space, it is evident that it possesses a material nucleus, for electricity as such is not known to traverse space only in the form as vibratory undulations akin to light and heat, as instanced in the Hertzian waves in wireless telegraphy, where a dynamo or battery sends out an electric charge which sets the ether to pulsating, these pulsations being intercepted by the receiving instrument are again transformed into electricity.

In magnetism, a positive and negative pole is always present in every magnet or fragment thereof, and inseparably so. Similarly in electricity there is a positive and a negative pole to a battery and two kinds of electricity, positive and negative, and where there is the one kind it is usually found that the other is close at hand, the same relations existing between the two as in magnetism. Mr. Duncan states that "positive electricity as apart from an atom does not seem to exist. It never seems to fly free as the corpuscle does. Its nature is today a mystery." However, it is in no way clear to me that it has been positively proved that the negative charge of the corpuscle is free of matter, that so far it is merely a surmise, and when they give no positive proof that it exists *per se*, independent of substance and in no way depending upon or related to positive electricity, and when they can explain how the quality or property of a thing can exist apart from that thing, will be time enough for us to accept it as a fact. They are careful not to commit themselves by saying that the theory is proved, but that the evidence merely points that way. Until more positive proof is offered, reason and common sense based on experience bids us to still pin our faith to the truth of the conservation of force and matter, and not fly off chasing after phantoms conjured up by the imaginations of any theorists.

In all this research into the nature of things, or at least in the description of it by the writers, there seems to lurk a desire and a hope to trace things to an origin—to a beginning—in order to find a place for the deity, or a creator—the great first cause and author of it all, to whom reference is repeatedly made, as, for instance, at the close of his work, Mr. Duncan sums up in these words: "Meanwhile, we feel that we know this, 'In the beginning God created,' and in the midst of His creation He set down man with a little spark of the Godhead in him, etc., as though man had been set down here by an act of the creator a full-fledged man in possession of all his powers. This statement is entirely at variance and inconsistent with his remarks as to man having come up through Paleozoic, Mesozoic and Cenozoic times, farther up the page, which smacks of evolution. But the hope is vain, for if the mystery of eternal existence is too great to comprehend, then why add the still greater mystery of its creation from nothing by some unknown and incomprehensible agency which is given the name of God? Explain a mystery and a mystery remains. If the axiom holds good that "something cannot come from nothing," then it is evident that matter is eternal and had no beginning; and its inherent forces were always as active as they are now, with evolution going on in some sections of the universe and devolution in others, but on the whole presenting much the same aspect and remaining very much the same in all past eternity as it is today. Nor can we conceive of a time when all of the matter of the universe was in the primal, unformed state or ethereal condition. As the ether (supposing that to be the primal form of matter) now fills all space and permeates all matter, and as no two particles of the same matter can occupy the same space at the same time, where could this great mass of matter in the universe find room when resolved into this primary condition without undegoing a great change in its nature by pressure or temperature or otherwise?

There is another objection I have to make relating to the statement made that "inertia" is a property common to matter and electricity, and that both show a hesitancy to either start when at rest or stop when in motion; and as an illustration

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cite the fact that a water-pipe with a flowing column of water under high pressure is liable to burst if the tap is suddenly closed, and that a strong electric current will shoot sparks from the end of a suddenly ruptured wire. To say that this is due to any hesitancy to stop on the part of either is, it seems to me, an error. It is a self-evident fact that a body cannot start or stop without a cause, or in other words, without the application of force. If this fact in nature must have a name "inertia" will do as well as any other. Now if this application of force was made at the same instant of time on all and every particle of the flowing column of water instead of at the end of the column only, there would be no such a thing as knocking or bursting of the pipe, and no apparent hesitancy to stop; there would be no surging of the rest of the column against that portion of the water and the pipe enclosing it where the force is applied which thus has to stand the brunt of the onset and the momentum of the whole moving mass. This, I think, applies equally as well in the case of the electric current.

Now, finally, having explained matter away into mere electric charges, how much farther forward are we in having an explanation of the universe and existence in general?

Now, the question comes up, "What is electricity?" And especially so since having isolated it from all material substratum and nothing now remains but it and the ether, yet, if they would accept the hypothesis of Mendeleef, that the ether is the most primary form of matter, we could yet construct a universe out of what they have left us.

Los Angeles, Cal., August, 1911.

Some Religious Funnygrams.

Long-faced Individual—I tell you, young man, you are going straight to hell.

Young Man—All ri', old chap! See you later.—*Boston Transcript.*

Writes a friend from Cannes to the *Gentlewoman*: "I heard a story the other night at a dinner given here which is, I believe, a true one, and as it might amuse your readers, I pass it on. A little boy wished to give a Bible to his mother on her birthday, and before writing her name on the flyleaf he took down a book from her shelf to see the proper way of setting about the matter. Literally copying the first inscription that he found, he wrote, 'With the kind regards of the author.'"

A man addicted to walking in his sleep went to bed all right one night, but when he awoke he found himself on the street in the grasp of a policeman. "Hold on," he cried, "you musn't arrest me. I'm a somnambulist." To which the policeman replied, "I don't care what your religion is—yer can't walk the streets in yer nightshirt."—*Everybody's Magazine.*

An African Methodist revival was in progress at Buxton, Ia. Brother Johnson had "wrastled" long and hard in an effort to "get religion." At last the minister rose wearily.

"Ladies and gentlemens," he said, "I move you that Bro' Johnsing's sins be forgiven him."

"I second dat motion," came simultaneously from a dozen dusky throats. And his sins were unanimously forgiven.—*Success Magazine.*

They Were All "Pills."

One of the fashionable east-side churches recently witnessed a funny incident at a choir rehearsal. They were preparing for the following Sunday morning a beautiful selection the first words of which were, "I am a pilgrim." It so happened that the music divided the word "pilgrim" and made a pause after the syllable. The effect was most amusing. The soprano sang in a high key, "I am a pil" and then stopped. The tenor acknowledged that he was a "pil," and when the bass came thundering in with a like declaration, "I am a pil," it was too much for the gravity of the singers and they roared. No amount of practice could get them past the fatal pause without an outburst, and the piece had to be given up.—*Musical World.*

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's worth.—*Publisher.*

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Views and Reviews

By The Editor

The Modern Revival—Preachers Disagree.

In the Indianapolis *News* of Aug. 3 was published a special dispatch from Bethany Park, Ind., from which I extract the following paragraphs:

Rev. C. C. Morrison, editor of the *Christian Century*, speaking at Bethany Park this morning, said typical revivalism of today is injurious to the spiritual life, and holds the church down to the lower level of religion. It is the right of every Christian to be spiritually well born. Our modern evangelism is robbing its converts of this right. The church is being habituated to revivalistic standards and methods so general that it is being rendered incapable of the finest spirituality that flows from the sane perception of Christian truth. Our converts are manipulated into the church by the use of hypnotic methods. To be sure, many of these converts stick. Much good is done, but it is done at the expense of larger good. The use of the typical method of revivalism eclipses a richer possibility of Christianity in the formal life, and creates a church incapable of grappling social duty with effectiveness. Revivalism is responsible for the debauching of our church worship. Especially in the music of worship is this apparent. The great hymns that mean much to some, for the most part have been laid aside, and in their places the church is adopting the trashy, inane, sentimental and musically impossible type of song which violates not only good taste, but degrades the spiritual life itself. If the thinking evangelist knows the good hymns at all, he knows that they are utterly alien to the atmosphere of the modern revivalism.

The statements of the Rev. C. C. Morrison that "Christianity is always a new religion and nothing but a new religion can satisfy the human soul" has aroused a controversy among those at Bethany. Ministers have taken each side of the question.

W. H. Book, pastor of the Tabernacle church, at Columbus, disagrees very forcibly with Mr. Morrison, and answered him in his address last evening on "Brotherly Love." Mr. Book said:

"I cannot agree with Mr. Morrison's doctrine that Christ changes from age to age. I maintain that Christ does not grow or change, but that the conception of him grows larger and more perfect in the mind of the sinner."

Rev. J. M. Vawter, of Sullivan, said: "The difference of opinion which seems to be so great is in fact very slight. It is a matter of vocabulary instead of difference in belief. I, for myself, favor Morrison's opinion." J. W. Lhamon said: "This new thought which is creating such discussion is nothing more than the faith on which Alexander Campbell founded the Christian church."

¶ Mr. Morrison, no doubt, is in a sense correct in his estimate of the influence of modern revivalism, or rather popular evangelism. But it would be interesting to have him explain just what he means by "the lower level of religion," and what the difference is between a higher level of religion and that lower level. Also, what he means by the phrase, "spiritually well born." His remarks about the church music, I think, have little real grounds of truth. The old "great hymns" he speaks of for the most part are "mere doggerel," as the Chicago University Professor said, and the theology they inculcate is the crudest form of Christian dogmatism. The statement that "Christianity is always a new religion" is equivocal;

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but if he means by that phrase that Christianity is essentially different today from what it was a thousand years ago, I think he is mistaken. In whatever points the Christianity of today differs from that of the first century it is not Christianity at all. Christianity was a variant of earlier pagan theologies, and its modern progress has been away from that toward the substitution of ethical culture and moral practices in the place of the ancient superstitions and barbaric rites, ceremonies and immoral conduct.

"Seeing Through a Glass Darkly."

On Sunday, Sept. 10, Rev. W. E. Gilroe, Methodist, preached a sermon on "The Day of Judgment," at his church in this city, from which the following extracts are taken, as published in the daily papers:

"Perhaps nothing is more certain than the fact that the ethical life of man on the earth is very much in the rough. The wicked prosper and the righteous perish to an extent. . . . Perhaps as mighty a contrast as any other between this world and the next, will be the rule of equity and right. We put up with so much here we shall hardly know ourselves in a land where things are as they ought to be. God will know how to make the crooked straight, and the rough place plain, in the great day coming."

¶ Believing that an infinitely powerful, wise and righteous being created all things constituting the universe, how can Mr. Tilroe or anyone else account for the facts he states in the first sentences of the above quotation? If that being created man too imperfect to rightly discern what is right and what wrong in his daily conduct, whose fault is it? If "the wicked prosper and the righteous perish to an extent [to *any* extent]," is it the legitimate effect of the laws of life established by a being infinitely wise, powerful and just? And, if that being is infinitely powerful and wise, is it possible for him to be at all just while he permits "the wicked to prosper and the righteous perish" to any extent? There can be but two rational answers to this question: The infinitely wise and powerful being is so unjust as to reward the evil doer and punish the right doer, or, there is no such infinitely wise and powerful being judging the acts of man.

But the scientist sees these things in a different light. He sees that the "wicked" *never* prosper and the "righteous" are *never* punished; for a wrong act, whether done intentionally or by mistake, inevitably brings its own penalty, and a right act always brings its own reward. This is the law of nature. But there are no perfectly "righteous" people, and hence we know of no one who never suffers; for the suffering that always results from wrong doing is as sure to come to him who mistakenly does wrong as to him who intentionally does so. If one deliberately places his finger in the fire he will surely be painfully burned; just as painfully burned will be he who accidentally thrusts his finger into the fire. This irrevocable relationship of suffering to wrong doing and of pleasure to right doing establishes our idea of the law of recompense which we call justice. But in justice, *mercy* has no part. Mercy is manifested only by living, thinking, feeling beings, almost entirely by human beings. In nature below life there is no such thing as mercy, just as there is no such thing as circulation of blood, respiration, digestion, perception, reasoning or sentimental feelings. These are results of biologic organization, and so is the "quality of mercy." Let us throw away the smoked glasses of superstition and look at the facts of nature face to face.

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Mr. Tilroe says in the next world "God will know how to make the crooked straight and the rough place plain." If that is not asserting that *now* God does *not* know how to do this, I cannot read and understand English. Is it possible that the omniscient creator of the universe has yet to learn how to "make the crooked straight and the rough place plain"? In other words, has he yet to learn how to prevent wrong-doing and consequent suffering among men? How, in brief, to kill the devil, conquer Satan, *completely* reveal to humanity the right course of conduct, make wrong-doing impossible?

Pastor Russell's Advertisements.

The *Times* of this city publishes "Pastor Russell's Weekly Sermon" each Monday. From the report in the paper of Sept. 11th I make the following extracts:

Mt. Lake Park, Md., Sept. 10.—The International Bible Students' Association has been holding a convention here for more than a week; many able speakers have been heard. Higher criticism is at a discount amongst Bible students. They claim that the internal harmonies of the Bible attest its Divine authenticity. Amongst these earnest students are many who at one time were infidels. They profess greater faith than ever in the Bible as the result of reading Pastor Russell's books, to which many of them were led through his sermons.

Pastor Russell was the principal speaker at the convention today. He arrived during the week, and is being entertained some distance from the park, at the Weber mansion. Hundreds visit him every evening. Pastor Russell spoke twice today in the large Auditorium. He delivered one of his discourses from the text, "In the last days the Mountain of the Lord's House shall be established in the top of the mountains, ... and all people shall flow unto it." (Isaiah ii:2.) He said in part:

Our text tells of great events in the "last days." It would be a mistake, however, to suppose that these words imply the end of time or the end of the world, in the ordinary sense. The Bible declares that "the earth abideth forever," and it tells of the wonderful blessings of Restitution, when the Lord's footstool shall blossom as the rose—Paradise restored. All this is to come in the "last days."

Messiah, the great King, with His Elect Bride and associate with him, will exercise His Divine power, Satan shall be bound for a thousand years, and sin will no longer be permitted. From the invisible plane of glory and majesty, Justice will be executed in the earth; every good word, thought and deed will be rewarded, and every evil thought, word and deed will be punished swiftly, surely. Perhaps paralysis of the tongue will be the means by which evil speaking, false words and deceptions will be punished. Perhaps paralysis of the arm or finger will be the means employed to stop the crime. Certain it is that "Nothing shall hurt or destroy in all God's Holy Kingdom," thus established.

How speedily the world will then learn righteousness! Now it doubts the very existence of God, and declares that if He exists He pays little or no heed to wrong-doers. "Now the wicked flourish; yea, they that tempt God are even exalted," as the Scriptures declare. But the New Day will change all this. Messiah "will lay righteousness to the line and justice to the plummet, and the hail (Truth) shall sweep away the refuge of lies, misrepresentations, misunderstandings." (Isaiah xxviii:17, 18.) "The blind shall see out of obscurity, and the deaf ears shall be unstopped." "The knowledge of the glory of the Lord shall fill the whole earth," until "None shall need say to his neighbor, 'Know the Lord,' for all shall know Him."

¶ It must be remembered that this report is sent out to the newspapers of the country by Parson Russell's own lecture bureau. I know this to be a fact because I, as editor of The Review, received from the bureau a few weeks ago their offer to send me their weekly sermons for publication, and the circular stated that the bureau proposed to have those sermons and lectures published in every periodical in the country that would accept them. Looking at the first paragraph here quoted from this point of view, is it

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not plainly apparent that the statements it contains are mere advertising buncombe for exploiting "Parson Russell"? "Amongst those earnest students are many who at one time were infidels"—unfaithful ones—but not at all probable any of them were ever Rationalists. Anyone who could acquire "greater faith than ever in the Bible as the result of reading Pastor Russell's books [or lectures]" must of necessity have been far from a Rationalistic or logical reasoner.

The second paragraph is also an intended boom for Russell. But coming to his sermon, who can read that description of what Jesus Christ, "the Great King," is *going* to do to eradicate sin and suffering during "one day" out of seven of the world's history, without asking, why let the world "go to the devil" all the other "six days" of the world's history? For 6000 years, according to Russell's gaseous theory, "the great King and his Bride" allows the devil to run things on earth with a free hand, but at a certain time this king of kings and his "Elect Bride" will exercise his "divine power" and bind Satan for a thousand years—"one day" of the world's history—one-seventh of the time. Then sin will be no longer permitted, etc., etc. But why this permitted horrible sacrifice of human souls for six-sevenths of the time of the world's history?

Then, Russell says the earth is not to pass away, and so another week of 7000 years will follow the day of peace. Another 6000 years of sin and misery before the Lord will be awakened to compassion for his children, and give them another day of rest. And so on and on forever, six thousand years given over to Satan, sin and suffering to each one thousand of peace and paradise! O Russell! Your prophecy is too silly for anybody but imbeciles to accept.

The Language of Credulity.

In the Los Angeles *Times* of Sept. 15th was a report of a sermon by Rev. J. Whitcomb Brougher, of the Temple Baptist church, Los Angeles, who is preaching a series of sermons on themes suggested by scenes he viewed on his late vacation trip to Alaska. In this sermon he talks of "the rainbow at night"—a scientific impossibility. But that don't matter to an orthodox preacher, who believes that "all things are possible with God." In drawing moral, or rather religious, lessons from the rainbow at night, among other things, he said:

> The rainbow at night tells of God's love in hours of darkness. When people pass through the night of suffering, the night of sorrow, the night of disappointment, many times they lose sight of God's love. So God spanned the clouds with a seven-hued message of love, and declares that He still stands behind them, "keeping watch above His own." . . . God declared to Noah that the rainbow would be so long as the world stood, a sign of his covenant with men. God has an unchanging purpose running through this changeful world, and as long as the rainbow spans the heavens it bears its message that God is true, his word is sure, and his character is unimpeached. . . . After the storm comes the calm. After the sorrow comes the joy. After the trouble comes the peace. Out of the mystery of sorrow and agony comes that rest of soul and that quiet confidence in God that all things are working together for good to them that love him.

¶ The fancied rainbow at night is a variegated eastern sky visible in the Wrangle Channel, Alaska, at the setting of the sun—just before it has actually set but is passing behind a mountain—even as late as 10 o'clock p. m. But it matters not when the sun sets, it is not night until it has gone below the western horizon. But this, being a mere poetical fancy of Mr. Brougher, may be excused, while his serious allusions to the rainbow story of the myth of the deluge as de-

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scribed in the Bible, is simply ludicrous. It is amazing to hear, in this day of science and quite general enlightenment, men who set themselves up as teachers of intelligent people seriously expressing a childish and extremely credulous belief that God set the rainbow in the sky at the time of Noah's flood, and that he did it as a sign that he would never again deluge the world, etc. To hear him seriously affirm that "God declared to Noah that the rainbow would be, so long as the world stood, a sign of his covenant with men." The rainbow is a perfectly natural phenomenon that has existed ever since rain fell while the sun shone, and it is no more a miraculous "sign" set up by any god to seal his promise to men than is any other of the millions of natural phenomena. Besides, the discoveries of modern archæologists have demonstrated that the myth of the deluge is thousands of years older than the biblical copy of it.

Is the Church Moribund?

It is often remarked, as an excuse for inactivity in propaganda work, by a certain class of so-called Freethinkers, that "the church is in a dying condition, and if let alone the world will soon all abandon it and come into the Freethought ranks by the sheer force of evolution; therefore it is needless to propagate by means of periodicals, books or lectures the Rationalistic ideas." That this is folly, I firmly believe; and I have in The Review often tried to demonstrate the danger of such an underestimate of our opponents. As additional evidence that the opinion that Christianity is dying out, I copy the following paragraph from the Indianapolis *News* of August 3, regarding the growth of one sect of the Christian religion:

"The growth of the Presbyterian church in the United States during the last forty-one years is shown in a table in the current number of the *Herald and Presbyter*. In 1870 there were 4,238 ministers; today 9,128; in 1870, 4,526 churches; today, 10,051; in 1870, communicants 446,561; today, 1,354,453; in 1870, Sunday-school members, 448,857; today, 1,205,130, and today there are 39,517 elders and 14,143 deacons. In 1870 the contributions for home missions were $366,274; today $1,668,859; foreign missions, $328,847; today, $2,448,477. Aid for colleges today amounts to $832,520 yearly; congregational collections in 1870, $6,416,165; today, $17,969,160. The total contributions, which, in 1870, were $8,440,121, amount today to $25,909,336, which does not include interest on permanent funds of various boards, about $180,000, or income of theological seminaries, about $450,000, or many of the legacies and individual gifts to the boards.

¶ This report is, upon a merely cursory reading, considerably misleading, for the taking into account the increase of population of the United States in those forty-one years the percentage of increase is very small, if anything. Yet the fact remains that this sect, at least, is far from dying out at a rapid rate. The professed Freethinkers cannot make anything like as good a showing of increase, and the church people are more justifiable in saying of the Freethought movement, it is dying out, and the best policy of our people is to simply let it alone and let it die of itself. And to a great extent, the churches have adopted that policy, and seldom do we meet with any Christian opposition, by way of lectures, sermons, or written discussions, to the views and arguments of Rationalists. It is almost impossible to induce any educated Christian man, preacher or layman, to engage in public debate with a Rationalist speaker or writer, since the days of the Ingersoll discussions with Judge Black, Mr. Gladstone and others. A general in the field of war who underestimates the strength of his foe generally goes

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down in defeat on the field of battle. Nothing is so dangerous to any cause as indifference of those who embrace it based upon a fallacious opinion that their opponents are weak or deserting their own cause, or that "evolution" will bring all things around all right without any effort of men—forgetting that the labor of mankind is a very large and very important element and means of human evolution. Again I warn Rationalists to beware of this fatal fallacy.

The Roman Catholic Army.

You easy people who do not believe that the Roman Catholic church in America is training a large army for actual warfare should read the following extract from the Ohio *State Journal's* account of the Catholic Federation Convention, held in Columbus, O., in August. There was a parade of 8000 (estimated) members of the various Catholic orders that constitute the "Federation," and in describing the parade that newspaper said:

"Great brilliancy was added to the parade by the military uniforms of the various Catholic orders, and by plumed helmets, swords and rifles. Frequently maneuvers were executed in East Broad street when companies would reach the reviewing stands of the governor and the prelates."

A newspaper correspondent commenting upon this paragraph, says:

"In this connection, it is necessary to call attention to the fact that the church as a world power has a standing army of upwards of 300,000, while that of the United States is at present but 92,000, with a limit set by law at 100,000! As these "Knights" are obliged to be true to their church under all circumstances, in what respect do they differ from a standing army?"

¶ What use have "religious orders" in this country for "plumed helmets, swords and rifles," and military maneuvers, if not as a preparation for actual, bloody war at some opportune time in the future? Why will people be so blind as to look upon a secret society known to be opposed to American institutions and openly declaring that America must be made Catholic, parading in brilliant uniforms, wearing plumed helmets, and carrying swords and rifles, performing military maneuvers, and not see in the whole performance a menace to the perpetuity of our Republic as a free country? Not see in these things a brazen, bold declaration of war—not "spiritual," but actual slaughter of real Americans who may patriotically stand up in defense of our country and its institutions? Nothing but a rapid advance of Rationalistic education and an awakening of true Americans to the dangers so plainly approaching can prevent a terrible and bloody conflict with the Roman Catholic church's "standing army." Now we may fight these foes with logic and exposure, but when they begin to devastate our homes, school houses and educational institutions with fire and to slaughter our friends, our wives and our children with their swords and rifles, nothing will affect these "Knights" but cold steel and hot shot.

Confession of a Roman Catholic.

Hon. Andrew D. White, who was ambassador at the court of Germany, kept a diary in which may be found an important entry under date of Aug. 5, 1899, as published in the *Autobiography of Andrew Dickson White*, Vol. 2, pages 349-351 (The Century Co., publishers). He records them, as his own words declare, as "the words of an eminent Roman Catholic representative of a Roman Catholic power," spoken directly to Mr. White, in private conversation upon a matter upon which the pope in a message, to the representative of the Netherlands asserted that he was a peacemaker on earth, and "dwelling strongly on

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this point." Here is an extract from the diary, giving only a portion of the Catholic representative's statement in opposition to the claim of the pope:

"This eminent diplomatist from one of the strongest Catholic countries, and himself a Catholic, spoke in substance as follows:

"'The Vatican has always been, and is today, a storm center. The pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. The great religious wars of Europe were entirely stirred up and egged on by them; and, as everybody knows, the pope did everything to prevent the signing of the treaty of Munster, which put an end to the dreadful Thirty Years' War, even going so far as to declare the oaths taken by the plenipotentiaries at that congress of no effect. All through the middle ages and at the Renaissance period the popes kept Italy in turmoil and bloodshed for their own family and territorial advantages, and kept all Europe in turmoil for two centuries after the Reformation—in fact, just as long as they could—in the wars of religion. They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Catholic power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870 in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, in the vain attempt to recover the temporal power, though they must know that they could not hold it for any length of time even if they should obtain it. . . . . Their whole policy is based on stirring up hatred and promoting conflicts from which they hope to draw wordly advantage. In view of all this, one stands amazed at the cool statements of the Vatican letter.'"

¶ When a Protestant or a Freethinker makes such assertions about the popes or the Roman Catholic church they are denied as only the expression of prejudice and bitterness; but when an eminent Roman Catholic representative of the church in governmental matters makes such a statement as the above, no prejudice can be charged and it must be accepted as truth.

A Plea fo Humaneness.

"Oh, Men! You who are struggling and longing for that which is denied you and that which belongs to you—the right to live, to be free, and to enjoy your legitimate share of the only world you have access to—will you not open your hearts to this plea—this plea for beings whose lot, like yours, is a bitter one, and whose miseries spring from the same cruel sources as your own miseries? You know what it is to be despoiled, to be stung by cruel overlings, to be misunderstood, to toil and sweat day after day until your poor goaded bodies are ready to drop from weariness. You know what it means to be bossed and held up and walked on, to be insulted and despised by the very beings who rob you, to have the last drops wrung from your ravished lives by the brutal hands of pompous usurpers. Will you be indifferent to granting to others those blessings which you know from your own sad and empty existences are all that make life worth living? Shake off your chains! Be free! Take your inalienable rights! Is this not *your* world as much as anybody's? Be *men*, not doormats! Light the red hell of revolution, if need be! For what is life if it is but the accursed privilege of wearing yourselves out in the service of cannibals, man-eating millionaires, of monsters who eat you up alive—you and your wives and children? But *don't* forget to grant to your poor broken co-sufferers in the harness [the horse, the ox, etc.] the same blessed measure you claim for yourselves."—*The New Ethics*, by J. Howard Moore, page 66.

A Booklet to be Read and Re-Read.

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid. New one year subscribers, who do not take any other premium, may have a copy of it free.

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THE HUANMITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Reiigions by the Scientifc Method

And the Promotion of Education, Ethical Culture, Humaneness, etc.

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EDITORIAL DEPARTMENT.

WHO IS A FREETHINKER?

¶ The words Freethinker and Freethought when first introduced were accepted with a quite definite meaning that almost every well-informed person understood. The dictionaries gave and still give that definition of these terms. But recently, there has come a change in this regard. Certain political theorists have undertaken to propagate their so-called philosophies among the people, and one of their chief slogans has been *freedom*—absolute freedom—because this word appeals with great force to the common sense and *feelings* of everyone and especially to Americans and emigrants to this country who have come here to escape the tyranny of their native countries. The word is all right, but I believe it has been very much abused and misused. But be that as it may, it is the starting point of the present use of the words Freethinker and Freethought to designate ideas entirely foreign to those the words were originally coined to mean.

The parties who have thus seduced the public into accepting their fads and hobbies as true Freethought may, in many cases, believe they are right in this use of the terms; but the point against such use is this: Is it right to borrow the coat and hat of another in which to conceal one's identity and deceive the public? That is, is it right for faddists to adopt the names Freethinker and Freethought that have hitherto designated ideas and persons in no way necessarily related to their fads, and thus enforce upon them positions in the public estimation that

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are obnoxious to them?

Webster's Imperial Dictionary defines a Freethinker to be "One who professes to be free from the common modes of thinking *in religious matters*; a deist; an unbeliever; a skeptic; *one who discards revelation.*" And the word "freethinking" is defined as "skepticism, unbelief," to be understood, of course, as unbelief in religious revelation. Not a word or hint is here given as to the words having any meaning that make them proper terms to be used by anarchists, socialists or freelovers. Yet the advocates of these isms have of late adopted the name Freethinker very extensively and in insolent and offensive epithets denounced the real Freethinkers as "old fogies," "not Freethinkers at all," etc. And when they speak of this one or that being a Freethinker they mean that he is either a Socialist, an anarchist or a freelover, according to the particular hobby the speaker himself is riding.

The Humanitarian Review has met with far more opposition and abuse from these pseudo-Freethinkers than from the church people or the partisans of the old political parties. Over and over again have both anarchists and socialists applied the epithet "old fogy" to the editor of The Review because he does not deliver over to them the use of his magazine for the propaganda work of their respective political schemes, and as a rule, utterly refuse to subscribe for or in any way assist the publication. It is charged that the editor is not "liberal" because he does not sit on one side and allow Tom, Dick and Harry to dump his articles and letters into The Review regardless of their literary merits or adaptation to the published character of the magazine. Though the magazine is not devoted to the discussion of political issues aside from the relation of Christianity or the church to the government and secular institutions, and does not discuss party Republicanism, Democracy, Prohibition, Woman's Rights, etc., the advocates of Socialism and Anarchy appear to think The Review is not a Freethought magazine because it does not admit discussions of *their* particular party principles, and denounce it accordingly. I do not mean to say that all who believe in socialism or anarchy do this, for I know of a number of faithful friends and supporters of the magazine who class themselves as partisans of one or the other of these political parties. But they are the exceptions.

The Humanitarian Review is devoted to "Scientific Rationalism, Psychology, Biology, Sociology, Comparative Religion, Freethought, Ethical Culture, etc.," as announced on first page of cover of each issue, and no mention is made of Republicanism, Democracy, Socialism, Anarchism, Woman's Rights, Prohibition or Anti-Prohibition, or any other political party issues—no more than of agriculture, stock raising, commerce, etc. There is necessarily a limit to the field of every book or periodical, and the field of the Review is limited to the broad one of science above named as related to religious superstition on the one hand, and on the other to ethical education and moral conduct. Its Freethought feature is that embraced in the original and true meaning of the terms Freethinker and Freethought. These are new names composed of the old words free, thinker and thought. So one may be a free thinker and yet not be a Freethinker, though one cannot be a

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Freethinker unless he is a free thinker. The editor does not deny the right of his readers and supporters to belong to any political party their best judgment allies them with; but he also claims the same right to refuse to lend his assistance to the propagation of *any* political theories, even his own, in The Review.

It would be amusing if it were not such a serious matter, to see how strenuous some Socialists and some anarchists--many of them, in fact, are in their efforts to make themselves known to the public as "admirers" of Thomas Paine and Robert G. Ingersoll. As though these men were apostles of their political or social schemes. Paine was a Freethinker, as that word is defined in the dictionary—"deist." But he did not advocate or believe in anarchy, either "philosophical" or beligerant, but his devotion was to republicanism, or the democratic form of government, as to politics or society. Ingersoll was, also, a Freethinker as the word is defined by the standard dictionaries, for he was an unbeliever in revealed religion, and he "professed to be free from the common modes of thinking *in religious matters*. But in politics he was a Republiean. Of course if one is a socialist, or an anarchist, and also a Freethinker, he is justifiable in proclaiming his admiration of Paine and Ingersoll as Freethought champions, but this should be done in public meetings that are announced as Freethought meetings and devoted to the discussion of Freethought topics, and not in meetings avowedly socialistic or anarchistic, and at which the discussions are chiefly of the tenets of one or the other of these political parties.

Another feature of this matter is that of the relation of the name Freethought to Spiritualism and to Materialism. Both Spiritualists and Materialists generally profess to be Freethinkers. Perhaps in both cases they are generally true to their professions; but being a Materialist, *per se*, does not give anyone a right to the name Freethinker. Neither does the fact of being a Spiritualist bestow upon one any such right. One may be a Materialist *and* a Freethinker, or he may be a Spiritualist *and* a Freethinker. It all depends upon whether he "professes to be free from common modes of thinking *in religious matters*," or not, and whether he "discards or does not *discard revelation*." I know that many Materialists deny that the Spiritualists are Freethinkers, and are disposed to deny them the right of expressing their opinions in a Freethought journal or meeting. But the belief or disbelief in the existence of "spirit," or the probability of a post-mortem life, has nothing whatever to do as affecting the classification of people as Freethinkers, as may be seen by reference to the definitions above cited. And the only reason that The Review admits the discussion of Spiritualism and Materialism in its pages is because such is within the field of its labors—being phases of psychology.

And yet another matter calls for remark in this light. It is noticeable that various associations, clubs, conventions, etc., organize and call themselves Freethought societies and yet are in fact Socialist or other political societies with a membership of Christians, Jews, Freethinkers, and indifferents as to religious questions. Some of the self styled "Liberal" and "Rationalist" societies I. know of are chiefly devoted to the Socialistic and anarchistic propaganda, with a motley lot of lesser fads given some recognition.

A Rationalist is defined by Webster as one who bases his disquisitions and practices wholly upon reason; one who considers human reason the supreme arbiter in scripture and theology." And Rationalism is defined as in philosophy, "the doctrine which affirms that reason furnishes certain elements without which experienca is not possible; opposed to *sensualism* or

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sensism, which affirms that all knowledge is derived from sense, and to *empiricism* which refers all knowledge to sensation and reflection or experience." And, 2nd, "In theology, a system of opinions deduced from reason, as distinct from *inspiration*, or opposed to it." This last definition applies to what is known in this country as Rationalism, which is a name almost exactly synonymous with Freethought. The word Liberalism in England and Canada has a political significance, but in America it is used almost exclusively in relation to religion, as defined by Webster, "The principles of liberals; *especially in religion.*" And so the name Liberalism as used in the United States has almost the same meaning as Freethought and Rationalism. And this meaning of the words Rationalism and Liberalism are so generally accepted by the public that any association using either of them as a name is supposed to be one in the interest of those who "profess to be free from the common modes of thinking *in religious matters.*" And these definitions are just what is meant in The Review by the names Freethought, Freethinker, Rationalism, Liberalism, etc.

Finally, if Freethought is a name that means simply a class of political notions of one kind or another (and so of Rationalism, Liberalism, etc.), and not what it was originally used to mean, as defined in the above quotations from Webster's Imperial Dictionary, then the editor is no Freethinker and The Review is no Freethought magazine. But now and always, the editor professes to be a Humanitarian and his magazine a Humanitarian Review, according to the definitions of the word Humanitarian set forth in an article under that head several times published in previous issues of this magazine.

WEIGH WORDS WELL.

¶ A correspondent who has been accorded more than the usual amount of space and number of communications in the Correspondence Department of this journal, writes a long letter to the editor in which he berates him in great style because he commented upon some of his remarks in a recent letter, and then refers to a number of instances where, he says, the editor used worse language than he did, and so was inconsistent.

He asks me to publish his letter in the Arena department, but it came too late for that this month, and besides it is too long for the value it has. So I briefly answer here. The trouble with the complainant is that he does not observe critically, and apply his intellect closely. What I objected to, that he refers to, was the *general* denunciation of the opponents of Freethought as hypocrites, fools, brainless, in it for the money, etc. And he refers to my article where I used "strong language" in denunciation of the pope and the cardinal, as inconsistent with my objections. But there is a very wide difference between denouncing Christians without qualification as being this or that and denouncing individuals as being "fakers," etc., when the facts upon which the charges are based are presented and are undeniable. Not even Christians themselves will deny that *some* church people are fakers, hypocrites, etc., but that is not admitting that they are *all* such, which is implied in the general unqualified accusation that I objected to. When I see a spade I call it a spade, but that does not imply that I call all garden implements spades.

MISLEADING STATEMENTS.

¶ On page 109 of this magazine is given the first part of a letter to the newspapers of the country from "Parson Russell's" lecture bureau, telling of a convention of a so-called International Bible Students' Association, at Mt. Lake Park, Md. I purposely say "so-called" because I have reason to believe that the association is local to America and not "international"—even not very extensive in this country. But the remarks of Russell's reporter that "many able speakers have been heard," and "higher criticism is at discount amongst Bible students," are evidently one-sided and fallacious. In the first place, it is not likely that "many able speakers" lend themselves to Parson Russell's exploitation of himself and his books. And the statement about higher criticism is false. The higher critics are *real* Bible students, not the mere disciples of a Bible distorter.

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NOTES AND BRIEF COMMENTS.

¶ Readers, please do not forget that all subscriptions to The Review are now cancelled as soon as the time paid for expires.

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¶ Mr. H. H. Hubbard writes from Dennis, Texas, to renew his subscription and remarks that he thinks "The Review gets better and better all the time."

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¶ In making remittances to The Review please remember that for all amounts less than one dollar postage stamps are preferred to money orders or checks, and 1 cent stamps are preferred to higher denominations.

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¶ Because the editor sometimes comments on remarks by correspondents, it should not be assumed that he has any personal feeling in the matter. He takes such remarks simply as "texts" on which to found some remarks of his own.

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¶ In a recent note from Francis Alger, he says: "I have just got the book, *The Christ Myth*, by Arthur Drews, but have as yet read only about fifty pages of it. It is written with great ability, and it cannot fail to help settle important questions."

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¶ Mr. A. H. Nicholas, in sending in an article for The Review (too late for this issue) says in a note to the editor: "Your first article [" The Cross Above he Flag," 5th paper] is very important, interesting and true, and should be read by millions of American citizens."

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¶ Writing to renew his subscription, Dr. Adams, of Bigflat, Ark., incidentally remarks that he has "received The Review for some time and like it very well, but am not much amused by the spirit antics of some of your writers. As for J. D. Shaw, he owes a debt not only to his old patrons [of the *Searchlight*], but to humanity. That is, a short letter in The Review telling the boys that he is still in the ring; also how his onions, radishes and cow are prospering." The editor heartily seconds this motion that Friend Shaw write the letter.

¶ If a subscriber to The Review receives notice that the time he has paid for has expired, he should immediately notify the publisher whether he wishes to continue or not, even if he cannot just then send a remittance. By request the magazine will be sent on credit awhile, but in compliance with Postoffice Department rulings, not longer than *four months*.

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¶ Mr. W. W. Collins, editor of *The Examiner*, a Freethought paper of Christchurch, New Zealand, recently delivered in that city an excellent lecture on "The Bible and the Spirit of Revenge." It was so well received that a number of the editor's friends donated enough money to enable him to print the entire lecture in a double-sized edition for August 1.

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¶ A card just received from the editor of the *Good Health Clinic*, Syracuse, N. Y., contained the following: "I want to thank you for the article, 'The Cross Above the Flag.' It is the best statement of *facts* ever given.—E. E. Keeler, M. D." If I succeeded in giving a good statement of facts, as I tried to do, I am glad; if in addition my readers are stirred to thought and action by that statement of facts, I am satisfied.

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¶ *The Open Court* (of Chicago) for September contains an excellent article by the editor on "Pagan and Christian Lovefeasts," profusely illustrated with pictures showing the eating of the eucharistic supper in Babylon, and later ones from the churches and cemeteries showing the connection between the Christian eucharist or "lovefeast" and that of the pagans long before the rise of Christianity and concurrent with primitive Christianity. The fish supper is a specially treated of, and the work is well done, though the writer seems to have wholly missed the important point that the miracle of the loaves and fishes was this same supper and that that and all of the fish and loaves eucharists were symbolical

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of the beginning of the spring or summer season at the vernal equinox in the zodiacal sign of *Pisces*, the two fishes, the seven loaves being emblematic of the seven crop-growing months following. The article is confirmatory of the theory of the mythic character of Christian ritualism.

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¶ *La Libre Pensee Internationale*, an international Freethought journal of Lausanne, Switzerland, and Evia-les-Bains, France, in its issue of Sept. 2, publishes a portrait of Thomas Paine and a three-column article by G. Brocher, eulogizing Paine and giving historical facts regarding his life, from his birth in England up through his life in America and his connection with the American Revolution and in France of his connection with the revolution there, including especially his great work, the *Age of Reason*. The paper is printed in the French language.

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¶ Here is a crumb of comfort for the Christian churchmen and a nut for the Socialists to crack. The London *Record* some time ago published a statement that "there is no more significant or romantic chapter of modern history than that which tells of the complete *volte face* [face about] of the leaders of the Labor Party towards Christianity." And it quotes certain prominent English leaders of that party in substantiation of that statement, this from Mr. Lansbury:

"I have travelled back to where I started; to this, namely, that there is a God. That He is the Father of the Universe, that Jesus Christ was the Son of the Almighty God, and because He became Man all mankind is sacred." And the assertion of Mr. Keir Hardie, "the idea of a Power behind Nature, of a life something beyond death, is permeating the entire Socialist movement." And the *Record* adds: "So say Mr. Will Crooks and Mr. Philip Snowden, and others who have battled with the hard facts of life, and seen the best intentions stultified by the perversity of human nature. And we cannot read this testimony without feeling how far we have travelled from the days of Bradlaugh and Tom Paine."

Of course meaning travelled *away* from the unbelief of Bradlaugh and Paine.

¶ In the Correspondence Department of this magazine is a letter from Mr. Harvey W. Jacox in which he replies to some comments which I made upon some remarks he had made in a previous letter. He insists that there is a natural standard of morality but men have failed to adopt and comply with it. I answer this by asking Mr. Jacox to tell us exactly what this standard is, if he has discovered one in nature. If he has not discovered such a standard, how does he know that it exists? My idea is that men make their own standards by experience of the relation of their acts of association with their kind as affecting their own happiness or misery. The principle is: Whatever relation with others results in personal happiness (ultimately) is moral and right; and whatever social conduct results in misery or loss of happiness of the actor, is immoral or wrong. Men only do the wrong because they fail to discern in each particular case what *is* right and what wrong—what will bring ultimate happiness and what ultimate unhappiness. Men lack "farsightedness," and are prone to do that which will apparently bring immediate pleasure, though in the end it brings far greater unhappiness than an opposite course of action. Again Mr. Jacox seems to miss the chief corner-stone of Freethought when he says that "Man has perfect free will" in a certain limited field. The will of man is no more free anywhere than is the flowing water in a river. Every will to act or not to act is determined by heredity, organization and environment. The doctrine of a "free will" is an old Christian one and scientifically untenable.

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's worth.—*Publisher*.

Jamieson's Science English!

Simpler than "Simplified Spelling," more scientific, more practical. School teachers should learn and teach it. Instruction by mail. Complete in seven lessons. Address Prof. W. F. Jamieson, Pentwater, Mich. [tf

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BOOK REVIEW.

¶ Received— *Barbaric Barbecues and Banquets*, from the author, Geo. J. Goddard. A pamphlet on the barbarous custom of celebrating Christmas, etc., by killing and eating animals. Published by the Jewel Pub'g Co., Montello, Mass. Ten cents probably would secure a copy.

A Watcher of the Skies. By Gustave Frederick Mertins. Thomas Y. Crowell Company, New York. Frontispiece in colors, 12 mo, pp. 376, cloth, $1.25 net, postage 10 cents.

A novel, which the publishers say is "up-to-date" and "clearly written." It deals with money, changes of personality, love and "hypnotic power." And the publishers say that "the latest and most startling discoveries in science and psychology have been turned to account." But I would warn readers not to expect too much in the way of real scientific information from these pages. Remember, it is fiction, and written to please fiction readers. As such it may be good reading, but I cannot commend it from personal perusal.

Man: King of Mind, Body, and Circumstance. By James Allen. Thomas Y. Crowell Company, New York. 12 mo, pp. 55, cloth, 50 cents net, postage 6c.

This is a book by a New Thought writer, though the publishers say he is "one of the most advanced thinkers of our time." They say the book constitutes "a sure guide to mastery" of "how to live so that all our troubles will be smoothed away, all difficulties mastered."

But the very title tells the story of a mind far from critical and exact in its operations —far from scientific in its methods. "Man: King of Mind, Body and Circumstance." Analyze yourself and set upon one side your body and upon the other your mind where is the "Man"? Does not the body and the mind, broadly speaking, constitute the man? If there is a "king" over the body and the mind called man, who or what is that king? And man proper is far from "king" of circumstance, but on the other hand he is the child of circumstance, the product and the tool of environment. The lower in the scale of intelligence, the more primitive in intellectual development, the mind of man is, the more it is deceived by the apparent freedom of the will. But the modern scientist who has advanced in his methods to the front sees plainly that every act of the human will is determined by the brain organization and its environment. The title of this book is a meaningless jumble of contredictory words, and the book sentimental rather than logical. The author's intentions, no doubt, are good, but there is a crude old saying that "hell is paved with good intentions."

Materialism. 100 Proofs that there is No God; 100 Reasons Against Future Life; 100 Moral Incentives. By 100 Writers. Compiled and published by Eliza Mowry Bliven, 1st Sec'y of Materialist Association, Brooklyn, Conn. Pp. 200, in cloth, 20 cts.; paper, 40 cts.

This is a collection of motley opinions rather than an orderly, scientific and logical discussion of carefully worded propositions. The clause in the title, "100 Proofs that there is no God," is itself an illogical and awkward assertion, because it involves the impossible thing of directly proving a negative proposition. One may logically and reasonably affirm that he has a hundred reasons for *believing* there is no God —or there are no gods. But the only possible *proof* that there is no God would be observation of every material thing and every force or activity in the entire universe and finding that none of them could be called God. Besides, so much depends upon what one means by the name God or god that to say there is no God or god is to speak indefinitely. The god-ideals are almost as numerous as the believers in

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gods. If we mean by God the Elohim of Genesis, he may *say* he does not believe such exists. Yet it can be easily proven that Elohim (translated God) did and still does exist. "He" is nothing more nor less than a poetical personification of the powers of nature—the causes of natural events, phenomena. As such God exists. But that there is a being "up in heaven" or omnipresent, who is anthropomorphous —having all the parts and attributes of man but each and all in perfection, one can reasonably assert that there is no evidence of his existence. So of Jhvh or Jehovah; so of Jesus; so of Deus, Jupiter, Isis, Mary, and all the rest.

In this book are quotations from Thomas Paine, who was not an atheist but a deist; from Ingersoll, who was not an atheist but an agnostic. Throughout the book are numerous quotations regarding the evidences of the existence of God and of a future life. The editor of The Review has written and published a volume (*A Future Life?*) critically examining the alleged evidences of such a life from every standpoint and in every conceivable condition, yet not a word is quoted from this book; but the compiler writes a long letter containing a long advertisement of her book that professes to give "100 reasons against a future life," and asks me to publish it in The Review, saying that "though it looks like a free ad of the book," and excusing herself for so doing by explaining that there are no profits from its sale. Let us see: The pamphlet of 200 pages should sell for not less than 50 cents; she sells it for 20. The cloth-bound book should sell for $1.00; she asks but 40 cents. So she gives her Materialist buyers of the book 60 or 30 cents on each book, absorbing the profits, and asks me, who does not have a word in the book, and who may be supposed not to endorse it, to *advertise it free!* That is, she gives the money to her Materialist friends who buy it what rightfully should be paid to me for the advertisement!

Doubtless Mrs. Bliven means well and has the good of humanity at heart, but that does not prove that she chooses the proper means for securing the good things she tries for. In my opinion such a collection of mere commonplace say-so's as this and so crudely arranged and expressed can do nothing but harm to the Humanitarian cause so far as it may affect educated and intelligent people who have adopted the modern science method of investigation. But the book is cheap—buy one and read it for yourself.

Some Outdoor Prayers. By George A. Miller. Thomas Y. Crowell Company, New York. 16 mo, 30 very small pages in green rule border, fine paper, board binding. 35 cents net, postage 5 cents.

The author of this book is said by the publishers to be a Methodist clergyman, and yet elsewhere they say he is "a Presbyterian by right of birth, being of sturdy Scotch-Irish ancestry," but "is in no sense of the word sectarian." However, this last clause must be taken *cum grano salis*; for in the broad sense of the word he *is* sectarian by his own confession, for he says, "On the great central truths of Christianity all evangelical churches are agreed," etc. So he belongs to that sect of religionists called evangelical Christians—being neither Jew, Mussulman, Greek Catholic, Roman Catholic, nor Unitarian. But the prayers—the subject matter of the book—little of the "outdoors" element is to be found in them, but the "O Lord" addresses are profuse. I would suggest as the very best of "outdoor prayers" nothing so surely brings its answer as the prayer with the plow and hoe, the pruning hook and the harvester; the saw and the hammer; the intelligent application of mind and muscle to the bringing about of blessings to one's self and his neighbor.

The Buckeye Secular Union Convention.

No report of the recent convention of the Buckeye Secular Union at Dayton, Ohio, Sept. 3rd, has been received directly from the secretary or any correspondent, except a partial report from Mrs. Lucas, who complains of the way the convention was conducted and of its new organization. But Mr. Bert Klopfer, of the Dayton *Herald*, has sent me a clipping from his paper in

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which is given a partial account of the proceedings. It is now so late and the proceedings have been so widely published in other periodicals, that I deem it unnecessary to give in The Review more than a brief summary made from the article in the paper just mentioned. The *Herald* says:

"So pleased were the delegates to the annual convention of the Buckeye Secular Union with their reception and with the cordiality of the Chamber of Commerce, that they unanimously voted to return to Dayton next year. Dayton had no opposition for the 1912 convention, to be held the first Sunday in September.

"George O. Roberts, of Dennison, Ohio, was elected president of the state body for the ninth term. James A. Crowell, a member of the Soldiers' Home here, was elected first vice president. Other state officers chosen are: Second vice-president, Miss Georgia Smith, Meeker; third vice-president, Dr. W. P. Murray, Cincinnati; secretary, Mrs. Cora M. Kail, Dennison; treasurer, W. S. Wagner, Dennison.

Resolutions were adopted at the closing session Sunday night urging Freethinkers to organize local societies and endeavoring to secure 500 new members for the state body within the next year. The resolutions also put up for consideration the employment of a state organizer. Another resolution authorizes a committee to prepare a pamphlet setting forth the danger of an alliance between supernatural religions and governmental function.

Saturday evening the visitors and local friends were entertained informally at the Phillips luncheon, music and brief talks featuring the evening. John J. Bardsley, chairman of the local committee of arrangements, welcomed the visitors at the initial session Sundey morning at Memorial building and the response was given by Representative A. C. W. Elson, of Urichsville, author of the Elson bill. Another feature of the morning was an historical address by Mrs. Helen M. Lucas, of Marietta, a woman past 70 and a pioneer in the free thought movement. She was the first president of the Buckeye Secular Union. Mrs. Lucas discussed the general subject of church and state in the Northwest Territory, her plea being for the taxation of church property and the separation of church and state."

In the afternoon addresses were delivered by Dr. T. J. Bowles, of Muncie, Ind., Frank Midney, of Dayton, O., Bruce Calvert, of Indiana, and D. W. Sanders, of Covington, Ind.

"Features of the reception and the entire Sunday session of exceptional interest were songs by Mrs. Harry Kramer and Robert McReynolds, who were accompanied on the piano by their vocal instructor, Prof. Wilmer D. Lewis. With the singing of "Auld Lang Syne," the convention closed, and officers stated it was the best convention in the annals of the state society."

Nothing is said of the number in attendance, but I infer that it was not large, from the number of votes cast for and against a certain "declaration."

It is noticeable that three out of the five speakers mentioned were from Indiana, though the convention was supposed to be an Ohio affair.

From a long letter from Mrs. H. M. Lucas, of Marietta, O., a lady well and favorably known as a true Freethinker, I can only excerpt a few sentences. She was so much disappointed in the doings of the convention that she has withdrawn her membership. She says:

"The society for the two objects, opposition to revealed religion and union of church and state, vanished from our view somewhere before the middle of Mr. Midney's speech, when it became an organization for the promotion of Socialism. Then this Socialist society was carried over with storms of applause into the camp of freelove by Mr. Calvert, who soon took it on to the extreme point of anarchy, carrying freelove carefully along with it to the end—all with the apparent approval of Socialists. . . . The speaker who had carried the organization into Socialism and then helped cheerfully to deliver it over to freelove and anarchy, announced that as the change had been made he would *now join the society.*"

I am sorry to hear of this discord in the Ohio society, but not having been present, I think it only fair to give "both sides" of the case and let readers judge for themselves or make further inquiry.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Denison, Texas, September 11.—Here's my dollar for another year's subscription to your excellent publication. The typographical appearance of the magazine has been greatly improved by the change in make-up, and especially the design of title page.

H. E. Hildebrand.

Haskell, Texas, Sept. 14.—I believe I appreciate your magazine as much as anyone else, but simply have procrastinated. Our old friend, J. D. Shaw, don't owe me anything, or if he did I would pick up any old number of the *Searchlight* and get value received. I enclose $3.00; let me know when I am behind again. Would order some of your books, but my eyes do not permit me to read much.

L. W. Bischofshausen.

Marietta, O., Sept. 13.—Please send me another number of your last Review (ten cents enclosed). I am sending "The Cross Above the Flag" and some other things about the Catholic church to the *Protestant Magazine*, Washington, D. C. Its religion is away behind the times, but it is very useful in exposing Catholic schemes against civil government. I like your magazine for many reasons. It is carried on in a reasonable and gentlemanly way; that is why it can do so much good.

[Mrs.] H. M. Lucas.

Austin, Tex., Sept. 14.—I'll state that on the 6th of August I was 83 years of age but on the 10th of August was taken sick with what the doctor said was la grippe. I have been very sick, but now am getting better, and will send you P. O. M. O. for $2.00. If, as I hope, I shall live, I'll be glad to read The Humanitarian Review. You are entirely right to work on the cash basis.

When you see Mr. J. D. Shaw give him my sincere regards. He performed a great service in fighting superstition and the constantly encroaching attitude of the church against all liberal ideas that did not rest on "a revealed god," and a vicarious atonement, and all other dogmas that seek to humiliate human nature, and bring about an asceticism equal to that of the earlier church, and which is not entirely eliminated. I have been well pleased with the H. R.

Geo. W. Walling, Sr.

Park City, Utah, August 29.—I spent a beautiful evening with you last night! Such a spirit must be lovely in Los Angeles, and it may meet with but few friends in Utah, but it met one which it will always have. For the $1.00 please enter my name for a subscription for one year. Would that all slaves of superstition could, if only for one short evening, listen to you.

W. J. Wilson.

Note.—Mr. Wilson had just received a sample copy of The Review and that is how he "spent a beautiful evening" with me.—*Editor.*

Our Two Tasks.

Brooklyn, Conn., Aug. 28.—All successful Humanitarian workers have two tasks. They must prove why something is an evil by showing that the results are bad, and convince the people so that they are willing to stop doing or using the evil thing and want it given up if they can have something better in its place. But they hesitate and hold back for fear there is nothing better available to take its place and any change might be worse instead of better. We see this in politics. Each new party started denounces some of the evils which thousands see and wish were abolished, but if no satisfactory practical methods are proposed, to save all the beneficial and get rid of the evils, the thinking people will not run the risk of changing from the known in possession, for the unknown unsecured. But if evils accumulate so they

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"can't stand it any longer," then there is discussion and evolution of the ways and means necessary to secure the right kind of results.

So in any kind of reform or humanitarian work; when you prove an evil, at the same time you must show the people the right way to secure such good results that they will want them and help heartily toward it.

Most Freethinkers especially expose the fallacies of religion, but that is only the tearing-down part. Most churches while teaching the Bible fallacies, superstitions, praying and other follies of worship, are also promoting various philanthropies, teaching many moral incentives, and providing numerous social entertainments, etc.

All of these philanthropic and utilitarian methods for betterment and happiness of the people in this life, are good, are humanitarian, are generally wise, and should be commended and encouraged; and all Freethinkers should co-operate for their maintenance with whoever is engaged therein. We must convince the people that all these good things will be promoted and we will be able to accomplish much more when the evils of Bible-teaching, superstitions, praying, confessional, the belief that sins can be forgiven, etc., are all abolished as harmful follies.

I have endeavored to do this double task in our new book, *Materialism*, as far as it could be done in 200 pages. The root of all the evils of religion is belief that there is a God. Then, desire for a future life of happiness, and fear that said God will make it an eternity of misery, has built up all the follies of worship. So the book contains 100 proofs that there is no God and 100 reasons against future life. And 100 Moral Incentives are added to convince the people that the Bible incentives are bad, and that real moral incentives are plentiful, and all the good deeds, good character and happiness result therefrom. The price is 20 cents for the paper covered and 40 cents for the cloth-bound copies. If any who read this letter don't care to buy the book, yet would like to get some of those reasons, send me your address for a package of seven leaflets. We have had enough of those printed to distribute free to 10,000 persons.

Eliza Mowry Bliven,
1st Secretary Materialist Association.

"Doing Good Work for the Cause."

Hazleton, Kan., Sept. 14.—I was glad to see the reminder, as I might have neglected to renew until November. You are doing good work for the cause, if we could only get people to read some of the many sides to all subjects.

My son, who died some ten years ago, said he would come and let me know where he was. I have not heard from him. If we could see good results from mediums—if some one murdered would come back and tell who the guilty person was, it might save money and time. If these so-called spirits can't make themselves useful to the living they are of no benefit.

"The Cross Above the Flag" is a fine article, and so few have any idea how deeply the Catholics are planning for advancement or power in politics.

Enclosed find postal order for one dollar for renewal. Mrs. M. A. Reynolds.

Indiana Rationalist Association Convention.

Muncie, Ind., Sept. 12.—On the first Saturday and Sunday in November the Indiana Rationalist Association will hold its annual meeting in Claypool's Hotel, Indianapolis, and a cordial invitation is extended to Rationalists to be present. A fine program has been prepared, and it is confidently expected that we shall have the largest and most important Freethought convention that has ever been held in the United States, and we sincerely hope that Freethinkers throughout the country will assist their Indiana friends in realizing this hope.

Organization of Rationalists is now an imperative necessity, because of the constantly-increasing activity of the enemies of liberty. Throughout the civilized world the tide of Rationalism is rising higher and higher day by day, and the future is full of hope and promise; but there still remains a great work to be accomplished before the priesthood meets its doom, and this is especially true in the United States because many of our politicians are cheerfully

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willing to barter our liberties for the votes of the motley hosts of superstition. Freethinkers, therefore, should be affiliated in a great and compact organized movement to beat down the invasions and aggressions of ecclesiasticism, which if not checked will certainly lead to the overthrow of the Republic and the extinction of our civilization.

I therefore indulge the hope that Freethinkers in large numbers will attend our convention and increase their zeal and devotion to the stainless flag of Rationalism which stands for all that is good and pure and noble in the life of man and nations.

I wish that you, Editor Davis, could be present at our convention, but I know that distance forbids your coming, and I console myself with the happy thought that you will be there in spirit.

T. J. Bowles, [M. D.]

Written in Phonography.

Pentwater, Mich., Sept. 12.— Enclosed please find $1.00 to continue my subscription. The spicy discussions of The Review are "meat and drink." I wish I could get the whole Christian church to do this very thing.

I wish you could get some young talented person to relieve you of the hard work, and become competent to continue the magazine when you are compelled to cease your activities.

I never care what anyone says of my views. I feel like the countryman who just hired out. He fell to eating with avidity. Says the farmer, with severity, "We say something before we eat." "Say what you durn please," he replied, "you can't turn my stomach."

W. F. Jamieson.

"A Man Has a Perfectly Free Will."

Caledonia, Mich., Sept. 15.—I consider your article, "The Cross Above the Flag," to be a clear and forcible statement of facts. The truth of it is patent to all who understand conditions. Catholic politicalism has been condemned by our farthest-sighted patriots. But Romish control of public policy is growing proportionately faster than all Freethought movements combined. Almost no Catholics and very few voters read anything that tells the plain truth. Even the most liberal of our half-Christian citizens would call your article a needless alarm.

Now permit me to "have at thee" concerning your criticism of my letter in the September Review. I think our difference largely grows out of your failure to recognize a uniform intelligence in nature in contradistinction to individual or collective human intelligence. I think your criticism rather substantiates than undermines my position. I think that a more careful reading of the last paragraph of my letter might help you to more clearly see the point at issue. There is a difference between philosophically ignoring and opposing theology.

Human nature is a part of general nature, of course; but it is seldom or never in perfect alignment with that in nature corresponding to individual or collective will in man. Morality sustains the same relation to human sociology as health does to growth. Mankind are no more moral according to the natural standard of morality than they are healthy according to the natural standard of health. The "standards of morality" belonging to different countries, nations, tribes, individuals, times, places and circumstances," are not standards of morality at all; they are merely man's varied efforts to live up to or avoid that in nature which is the basic principle, law and determination of all right human evolutionary activity. In other words, they are religions. A man has a perfect free will and may have full control over his own acts only within the limitations of the sphere of which he is a centerstance. Outside of that sphere he is personally responsible only to the degree that he has power with the center of action governing larger spheres of activity.

If you please, man has a moral body just as much as he has a physical body; and he is held as much responsible by nature for the character and habit of that body as he is for the health and condition of his physical body.

Harvey W. Jacox.

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Straws from the East.

Woonsocket, R. I., Aug. 29.—In Woonsocket, Rhode Island, the saloon business has been hard hit by the moving picture shows. They have taken the saloon patrons to such an extent that at least twenty of them are conducting business at a loss. The churches of the country have opposed the moving picture shows and claimed they took away the nickles and dimes that used to be dropped into the contribution boxes. This is just another proof that the church and the saloon are chips of the same block.

A rum-crazed Catholic man recently knelt in the public square of this city and prayed so loudly that a crowd collected about him. He rushed at one man and plunged a knife into his side, wounding him so that for several days his life was despaired of. The saloon will claim that religion, and the church will say that rum, was the cause of this crime.

I recently met a minister in this vicinity who has learned a new profession or business, and is going to give up preaching as soon as he can see his living in the new line. He has outgrown the church, although claiming to be a Christain. Until he gives up his pastorate, he bound me to secrecy,

Manly A. Brigham.

Dr. Peebles Replies to Judge Parish B. Ladd.

Los Angeles, Cal., Sept. 3.—The half-column article from the pen of Judge Ladd, more partisan than instructive, appearing in the September issue of The Humanitarian Review, says: "I have been reading Dr. Peebles's article on the personality of Christ." This is a serious blunder. Never in my life did I write a line upon the personality of Christ. The words Jesus and Christ are not synonyms. That the man of Nazareth was a personality I conscientiously believe.

The Judge continues: "I am sorry for the doctor, for you have not left a grease spot . . where the doctor once stood." Dry your "sorry" tears, Judge, and cheer up! And how very unkind in friend Davis and his correspondents to not leave me so much as a "grease spot" to stand upon! Yet I serenely stand and am more of a "Free-Thought doctor" now than when Hume, Paine, Volney and Voltaire were my four authoritative evangelists. No mad theory of annihilation or churchianic creed chains me to materialism.

"Is it possible," asks the Judge, "that our Spiritualistic friend has not learned that the references to Christ (Jesus) in the Talmud are base forgeries?" It is not only possible but quite certain that I have not so "learned"; and in my opinion the Judge himself has learaed nothing of the kind.

There is "not one scintilla of historical evidence that such a man as Jesus ever lived. . . . He was a myth, pure and simple." These are strong, positive assertions; but assertions are not demonstrations. It puzzles me to see what good to the world any liberal-minded man expects to give, by struggling to annihilate such illustrious sages and seers as Krishna, Jesus, Gautama, Gauranga of Naidi, and other Messiahs whose morals and inspired teachings have helped to make more radiant the world.

If, as the Judge states without any hesitation, Jesus was a myth, pure and simple, will he prove it? The laboring oar is in his hand. Our main points of difference are these: 1. The Jesus Christ of the New Testament was a myth, pure and simple. 2. The references to Jesus in the Talmud are base forgeries.

Now, then, I invite Judge Ladd to give his reasons in The Humanitarian Review for these strong affirmative statements, and we will tender our replying rejoinder in the next issue of this journal. This must not be construed as a challenge or even a controversy for victory; but as the mature convictions of two persons in their harvest-time of years, anxious for the elucidation and dissemination of truth.

519 Fayette st. J. M. Peebles, M. D.

Remarks.—The editor thinks he must

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protest against the publication in this magazine of the discussion Dr. Peebles invites. The question of Jesus, myth or man, has been quite thoroughly discussed in The Review by Mr. Abbott, the Editor and others, during this year, and I do not feel inclined to a repetition of the discussion. Judge Ladd's remark shows that the arguments I had adduced were such as he would himself bring forward, so that Dr. Peebles need not ask him to "give his reasons." But as to "the references in the Talmud," I have no objection to publishing a brief statement upon each side of the question of their genuineness or forgery, but the condition is brevity and directness.—*Editor.*

Equality.

Los Angeles, Cal., Sept. 8.—We hear and read much about "woman's rights," and "woman's equality with man." Woman may be exactly equal with man in some things, but there is so very much difference in form, strength and temperament, that it is absurd to contend that they are equal.

A late *Express* report of a Suffragette meeting says: "Many of the women were sobbing, while the men looked sober and earnest." I think that this shows a difference that one should look into. Women are surely more emotional than men. They are governed more by sentiment, by feeling, than men are.

Let me draw a comparison: A railroad is being built. In acquiring the right of way, they come to a farm in a valley; the road must have a right of way through this farm, or go to a great expense and make a great curve in the road that would increase danger. Say that this farm has been owned for years by a poor widow and has become very dear to her. There her children were born, and there her loved husband lived and died. She cannot bear the thought of having that farm (her dear home) disfigured, spoiled, by the horrid railroad. The road offers her even more than the farm is worth, but she cannot be influenced. Most women would say, "Let the poor woman's farm alone; it is her all. The mean old railroad has no right to disturb her." With women, emotion or heart-feeling is above reason, while reason with men is predominant. Could a jury of women sentence a man to life imprisonment if his weeping wife and children were pleading for his return to them.

Dear reader: You know that you do not like a manly woman. Men have made laws to favor women, because as a woman she needs and deserves favors. If a woman agrees to marry a man and breaks her contract, what can the man do? Bear the smiles and jibes of his fellow-men. If the case is reversed, she can sue and collect for breach of promise.

A man does not ask a woman if she can support him in good style. If a man is unable to support his family *they* are pitied and *he* is blamed. If the support comes on her shoulders, she has the sympathy of all.

If it comes to divorce, does the man sue for alimony? In most of the states a man cannot touch his wife's property, yet the wife controls a half interest in all of his property. He cannot hold private property.

In mate-choosing, the man seeks openly and the woman chooses. She also seeks as effectively in her way, by looks, smiles, dress and—Oh well, we know the many arts used, and how eager each one of us is to have them tried on us! If there is a man thinks a woman has no choice, let him watch a pretty girl, or say a lovely widow, who has "set her cap" for a certain man. The result is, she gets him, sure.

Is woman superior to man? Most certainly, in many ways. Has she her rights? Generally, yes. Should she have a right to vote? I think so. Will it impair her womanly qualities? I think not, as a rule.

Men are governed to a very great extent by women, and so it will cause very little change, and as women are generally satisfied if they are allowed "their say," and no one has a right to put on the muzzle, we are going to let her vote as soon as she wants to. That is all that men need to

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understand. As soon as women, as a class, want to vote, men, as a class, will say, "All right."

Will it affect Freethought favorably? I am afraid not, for some time, at least. That is not the question, really. We should do right. even if it does hurt. In the end, suffrage will cause women to think more, to reason on the rights of man, as well as on woman's rights.

Man in regard to gentleness, patience, and ability to "suffer and smile," is very far from being woman's equal.

Women are very suspicious of *men*, but will trust *a man* too far. You may take liberties and be forgiven, but don't dare to slight a woman.

Would we have women different if we could? I think that they are pretty near perfect just as they are. We like to think that we protect, and that they cling to and trust us.

I liked your "Notes and Comments" very much, and Mrs. Bliven's article, "Freedom or Self-Control," was fine, and the Correspondence Department is very good. It gives variety and spice. I am giving The Humanitarian Review and "Bible in a Nutshell" away together. S. F. Davis.

"God Has No Existence."

Chaffee, Mo., August 13.—The writer of the article under this heading in the last number of the *P. P.*, says: "Are we Materialists dishonest when we say there is no God?" No, but you are most grievously deceived. It was written some thousands of years ago, "The fool hath said in his heart there is no God." No one who is capable of reasoning, unbiased by prejudice, has so declared. It is in their heart that they reject the idea of God. Nor do I blame them. "I have been there myself," and when I consider the God of wrath and vengeance that will torment his creatures to all eternity, that they have been taught, I can sympathize with them in their "unbelief." It has been said of old, "The heart is deceitful above all things and desperately wicked." We know that this is so by all the history of mankind. When men have become established in any pet theory or creed there is no kind of argument that will convince them. "A man convinced against his will, is of the same opinion still." Let us take the history of the church as an example.

As long as Christ's followers worked together in harmony and love, Christianity spread rapidly, but they soon began to differ and quarrel, and separation soon followed. But they did not stop there, but were so foolish as to resort to persecution and putting their opponents to death in the most cruel manner. Now must materialists adopt the same tactics and try to force everyone to come to their decision and creed? I will prove that the heart stifles the reason and "makes fools of us," by the case of a young woman falling in love with a man. She will not believe anything said against her lover. It is said that "love is blind," and so it is to any evidence against its fulfillment.

There is evidence of the existence of God, but the trouble is, Bro. Luterman will not accept it. Let us examine his argument. He says, "There is no God, because we have never heard, seen, tasted or felt of a God." There are some things that we have never seen, tasted or felt, that nevertheless exist. Have you ever seen, tasted or felt the ether that transmits the light to us from the most distant heavenly bodies? But, according to the evidence, that statement is not so. Some have declared that they "heard the voice of God" and multitudes have "felt his presence." Brother Luterman will not accept their testimony, because it overthrows his creed. Now, honest, brother, consult your feelings in the matter and see if that is not the real reason why you will not take their evidence? Men will not believe because they do not want to believe. Take two political opponents in a public debate. One class, the Republicans, will declare

(*Continued on page 132.*)

"A Future Life?"

I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.—B. PRATT, Los Angeles.

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(*Continued from page 128.*)

that their man beat, while the Democrats will all cheer their man as a victor in the contest. To prove that our hearts (affections) bias our reason and make fools of us, take the case of two men who quarrel and are "mad at one another." They will not only not listen to any reason but will try to injure and kill each other. Did you ever see a bigger fool than a mad man? "Anger resteth in the bosom of fools," is a true saying.

A. E. Wade.

St. Louis, Mo., September 13.—That's a very beautiful quotation on page 68. I have often seen the *Open Court* biplaning around, but never paid him any money. Equivocation is all right. It needs two minds to comprehend nature. If you take Monism too seriously you will come upon the duplicity of the Infinite. You may have to sell your fine print shop for an "apple and egg"—at present prices, about 4 cents, reduced to money. I can not think of your noble dignity going to the junk pile. No, Davis and Carus should aviate together. You can save the church and then the church can save you! I need not comment farther. All the articles and features this month trend toward ultimate beauty.

James F. Mallinckrodt.

Remark.—I have read in Haeckel and others about the duality of nature, but the "duplicity of the Infinite" is a new one to me. As to selling my print shop for "an apple and egg," worth about four cents, I may say that so far as profits from the business is concerned that would not be such a bad bargain after all, and that's no joke.—*Editor.*

Lueders, Texas, Sept. 15.—I enclose check for $1.15 on sub. to H. M. R. (I think the M should be placed in the middle—no difference about its being correct). I am in my 80th year, and hale and hearty. Have no fears of the Christians' hell. I expect to continue reading The Review.

[Dr.] G. C. Dial.

Gridley, Cal., Sept. 14.—Received a sample copy of The Humanitarian Review for April, 1910, and read it carefully, and it suits me to a dot. I enclose fifty cents for a six-month's subscription. Would like to start with a May number. Have been a reader of the *Truth Seeker* for some twenty odd years. Think I can get you more subscribers.

C. D. Carns.

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Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904.

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Publisher's Notices.

NEWS NOTES

¶ Owing to the editor's ill health, the December Review may be a little late.

¶ Wm. Wiedman, of Creston, Iowa, in renewing his subscription, says, "I am a little late, just through neglect. I sure want your Review as long as I am able to pay for it."

¶ Manly A. Brigham, of Springvale, Me., in sending for extra copies of the September H. R., says, "The article on 'The Cross Above the Flag' is one of the most illuminating that I have seen on the subject."

¶ Mr. A. Nielan, a good friend of The Review, who has for the past year been travelling in foreign lands, has returned to his home in Cincinnati, O., and writes me that he expects soon to visit Los Angeles again.

¶ W. E. Fletcher sends in his renewal for The Review with an additional 75 cents for a copy of *A Future Life?* and adds: "I find The Review very entertaining and instructive, and you can account me a regular subscriber and reader."

¶ **A Philanthropist's Opportunity** is now offered to anyone, man or woman, or a company, who has human welfare at heart and sufficient means to take and publish The Humanitarian Review — printing plant, subscription list, publishing business and present publisher's good will. All the remuneration asked for is payment for the printing outfit at half original cost price. The reason for my making this offer is my advanced age (69) and physical breaking down from over-work, worry and lack of money to hire much-needed help. For particulars, address this office as soon as you read this notice. Unless some change of this kind can be made *very soon*, or the editor's physical health and youthful energy is miraculously restored and his bank account begins to climb instead of decline, the December number may be the last of The Humanitarian Review.

Standing Notices

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Metbod

And the Promotion of Education, Ethical Culture, Humaneness, etc.

Vol. X, No. 4.] NOVEMBER, 1911. [Whole No. 107

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE SWORD OF ST. PETER.

BY SINGLETON W. DAVIS.

PETER'S sword is unsheathed and always has been since the Christian faith was first segregated from the various other religions, Hebrew and pagan. It is reported in the gospel account of the arrest of Jesus just preceding the alleged crucifixion, that when Peter drew his sword as if to forcibly defend his master, Jesus told him not to do so, and Christians often refer to this incident to prove that Christianity is a religion of peace and opposed to the use of the sword. But stern history records facts that embrace the general fact that millions of human beings have been slaughtered by Christian swords, not simply in defense of Christians, but in aggressive warfare as a means of propagating the Christian religion.

The Christian sword is right now, October, 1911, flaming in Rome against the Turks. Many people think the war between Italy and Turkey is a purely secular political affair, but it can be shown by the words of the Roman Catholic pope himself that the church's chief interest in the war is the propagation of the Roman Catholic religion in Turkey.

The editor of The Humanitarian Review had an article in this magazine recently in which he set forth facts to demonstrate that the Roman Catholic church had a regularly organized, drilled, uniformed and armed army. Since that article appeared, he has received many letters in which the writers say, in effect, that the argument was conclusive. And among these letters is one from a member of the editorial staff of one of the greatest of American daily newspapers, in which he says:

"Enclosed herewith are two dispatches clipped from the — —— which seem to confirm the statement, published in The Humanitarian Review, by a Catholic diplomat. Should you again refer to this, please do not mention my name in connection with it."

Of course I shall respect the request expressed in the last sentence quoted.

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The gentleman's position requires this precaution. Here are extracts from the dispatches:

"Rome, Sept. 29.—Pope Pius approves the course which Italy is pursuing. He holds that Italian occupation would lead to the regeneration of the natives, and would *facilitate missionary work* [my italics—Ed. H. R.], which the Turks resist. However, he hopes that bloodshed will be avoided, and has instructed the apostolic delegate to Constantinople to deliver an autograph letter to the Sultan recommending Turkey's submission. . . . . The pope's action was quite spontaneous, and was actuated wholly by humane reasons. He ordered the monks and nuns not to leave Tripoli, but as their safety was threatened, the Italian authorities insisted that they should not remain there, exposed to the fanaticism of the natives. They were consequently placed on board a ship owned by the Bank of Rome, a financial institution supported by the Vatican. The vessel left Tripoli yesterday for Syracuse, where the monks and nuns will wait for the departure of the military expedition. They will return with the troops to Tripoli, where *the monks will act as chaplains* [my italics—Ed. H. R.] to the Italian soldiers and the nuns will join the Red Cross ambulances and hospitals. The Bank of Rome [the Vatican's financial institution] owns extensive lands and a number of buildings in Tripoli, and as some of the structures are adapted for hospitals, their free use has been granted to the army of occupation in the event of hostilities. The pope has ordered public prayers for the success of Italy."

Here is a plain, bold declaration that the pope and his church approve of Italy's war upon Turkey because, if successful, it will extend the church's power into new territory and "facilitate missionary work." That is, though he professes to "hope that bloodshed will be avoided," he is perfectly willing that Peter's sword shall spill the blood of the Mohammedans if necessary to facilitate missionary work! There is the gist of the pope's sympathy with and approval of the Italian government's course. Yes, he is willing that Peter's sword shall be returned to its sheath unstained by Mohammedan blood if the Sultan will take his advice and quietly submit to the power of Italy and the Roman Catholic "church militant"—an eminently proper designation. Reader, just think of the rank self-sufficiency and brazen impudence of this pretender to secular or political authority and power sending "an autograph letter to the Sultan recommending Turkey's submission"!

And then, those monks. The pope, heaven's general agent on earth, commanded them to stay in Tripoli, where God and Mary would preserve them from harm, but the practical, common sense of the Italian secular authorities thought best not to put too much dependence upon the protection of God and Mary, and the whole calendar of saints, and so shipped them out of danger to be returned to the front, in case of war, as chaplains to the Italian soldiers. That is, they are to be nice "feather bed soldiers" with fat salaries, to encourage the other fellows to plunge Peter's sword deep into the breast of the Mohammedan who dares to resist the Roman Catholic missionary invasion!

Notice, too, the connection of the Bank of Rome, the Vatican's financial institution, with the war measures of Italy. The fact is, the pope and his church are trying to make a cat's-paw out of the Italian government's army to drag out of the fires of war missionary chestnuts for its own welfare.

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And "the pope has ordered public prayers for the success of Italy." Even in a bloody war, God and Mary, and their son Jesus, the "Prince of Peace," are to be *publicly* asked and pleaded with to give success to the sword of Peter in the hands of the Italian government.

A later dispatch, clipped from this same newspaper by the sender, is dated Rome, Sept. 30, and from it the following extract is taken:

"When the pontiff read the dispatch today saying that all the Italian missionaries had refused to leave Tripoli, and that they are under the protection of the Italian flag at the Italian consulate, his holiness was considerably affected, and, falling to his knees on the *prie dieu*, exclaimed, "Let us pray for those true soldiers of God and religion!"

Here is a plain declaration that the pope looks upon the soldiers of the Italian army not as secular servants of a secular government, but as "true soldiers of God and religion"—the religion, of course, of the Roman Catholic church.

Here is another straw which shows which way the wind blows in Rome: In the daily papers of September 19, appeared the following dispatch from Rome:

"Disturbed because of the social unrest in Europe, Pope Pius is equipping the Swiss guards intrusted with his protection with modern Belgian rifles and ammunition, and is having built a subterranean passage from his apartments to the Vatican gardens. Colonel Repond, commander of the guards, met with difficulty with customs officials when importing the arms, they suspecting the rifles were intended for Portuguese royalists and the news leaked out."

The pope, professed vicar or vicegerent of Jesus Christ, the Prince of Peace, is equipping professional soldiers with modern Belgian rifles and ammunition *for his own defense.* If the pope's supposed principal, Jesus, went to his death according to the literal rendering of the gospel record, refusing to resist and forbidding his friends to resort to the sword in his defense, why should the agent, the vicar of Jesus, now resort to the use of a regiment of professed soldiers armed with the best of modern firearms to protect his material body from death—especially as that body is already by the ordinary course of nature standing on the very brink of the tomb? And, if the prayers of the priests and especially of the pope are as efficacious in changing the plans and intentions of of the supreme power of the universe, why does the pope not resort to prayer only for defense, thus demonstrating the sincerity of his professions and the reality of his faith? What an opportunity comes to him right now to call upon Mary to plead with Jesus to appeal to God to change the order of nature's chain of causes and effects and protect his body from death in an unequivocally miraculous manner, thus demonstrating to a doubting world that there is a God in the Roman Catholic church and that he *can* and *will* do unusual things at the behest of his Son's vicar on earth?

The pope with a body-guard of armed soldiers equipped by himself is an indication of something far larger. If a regiment of soldiers are necessary to preserve the life of the pope, a large army of soldiers would be necessary to defend his church; and, as everyone knows, the life of the church

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depends upon incessant and zealous propagandism, it is easy to make the step from armed protection of the church to armed enforcement of the church's creed upon unwilling peoples. And, as is well known, the pope and the Catholic church claim the right to rule the secular world by dictating who shall rule the nations and what the legislative bodies of the nations shall enact into secular law, it is plain that this great army of protection would soon become an army of aggression if the pope and his lieutenants should become convinced that there was a probable chance of placing the cross above the flag of this nation, or that of any other nation, or those of the whole world.

Protestants and Liberals often look upon this menace of Catholicism lightly and declare there is no danger, because the Catholic laity all say they are loyal to the government and that their church is also loyal; and that even if the pope and church were so inclined they are not powerful enough to accomplish the conquest of the United States and make of it a Roman Catholic nation, under the pope as its supreme dictator. But, in the first place, the Catholic laity know little of the policies of the church's high officials and of their schemes and tricks; and in the second place, though the Roman Catholic hierarchy in the United States today may not be powerful enough to openly make war upon and revolutionize our government, every day brings evidence of the gradual encroachment of the priests, cardinals and papal delegates upon our executive officers and legislative bodies, in sly and insinuating ways. Sanctimonious demeanor, oily-mouthed flattery and insincere promises, with the great body-swing of carrying the Catholic vote this way or that as they please, has of late done much to subjugate many officials of this country, from the policeman on the street to the president in the White House, and from the school-board of the country village to the Congress of the United States.

Let us not lose sight of that great and true axiom, "Eternal vigilance is the price of liberty," and let us firmly stand by the fundamental principle of a purely secular government.

Written for The Humanitarian Review

SPIRITUALITY.

BY FRANCIS ALGER.

I LATELY read an article in the *Outlook* under the above title which appeared to me visionary in many respects. The writer quoted Herbert Spencer as to the general meaning of the term, as follows: "Unlike the ordinary consciousness, the religious consciousness is concerned with that which lies beyond the sphere of the sense. A brute thinks of only the things which can be touched, seen, heard, tasted, etc." Mr. Spencer is, no doubt, correct in his definition of the term, but the writer in the *Outlook* thinks that for its full meaning we must go to Christ, and also claims that the religious experience of Jesus is repeatable. This view does not appear to me correct, and if we attempt to follow it we are plunged into difficulties. The religious experience of Jesus is not "repeatable," and according to the Bible, Jesus believed he had peculiar gifts and powers which he did not share—or care to share—with his disciples or followers. In fact he proclaimed—and some persons have said he boasted of these powers.

The Christian church has shown poor judgment in trying to exalt Christ by underestimating man. This spirit has been dominant in Christianity since its birth, and formerly to a greater degree than now. Still we find in the "Articles of Religion," in the Episcopal church, the statement that

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we "are accounted righteous before God only through the merit of our Lord and Savior, Jesus Christ, by faith, and not for our own works or deservings." These words, and the expression "miserable sinners" used Sunday after Sunday, are but slurs against human character, and they have served to drive thousands away from the Christian church. Some of them enter the fold of Liberal Christianity, but the bulk of them reject the whole thing.

We are all in a sense the children of God; still, a deified Christ is not a man among men. I am not defining any historical Jesus—a true son of Joseph—but the Christ who is reported to have walked on the waters, quelled storms, fed five thousand persons on five loaves and a few small fishes, brought the dead to life, healed the sick, and performed other marvels. If we call him "Jesus of Nazareth," the "teacher," the "prophet," "the man Christ Jesus," we appear to link him with humanity, but we are simply juggling with words. If the Trinity expresses a truth in regard to Christ, then the Unity expresses what is false. It is certain they cannot both be true.

Some modern orthodox preachers have felt the difficulties of the trinitarian theory, and have defined it in a modified form. They say the divinity of Jesus is not bound "up with any theory" of a miraculous birth, or with any doctrine regarding his person. The authors of the Westminster Confession of Faith would not have rested well in their graves if they could have anticipated some of the modern interpretations of the Trinity, but times have changed, even if we only go back fifty years. This catechism says, as near as I can now give its words: "The Father is almighty, the Son is almighty, the Holy Ghost is almighty, but there are not three almighties, but one almighty." This is equivalent to saying three times one are three and three times one are one.

When Jesus alludes to his works and claims that if we follow him, "greater works than these shall ye do," his meaning is too vague to be of much value. We should all have a certain amount of faith, in the sense of hope, but not the blind faith which only rests on church and Bible authority; or, as some Christians have defined it, "a belief in the impossible."

A truth may have its start as a vague impression of the mind, without any credentials in support of it, but ultimately research may establish it as a probable and perhaps a positive scientific fact. This is as true of religion as of other branches of learning. No competent biologist now doubts that all forms of life, animal and vegetable, are derived by lineal descent from earlier and primitive forms; and yet how evolution had to fight its way against Christian and church prejudice. In fact the higher criticism is a species of evolution in the religious field.

The Bible is an interesting piece of literature, if so understood. It contains many truths and many errors, but the moment we claim it in an exceptional sense as God's work—a book of books, we uphold neither God nor the Bible.

We cannot, of course, define God or nature, so as to give much conception of them, but we have to admit that the laws of the universe and the universe itself impress us as parts of one thing, as neither is conceivable without the other. I do not believe such a thing as blind force exists. Evolution is ever at work for some grand end, but how we are related to it, also its character, remains a mystery to us. Final truths are not within our reach, nor did Jesus ever grasp them. Nothing is settled by his opinions, any more than similar questions would be settled by the opinions of other professed religious teachers. If we lay stress on the true things uttered by him, then the same law applies to his mistakes and blunders. When he says we should "love" our enemies and "bless them that curse us," he states, no doubt, what he believes to be our duty, but if he used the word "love" in its true sense, he

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utters an absurdity. Also when he says, "For if ye love them that love you, what reward have ye? Do not even the publicans the same?" Love is an impulse, an emotion. It comes and goes unbidden, and is not subject to the will. Nor should the question of "reward" be considered in connection with the subject, as it only drags an ethical principle down to a low and false theological plane. If Jesus simply meant we must not seek revenge where there is no love, he should have so expressed himself.

Also in regard to prayer he says: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." His language is very emphatic and we will consider it. Are prayers answered? Yes and no. If we pray for rain or a change of weather, a safe voyage across the ocean, the recovery of the sick, we but waste words. Prayers can only act by making us act. They are like a battery connected with a dynamo. If a sick person prays for health, and the prayer steadies his nerves, a gain may come from the ceremony. A doctor once told me in speaking of certain diseases, that the great source of danger to the life of the patient was from excessive pain and the shock to the nervous system, so in these cases he had to resort to morphine. This is like one action of prayer, and in fact its value or worthlessness depends on the mental characteristics of the supplicant; and there is no doubt but that in many cases prayers uttered by or within the hearing of the sick only do injury, by making the mind over-active, or morbidly so. Fine points in connection with these matters did not suggest themselves to the mind of Jesus. He had but little education and was in no sense a philosopher, or even a great preacher, but he had a certain amount of originality, and probably an impressive manner; so his hearers felt that he was sincere. All he needed for a text, was some simple thing in nature—a fig tree, flowers, etc. These served his purpose; he could enlarge on them; draw lessons in an emotional way, and he certainly did not have critical hearers as a rule. Renan says of him:

"He is tempted; he is ignorant of many things; he corrects himself; he is dejected, discouraged; he submits to God like a son. He who is to be judge of the world, knows not the day of judgment. He takes precautions for his safety."

Jesus had a mixed and impulsive nature. He was at times mild and gentle in his sentiments and actions, and at other times severe and erratic. He seems to have regarded his opinions and external acts as right, merely because they were his own. He certainly had no moral or legal right to interfere in the way he did with the money-changers in the temple, no matter whether they were to blame or not. He also indirectly endorsed slavery and accepted many of the superstitions of his age, and sooner or later came to regard himself as the looked-for Messiah. At times he was quixotic, and at other times great truths fell from his lips. Take for instance, the Sermon on the Mount—one of the finest things in literature. He also often used parables to bring out a point, and did so in a masterly way.

One strange thing in the character of Jesus, is his last words shortly before his death on the cross, when he says, "My God, my God, why hast thou forsaken me?" It shows his mind to have been in a desperate condition. If Jesus was in any sense God (a most improbable supposition), then his despairing words ill fitted his divine character, and I fail to understand how truly orthodox Christians can feel at rest if they weigh these words. If his hopeless exclamation did not truly represent his normal belief, he certainly owed to his followers an explanation when he next saw them. If the words of Jesus have any meaning, he was forsaken (or thought he was), or he was too delirious from pain to know what he said.

The true things found in the Bible and other sacred books, are the fruits of the human mind. They cannot perish, and if the Bible should disappear from the face of the earth, and all record of Jesus or the Christ be obliterated the loss would be only temporary. Truth would find new channels of communication.

It must be borne in mind that none of

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the gospels were written until more than one hundred and fifty years after the death of Jesus, and even if they had come into existence during his life, they are too mythical to come under the general head of a history, though they contain more or less of what is historical. Particularly during the last one hundred years, the Bible is being placed in its true position. There has been less reading of the scriptures, fewer revivals, less belief in churches, but real religion has not decayed. Often the intended friends of the Bible are its worst enemies, as they try to make it occupy a position which no book can fill. The allegorical features of the scriptures should of course be taken into account, but Bible defenders often twist words and sentences out of their obvious meanings because the letter is objectionable. For instance, Jesus said, "Except you hate your father, mother," etc., and your "own life also," you "cannot be my disciple." Now for Christians to claim that the word "hate" means love is too charitable.

To doubt whether Jesus ever said anything of the kind is at least more in harmony with some other sentiments reported to have come from his lips, and it is certainly more logical.

Yarmouth Port, Mass.

Written for The Humanitarian Review

ON BENEFITS FROM THE FALSE.

BY AUSTIN BIERBOWER.

THERE is an impression that religion is good whether true or not; and some defend its practice on this account. It is thought to elevate man and keep him from some vices. Its terrors and promises are believed to be beneficial. It is supposed to teach a high morality. Woven into our poetry and works of art, it is supposed to be creative. Some of the highest forms of architecture, as cathedrals, etc., are inspired by it.

These things, however, may be provided without religion. Unbelievers have the same morality. They indulge in poetry and art apart from religious impulse. Subjects other than the Virgin are more attractive. Paintings of children and domestic things develop and satisfy taste as well as do saints. These latter were once subjects of art merely because they were common and were believed in. But it is hard now to float literature or art on such things. We can admire the old paintings without believing in the miracles which they represent. Religion is unnecessary to enjoy even religious art. Men may appreciate it as mythology. The dependence of the artistic sense on belief is not known to be a fact.

There is a secular reason for all we need that religion offers. The false need not be believed for it. Strong rational reasons exist for elevation of thought and for morality. There is no evidence that the false benefits us in any way. The terrors of hell and glories of heaven have not a controlling influence in morality; and since men doubt their truth, they can never again have the influence they once had. The terrors of hell, where they do not disgust men and make themselves impotent by discrediting themselves, base morality on selfish interests, which is degrading and not moral in the highest sense. Philosophic Rationalists claim that Christianity furnishes a defective morality by founding it on interested motives.

Men can better do right and enjoy themselves when not blinded by the false. Error has no way of producing permanent advantage, or advantage at all, when we take in the whole system of things. In adapting our minds to the false we disqualify them from many functions. A lame mind cannot do as well as one working in full vigor, and one actuated by the false is lame. It should be at its best when working for results, and not be forced into unnatural positions to defend errors. There s no benefit in being disabled, as one is when his mind does not act naturally.

All error is from the use of but part of

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the mind. Religion, wherein false, defends itself by a crippled intellect. Where we may have the truth and do not have it, we fail to use some of the mind. To force ourselves to believe what is not true is to waste mentality. This partial use of the intellect is not known to have any advantage whatever. To say the false may be profitable is to say that a broken vessel may be better than a whole one. Acceptance of the false for useful purposes is taking a partial remedy instead of a complete one; and we cannot think that the whole can do less than a part.

Nothing else will serve us better than the truth. By keeping men ignorant we do not empower them. By as much as we depart from facts we surrender some of our resources. Relying on the false for good results is relying on weakness.

A Rationalist depends on the totality of things, and has no need of what is not. All that is he has, and it lends itself to what is to be done. He depends on all the power in existence, which cannot be less than a smaller amount. To rely on error to do good is not only to rely on nothing, but to throw away some of what we have and take merely the rest. It is foolish to expect advantage from what the whole does not contain. Depending on part is like expecting one horse to pull more than a whole team.

There is abundant reason for confidence that the true rather than the false will lead to advantage. It is the best we know and all we have to go by.

We should not rely on ignorance for what we can do with intelligence. When we know what we do we get better results than when we do not. What we don't know will not lead us anywhere that we want to go. Blindness cannot see how to get anything that sight cannot see.

Chicago, Ill., Sept. 2, 1911.

¶ If a subscriber to The Review receives notice that the time he has paid for has expired, he should immediately notify the publisher whether he wishes to continue or not, even if he cannot just then send a remittance. By request the magazine will be sent on credit awhile, but in compliance with Postoffice Department rulings, not longer than *four months*.

Written for The Humanitarian Review

CANINE DANGER.

BY C. RANDALL QUIGLEY.

IN the August number of The Humanitarian Review is an article on a subject which has been "the wild waste of all-devouring years." I refer to the article entitled, "Non-Smokers' Protective League," in which the able editor of The Review says:

"If there is one crime that is more to be condemned than all others it is that of the pollution of food, water and air—and the latter especially, as one may in a measure avoid the use of food and water, but the air he must breathe in whatnver environment he may be placed."

If the Christian sects had been engaged in this very business that these able gentlemen are enlisting in, they would have been engaged in as pure and wholesome religion as ever moved the hearts of men And there are so many sources of air pollution that one might well spend a whole life in so laudable a service.

With the forbearance of the editor of The Review (for I feel that I am encroaching on the learned technicalities of speech which I perceive characterizes the magazine), I would say that one of the most noticeable things to an Easterner on the Pacific coast, especially one who is conscious of the injurious effects of harsh, grating sounds on the human lungs, is the singularly sympathetic feeling among certain people for that rabid canine, the dog. From Vancouver, B. C., including the suburban districts thereof, to the similar districts of Tacoma, Bellingham, Fairhaven and Seattle, this rabid species of the brute kind goes almost in droves; some families keeping as many as four in the thickly populated sections. There are those who would essay to call such an attachment a species of insanity, while others attribute it to culpable human ignorance. It may

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be, however, that the controlling passion springs from a fine human feeling, and yet one cannot help thinking that if these "lovers of dogs" would lavish a like amount of affection on their children, husbands and wives, that they would receive a priceless return in the inevitable economy of life, and eternal peace in the infinite realm of the spirit: for an all-wise creator, if there be one, will not hold one guiltless where he has given sufficient brain-force, if properly used, to understand the evil which is being inflicted upon that splendid piece of his handiwork, the human brain.

Dogs (and the same is true of cats) eat putrid meat and lie in all kinds of filthy places; they bite one another and have hydrophobia in their blood. Sometimes they catch mice or rats with the bubonic disease and devour them.

A few days ago the writer saw a little boy on a lawn with a dog. He held an apple in his hand which was covered with froth and saliva from the dog's mouth; he was putting the apple first into the dog's mouth and then into his own mouth. Several times I have seen little girls sucking a cat's mouth. In one instance I begged its mother to take the cat away, but she only ejaculated, "Oh, she always does that, it don't do her any harm"!

It is but a few months since one of the Seattle dailies contained an account of a little child's death, and of the death of the family dog or cat (I don't recollect which). It was inferred that the animal died of love for the child. But its mother must have loved it too, and she didn't die. How much more superior a dumb animal's affection must be for our species than is ours for our own kin! Now, if the truth were known, that animal had the bubonic plague or some other equally-fatal disease, and the child having fondled it took the disease, the tender child being much more sensitive to its ravages than a tough dog or cat, succumbed first, the animal soon following with the same fatal malady. To those who are informed about such matters, it seems a most shocking thing, and since it takes all the medical skill of a state to allay a scourge when it has once started, the more is the wonder that such knowledge is not imparted in some branch of school work, that the young women there may know how to protect their offspring.

It was stated today in one of the papers that one person in every 280 of the population of Washington is insane. Cases have come under the writer's notice where from one to three dogs are locked in some residences all day while their owners are away on business. What a nice atmosphere that must be! Nearly all dogs have hydrophobia in their blood and this filthy respiration is issued forth in the illy-ventilated indoor atmosphere. In addition to the internal nauseousness emitted through the lungs, the bodily secretion is exuded through the skin, and altogether forms a most unwholesome atmosphere. The writer would no more allow a dog or cat with his child in a room than he would a basilisk or a boaconstrictor.

If one could examine the indoor air with a microscope—air that has passed through the lungs of human beings, without any admixture of a brute kind, and see the wriggling bacteria that the air is impregnated with (which must and does pass and re-pass continually through the lungs), he would probably be horrified and averse to housing himself with these canines.

Dr. Edward Jarvis says in one of his works on physiology that every atom of the human body is changed every seven years by the action of the air in the lungs on the blood; the blood renewing the tissue perfectly every seven years. The writer does not profess to quote the exact words of Dr. Jarvis, but he knows that he has the substance correctly.

Early in life the writer was made acquainted with the works of that patriarch of truth and wisdom, Ralph Waldo Emerson, and nothing has fastened itself upon my mind with deeper conviction than the passage where he says, "I would refute tomorrow that which I said today, if I found it to be erroneous, if I had to do so in words as hard as cannon-balls."

Let the people of the Pacific states compare the startling figures of one insane person to every 280 of Washington's population with the unaccountable number of dogs, and tell me, honestly, does it not agree exactly with the scientific facts stated above?

Aside from this phase of the question, it is well known that any harsh, discordant sound is injurious to the human lungs.

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When the doctor advises those who are afflicted with consumption to go to some quiet place in California, or in Europe, he means simply that *harsh sounds deteriorate the lungs.* And of all harsh sounds the barking of dogs and screeching of cats are the worst. Sound travels in waves like the wireless telegraphy, and sometime we will know how that it is not only the beginning of lung trouble, but that *it kills like a gun shot* the poor lung which it first deteriorates. How often we hear a dog howl and someone say, "There'll be a funeral." Yes, but it is not the forerunner as commonly supposed, but the discordant howling of that dog has snapped a tendril of some poor lung, and then, indeed, "there's a funeral over the way," and the superstition is handed down.

Our own neighborhood is made horrid almost night and day by these breathers of contagion. May the good sense of this pure-air League be instrumental in preserving us from "the pestilence that lurketh at noonday," and all hours of the day, where these useless canines are sharers of the indoor atmosphere, and the exhalation of a hydrophobic madness for the tender lungs of little children and adults alike.

Seattle, Wash., Sept. 1, 1911.

Written for The Humanitarian Review

WILLIAM J. BRYAN ON ELIJAH.

BY F. B. HALL.

THIS great apostle of (would be) presidential honors and the equal rights of all when he talks politics, becomes puerile, narrow and bigoted when he discusses his Bible and God, and would make men slaves physically and mentally to his fetich. He seems to riot in his zeal for superstition—living at least 400 years ago. The greater the story in his Bible the more ready he is to swallow it. Such acts show how strong the faith is in him. Yet it has never been strong enough to tumble the "mountains into the sea," as Jesus said could be done. Perhaps Mr. Bryan has wondered why he could not make a small rock tumble into the ocean, with all *his* faith.

After reading in the July H. R. what Bryan said in Chicago at the 300th anniversary of King James version, I felt glad (although I voted for him) that he never became president. The fact is, he lost the great office in his last endeavor by his amazing zeal in preaching from big pulpits his great love for the Bible and its author—the worst superstition of all. One of his sermons was used for a campaign document. These narrow, zealous platitudes aroused the ire of all Catholics, who voted against him, to a man.

He said in Chicago, "When Elijah was confronted by a group of scorners, who mocked at the Lord whom he worshipped, he invited them to measure the power of their god against the power of his, and he was willing to concede superiority to the one who would answer with fire." No one knows who the writer of these stories of the mythical hero, Elijah, was; yet we are certain he knew much more than the common people, and the answer by "fire" was a premeditated forethought, so that Elijah's and Bryan's merciful, just God could kill 450 prophets of Baal.

Now let us read the Bible account in 1st Kings, xxviii:30, 31, 32, "And Elijah repaired the altar of the lord that was broken down. And Elijah took twelve stones," etc. You will note how sharp this writer was in this story to fool the people and condemn the prophets of Baal. These twelve "selected stones" were all burnt lime rock—burnt when the old altar was used, and were placed on top just under the wood. Now when water was poured on, these burnt stones took it up rapidly and evolved a great heat and the wood caught fire. The common people knew not this simple chemical fact, and were surprised and terrified. As there was not much rain in Eastern Asia, these altar stones after being used and burnt might lay there perfectly dry for months. Elijah was much pleased with the trick.

These stories about Elijah are unique. As the writer gives full sway to his imagination, and his hero is helped by God at all times and can do any stunt. He even avers that Elijah never died! This one man of all the many men, went directly to heaven, with all his trousseau except a colored cloak. Went up in a chariot of fire. I have been expecting that priest Bryan would soon claim that this ascension of Elijah was a prophecy and has its fulfillment in the aeroplane of today!

Augusta, Mich., Oct. 2, 1911

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Written for The Humanitarian Review

THE CONSCIOUS SUBJECT AND KNOWLEDGE OF REALITY.

BY F. H. HESSE.

LEAVING aside all consideration of the question as to *how* a nervous current flowing to the brain is there transformed into a conscious or mental state, such nevertheless seems to be a fact, and is no greater mystery than many others that could be cited.

The awareness of impressions made upon the brain by objects through the medium of our organs of sense constitutes consciousness. The retention and reproduction in consciousness of these impressions constitutes memory. Memory of impressions made in former states of consciousness constitutes knowledge. Classified and logically co-ordinated knowledge constitutes intelligence, mind, or the conscious subject. Anything whatever that creates a conscious state is an object of consciousness, and only by the medium of the organs of sense can the consciousness of the existence of objects arise in the subject. It is evident, then, that the conscious subject is a product depending for its existence on certain factors without either of which it is unthinkable, namely, the brain as the seat of consciousness, objects of consciousness, and the organs of sense that are intermediate between these.

The awareness or consciousness that dawns in the brain from the interaction of these factors in the observation and perception of the objective world is the birth of the conscious subject, and not until then is consciousness of self possible. Self-consciousness grows out of and is known only in its relation to the consciousness of the objective world, and has no existence until it is given birth by the interaction of these factors. The conscious subject is not an entity, but a condition—a state, a function. Prof. Bawden, in his *Principles of Pragmatism*, says:

"We no longer speak of mind *and* its faculties, of functions and that which *has* the functions; mind does not have functions, *it is* the functions. It is real only in the activity, or rather its activity; its functioning *is* its reality. Its various faculties—sense-perception, memory, imagination, etc.—do not belong to the mind; they *are* the mind." (Page 328.)

Speaking of consciousness, he says (page 342): "After separating it from its content of material and social objects and events, it is treated as still possessing all its characters as consciousness, whereas in truth its very existence as consciousness consists in the inter-relations of these contents." The conscious-self in the absence of things not-self is as unthinkable as light or darkness would be, each in the absence of the other; or of sound and silence; each in the absence of the other would be without meaning. Only by variety and diversity in form, color, and other characteristics, can objects be distinguished one from the other and cognition of them be possible in consciousness. In the absence of distinguishing characteristics all could be a uniform blank and consciousness be impossible.

It is evident that consciousness of the objective world must be preliminary to a consciousness of self and that the latter is and after-product growing out of, and is in fact but a part of, the general consciousness of the objective world, and only exists during the persistence of the organic functions. The mental development of a child well illustrates the fact that the consciousness of self is an after-product. From the moment of birth it becomes conscious of the objective world, but only in several years time does it become conscious of itself as a distinct personality.

The argument that we can only with certainty know our own states of consciousness is the best of argument in support of the contention that we can and do know with as much certainty the existence of

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objective world, as I will endeavor to show. The implication in the above statement is that we are only conscious of a mental state, but as to the reality of the cause that produced it, we know nothing. As stated before, a conscious state is the perception or awareness of the objective world, and only by this means is knowledge of whatever kind attainable. Only by this means is the cognition of reality possible, and it cannot be attained otherwise. This is the basis of all knowledge. Therefore I say we can and do know the reality of the objective world with as much certainty as the capacity of our senses in their normal action will permit us to know it, or else there is no knowledge and we know not anything.

The reality of objects can only be known by the various ways they affect our sense-organs, and through them the brain, by their various distinguishing characteristics, and in this lies the sum total possibility of our knowledge of the objective world. It is true that we can only know things as far as the capacity of our senses will permit, and that there may be characteristics which our senses are incapable of perceiving, instances of which can be cited; but these are probably of no great importance in the vital economy of our organism or nature would have sharpened the senses we have or provided or evolved others adapted for their perception, the same as it evolved those we now possess.

The common sense of the average man, and even these hair-splitting philosophers, contrary to their philosophy, accept their states of consciousness as representing realities and shape their every action in life in the firm conviction that in their normal action their senses do not play them false, and that they are dealing with real things, in a real world, and not with a world of phantasms.

The argument that we can only know the reality symbolically does not appear to me as sound. The picture on a photographic plate is impressed upon it directly by the object itself, which to an outside observer is but a symbol representative of the object it portrays, but to the sensitive plate—were it endowed with consciousness—it would not be a symbol at all but the perception direct of the object itself, and the impression only becomes symbolic when reproduced in memory. The memory picture is then a symbol of the reality at first directly perceived. Although the reproduction in memory is but symbolic of the reality, the mind is conscious that it symbolizes an actual event in the past, and hence is actual knowledge of the object or event. A symbol would be meaningless were there no reality that it symbolizes, and under the circumstances there could be no actual knowledge.

Consciousness is the basis of mind; knowledge of the world and of self is its substance and content, thoughts, ideas and reason its products, and the sum total is the conscious subject or the Personality.

Los Angeles, Cal., July, 1911.

EXCELSIOR.

BY HENRY W. LONGFELLOW.

[*Note.*—This I consider one of the five very best poems by American poets, the others being, The Raven, Thanatopsis, Barbara Fritsche, and Curfew Must Not Ring Tonight.—*Editor The Review.*]

The shades of night were falling fast
As through an Alpine village passed
A youth, who bore 'mid snow and ice,
A banner with the strange device—
Excelsior!

His brow was sad; his eye beneath
Flashed like a falchion from its sheath.
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

In happy homes he saw the light
Of household fires gleam warm and bright.
Above, the spectral glaciers shone,
And from his lips escaped a groan,
Excelsior!

"Try not the pass," the old man said;
"Dark lowers the tempest overhead,
The roaring torrent is deep and wide!"
And loud that clarion voice replied,
Excelsior!

"O stay," the maiden said, "and rest
The weary head upon this breast!"
A tear stood in his bright blue eye,
And still he answered with a sigh,
Excelsior!

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"Beware the pine tree's withered branch!
Beware the awful avalanche!"
This was the peasant's last good-night,
A voice replied, far up the height,
Excelsior!

At break of dav, as heavenward
The pious monks of Saint Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air,
Excelsior!

A traveller, by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
Excelsior!

There in the twilight cold and gray,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell, like a falling star,
Excelsior!

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Dr. Peebles and His Jesus Myth.

(ANSWER BY JUDGE LADD.)

In the October number of The Review I learn that my worthy friend, Dr. J. M. Peebles, is in the arena supporting his side of Jesus, Man or Myth. This in answer to a short note of mine to the editor of The Review, wherein I said that "Christ was a myth, pure and simple; and that there is not a scintilla of historical evidence that such a man as Jesus ever lived." I further said (in effect) that the references in the Talmud (cited by the doctor as proof that Christ was a real man) are base forgeries. On this issue of man or myth, the doors of the Arena have been thrown open to us by the editor of the H. R., but no further. However much I would like to go into the whole subject, I am shut off from every point except the statement that the references in the Talmud are base forgeries.*

Here the doctor invites me to present my affirmative statements in the next Review, to which he will put in a rejoinder, he saying that I "hold the laboring oar." I strongly suspect my friend has misconstrued the law of evidence, which is, that he who asserts a thing, such as that Christ is a real man, must first prove it, i. e., he must make proof sufficient to raise a presumption of its truthfulness before his opponent is required to offer any evidence. Invoke this rule, and where stands my Spiritualistic friend? On the four spurious (forged) gospels (see the Higher Criticism), written long after the first century, by no one knows who, when or where written, amended, altered and changed from time to time by no one knows who. This lets out the four gospels as proof of a personal Christ.

Why has not my friend cited his book, wherein he seems to have proved the personal Christ by so many dead Grecian and Roman sages? But no, he prefers the Talmud for Hebrew support. But I said, did he not know the Talmud statements were base forgeries? Now, for my proof on this.

As far back as the writing of my *Hebrew and Christian Mythology*, when I was in daily attendance at our great libraries in San Francisco, I copied from the *Encyclopedia Britannica* (under the heading, Christ or Jesus), the words after recognizing the

* In my judgment a much better argument can be put forth on both sides by confining the discussion to one definite proposition at a time. I have not "shut off" the Judge any more than I have the Doctor from spreading out over the whole field, and have not shut either off from discussing other points at other times. This one question is big enough for one time.—*Editor.*

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forgery in Josephus, "Not a single fact about Christ can be learned from Jewish writers except in the *unexpurgated* edition of the Talmud, where some twenty references are made to Christ where he is called Panthera." That is, in the edition which the Jews had not been able to get from the hands of the Christian forgers to expurge the forgery. From here I went to the authorities cited by the *Encyclopedia*, where I found the text fully supported. These I did not take the time to write up or refer to, deeming the proof sufficient in view of the well-known fact of the practice of the priesthood in forging by interlineation (as in Josephus) Hebrew and other writings.

So far as I can learn, I think it is admitted by our best biblical and other scholars, that these references to Christ are spurious—forgeries. (See the long line of forgeries of the church, referred to in my *Hebrew and Christian Mythology*.) Nor is this all. Even if these Talmud statements were not forgeries, they would be hearsay, not historical, evidence, even if made at the time when they are alleged to have existed. But if genuine, they were not written in the Talmud until about the seventh century, when the Christians were destroying the Jewish writings and persecuting that sect, so long after the alleged Christ that they could not be received in evidence under any rule.

If the editor will give me a free hand, I will pile up evidence to support my view that Christ was a pure myth. He grew from Plato's allegorical mythic *Logos*, or Zeus as modified by Philo, the allegorical breath, or wind, of Jhvh (Jehovah). Nor did he shuffle off this *Logos* until the council of Nice gave him the second place in the trinity.

The Unitarians, of which my friend, Dr. Peebles, seems to be one, totally repudiate the gospel Christ—the miracle man-god—and without the slightest evidence, set up a Christ of their own, with not even the spurious gospels to support him. They deserve our pity. Not even a forged gospel, a spurious—wooden leg—to stand on. But as they had to have a less barbarous Christ to catch half-way sensible men, they fell into the Unitarian cat-trap, a place for men of means and too much sense to believe the story of the immaculate cenception.

Parish B. Ladd.

Alameda, Cal., Oct., 1911.

"Freethinkers and Free Thinkers."

Wherever I can find a platform or a publication broad enough to welcome free discussion of all sides of questions I rejoice in this growing intellectual liberty of our age. Very few editors ever criticise the writers for their publications, as does Singleton W. Davis. Most editors say, "We are not responsible for the views of our correspondents," and trust to the intelligence and mental independence of their readers to discriminate between truth and error; but Editor Davis is fearful that a wrong impression may envelope the honest searcher after facts, while truth itself sits cowering in a corner.* For several years he has published a magazine, the freest of the free. Correspondents are accorded the same freedom of expression which the editor claims and exercises for himself. It is my opinion that a more sincere, truth-loving editor does not exist. Suppose, like a woman, he has "the last word." Somebody must have it, and he needs it! Several times, when we have been exchanging "love taps," I have felt like the inquisitive individual on a railroad train who plied a one-armed stranger with questions, and finally inquired, "Were you in the war? How did you lose your arm?" Said the gentleman, "I will tell you if you will agree to ask me no more questions, it was bit off." The enquirer was heard to murmur, "I wish I knew what bit it!"

If all the churches and periodicals were as free for the interchange of views as The Humanitarian Review and the New York

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*This imputation may be an inference, but it is not a justifiable one. I could as well say that Friend Jamieson wrote this long-drawn-out article of *forty-five* manuscript pages in criticism of my brief remarks because he was "fearful that a wrong impression may envelope the honest searcher after facts, while truth sits cowering in a corner." To paraphrase a well-worn axiom, It's a poor mule that won't kick both ways!

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Truth Seeker what a moral, religious and intellectual revolution would follow! Members would rise in their places and tell the congregation just what they think of the sermon. The preacher would then as frankly comment on the comments. Some of the great dailies are reaching this condition of freedom. Free discussion will oust the dogmas and there will be an end to soporific sermons. Suppose Bro. Davis does not always agree with his correspondents. Is that not his misfortune? There is so little difference between Freethinkers they cannot agree! Is this not precisely the case with the Christian denominations? It is desirable to be critical, "exact, nicely judicious." Perverted, it may assume the acute stage, the captious. It is my private opinion that some of the correspondents of The Review imagine that its editor is not only critical but hypercritical—"critical beyond reason, a captious censor." Dreadful, isn't it? In my many debates with clergymen I have often had that flung at me! Can't you see that I know how to sympathize with Friend Davis?

"Freethinkers and free thinkers"! Tread lightly here. He says it is an important distinction. "What's in a name? A rose by any other name would smell as sweet." Who cares for mere labels? For many years, in hundreds of towns, I have said to my audiences: "For one, I am happy to be free to express the views with which I am couversant upon any subject; it is my duty to tell what I think is true." It makes no difference to me whether even a Freethinker commends or condemns. There is a higher court—the court of Truth.

I have never said that *all* Christians are Freethinkers; but if those Christians whose names I gave in the August number of The Review were not Freethinkers then we are to understand, if Friend Davis is right, that the term Freethinker (with a capital F) is much more narrow than I ever supposed. He says:

"The name *Freethinker* is a *name* made by uniting the two words *free* and *thinker*, expressly to designate a class of people who do not believe in revelation, who are skeptical, at least, as to the existence of God or gods, or of a future life, and who are *rationalists*; that is, persons who rely upon human reason to establish truth and to test statements offered as expressions of truth."

The last part is excellent. According to the first part of that definition of Freethinker, all negatives, the Spiritualists are not Freethinkers. Yet they do not believe in the Bible as a revelation from a god. While they claim "future life" is a demonstrated fact, they also insist that they are "*rationalists*, that is, persons who rely upon human reason to establish truth and to test statements offered as expressions of truth."

That is what every Christian who enters into discussion does. As a body, the Spiritualists teach that they "try the spirits" by this rational rule.

My friend's "precision in the use of language" reduces Freethinkers to a small "class of people"—an insignificant sect. Christians, we are told, believe in revelation, in God, in future life; therefore they are not Freethinkers because those beliefs are absurd. Suppose they are. Do Freethinkers believe in no errors, no absurdities, nothing false? Must they be infallibly correct in all their thinking, speaking, writing, to entitle them to the name Freethinker? Is Freethinking always right thinking? Are Freethinkers the only class of people on earth whose opinions are all rational? Do they never make a mistake? Never commit an error? If so, these be thy popes! Roman Catholics have one pope; but the Freethinkers are all popes! Now, let us be reasonable: Is not Rationalism itself "a system of opinions deduced from reason alone," as the dictionary declares, too broad a term to be limited to just one class of human beings?

Our Christian friends have had great difficulty in settling the question as to who should be called Christians. What is the result? Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, Disciples, Universalists, Unitarians. Those are the labels. Freethinkers have their labels: Free Inquirers, Investigators, Materialists, Liberalists, Secularists, Agnostics, Truth Seekers, Monists, Humanitarians, Rationalists—all Freethinkers.

As I interpret Freethought, it does not mean agreement with a given set of opinions or principles. It is a method of investigation rather than a creed; implies

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the right not only to think, but to express thought. No one can prevent the exercise of thought by another except through a certain course of instruction, as in orthodoxy which warns its dupes to flee dangerous opinions, and which has the training of millions from the "cradle to the grave." I was aware, and so said in the very first words of the article, that it has been claimed by Freethinkers that "Freethought and Christianity are incompatible." My friend, Davis, says: "As the heading stands, it certainly is paradoxical." If the heading, "Christian Freethinkers," is only paradoxical we can breathe easier. Our editor is, as he says of me, "usually very precise in the use of phrases"; so, in this case, it is all the more surprising that he did not inform his readers that the "paradoxical heading" is perfectly innocent, as it does not mean a contradiction, but a "proposition seemingly absurd yet *true in fact.*" This is precisely the impression I sought to convey, and sanctioned by the dictionary. Yet my brother asserts, "From the heading on through the article a wrong impression is conveyed to many persons." How did he find that out? He says: "The dictionaries do not *make* the meaning of words." I never intimated that they do. On the contrary, I distinctly stated: "Dictionaries define the common usage of language, which is not always accurate." They even differ in the pronunciation of thousands of words. He says: "The difference is this: *Freethinker* and *free thinker.* The former is a derivative from the latter, but does not convey exactly the same meaning." "Does not convey exactly," mark that. I am not far from the "straight and narrow path." According to Friend Davis, I may not be "exactly" right; but so near it that his comments savor of the hair-splitting variety.

According to Editor Davis, Freethinkers are sectarians. If I had omitted the capital letter F and made the one word two words I would have been saved. Do not Freethinkers seek to break down sectarianism and induce all, regardless of their differing views, to become one happy, humanitarian family? "We are all brethren," has been the ideal of Christians for centuries; but they have cared more for sectarianism, which has kept them apart, than brotherhood. Brother Davis's Freethinker, with a capital F, is as much of a sectarian as any Christian who spells Methodism with a capital. He refers to Freethinkers as a class, as a body of people separate from others, like the Methodists and Presbyterians.

I believe no separate organization of Freethinkers will ever take the place of Christianity. Thousands upon thousands in our educational institutions are now becoming freer, broader. Christianity itself is impregnated with liberalism, although there is room for still further improvement.

There are many ideas represented by the name Christian which Freethinkers endorse, and Christians cordially accept many ideas represented by the name Freethinker. The name Christian is generic, comprehensive, covers all Christian denominations, just as the word Freethinker is generic, comprehends all schools of Freethought. If there is a distinction, and it is important, and if it could be a matter of choice, I would say, let me evermore be a free thinker. "Freethinker and free thinker"! A distinction without a difference; yet, strange to relate, the Christian who longs to be a Freethinker is debarred from entering the "holy of holies" with a capital F so long as he remains in the "outer darkness" of belief in God, revelation, future life. He may believe that all mankind will be finally saved, holy and happy, including Freethinkers and free thinkers; he may believe in a good God, too good to damn anybody; or he may believe with the Unitarians, that man is too good to be damned—all the same, he can not be admitted to the exclusive circle of the Freethinkers' paradise with a capital portal, "a flaming sword which turned every way" to keep out all who believe in revelation, God and future life.

I have in mind an author who wrote a book, *A Future Life?* in the form of a query. If that author, who is a Freethinker, should obtain evidence to satisfy his own mind that there is a future life, would he no longer be a Freethinker?

Does Freethought mean that we must think the same thoughts? Does it not mean, instead, diversity of thinking? Are there not many Freethinkers who are Agnostics, like Huxley and Ingersoll? Are there not many who are believers in God, deists, like Thomas Paine and Thomas Jefferson. Paine also believed in a future life. Was he not a Freethinker? Are there not Freethinkers, like Otto Wettstein and Sister Bliven, who say they *know* there

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is no God and no future life? Must we pronounce their shibboleth to be rated Freethinkers?

Who gave anyone authority to say that a Freethinker must bind himself to a creed? Our negation Materialistic friends might assume that unless one declares dogmatically, "I know there is no God and no future life," he cannot be a Freethinker!

Col. Ingersoll was broad; no "pent-up Utica," no contracted Freethought for him. Said Ingersoll: "I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul." That is it. Broad as humanity. Not one word about what they must believe. It is liberal—universal as the Universalists' salvation for all, in spite of errors, false opinions. Let the Calvinist bring along his total depravity if he chooses. Free discussion endeavored to appropriate the word "Christian" to their own use—discovered that a general name does not fit a special "set of opinions." Even the word catholic, universal, is too broad to designate the church of Rome or the Greek church of Russia.

Is it not rather sweeping to declare that Christians, because they believe in revelation, in God, in future life, are not rational, or Rationalists? Do they not, as Friend Davis himself well expresses it, "rely upon human reason to establish truth and to test statements offered as expressions of truth"? Whatever superstitions they believe, have they not accepted them as reasonable? When Christians test our statements, do they not honestly assert that we teach pernicious doctrines; that we are not rationalists; that we are not even liberal? They constantly teach and preach that their belief in God, in revelation, in future life, has civilized mankind. They claim they are rational, thinking, intelligent human beings. They ask, 'Shall we not be free to judge for ourselves?" We might as well deny that Christians can be Humanitarians (which Friend Davis argues they are not, if the word is capitalized!) as to deny that they are rationalists. He forgot to capitalize this important word, which he uses several times, except in one solitary instance.

I quoted Peter Eckler, a Freethought publisher, who said: "Protestantism, following the *logical result of its doctrines*, has in its turn given birth to a new and beneficent organization, which is called Rationalism." Freethinkers did not even originate the term rationalism.

Says Friend Davis: "That a Christian may be a free thinker, I think is true; but that one can be both a Christian and a Freethinker is not true." Is not that distinction purely fanciful? He says "the ideas represented by the name Christian, by common consent, are opposed to the ideas represented by the name Freethinker by common consent." I never knew of that "common consent." Freethinkers, as I have said, endorse many ideas of Protestant Christianity, beginning with its "right of private judgment." Had my friend said some ideas, he would have been exact. On the other hand, millions of Christians accept many of the ideas known as Freethought. But Brother Davis says: "The name Freethinker has absolutely no meaning whatever aside from that assigned to it by those who have agreed upon it as the meaning which it shall represent in the commerce of thought." He adds, in another place, "with but few exceptions." I confess I never heard of that agreement. Has Freethought become a straight-jacket? Is it a "close-communion" affair? "Absolutely no meaning whatever aside from that assigned to it by those who have agreed upon it as the meaning." Have we had a Freethought "ecumenical council"? Who were those who agreed upon the exact meaning of the word Freethinker, which has always been nebulous? I supposed Freethought to be as free as the United States of America, which welcomes people of all faiths and no faith; where free speech and free press are guaranteed; where all are free to discuss their differences. But Brother Davis declares that a Christian, "no matter how free he is in his investigation of facts for and against these beliefs, or how willing he is to allow others the same freedom to investigate them and to arrive at and express their conclusions, he is a Christian free thinker only and not a Freethinker."

Good for the Christian free thinker! Wish the world had been full of Christian free thinkers for the past nineteen centuries. There would have been more peace, joy, heaven on earth; less war, hell, cruelty, bloodshed. Think of it! men and women free to investigate "facts for and

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against" their beliefs, "willing to allow others the same freedom to investigate them and to arrive at and express their conclusions." What a glorious condition that would be for the human family. Yet, we are told they are not Freethinkers! but just common Christian free thinkers. Freethought, as I understand it, accepts "the truth wherever found, on Chistian or on heathen ground." It is eclectic, always teaching that there is "good in all; none all good.

But Brother Davis says that what I quote from the historian Trench, "describes only the free thinker and not at all the Freethinker." "Not at all"? The Freethinker, indeed, must be a *rara avis.*

I said: "Every Christian who believes in and practices free discussion is a Freethinker." Friend Davis says, "that is a technical error." It is awful. He says, "Omit the capital F and divide the name into two words, and he would be right." As that writer of Christian hymns, Dr. Watts, said, "Good God! on what a slender thread hang everlasting things." This thing hangs on the letter F. What a narrow escape I have had! It is the way you spell it, or the manner of writing, that makes all the difference! How are we going to omit the capital F, or indicate it, when *speaking* the word? In vocal utterance how shall we divide it into two words so that the hearer may certainly know that it is not one word? He says it is an "important distinction." When written, or printed, the Christian is a free thinker. When *spoken* it would take an orthodox devil to tell what a Freethinker is—the important distinction disappears!

Says Friend Davis: "Some professed Freethinkers are so careless in their speech and writing as to overlook this important distinction." I see they are! "Freethinkers and free thinkers." What can be more artistic than "precision in the use of language"?

W. F. Jamieson.

Pentwater, Mich.

EDITORIAL REPLY.

Prof. Jamieson's criticism is long—very long; my reply shall be shorter. His first column and half of second is complimentary to The Review and its editor; for which, thanks.

Then to the subject: "Freethinkers and free thinkers," and he asks, "What's in a name," etc. Very much indeed. Ask any modern scientist what his science would be without its nomenclature. Answer, chaos. The Professor appears not to see the distinction between the name Freethinkers and the words free thinkers. (See editorial, "Who is a Freethinker," in The Review for October, as well as the editorial Jamieson criticizes, in the H. R. for August. He says nothing in all that long criticism that refutes any statements made in either of these articles.)

Prof. Jamieson seems to be opposed to the use of the name Freethinker for a "small class" of people. The name "Jamieson" designates a far smaller class. Does he discard his own name on that account, or apply it to all mankind? If the name Freethinker does not represent a class of people, then it is superfluous, for we have the words, man, mankind and humanity to designate unclassified people. Why speak of "Christian Freethinkers" at all, if this appellation is not used by the Professor to designate a certain class of Christians?—for he says, "I have never said that *all* Christians are Freethinkers." The fact is, while Mr. Jamieson piles up his objections to my use of the name of Freethinker to designate a certain class of people, he himself so uses the word throughout his entire article! "Paradoxical." He gives one dictionary definition of paradox—I said "paradoxical," and the definition of that word is, "Inclined to notions contrary to received opinion." The synonyms of paradox given by Webster are: contradiction, enigma, mystery, absurd, ambiguous. In these senses I used the word, and that without assuming that the caption was "all right."

Mr. Jamieson plays it strong on the capital F feature. The capitalization is secondary to the unifying of the two words, *free* and *thinker* to give the name of a class, which the English grammar says should be capitalized; and in common usage similar names are capitalized, as Methodist,

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Baptist, Christian, Jew, Republican, Prohibitionist, Spiritualist, Liberalist, etc., where the name applies specifically to members of an organization or of a class representing well-defined and distinctive beliefs or principles.

No, according to the lexicons and common usage, Spiritualists are not Freethinkers, but they may be, and some of them probably are, free thinkers. And the author of *A Future Life?* did not write that book *as* a Freethinker or *as* a Spiritist. But, if you consider it to sustain Freethought opinions, and that the author was an unbeliever in a future life, he was then, as to that feature, a Freethinker. But under the supposition that he should become convinced that he had been wrong and that there is a life beyond the tomb, he would thereby cease to be a Freethinker (though he might still be a free thinker), and become a Spiritualist. I believe Spiritualists themselves generally recognize this distinction.

I have not said Christians are not Freethinkers because they believe in certain "absurd" things. It is not a question of absurdity or even of truth or error, that distinguishes the Christian from the Jew, the Buddhist, the Mussulman, the Spiritualist or the Freethinker. It is a question as to *what* he believes or disbelieves, not as to the correctness or absurdity of the things believed or doubted. And in classifying certain people as Freethinkers I have not classified them as in any way, morally or intellectually superior to people who are not Freethinkers. The question of the truth or fallacy of the opinions that differentiate one class or another from other classes is a different matter. That string of questions Mr. Jamieson asks in regard to the truth, absurdity, correctness error, etc., of Freethinkers, is wholly irrelevant. Then *he* assumes that *I* assume that Freethinkers are always right, etc., and "if so, they be thy popes." This is nothing less than a misrepresentation — I have never so declared or even intimated, and I am far from holding such an opinion.

As to *my* definition of the name Freethinker, I have made none. I have simply stated the difference between Freethinkers and free thinkers as understood by persons who use the terms with reasonable discrimination, as based on the definitions which are given in the dictionaries, which I quoted but did not make.

Prof. Jamieson says of the word humanitarian; "He forgot to capitalize this important word, which he uses several times, except in one solitary instance." To show what a gross misrepresentation this is, I will here reprint, letter for letter, the only paragraph in which that word was used in the article that Jamieson is here criticizing:

"Even the words Humanitarian and humanitarian may have a difference of representative power. The capitalized word designates a *class* of people holding certain beliefs and practicing certain rules of conduct; but the adjective humanitarian means not a class of people but certain ideas and practices that characterize one as belonging to the class called Humanitarians."

See the article in the August number, on page 32, next to last paragraph. The Professor's "several times" is seen to be just four, and his "one solitary instance" just *two* of the four times!—and the other two times are not capitalized for very plain reasons. Read the paragraph and imagine all were capitalized and see that the meaning is wholly destroyed. If I "forgot" to capitalize all of them, it is well I did not remember to do so!

The fact of the great number of Christian sects in no way depends upon the "great difficulty" "Christians have had in settling the question as to who should be called Christian," but upon *difference of belief*. The spelling of Freethinker with a capital F, Mr. Jamieson says makes him "as much of a sectarian as any Christian who spells Methodism with a capital." The word sectarian carries no evil meaning except when it is used to convey the idea of one being bigotedly or unduly partial to the sect of which he is a member. If Freethinkers are not a "sect"—a class of peo-

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ple "cut off" from others who do not accept their distinctive beliefs or principles, then the word is superfluous and has no place in speech or literature.

Prof. Jamieson says "there are many ideas represented by the name Christian which Freethinkers endorse, and Christians cordially accept many ideas represented by the name Freethought." Here he himself makes a distinction between Freethinkers and Christians—makes them two "sects"—cuts off one from the other. But I deny that many Christians cordially or otherwise endorse the *distinctive* ideas of the Freethinkers, as given in the dictionaries, and as recognized by all clear-thinking Freethinkers and Christians, viz: unbelief in the Bible as divinely inspired and denying that there is any positive evidence of the existence of a personal God, or such a God as is described in the Old and New Testaments, or of a future life for man. And I deny that any Freethinkers endorse any of the *distinctive* ideas of Christianity, viz: the mediatorship and vicarious atonement of Jesus, salvation by faith in Jesus Christ, answering of prayers to God or Jesus, a future life of perfect bliss for the believers and a future life of eternal misery for the unfaithful—the unbelievers in Jesus Christ as the Redeemer. The Methodist endorses many ideas represented by Presbyterianism, and vica versa; nevertheless a Methodist is not a Presbyterian, nor a Presbyterian a Methodist.

The Professor says he "believes no separate organization of Freethinkers will ever take the place of Christianity." So be it; but still there would be Freethinkers as long as some men rejected the distinctive ideas of Christianity. However, but a very few years ago Mr. Jamieson made an attempt to organize Freethinkers into a body which he named "The Humanitarian Society"! Did he try to start a new "sect"?

The quotation from Ingersoll in no way affects the definition of the name Freethinker. No one ever "gave anyone authority to say that a Freethinker must bind himself to a creed." But every man who says he is a Freethinker asserts that he does not believe in a supernatural revelation, or that there is in existence such a being as the God described in the Bible, or any evidence that man shall live after the death of the body.

Now, Mr. Jamieson "gets happy," like a Free Methodist, and "shouts" because I said that a Christian who is free to investigate facts for and against his beliefs, and is willing to allow others the same freedom is a free thinker. So I say yet, but he is not a Freethinker, and such intelligent men as would be thus free and still believe the distinctive tenets of the Christian religion would themselves deny that they were Freethinkers.

Now, Prof. Jamieson as well as all of my intelligent readers know that when he says, "this thing hangs on the letter F," and then proceeds to ridicule the straw man he has made, that he is stooping to the arts of the pettifogger.

He and they know that "this thing," as he calls my distinction, "hangs on" the difference between the one word Freethinkers, even if not capitalized, and the two words free thinkers. Then he raises a great hue and cry that while in writing we can make these distinctions, and asks, "How are we going to omit the capital F, to indicate it when *speaking* the word? In vocal utterance how shall we divide it into two words so that the hearer may certainly know that it is not one word?" I ask, Is it possible that Prof. Jamieson pronounces Freethinker and free thinker alike? If so, he fails to pronounce one or the other correctly. In Freethinker, the accent is on the first syllable; in the other, the first word being a monosyllable, has no accent, but in the second word the accent is on the first syllable. Say *Free*thinker as one word, and deliberately say free *thinker* as two words, and any intelligent hearer who understands English will "certainly know" the difference between the one word and the phrase of two words. Here are four workmen. Two of them are free masons and two are slave helpers. But the former are not necessarily Freemasons, and everyone who hears the above sentence spoken will readily recognize the difference in the pronunciation and meaning. And everyone knows that a man may be a free mason and not a Freemason, and that one habitually makes a distinction between this name and those words when speaking. Jimmy O'Brien is an odd fellow, while his friend, James Steadman, is an Odd-Fellow. So with Freethinkers and free thinkers.

Now, I have given Mr. Jamieson almost eight columns' space for his criticism of my slightly over three-column article, and myself five columns to reply to his eight columns of criticism.

Singleton W. Davis.

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Views and Reviews

By The Editor

Cross Above the Flag at Tripoli.

A newpaper dispatch from Rome, Aug. 6, contained news corroborative of the article in The Review for September on "The Cross Above the Flag." The following is an extract from the dispatch:

The pope received a message by wireless today from Monsignor Rosetti, Apostolic delegate at Tripoli, saying, "For the first time since the Knights of St. John were defeated by the Turks and lost Tripoli in 1551, the cross of Christianitv has been raised over this land. This time next to the cross is the flag of Savoy." The message ends by imploring the Apostolic benediction on Tripoli and the new rulers.

¶ As Mgr. Rosetti says, "This time next to the cross is the flag of Savoy." Note that it is the cross *first* and the flag next to it. This is the position literally, but essentially it is a fact that the cross—the secular power of the pope and the Roman Catholic church so symbolized—is above the flag of Savoy.

"Converting" Japan.

In the Los Angeles *Times* of October 11, appeared a brief editorial under the above heading, with the first word in quotations as here printed. The following is what the editor said:

Mrs. Blattner, of St. Louis, an art student and traveller of note who has resided for the last five years in Japan, expresses the opinion that most of the money annually expended by the Christian missionary boards in Japan is wasted. It costs almost $1,000,000 on an average to save a Japanese soul, she says. Even if the soul stays saved, which is doubtful in most cases, it would be cheaper to let him burn and expend the money in saving 1000 American souls to be found in the slums and garrets of our cities. Missionaries are efficient teachers of English, and this is what the wily Japanese Buddhists and Shintoists use them for. The doctrines of Christianity make no impression upon them, but a knowledge of how to speak and write the English language is appreciated as a substantial advantage, and to obtain it they will profess to be converted to Christianity.

¶ This language sounds very much like that of a Freethinker, and in my opinion it hits the mark exactly,

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Pope Blessing Italian Soldiers.

A dispatch to the press from Rome, dated Oct. 5, contains the following:

Pope Pius received in audience today a son of Dr. Petacci. The young man is an officer in the Italian army and is going to Tripoli. The Pope was deeply moved and in repeatedly blessing Petacci exhorted him to accomplish his double duty as an Italian and as a Catholic. He willingly extended his blessing to the officers and men of Petacci's regiment, regretting that he was not able to see them. He added that when the soldiers marched near the Vatican he blessed them from a window.

¶ The Quirinal and the Vatican having been at variance and communications between them discontinued for some time, how is it that just now the pope displays so much interest in the Italian movement against Turkey, and is so fulsome in his praises and blessings of the Italian army? Evidently because he thinks he sees an opportunity for extending his power

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through the success of Italy in this war. It is not the government of Italy or its army that he is interested in further than as a means to this end. Note his remark to Petacci to "accomplish his double duty as an Italian *and a Catholic.*" "As a Catholic" is the kernel in the nut.

"On to Jerusalem!"

In the Los Angeles *Times* of October 17, appeared an editorial article under the above caption which is strong corroboration of the article in The Review of September on "The Cross Above the Flag." From that editorial the following is taken, being nearly the entire article:

Behind the occupation of Tripoli by a Christian nation after 400 years of Moslem dominance there may or may not be a concerted action on the part of Europe to re-establish the reign of Christianity in the Holy Land and to set the cross above the crescent. Such a contention, backed by apparently significant facts, has been advanced by the editor of the chief Italian newspaper in America. The unusual interest shown by the peace-loving Vatican in Italy's warlike operations against the Ottoman proves how strong still is the weight of Christian feeling against the Moslem occupation of Jerusalem. The sacred soil, where trod the feet of the Redeemer when He gave to His disciples the direct command to preach the gospel in all lands, is by a strange irony of fate at present in the possession of a Mohammedan power. The mosque, not the cathedral, is the leading house of worship in Jerusalem; the koran, not the Bible, colors the religious life of Palestine.

"On to Jerusalem" is a sentimental cry that is bound to stir the heart of every worshipper in a Christian church. "The land of the Savior for the followers of the Savior," must make a strong appeal to those who would spread the gospel throughout all nations. The home and birthplace of our religion and its founder ought surely to be a monument to the vitality of Christianity, not a decadent relic of the prowess of the Saracens. And Christianity is the one vital and creative force in the world today, a force which should be ashamed to allow its most sacred possession to remain in alien hands. Jerusalem could be regained for Christianity without striking a blow or shedding a drop of human blood. No matter what may be the numerical proportion between Christian and non-Christian peoples in power and wealth and civilization, in everything that counts, Christianity controls the whole world.

If Christendom combined to restore to us the land which gave birth to our King and Redeemer—to us the professed followers of the cause for which He worked and died—Turkey, though backed by the fanaticism of the whole of Islam, would have to submit to the demand. The Christian churches throughout the earth would be willing to compensate Turkey for her territorial loss after she had first been made to understand that the whole of Christianity was behind the movement.

Palestine should be an independent Christian state preserved for the worship of God according to Christian belief. It is the priceless heritage of the whole Christian world. She should be held in as reverent memory by Christian believers as Mecca is by the followers of Mohammed. The Mussulman would never brook for one moment a non-Mussulman rule over Arabia, over Mecca, or the tomb of the prophet. Why should Christendom continue to so tamely acquiesce in the sovereignty of the Sultan over Bethlehem, Nazareth, Olivet and Calvary?

The war with Tripoli may be confined to Tripoli, the rumors of any further designs in Asia Minor may be without foundation; but some day the Christian world will wake up to the disgrace of seeing the Holy Land, consecrated by the blood of her Master, tied to the defunct empire of the Christian-hating Turk.

¶ This is not the expression of a religious journal but of a secular daily newspaper, and in it are used almost a *verbatim et literatim* copy of The Review article heading, with sentiments agreeing exactly with those that article charged were being promulgated by the Roman Catholic hierarchy in this country and accepted by many Americans. See the last words of the first parapraph above quoted—"to set the

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cross above the crescent." This is only another way of saying to set the cross above the flag of the Ottoman empire. Note the expression about the "unusual interest shown by the peace-loving Vatican in Italy's warlike operations against the Ottoman proves how strong still is the weight of Christian feeling against the Moslem occupation of Jerusalem." That is, Christian hatred of the Mohammedan and desire for revenge can only be satisfied by a bloody war! The reference to "the koran not the Bible"—in which the writer capitalizes the title Bible but spells Koran without capitalization is a display of petty, ward-politician style of argument. And the "On to Jerusalem" sentimental cry this pro-Catholic American says "is bound to stir the heart of worshippers in a Christian church," is practically the war-cry of the Crusaders of long ago. Did Providence lead them to victory? If Providence led them anywhere it was to death, for the destruction by starvation, hardship and disease of the armies of the Crusaders is unparalleled in all other history. And the cry of "the land of the Savior for the followers of the Savior," is another Crusade war-cry that was never honored by the Providence the Crusaders believed and trusted in. Will he "repent," as in Noah's days, now and lead the host of the Christian swordsmen to victory?

What claim has Christianity upon Jerusalem or Palestine? This writer says it was "the home and birth-place of our religion and its founder." Indeed! How about the home of the Jewish religion Christianity is trying to supplant? Did not the people of Palestine and especially of Jerusalem reject the Christian religion and, as the record says, crucify its founder? Does not Palestine rightfully, by this editor's own logic, belong not to either Mussulman or Christian, but to the Jew? The common-sense cry would be, "On to Jerusalem; the land of the Hebrews for the followers of Moses!"—if there is to be any contest at all. The talk about "Christendom combined to restore to us the land which gave birth to our King and Redeemer," is sentimental nonsense. How can that be "restored" to us that that we have never rightfully possessed? In answer to the last sentence in the next to the last paragraph above quoted I will ask, Yankee-like, another question. Why should Christ and Providence "continue to tamely acquiesce in the sovereignty of the Sultan over Bethlehem," etc.?

Old Bones and Images.

In a special dispatch to the Los Angeles *Times*, dated Rome, Oct. 6, telling of the starting of the 82nd regiment of Italian troops for Tripoli was included the following paragraph:

> Many of the soldiers, accompanied by their families, heard mass and received communion today. All carry relics and holy images in their pockets.

¶ How much this reads like the accounts of the departure for Korea of the Russian troops in the war with Japan. The "relics and holy images" of the Roman Catholics correspond to "icons" of the Greek church of Russia, and are fully as effective in warding off evil from the soldiers and securing victory for them in battle! And the mass and the "communion," a relic of the eating of the god inherited from paganism—incantations that cannot fail to make success certain!

¶ For notice of any changes of subscription and advertising terms of The Review, refer to the "Publisher's Notices" department on 2nd page of cover.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

THE "TIMES" EDITOR SEES A LIGHT.

¶ In the Views and Reviews Department of this magazine, page 156, I have given extracts from an editorial article printed in the Los Angeles *Times* of October 17, with the head of "On to Jerusalem," and favoring the policy of the Italian government, backed by all "Christian" Europe, seizing Palestine and wresting it from the Turks, on the ground that it belongs to Christendom because "our King and Savior" was born, lived, died and was entombed therein, and upon this my comments were added. Today, Oct. 19, the *Times* contains two editorials reversing itself upon the question. Here is what the *Times* editor says, under the head of "Palestine," in its editorial paragraph department:

> The newspaper story that Italy might try to take Palestine and give it to the Pope could have nothing back of it, but it has caused no end of general discussion with regard to the Holy Land. Most of this talk seems to reflect an opinion that Palestine is really in the way of amounting to something approximating its old glory. Four nations maintain postoffices there, and the agricultural production around Jerusalem is perhaps greater today than ever before in its history. Its population also is increasing each year and there is a strong possibility that ten years hence Palestine will be a free nation of consequence.

And all this prosperity and progress under the rule of the anti-Christian Turk, the Mohammedan hater of Christianity! The fact is well known that the quarrelling and physical fighting between various sects of Christians each claiming "rights" in Jerusalem and vicinity antagonistic to its Christian neighbor-sects, have time and again been settled and much bloodshed prevented by the official interference of the Turkish police. The

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disturbances there, specially on holiday or anniversary occasions, is not as a rule between Mussulmans and Christians, but between Christian sects, and the taking of that country from the Turks by the Italian army and giving it to the pope would result in unrestrained conflicts between the Catholics and the Protestants, and probably a continuation of the disputes and riots of the Protestant sects themselves.

Again, in the same number of the *Times*, another editorial headed "The Turk," was printed, which is as follows:

"The Turk is not a shark on the sea, but he is a tiger on the land. The Italians on their ships were able to knock the fortifications of Tripoli to pieces, and, protected by the guns of their fleet, met with practically no opposition in occupying the city. In bombarding the small town of Corfu the white, green and red flag was easily triumphant.

"But although the Italian is--

'A sea horse when you see him on the sea,
When you see him on the land a land horse
then is he.'

"The unspeakable Turks who are camped outside of Tripoli, beyond the reach of the artillery of the invaders, proved on Monday last, that the descendants of the men who tore the banners of Constantine from the bastions of Constantinople have inherited the desperation and prowess of their ancestors. An Italian force, engaged in a reconnoissance, was driven from the field by the Turks, leaving a hundred dead and wounded on the ground. The present of Jerusalem and the Holy Land to His Holiness the Pope by the Italian government is likely to be indefinitely postponed. Indeed, it is doubtful whether Italy will be able to hold any portion of Turkish territory not within the reach of the batteries of Italian gunboats. The sympathies of the Christian world, which ordinarily would be in favor of the Italians and against "the malignant and the turbaned Turk," are checked by an appreciation of the fact that the seizure of Turkish territory by Italy is apparently unwarranted."

I have no more love, probably, for "the unspeakable Turk" than has the editor of the *Times*, but I believe in justice being done to all men and even "the devil" by all men, even by the "unspeakable" Christians of semi-barbarous Europe, especially under the secular power of a Roman Catholic hierarchy that is not one whit morally better than Mohammedanism and in many respects is worse.

TACITUS, PLINY AND JESUS.

¶ On page 170 of this number of The Review may be found a letter from my friend C. L. Abbott, who has contributed several articles to these pages in support of the proposition that the Jesus Christ of the New Testament was not a mythic character nor a god or god-man, but a real, flesh-and-blood man. I have written some things in reply to his articles, and some things aside from them in support of the proposition that the Jesus Christ of the New Testament stories was not a man but a nature myth—a variant of the ancient sun and season god—a personification of the sun in its apparent diurnal and annual movements that produce the phenomena of night and day and of the year and its seasons.

As affording some grounds for at least *not* believing such a *man* as Jesus Christ ever lived of whom the gospel stories were written, I have averred that there is absolutely no trustworthy account or reference in profane history to such a man as that described as Jesus Christ. In the October number of The Review, first article, I published "Comments on Alleged Evidence of Profane History that Jesus Existed as a Man," for the most part in response to queries of a correspondent whose letter I

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printed in full in connection with my comments. That correspondent confined his remarks (very intelligent ones, too,) and inquiries to "the oft-quoted paragraph in Josephus's *Antiquities of the Jews*, wherein Jesus is mentioned by the celebrated Jewish historian, in the third chapter of the eighteenth book" — the correspondent's words. Then the writer proceeds to discuss the matter at some length, confining his remarks to the paragraph in Josephus, and ends his letter by asking me to give my "opinion regarding the disputed point." Now, Mr. Abbott thinks I did not do Tacitus and Pliny justice in my treatment of Josephus! And he says I "quoted at great length author after author to prove that the passage in Josephus is a forgery—a proposition which nobody of the present generation denies," etc. That is, instead of responding to my correspondent's request to give my opinion of the authority of the passage in Josephus I should have told him that "nobody" nowadays denies it is a forgery, and proceeded to discuss passages in Tacitus, Pliny and others to whom the correspondent did not refer!

But my correspondent seems to have found at least one "nobody" who believed the passage authentic. And I think Mr. Abbott must have meant by "nobody" no higher critic of the present time, for I am quite sure that there are thousands of people, including theologians, who still quote or refer to that passage in controverting the proposition that profane history does not mention such a man as Jesus Christ of the gospel stories.

I think any logical person will see that I wrote that article in a consistent and justifiable manner, as regards the question I was called upon to give my opinion upon. But I did refer to Tacitus and Pliny in a supplementary manner, in response to another correspondent who merely said:

"In some of my discussions I have quoted from an article which I believe was in the October (1909) number of The Humanitarian Review. The substance of the quotation is that the mention of Jesus made in Josephus and Tacitus, that have been so much used by Christians as *evidence outside of the Bible*, were 'interpolations by monks of the 15th century.' I would like to know where I can get absolute evidence of the truth of this statement, as it has been challenged a number of times."

Then I state that the article referred to was not one of my own but by a contributor to The Review (Geo. W. Sly), and I there complain of the lack of definite reference to authorities often met with in the contributions of writers for this magazine, and I reply to the querist that the statement that the passage in Josephus was "an interpolation by the monks of the 15th century," I deem to be without foundation. Even this correspondent lays most stress upon the Josephus paragraph, and so I felt justified in treating of that matter at some length in deference to the expressed wishes of *both* correspondents. In commenting upon the quotation from Tacitus I admit that it "is not so generally rejected as the ones cited in Josephus," which is giving an opinion not greatly different from that of Mr. Abbott where he says in his letter that "nearly all scholars accept those passages," etc. But I think that Mr. Abbott puts rather too much emphasis on the "nearly all scholars." However, even if I should admit that the passage regarding Nero was written by Tacitus, I still would contend that it was not of historical value for it evidently refers to "*Christus*," as *believed in by the Christians* of Rome at the time. Tacitus surely does not aver that he knew of *Christus* as a *man*, either by personal observation or from authentic records, and so the passage in these "fragments we now possess not recovered until the fifteenth century," is absolutely worthless as evidence. Think of it—"recovering" fragments of a manuscript 1400 years after it is supposed to have been written and relying upon it as authentic! Such a recovery after so long a lapse of time at such a stage in human evolution is utterly unworthy of the least confidence.

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Mr. Abbott makes a wrong application when he says I raised a false issue, obscured the real question, and concealed the weakness of my position. The "real question" was the one propounded by my correspondents and that related to Josephus and I commented upon that. I did *not* raise a false issue by doing as Mr. Abbott says I should have done, ignore it as universally abandoned and comment in full upon the quotations from Pliny, Tacitus and Suetonius.

I believe my friend Abbott means well, but I cannot help but think his zeal for defending his theory of the existence of a man Jesus has led him to erroneous views of my treatment of the subject. But I think I have herein demonstrated that he has no grounds for complaint and that I wrote consistently with the conditions.

THE FLAG BELOW THE CROSS.

A corespondent of the N. Y. *Truth Seeker*, J. N. Lentz, has a communication in that journal of Oct. 14th that gives corroboration of what was said in the September Review under the head of "The Cross Above the Flag." Here it is:

"I wonder how many readers of the Truth Seeker there are who know that at army posts and naval stations, and on board men-of-war to which chaplains are attached, their beloved Stars and Stripes are insulted, humiliated and disgraced by being hoisted, on the same staff, *below* the Church Flag, every Sunday in the year?

"To draw from this the conclusion that Christianity is inimical to true patriotism would be harsh in the extreme, for the history of our country must forever dispel that idea from any rational mind. But when I see men abjectly sprawling before a cross elevated above the Banner of the Republic, I am forced to think that, in *their* hearts, the fear of hell has obliterated the love of country. And yet this is only consistent.

"What are (and what should be) the glorious traditions of the Revolution; what the stories of Lexington and Concord, Bunker Hill, Saratoga, Valley Forge and Yorktown, to one who is thoroughly imbued with the fear of hell and the hope of Paradise? Why should he concern himself with the preservation of liberty in a transitory world when just "benind the veil" awaits him a world against which the hand of time is impotent; when by faith, and submission to priestly rule, he may, after a momentary sojourn on this mundane sphere, be transported to a realm of eternal bliss; or, by becoming too much absorbed with the affairs of this world, he may lose his hold on those of the next?

"And now, how many are there that would believe that, in this country, men are *compelled* to listen to a skypilot while he preaches the "gospel of divine love"? This is done at naval training stations, to wit, Newport, R. I., and Norfolk, Va.

"These are some of the outrages on democracy which are not generally known."

WORD-PICTURES BY INGERSOLL.

¶ Readers of The Review who preserve their magazines may find in the number for August of this year, a brief review of a large book entitled, *Ingersoll*: A Biographical Appreciation, by Herman E. Kittredge, published in New York the present year, by the Dresden Publishing Co. And in the October number (page 129) may be found a full-page advertisement of the work. The book is of so much importance that the notice I gave of it was not at all satisfactory to myself owing to want of space to print a more extended review; and so I wish here to call attention to the work again, and to reproduce some extracts characteristic of the genius of Ingersoll. In his lecture on Shakespeare, Ingersoll had occasion to speak of the influence of heredity, and he made the following characteristic remarks on that subject:

"It has been said that a man of genius should select his ancestors with great care—and yet there does not seem to be as much in heredity as most people think. The children of the great are often small. Pigmies are born in palaces, while over the children of genius is the roof of straw. Most of the great are like mountains, with

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the valley of ancestors on one side and the depression of posterity on the other. We account for this man [Shakespeare] as we do for the highest mountain, the greatest river, the most perfect gem. We can only say: He was." (Kittredge's *Ingersoll*, p. 6.)

Ingersoll, with his wife and children, in 1875, made a tour of England, Ireland and France. He went to see Westminster Abbey, and here is what he said of the statue of Shakespeare, in a lecture delivered after his return to America:

"Here I came upon a statue of Shakespeare, leaning upon a column, and in his hand a scroll on which was a quotation from *The Tempest*:

"'And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind: We are such stuff
As dreams are made of, and our little life,
Is rounded with a sleep.'

"The last two lines were omitted. But I thought, while standing there, how much greater were those few lines than the cathedral itself." (*Ingersoll*, p. 74.)

NOTES AND COMMENTS.

¶ Good articles for the December number from Mrs. Lascelles-Burnette, on Zeno, and T. S. Givan on "Jesus, Myth, Man or God?" and others of importance.

¶ Walter C. Riotte, of Coronado, Cal., writes this encouraging order backed by an encouraging $5.00 check: "Please find enclosed herein $5.00, to renew my subscription to The Review and for sundry pamphlets [10]; balance to the Taber fund." For all of which I am very grateful.

¶ Attention is called to the list of Back Numbers of The Humanitarian Review on page 173 of this issue. There is a good chance to select some excellent reading matter that you may get at a merely nominal price. Those magazines, though printed from three months to three years ago, are not stale by any means. The kind of matter published in The Review is as good one year as another. These numbers will be found entertaining and instructive to the buyer and then he may distribute them among his friends who are not too bigoted to read them. The contents of each number is given; so select what you want and order them for the good of yourself and friends as well as for the benefit of The Review's publisher.

¶ The Review has received copies of the Program of the Indiana Rationalist Association's Third Annual Convention, to be held at Indianapolis, Nov. 4th and 5th. But it is useless to publish it in full in The Review at this late day. Copy for it should have been sent in for the October number. The principal speakers named in the Program are Dr. Bowles, D. W. Sanders, J. C. Beck, D. W. Kenyon, Prof. Midney, Frederick Mains, W. H. Maple, J. Wesley Whicker, and others. Dr. Bowles, of Muncie, is the President, D. W. Sanders, of Indianapolis, Secretary, and Wm. Y. Buck, of Muncie, the Chairman of Program Committee.

¶ Mrs. J. B. McMahon, of Mexico, D. F., in writing to send in her renewal and an order for a year's subscription for a friend, incidentally remarks: "If I should send a Theosophical pamphlet, *The Unseen World*, to you would you criticise it in The Review for me? Your criticisms are so sane and your arguments the most plausible to me." To which I answer, Yes, send along the pamphlet and I will read it and comment on it, in the next number if it reaches me in time.

¶ The article on "The Cross Above the Flag," in the September number of The Review, seems to have been uncommonly well received. Not only many letters speak well of it, but the demand for extras of that issue has entirely exhausted the supply. If any reader of this has a copy to spare and will return it to me, I will send him any ten-cent booklet in my list that he chooses for it, or any two back numbers of the Review.

¶ W. P. Slensby, a Review reader of New York City, in sending in an order for a copy of *A Future Life?* remarks: "I am

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a fatalist and believe that man has no more to do with his life or destiny than the leaf that flutters before the storm or wind." But the leaf as well as the man *has* something to do with its life and destiny. If the leaf has nothing to do, why is it so completely organized and adapted so exactly to do certain things? And so of the man. Man has much to do, but the *will* to do or not to do is *determined* by heredity and environment. If Mr. Slensby had nothing to do with his life he would not labor to procure food, would not eat, and his alimentary system would fail to digest and assimilate. He would not step out of the way of an automobile to save his life.

¶ A brother of The Review editor, John T. Davis, of Fostoria, O., in a recent letter, though he is not a professed Freethinker, said: "I loaned the September H. R. to my son Alby to give to the minister of his church to read your article on 'The Cross Above the Flag.' Many here [in the State Soldiers' Home, Erie Co.] have read it and are well pleased with it. I think myself that it is one of the grandest strokes you ever made with the pen; and I am proud of you, my brother, on account of it." I am not easily flattered, but this from my favorite brother, touches my heart as the kind words from no other has done.

BOOK REVIEW.

Christianity and Mythology. By John M. Robertson. Second Edition, Revised and Expanded. [Issued for the Rationalist Press Association, Limited]. Watts & Co., 17 Johnson's Court, Fleet st., London, E. C., 1910. Octavo, pp. 496, cloth, price 5s. net. Postage extra.

This is one of the most important works that has recently come under my notice. And its appearance is timely, in view of the fact that of late the question of the mythological character of the biblical literature has been very much discussed from different view-points. The author of the work is one of the ablest of present-day Rationalistic writers in England, and his work is carefully and conscientiously done, so that when one reads anything that Mr. J. M. Robertson writes he may feel safe in accepting his work as eminently trustworthy.

The contents of the book are amply set forth, and from the reading of this table one may get a good idea of the scope of the work. Here, however, there is space for only the Part and Chapter headings. The work is divided into three Parts.

Part I, following the general Introduction some six pages in length, is entitled, "The Progress of Mythology." The chapter headings in this Part are as follows: The Science and Its History; Modern Systems; The Separatist Fallacy; The Stand for the Bible.

Part II—Christ and Krishna. The headings of the Sections are as follows: The problem of priority; Age of Indian documents; the Special documents; the Krishna legend; *Note on the Black Osiris*; the Christian argument; the central disproof; antiquity of Krishnaism; invalid evidence; Weber's theory; pagan parallels; the Solar-Child myth; the stable and manger; the myth of St. Christopher; Indian and Christian religious drama; the seven myth; the descent into hell; spurious and remote myth parallels; explanation of the Krishna myth; Krishnaite and Christus doctrine; the "White Island"; the Crucifixion myth; Summary.

Part III—The Gospel Myths; Following fifteen pages of a "Preamble," the Part is divided into two Divisions, each subdivided into sections. First Division, the virgin Birth, Myth of Joseph, cave and stable birth, the birthday, massacre of the innocents, the boy Jesus in the temple, the water-wine miracle, walking on the water, healing two blind men, other myths of healing and resurrection, feeding the five thousand, riding on the ass and foal, myth of the 12 apostles, crucifixion, mystic cross, seamless tunic, burial and resurrection, the ascension—an incomplete list of the section headings. The Second Division treats of Myths of Doctrine, beginning with a Preamble on the Jesuine discourses in general, and this followed by sections on Jesus as Savior, Mediator, and Logos, preaching of John the Baptist, Jesus as a preacher of Universalism, Jesus as a Messiah, Jesus as preparing the kingdom of God, Sermon on the mount, followed by a note on the Gospels and the Talmud. Then six sections

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more on, the Lord's prayer, the beatitudes, the woman taken in adultery, Gnostic and Cryptic parallels, the late ethical parables in Luke, discourses on the Fourth Gospel, ending with an Epilogue of some four pages. Then there is an Appendix of five sections discussing the theories of the historicity of a personal Jesus, by Neumann, Schmeidel, Pfleiderer, Schweitzer and Carpenter. At the end of the volume is a very copious and serviceable Index.

At the very first, the author strikes a telling blow at a fallacy I have been trying to show to be a fallacy in The Review for several years, and it is at the bottom of the theory that there *must* have been a man Jesus upon whose human life history were engrafted the mythical stories of his wonder-working and miraculous conception and resurrection. In his Introduction, Mr. Robertson alludes to this fallacy beginning with his first sentence, thus:

"The three treatises making up this volume stand for a process of inquiry which began to take written form nearly twenty-five years ago. It set out with a certain scientific principle and a certain historical purpose; the principle being that Christian Origins should be studied with constant precaution against the common assumption that all myths of action and doctrine *must* be mere accretions round the biography of a great teacher, broadly figured by 'the' Gospel Jesus."

And a little further on the author declares that his "original inquiry led gradually to a conception of Mythology as a more catholic science, or a more scientific classification of certain knowledge, than it has yet been shown to be in the hands of its cultivators, admirable as much of their work is." Readers of The Review will recognize in this the very position its editor has maintained in his articles on "The Bible a Book of Myths," and "The Myth of Jesus Christ," as well as many other less extended essays. And I think Review readers are probably considerably interested in the question of Jesus, Man or Myth? and therefore would welcome this work of Mr. Robertson as one of great assistance in their investigation of this question as well as the nature and origin of myths in general.

The work is eminently worthy of a place in the library of every careful and unprejudiced thinker, for careful reading and as a reference book. The book may be ordered from the publishers, whose address is given above, with, say, probably 20 cents extra for postage, and 25 cents for duty payable when the book is received. I hope many readers of The Review will favor themselves as well as the publishers by ordering a copy of Robertson's *Christianity and Mythology*.

A Twentieth-Century Interpretation of the Bible. By George Millen Jarvis. Published by the Author, Chicago, Ill. 1911. Cloth binding, 294 pages, with frontispiece portrait of the author. Price, $1.50; for sale by McClurg & Co., Wabash ave., Chicago, Ill.

Though this is a work of considerable importance, I think, it is much marred by many crude or careless expressions. For instance, take the first sentence in the Introductory, which is as follows:

"During the first decade of the twentieth century, the author has found that which completely changes the character of the Bible!"

Nothing can change the character of the Bible as it is. The author must mean changes his *conception* of the character of the Bible The character of the Bible is inseparable from it, but what persons believe to be its character, is variable.

The book is well printed, but the paragraphing is "choppy," each sentence throughout the Introduction, and for the most part throughout the entire book, constitutes a paragraph.

The author assumes that he has made a "discovery," like the man of Kansas who loudly proclaims his "great discovery that there is no God and no future life"! Now, to make such a claim by one writing a book setting out the mythological character

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of the Hebrew and Christian scriptures, one must be ignorant of the vast quantity of literature in existence for many years on the subject, or else he is dishonestly arrogating to himself honors as a discoverer to which he is not at all entitled. In the present case, I am inclined to believe the author is honest, but that he has written his book, as he says, by "at once setting about proving these different assertions [he had just made], *mainly and directly from Scripture*" (his own italic), without first investigating the broad field of literature to see whether or not others have previously made the discoveries he thinks he himself has made. I will here refer the author to one large volume that sets out his theories in full, except as to some minor details, that was published in 1877—twenty-three years before the beginning of "the first decade of the twentieth century," during which the author of the work I am now considering claims to have found the new character of the Bible. The work is, *Science of the Bible*, or an Analysis of the Hebrew Mythology, wherein it is shown that the holy Scriptures treat of natural phenomena only. By Milton Woolley, M. D. Hundreds of other similar works have been published during the last century that might be cited. All the author can rightfully claim as to this is that he treats the subject in a somewhat novel manner and sets out some new views as to matters of detail. If the author had been a thorough reader of The Humanitarian Review during the past nine years he would have well known that its editor has quite fully written upon the mythological character of the Bible and published many articles and some series of articles upon the subject, wherein he set forth all and more of what is of value in Mr. Jarvis's book. In one particular of importance Mr. Jarvis agrees with a proposition I have repeatedly made and tried to maintain as true, and which I believe other writers on biblical myths have not written upon, and that is, that the constellation and sign *Taurus*, of the zodiac, the celestial Bull, was the sign in which the vernal equinox occurred at the time the early Hebrew myths apply, and that the sun in this sign at the spring equinox, with the constellation, constituted the *Elohim*—the gods of Genesis. Dr. Woolley's hypothesis makes *Aries* the sign which he says was the "God" of or *Elohim* of Genesis. But, though later the vernal equinox occurred in *Aries* (the Ram), and now occurs in the constellation *Pisces*, it occurred in *Taurus* in the age to which the older Bible myths relate; and though that equinox now occurs in the *sign* Aries it occurs in the constellation *Pisces*, the variation is caused by the precession of the equinoxes and the rule of astronomers to maintain unchangeable the *signs* of the zodiac, so that the constellations no longer coincide with the signs of the same name.

However, the student of comparative mythology as applied to the interpretation of the biblical wonder stories, of both the Old and the New Testament, will find in this book a somewhat unique restatement of already discovered facts and principles if not much of original discoveries, and I cheerfully recommend the book for perusal with the caution to not take the title seriously, or the claims of the author to originality as well grounded. The intelligent reader who has read to any extent other writings upon the mythological character of the Bible will not need this caution when he has fairly begun the perusal of this book.

Mr. Jarvis is the author of another work which I have not as yet read, entitled *The Bible Allegories*, that probably is of considerable value especially if read in connection with his *Twentieth-Century* Interpretation herein reviewed.

Pagan Christs. Studies in Comparative Mythology, is another important book by J. M. Robertson, a copy of which has been sent me by the publishers for review, but for want of space here the review of it will be printed in the December number.

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¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

¶ For notice of any changes of subscription and advertising terms of The Review refer to the "Publisher's Notices" department on 2nd page of cover.

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's worth.—*Publisher.*

"A Future Life?"

I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.—B. PRATT, Los Angeles.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Waco, Texas, Sept. 21.—Enclosed find $1.00 for The Review one year, and $1.00 to be added to the Taber fund. Have been reading The Review and am much pleased with same. Isaac Simmons

Schulenburg, Texas, Sept. 23.—Enclosed please find $2.00 in cash, for which kindly send me copies of the September number of The Review. I wish to see if I can do a little missionary work for you.

H. P. Schaefer.

Mill Creek, Ok., Sept. 23.—Enclosed find $2.00 in payment of two years' subscription to The Review. I did not hold any claim against the *Searchlight*, and I am very sorry that Mr. Shaw had to give it up.

Felix Penner.

Steeplerock, N. Mex., Sept. 26.—I send two dollars, one dollar for past year and one for coming year. Let me thank you for both myself and friend Shaw for your act in taking up his subscription list, etc.

W. E. Cureton.

Fort Worth, Texas, Sept. 23.—I enclose $1.00 to pay my subscription to your publication another year. I like it very much, and if it was generally read I believe it would do a great deal towards inducing religionists to discontinue trying to prove so-called spiritual things that are not susceptible of proof. I will mail you a small order for books soon. F. Villepigue.

Tolland, Conn., Oct. 13.—I wish we could make The Review pay financially. Where is the man that can get a goodly bunch of advertisements? Or think of some way to raise the money, and so ease you up that you may devote all of your time to writing? Geo. C. Bartlett.

Corsicana, Texas, Sept. 21.—With this I enclose $2.00. Kindly renew my subscription to the H. R., and for the balance please send me one copy of *A Future Life? Humanitarian Proverbs* and *The Bible and Modern Literature.* I assure you that I am well pleased with The Review and promise to remain a bona fide subscriber.

Albert Bunert.

Terlton, Okla., Oct. 18.—Enclosed please find $1.00 to pay my subscription. I am sorry to be so late, but you can put me down as a regular subscriber and I will try to be more prompt with my subscription hereafter. I often think, why can't Freethinkers organize, or form clubs, making something that will bring them closer to-

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gether? If Freethinkers were organized like the churches so as to give them political prestige, I believe we would be able to kill out superstition much quicker. Wishing you and The Review a long and useful career, A. C. Storm.

Punta Gorda, Fla., October 8.—Inclosed please find $1.50, to renew my subscription to The Review and for a copy of your *Origin and Evolution of Ethics.* Let my subscription begin with the October number. Your editorials are *very* interesting and instructive to me. Hope to be able to send for *A Future Life?* soon. With best wishes for your success.

F. T. Perkins.

Yarmouth Port, Mass., Sept. 15.—I notice in the September number of The Review you have discharged all obligations to the subscribers of the *Searchlight.* How any of them can now fail (if they can afford it) to subscribe for The Review is strange. Particularly so, as I judge that the general tone and object of the two publications have been about the same.

Francis Alger.

Bodfish, Cal., Sept. 23.—Enclosed you will find money order for $1.00. Please send me September Reviews for that amount, if you have them; if not, send what you can spare. That Cross Above the Stars and Stripes is good, and I want to scatter a little of it, although I haven't much faith that I can do any good for I have tried before. Anyhow, I'll try again.

C. H. Heldman.

St. Paul, Minn., Oct. 14.—Your card received. I am very sorry to hear of your ill health, and that the magazine is not prospering. Please use the enclosed $2.00 for your own benefit. C. L. Abbott.

593 Aurora ave.

Remark.—I had written to my friend Abbott, in confidence, of my difficulties and discouragements more freely than to others because he lately edited and published a somewhat similar magazine under similar discouragements and I felt that he would sincerely sympathize with me, as he does. —*Editor.*

Christmas.

Los Angeles, Cal., Oct. 19.—Christmas, that time of the year that makes its visits as regular and as often as the tax collector, but by many people is more welcome, will soon be here; but, I presume, not with the same significance to Humanitarians as to theological-believing people. However, it is a time when nearly all get the "generous feeling" towards their relatives and friends, and perhaps it is not a bad idea, as some persons seem never to have a good feeling toward others at any other time; while, perhaps, some have the blues at this time who would otherwise be congenial creatures. Be that as it may, the point that I desire to get at is this: Instead of reverencing this date in memory of certain events supposed to have taken place some nineteen hundred years ago, let us (Humanitarians, Freethinkers, etc., who are subscribers to the H. R.) reverence those who are endeavoring to give us that which we cannot get for ourselves, at least most of us—the best common-sense ideas of Religion, Ethics, Morals, etc.—by taking a little toll from our intended Xmas gifts and dumping it into the till of The Humanitarian Review's editor. Now I don't mean by "dumping" to convey the idea of slopping hogs, but if we get it there, Mr. Davis will know that it was given with as much sacredness as if it had been dropped into the sombrero of the preacher-man himself.

When Mr. Davis shall have quit this business, yclept life, it will be nice of those of us who may be ambulating on Mother Earth yet to be generous of our eulogies, but I like Mr. Elbert Hubbard's idea of "throwing bouquets" while the admired still lives.

I am going to start the list with a promise to give $5.00, to be paid about the 20th of December, and I shall do my best to live up to my promise, and I hope many more will give at least $1.00, and as much more as they feel able to give. I cannot think of any better use in which the money could be spent, or any cause more worthy, or anyone in such a cause more deserving than Mr. Davis.

I am going to ask Mr. Davis to publish

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this if it is not in any way inconsistent with his policies.

J. E. Wright.

3817 Trinity st.

Remark.—The above is published not because I seek or desire donations, but because it expresses good will toward myself, The Review and the cause to which we are devoted. I think it is well to let others know what *some* people are willing to do and are doing to help aiong the Humanitarian propaganda, because that stirs up like sentiments in those who have been careless or indifferent to do likewise. I have never asked for one cent in the way of donations to myself or the magazine, but have accepted gifts, voluntarily offered, for the support of the publication and to enable me to continue it without deterioration in size or quality.

But including all of these gifts, some of them exceedingly generous in size, with the legitimate income from the business, the expenses of publication have been so large that though I have for nine years labored incessantly, as editor, business manager and printer, I have not received anywhere near day-laborer's wages. In my present state of physical ill health, at the age of almost "three score and ten," I think soon I shall be compelled to cease the struggle and the above suggestion of my kind friend Wright had better not be carried into effect. If friends will buy the books, booklets and back numbers of The Review I advertise for sale, I shall be grateful without any donations; though I always appreciate a gift from a true friend as the most sacred thing that can come into my possession.

Christmas is the day of rejoicing over the promise of the new-born sun that as he "waxes strong" the days will increase in length and warmth to bring to us another season of life-sustaining crops. This, I say, was the *original* significance of the festival, and it formerly stirred the glad heart to generous impulses toward others, and it does so yet. Without superstition, Christmas may be celebrated with good effects beneficial to mankind.—*Editor.*

Appreciative and Suggestive.

Marietta, O., Oct. 10.—Before reading the rest of the October H. R., which I know is excellent, I want to tell you that I am rejoicing over your editorial, "Who is a Freethinker?" and that my satisfaction is greater than I can express. Your article is the very thing most needed in all our work. Please send me three more copies, and one to —— ——. I enclose $2.00. Do not send back any change. One copy is worth more than $10.00.

I enclose a card from the Protestant Magazine. I want to show you that you are appreciated there. Also I send the Constitution of the B. S. U., marked, just like the one sent to me before I joined the society.

[Mrs.] H. M. Lucas.

Note.—The card referred to is from W. W. Prescott, of the *Review and Herald*, of Takoma Park, Washington, D. C., and he says: "I thank you [Mrs. Lucas] for the September number of The Humanitarian Review, just received. The article on Roman Catholicism ["The Cross Above the Flag"] is of much interest to me." The Constitution of the Buckeye Secular Union Mrs. Lucas sends me has for Article 2 this: "*Objects.*—The objects of this organization are: 1st. To expose the fallacies of so-called revealed religions; 2nd, to oppose the union of church and state in any guise whatever." And Article 3 says: "The work of this society shall consist of such discussions and lectures, and the distribution of such literature as will tend to the furtherance of the above-mentioned objects; and *no other subjects shall be considered.*"

This surely justifies Mrs. Lucas in the stand she has taken in regard to the changing of the character of the society.—*Editor.*

Extract from a Belated Letter.

East Los Angeles, Cal., June 25.—If he cannot believe those things that his reason tells him are impossible the man who has a record of a continuous good life must go to eternal torment. Thus you have it, a good life cannot save anyone from a single moment of torture. An evil life need not add a pain or take away a moment of bliss. Good life or bad life does not in the very least help a man; it all depends

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on *believing* or *not* believing on Christ the Savior. Christians give thousands of dollars—yes, millions—to support such stuff as this. Is there not a Humanitarian able and willing to pay *just one man's wages* for a man to help our over-burdened friend Davis? Or must he be compelled to set type, run his press, etc., etc., himself, thus taking the time and energy that would be so much better employed in editing The Review? Friend Davis loves his (or our) magazine. Can you not understand the worry, the terrible strain, we are allowing him to undergo, not knowing whether he will have enough money and energy to get out the magazine regularly? *I know.* I tried it for a few years, *and failed.* I lost a few hundred dollars, and do not feel able to do much except keep my subscription paid. Our noble friend, G. Major Taber, has shown us what to do, by acting, *taking the lead*, and I feel sure that he would rejoice if someone would head him off by paying in a few hundred dollars, or a few or many thousands. It surely is a worthy cause. Liberals, don't brag while you let such a grand magazine suffer for funds.

My dear Davis, I am sorry that you are having to retrench. Yet I would not blame you if you would quit in disgust. I do not believe you will, and I would hate very much to see our magazine go down. I think it is the very best of its kind, and I do hope that some "angel" will be on hand in your time of need. My "good spirit" seems to tell me that someone will help you out of the present trouble. At least, I hope so, sure. Thanks for extra copies. I am giving them away.

153 N. Pritchard st. S. F. Davis.

"Free Will" and Other Matters.

Caledonia, Mich., Oct. 15.—"With brevity and directness" I wish to offer a few remarks relating to our recent discussion of morality and religion. It is a pleasure for me to exchange thought with a gentleman of good will and sincerity, however much I may differ with him in point of view. I think that we have each stated our point of view as clearly as limitations have permitted, and although we have very different psychological concepts, I believe that it is chiefly in expression that we differ. Words mean what we understand them to mean. Established lexicons teem with theological bias in defining psychological terms. Everything must be defined relatively to other things. No one can tell exactly *what* anything *is*.

I recognize a natural standard of morality; perhaps I should say a natural principle or law of morality. I also recognize that the process of morality pertains exclusively to human nature. Approaching the subject from a different angle, I would say that the process of morality is man's adjustment of his relationship with the law of knowledge to his relationship with the law of evolution; but nature offers the standard and determines the result.

The human will necessarily comes within the same sphere of limitations as other positive human faculties and powers. If man has no individual freedom of will, he has no mental or moral liberty. The Christian has no free volition, because if he sets his will in operation to reason, judge, choose, or act otherwise than his circumscribed religion teaches, he is no longer a Christian.

Will is the masculine of desire, the positive principle in every mental process and every voluntary act. If man has no individual freedom of will, how can morality have any meaning worth knowing?

Harvey W. Jacox.

"Who is a Freethinker?" Endorsed.

St. Paul, Minn., Oct. 12.—I wish to express my appreciation of your editorial entitled, "Who is a Freethinker?" in the October issue of The Review. The fact that Freethought meetings and conventions are so frequently given over to the propagation of certain political ideas is a severe indictment of Freethinkers. It has always been my idea that Freethought societies were organized essentially for the exposition of the fallacies of so-called revealed religions, and to further the cause of Freethought. And I still hold that no Freethought society, true to the name, can consistently digress from this position and

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purpose. To see the time of Freethought meetings taken up by speakers whose express purpose is obviously the advocacy of Socialism, Anarchy, Freelove, Spiritualism, or any other ism in need of an audience, almost justifies the accusation of Christians that Freethought is a free lance. It at least indicates that Freethinkers, either by reason of indifference or lack of stability of purpose, permit their meetings to be appropriated for the expounding of ideas entirely foreign to the teachings which they are primarily meant to forward.

It is a common failing of men to think that their pet theories constitute a panacea for all the ills of the human race. This seems to be especially true of our Socialist and Anarchist friends, and the Freelover; and, wherever the advocates of these philosophies can get a hearing, they may be depended upon to talk of nothing else. It, therefore, behooves Freethinkers to be constantly on guard lest their liberality be abused. A Freethought meeting should be restricted to the discussion and dissemination of those ideas with which Freethought is primarily concerned.

I feel that the basic fault with most Freethought societies has been a false governing notion that because they are founded on the free-thought principle they are necessarily free-discussion societies, and, therefore, free for all. No society governed by such an unworkable idea can long endure, and to this common fault may be traced the true reason for so many Freethought organizations having perished.

I would like for someone to cite an organization of Socialists which would permit the time of one of its meetings to be taken up with an exposition of the principles of Freethought by one of its advocates.

This world is big enough for all people that respect the rights and liberties of others—even the Freelover, if he stays in his roost—and with Socialists I have no fight. But if their Socialism impels them to utterly disregard the common proprieties and rights of others, then I unhesitatingly say there is something wrong with Socialism.

Again I express my appreciation of your timely editorial. J. A. Culbertson.

Dr. Harry Brook Commends Review Print.

Los Angeles, Cal., Oct. 2.—Whether or not one agrees with its arguments, it is a pleasure to read the large, bold, clear, black type in which The Humanitarian Review is printed. It is pleasing to the eye, and is wholesome. The miserable small type in which so many papers are printed is a crime. It is now generally recognized that eye-strain is a prolific cause of many other human ailments. Undoubtedly much of this eye-strain is caused by reading very small type, especially as these publications are often read on moving cars and in poor light. We have in this country many useless and tyrannical laws relating to the health of the people, such as quarantine and the injection of filthy animal virus. It would be much more sensible if we had, among other things, a law regulating the minimum size of type to be used, as they have for school books in Germany. Harry Brook.

Did Not Do Justice to Tacitus and Pliny.

St. Paul, Minn., Oct. 12.—I do not think you have done justice to the passages in Tacitus and Pliny. You quote at great length, author after author, to prove that the passage in Josephus is a forgery—a proposition which nobody of this generation denies, Anthon's Classical Dictionary, quoted by your correspondent, being 70 years old—and then try to create the impression that those in Tacitus and Pliny are of the same character, but do not quote a single authority, nor offer any evidence except that Tacitus is not mentioned by the fathers, as if the fact that his book was lost before their time and unknown to them were not a sufficient explanation. The fragments we now possess were not recovered until the fifteenth century. It is a fact, and it ought to be so stated, that nearly all scholars accept these passages as authentic. To reject one passage because it speaks well of Jesus and another because it speaks ill of him is not very convincing. We may disbelieve in the

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doctrines of Jesus and yet like to see justice done, and it seems to me that three pagan notices early in the second century (Tacitus, Pliny and Suetonius), the authenticity of which is satisfactorily established in the minds of scholars generally, make a strong case. In my opinion there is no valid objection to these notices. If there is any, it should be brought forward. To devote so much attention to a passage in Josephus about which there is no dispute, and so little to others generally considered important—what is it but to raise a false issue, obscure the real question and conceal the weakness of your position?

C. L. Abbott.

(See an explanation in Editorial Department headed "Tacitus, Pliny and Jesus." —*Editor.*)

Change of Personality.

Chaffee, Mo., Sept. 27.—The more I read The Humanitarian Review the better I like it. It is surely the best Freethought magazine that I have ever seen or read, and it becomes better and better every number. I want you to send me as many of those back numbers for a dollar as you can. I prefer to have whole Nos. 97, 99, 100, 102, 103. Your editorial in the last number, page 76, where you say, "This is a serious question," proves that you are more anxious to know the truth than to establish any ism or creed. I wish to analyze your words where you say, "So with pre-existence. If I existed . . . I am not the same person." Then I understand from your language that I may have had an existence *in another personality*. This is exactly what Buddha taught, that "we are re-born in another personality, until we arrive at Karma [perfection] when we are re-born no more." In the controversy between Materialism and Idealism, no doubt both are in a measure wrong. Matter and spirit both exist. There must be a subjective and an objective. The eye is not the seer but only the medium of sight. The ego (I) and not the eye or even the brain is the subjective of any of the five senses.

A. E. Wade.

Remarks.—No; you misunderstood me. I think it is an impossibility for the ego—the I—to have another existence, past or future, "in another personality." Another personality would be *another*, not the same. *I* am now a personality known as S. W. Davis; *you* are "another personality" known as A. E. Wade. In another existence could my personality become yours and yours mine, so that *you* would be Davis and *I* Wade? The personality is the ego, the I. It is not an entity, but a continuity of memory, which is a function of the brain.—*Editor.*

Thoughts On the New Thought.

Devol, Okla., Oct. 26.—The new order of thought has emblazoned on its banner, "Slave to no creed. Trusting to science and intelligent investigation for enlightenment."

This age is the great age. The age of independent thought; the age in which intelligent investigation, grappling with the things that mystified our predecessors, is solving, one by one, those things that seemed impossible of explanation to them. This age surpasses, in intellectual development and scientific discovery, any age of history which has given us a record. Science, aided by close application to a fixed purpose, on the part of the individual, has been and ever will be, the principal and inspiring force that has, or will make possible, such an age as the present.

But, as grand and as glorious as this age is, I believe, when compared with those to follow, it will bear the same relation to those future ages as this present age bears to those of the past. I believe that man has just entered into the great age of discovery in the arts and sciences; in the mysteries of the universe and in the knowledge of human life. That the muliplicity of mysteries that now surround us, of which the average person takes little notice, will, in a measure, be revealed by the scientific research now being carried on by the great minds exploring in those hidden fields.

Before proceeding further with this subect, I wish to make the statement that without the intelligeut, scientific research that has been the life-work of some of the

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noblest men the world has known, our boasted civilization would have never been a reality, nor would those things which the future will bring to the knowledge of man, be possible of conception by the human mind.

Ignorance and superstition are gradually giving way to truth. With liberty of thought, freedom of speech, untrammeled by creed or dogma, thousands of the brightest minds of our age are now standing out on the frontier of scientific investigation, and ever and anon comes back to the waiting world the announcement that one more mystery has been solved, that a new truth has been made known. These great minds are not content with remaining idle and watching others in this quest for knowledge. On the contrary, they are continually putting forth their best effort to aid in the great work.

Are you, dear reader, trying to do your part to aid in this great intellectual search for truth? Are you trying to so live and regulate your conduct as to make your influence for good live long after you have given up this life? You owe a duty to mankind, and that duty is to help to make life worth living by helping to elevate your fellow man, by searching for the truth and casting aside the evil in your own life, continually striving to be a man in every sense that the word implies.

That person who has never known what force mind has over matter; who has never realized how powerful is thought and personal influence, should study those great psychological truths, and when he or she shall have become acquainted with them and learned what great influence for good each and every individual possesses, the world will have made one more step forward in the betterment of mankind.

Speed the day that brings the announcement in tones that cannot be misunderstood, that the man of clean thoughts, clean actions and intelligent mind, who is slave to no creed or dogma, but who stands for truth and right, freedom and liberty of speech, that such a man has assumed the place in the world's history that he is entitled to hold; a benefactor of mankind, a model of perfection made manifest in humanity. Such a man can well and truthfully lay claim to being a part of that great force now building for intellectual advancement.

The old order of thought had for its creed, "Thou shalt not kill." The new order teaches that if we live right, we have no desire to kill. Let us strive to reach that degree of perfection in life that will obliterate the desire to do wrong, ever looking forward to greater perfection. Thus will man ultimately reach a degree of perfection undreamed of by the people of the present.

May the good work now being done by the editor of The Humanitarian Review go on, and may the influence for good now being promulgated by his masterly mind, be of such greatness as to cause the name of Singleton W. Davis to be classed with those who have and are now contributing most toward the intellectual advancement of mankind.

Enclosed find money order for $2.00 to renew our subscriptions for one year. We do not wish to miss a single copy of your valuable magazine, although we have been a little late in sending in our renewals.

Thanking you for the many articles we have been permitted to read from your ready pen, and with the wish that you will yet be inspired to give to the world still greater ones, we are C. H. Church,
M. C. Martin.

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¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid. New one year subscribers, who do not take any other premium, may have a copy of it free.

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VOL. X. NO. 5. DECEMBER, 1911. WHOLE NO. 108

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¶ "Who Is a Freethinker?" an editorial in The Humanitarian Review of Oct., 1911, is to be reprinted in folder form, by order of interested parties, who want them for distribution among Freethinkers. Also two letters from the *Truth Seeker* (N. Y.), one by Edwin C. Walker, the other by James F. Morton, Jr., on "The One Issue—Secularism," to be reprinted together in leaflet form. If you want a copy of one or both, or a dozen or a hundred, order from me or Mrs. H. M. Lucas, Marietta, O., with a little remittance to help pay the costs.

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WRITTEN FOR THE HUMANITARIAN REVIEW. (Reprinted.)

Meaning of "Humanitarianism"

BY SINGLETON W. DAVIS.

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In The Humanitarian Review the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of The Review and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word. The Humanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed

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by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons —the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in The Review originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

Humanitarianism, as the word is used in this magazine by its editor, is a comprehensive philosophy of human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

Humanitarianism, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows--sociology and ethics.

Humanitarianism embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, talents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth —the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if

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directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

WRITTEN FOR THE HUMANITARIAN REVIEW.

ZENO, THE CITTIAEN.

A Sketch of the Life of the Founder of Stocism.

BY HARRIETTE LASCELLES-BURNETTE.

ONE DAY in the latter half of the fourth century, B. C., soon after the conquest of Asia by Alexander, a ship laden with expensive merchandise from Phœnîcia sailed from the island of Cyprus, bound for the coast of Greece. The owner of the cargo, and son of the shipowner, was a passenger on the vessel, a tall dark young man between twenty and thirty years of age. His height was somewhat accentuated by his extreme slenderness, and he naturally carried his head to one side. In his large, dark eyes burned the fire of intelligence, and his whole countenance was lighted by enthusiasm. His father, a well-to-do merchant of Cittium (a city of Cyprus colonized mainly by Phœnicians), had made frequent trips to Greece, and the glowing accounts he had given of that marvellous city of Athens had fired his son with eager desire to feast his eyes on her glories. His heart bounded with anticipation as he watched the shore of Cyprus recede from view, for it had been arranged that he should remain in Greece until another vessel sailed from his home with more merchandise.

But fortune decreed that he should spend the remainder of his life at Athens. When not far from the Piraeus, the sea-port of the Grecian city, a violent storm arose and the vessel was wrecked. The young merchant, escaping a watery grave, made his way to Athens, and on the day of his arrival took a step which changed the whole tenor of his life. While strolling about the market place, he stopped at a bookseller's stall, and while turning over the volumes chanced upon the Second Book of Xenophon's *Memorabilia*. A glance through its pages so piqued his inquiring mind that he sat down to read. After a few moments he sprang to his feet and eagerly asked the bookseller to tell him where he might find such men as were described in the book. "Follow that man," said the bookseller, pointing to a very plain-featured person, wearing a long cloak,

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who was passing just then, and who proved to be Crates, the head of the Cynic School of Philosophy, which was founded by Antisthenes, a pupil of Socrates. The young man hastened after the philosopher and eagerly enrolled himself as one of his disciples. In this manner, then, did Zeno, destined to become the founder of those doctrines of pure morality known to the world under the name of Stoicism, begin his philosophical studies.

To a young man bred to dainty and luxurious habits, the theories and practices of the Cynics must have been a revelation. Many were the hard lessons learned in the manner of plain living and rigorous asceticism. It is said by Diogenes Laertius that Crates purposely set him tasks which would bring upon him embarrassment and mortification, and had not the young man been fired by enthusiasm as well as urged on by his hunger for knowledge, doubtless his interest in philosophy would have waned early. One day his teacher bade him carry a pot of lentil pottage through the Ceramicus, and on observing Zeno's attempts to hide it under his cloak, struck the jar with his stick, breaking it and deluging the young philosopher with its contents. When the latter ran away in confusion, Crates stung him with taunting words. But even this did not deter him from continuing his studies with his hard taskmaster for a number of years.

At length, however, he perceived that there was something beyond the rather meagre doctrines of the Cynics, and attached himself to Stilpo, who had studied in the Megarian School, founded by Euclides, a disciple of the great Socrates. By several authorites it is stated that he also studied with a pupil of Plato, Xenocrates, and that he listened to the lectures of Polemo, a favorite disciple of the latter. At least Zeno was accused by him of appropriating his ideas and of dressing them up in Phœnician garments.

After devoting twenty odd years to study, Zeno began to teach a philosophy which —modified but slightly in the years that followed—was destined to become an important factor in the political and social life of Greece and Rome. The indpendence of Greece had been destroyed by the conquest of Phillip, the Macedonian king, but Zeno taught the Athenians that they were still free if their thoughts were pure, their souls at peace, and their lives in harmony with their Source, the Ruling Power. He taught them the doctrine of the Brotherhood of Man—which is coming into popularity again and slowly undermining the Asiatic superstition which for two thousand years has been dividing the sheep from the goats. And he formulated an ethical code which holds that the conduct of the individual should be based upon his obligation to contribute to the well-being of his fellow men, as well as to his own.

These doctrines had a salutary effect upon Greek thought. We hear of Cleomenes III, king of Sparta, who had embraced Stoicism, forming a resolution to restore Spartan discipline and virtue, which had become relaxed owing to the Macedonian tyranny. He partially succeeded, restoring the lands and civil rights of the poor citizens who had been oppressed by the Macedonians. That he was overthrown at last does not detract from his greatness. Plutarch says he was "in all respects a great man."

As an example of the fruit which the doctrines of Zeno bore in Rome, one need not mention Cato, whose name every school-boy recognizes as synonymous with the word liberty. But little, if anything, is said in the school text-books of the adherence of Cato to Stoicism, for in this age when the church is fighting with tooth and nail to regain the ground it has been steadily losing for the past century, it could not be expected that its supporters would give the slightest credit or praise to "a heathen doctrine" for molding the character of one whose life figures in history

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as a shining example of justice, sobriety, honesty and virtue.

During the reign of Augustus, Stoicism had much to do with abating and even withholding many cruelties and tyrannies. We read that the empress Livia found peace in its teachings after the death of her son, and that criminals met death unfalteringly, sustained by the thought that the Ruling Power (or God) was never angry nor did anyone harm, no matter how weak and erring a mortal might be.

Many noble Stoics suffered persecution --banishment and martyrdom--under the tyranny and despotism of the eight profligate rulers who followed Augustus. Among the martyrs may be mentioned Pætus and his wife, Arria, and their son-in-law, Thrasea, and the latter's son-in-law, Helvidius. Nero banished Cornutus and Caius Musonius Rufus, the latter the teacher of Epictetus, who in turn was banished by Domitian, as was Dion Chrysostom, the orator, and Euphrates. But with the death of Domitian all such persecutions passed away. A reign of peace began which lasted eighty-four years—a period to which Gibbon the historian refers as the time when "the condition of the human race was most happy." Nerva, Trajan, Hadrian, Antonius Pius and Marcus Aurelius were all examples of that beneficent influence which Stoicism wielded in Rome. The *Meditations* of Marcus Aurelius is a mine of pure golden thoughts which have been enriching the minds of thinking people for centuries and will never be exhausted.

The place selected by Zeno for his school was a beautiful colonnade, which about a century before (404--3 B. C.) had been the scene of executions of at least 1400 citizens whose sole offense had been that of incurring the displeasure of the thirty tyrants who held the reigns of government for eight months of horror and bloodshed. It is said that the philosopher chose this spot that he might render tranquil a portion of Athens associated with anarchy and disorder. His followers were at first known as Zenoians, but soon came to be called Stoics, from the word *stoa*, meaning porch. Passersby in the year 300 B. C. saw a tall dark man pacing up and down the colonnade, peacefully delivering discourses to his eager disciples; and not seldom did they count among their number men of distinction both at home and abroad. Antigonus, ruler of Macedonia, attended Zeno's lectures whenever he came to Athens, and frequently wrote letters—according to Diogenes Laertius—urging him to visit his country.

Zeno's life passed tranquilly in the city of his adoption. The Athenians honored him in many ways. A decree voted by them reads in part as follows:

"Since Zeno, the son of Innaseas, the Cittiæan, has passed many years in the city in the study of philosophy, being in all other respects a good man, and also exhorting all the young men who have sought his company to the practice of virtue and encouraging them in the practice of temperance, making his own life a model to all men of the greatest excellence, since it has been derermined by the people (and may the determination be fortunate) to praise Zeno the son of Innaseas, the Cittiæan, and to present him with a golden crown in accordance with the law on accocnt of his virtue and temperance, and to build him a tomb in the Ceramicus at the public expense."

Directions to the scribe of the borough follow, to enroll the decree and to have it engraved on two pillars, one to be placed in the Academy and the other in the Lyceum. And the decree further reads:

"And he who is appointed to superintend the work shall divide the expense that the pillars amount to in such a way that everyone may understand that the whole people of Athens honours good men both while they are living and after they are dead."

He was also presented with the keys of the walls of the city. The text of the decree may surprise many good people who are laboring under the impression that

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justice, appreciation of merit and honor to the deserving sprang suddenly into being with the advent of the Asiatic religion called Christianity.

One often hears such mental somnambulists refer to the platitudes of the New Testament as marking the beginning of all morality, temperance, justice and virtue the world had ever known, and their smug satisfaction over this extraordinary view of the matter—fostered by their ignorance of ancient history, except what they have found in the Old Testament—would be comical if it were not so pitiful. Such a view demonstrates the sad fact that they are afflicted with intellectual strabismus, which comes as the inevitable result of allowing others to do one's thinking for himself.

The temperance of Zeno even passed into a proverb. Posidippus, a comic poet of the third century, is quoted as saying in a poem called "Men Transported":

"So that for ten whole days he did appear
More temperate than Zeno's self."

It was also his habit to avoid a crowd, preferring rather the society of two or three congenial companions. He was fond of investigating everything that came under his notice, adding thus daily to his store of knowledge. In his old age he frequently was heard to declare that the voyage on which he was wrecked was the most prosperous of his life. For, he said, those whom fortune drove upon philosophy were favored indeed. He taught until his ninety-eighth year, continuing in good health until the last days of his life. This may in part be accounted for by his abstemious habits and healthful diet. His food consisted mainly of figs, bread and honey and sweet wine, and he seldom accepted invitations to dine or sup because of the temptation to indulge in rich foods at such times. It is related that shortly before his death he tripped and fell, breaking one of his toes, as he was leaving his school. Striking the ground with his hand, he quoted from the tragedy of *Niobe* (by the Greek dramatist Œagre) the following line:

"I come! Why call me so?"

Some say that after this incident he refused to eat and passed away within a few days. Antigonus mourned his death as that of a dear friend, and dispatched an embassador to entreat the Athenians to bury the philosopher in the Ceramicus, which was done. He often was heard to say that he had "a great veneration for the noble old man, who was never elated by the attention he had received, and was never humbled."

Diogenes Laertius gives the names of at least twenty books written by Zeno, but there are only a few fragments of his works now in existence. And as the greater part of these date from the time when he was a pupil of Crates, they are in consequence imbued with the Cynic doctrines. It is to be regretted that none of his later writings, the product of his riper years and ripened thought, have come down to us, save through quotations by such writers as Cicero, Plutarch and Diogenes Laertius and the later Stoics.

Among his pupils probably the best known names after that of Cleanthes, author of the famous "Hymn to Zeus," are those of Persæus Cittieus, a countryman of Zeno, who became the tutor of the young son of Antigonus; Ariston of Chios, who was the first author of the doctrine of indifference; Dionysius, who in after life became a follower of Aristippus, the Cyrene, and Posidonius of Alexandria, the mathematician, who is sometimes confounded with Poseidonius, a Greek Stoic philosopher of the second century.

The apophthegms attributed to Zeno by various authorities show a keen analytical mind, and they are clothed in a few crisp words. To a young man who talked a great deal, the philosopher observed: "Your ears have fallen into your tongue." To another with the same fault: "We have two ears and but one tongue that we may

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hear much and speak little." A feast was given to the philosophers by some ambassadors of the Egyptian king Ptolemy, and while the others vied with one another in displaying their knowledge, Zeno remained silent. The Stoic was asked what message they should take from him to the king. He replied, that "there was one man in the room who knew how to hold his tongue."

Antipater, of Sidon, a poet and countryman of Zeno, who lived about 100, B. C., wrote the following epitaph:

"Here Cittium's pride, wise Zeno, lies, who climb'd
The heights of Olympus; but unmov'd
By wicked thoughts ne'er strove to raise on Ossa
The pine-clad Pelion; nor did he emulate
The immortal toils of Hercules; but found
A new way for himself to the highest heaven,
By virtue, temperance and modesty."

Chicago, Ill., Oct., 1911.

Written for The Humanitarian Review

"SCIENCE FOR SCIENCE'S SAKE."

BY DR. A. HAUSMANN.

MAX NORDAU has given the appropriate term, "conventional lies" to the universal custom of using certain phrases and expressions which we know are not true because they are convenient in social intercourse and sanctioned by the majority. In fact they are justifiable to some extent; they smooth the rough edges of our personalities in contact with others and often spare the feelings which would be needlessly hurt by the indiscriminate use of a hard, rude truth. But outside of the social sphere, without this benevolent motive, there is no excuse for this deception. In all matters concerning mankind at large, the absolute truth should be the only principle recognized. It is the only one that has elevated mankind to its present level, the root of all progress.

We often hear the expressions, "science for science's sake," "art for art's sake," etc., without considering how absurd, how impossible such a statement really is. Life, a part of the universe, is all and everything to us. Anything we perceive on earth or in the heavens bears some relation, more or less remote to it, and everything we do has a personal motive and cannot have any other. It is true that not all the natural phenomena, the knowledge and comparison which constitutes science, can be directly applied to our material benefit, while it is equally true that the only factor that has given man the supremacy over the other creatures, is his ability to comprehend nature and use her forces in his own behalf. In order to do this, he has to observe all the phenomena in nature that he may discover some he can turn to his advantage. Knowledge which had no bearing upon human affairs, which could not be transferred to posterity and would die with its individual possessor, could never have had the least influence upon the evolution or progress of man. The mere collecting of facts without systematic arrangement of their relations (a science for science's sake) is of no benefit to mankind, but it is the essential, preliminary step for the establishment of science for hamanity's sake. All theories are derived from facts and while a knowledge of the facts may exist without applying the mental process of comparison and reasoning, no rational, scientific idea can be formed without this material basis. Man has never received any information from his inner consciousness.

Starting from the proposition that life's cultivation and enjoyment is the only rational standard by which to measure things, it is not always obvious what part the discovery of some new truth has played in the development of civilization. The immediate effect is often so insignificant that a long time elapses before any change takes place in human affairs that could be traced and attributed to it. Let us take

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astronomy for instance. It does not appear from history as if the great discovery of Copernicus had any perceptible influence upon the course of events, so slow and gradual was the comprehension of its importance. The material benefits derived from a knowledge of the earth's shape, her position and movement in the solar system, are quite obvious. The sun furnishes the standard of time; with his aid and that of some of the stars, we are able to determine the situation of places and follow directions on the trackless ocean. But the benefits derived indirectly from the change of our ideas, our conception of the world, are not so plain and easily perceived.

Our social conditions are the result of the predominating mental condition of the single individuals, which governs their action, and anything affecting their ethical or moral law, will also affect the material welfare depending on social institutions created by the ruling power. To measure their value, there is but one standard: Everything that contributes to our happiness is good; everything to the contrary, is bad.

The ignorance of man in regard to nature has led to fearful abuse of his mental faculties and it is with feelings of awe, horror and stupefaction, that we contemplate his actions during the few thousand years of his history. While claiming divine descent and preaching a gospel of brotherly love, his deeds of inconceivable cruelty and barbarity lower his moral level below the savage. This brutal spirit was gradually modified by substituting better knowledge of nature for the erroneous beliefs from which it sprung. Men began to reason and to see the impossibility that a being with mere human intellect could govern the universe and be held responsible for the deeds of man. They saw that these atrocities were not in accordance with a superhuman will but the outcome of human mistakes and should cease, and they did.

Whenever observation of nature has led to the use of her forces for an increased production of our material wants as the use of wind, water, steam and electrical power, the improvement is received with acclaim and hailed as progress; but whenever such discoveries offer no immediate material advantage but promise great benefit by affecting our social institutions, they are not readily understood and accepted. The reason for this reluctance to acknowledge a truth and the inevitable deductions to be drawn from it lies in our mental condition; we are loath to admit that something we believe, or pretend to believe, is an error and avoid applying the same mode of reasoning we use for ordinary matters.

Our only knowledge of nature we receive through our senses, and the only science consists in deductions from these facts. Before man had collected sufficient facts to think with, he attempted to explain many phenomena by means of pure reasoning; i. e., he *assumed* a fact as a basis for his deductions and, no matter how logical they might be, the result had to be false. This method was called "speculative philosophy," and all its systems are worthless and have not advanced mankind a single step on the road of progress. But they confirm the fact that human mind or reasoning is confined within the boundaries of our sensuous perceptions; when they are absent, there is a blank. It seems strange that intelligent people make efforts to break through this barrier and conceive the unknown which does not exist for us. By separating atoms and molecules (which are merely convenient terms to express chemical proportions of bodies) into much smaller constituents, they claim to have found the ultimate components of matter. The absurdity of assuming the existence of "*smaller bodies*" is apparent; our conception is limited by form. Every form can be divided and beyond it there is nothing to conceive. Forces may reveal themselves through one or the other sense,

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like electricity, but about their true character we are absolutely ignorant—we can not conceive their form.

The time has not been very long since natural science consisted .in collecting, classifying and naming specimens of a certain genus, as butterflies, beetles, etc., with the main object of detecting slight variations and creating new species, instead of investigating their relations. The rarer a variation, the higher was esteemed its value. This was "science for science's sake," an accumulation of facts without a definite, useful purpose. Since the theory of evolution has been established, the study of nature has changed its aim and methods, the principal purpose now being the comprehension of the great problem of life, as far as nature will permit.

When we apply Darwin's theory to our social institutions, we cannot fail to be struck by the different aspect they assume if examined from this point of view, and there is no doubt that a general adoption of the Monistic Theory will remove the remnants of barbarism which even the most civilized nations possess today to a considerable degree. But, like Columbus's discovery, its great importance for the formation of a more rational state of society is still too little understood, although it will not be so long before it will be recognized. . . . . .

Piute, Cal., Oct., 1911.

Written for The Humanitarian Review

WHAT WAS JESUS?

Myth, Man or God? Who Originated Christianity?

BY T. S. GIVAN.

MANY able writers contend that Jesus of Nazareth was a mere myth—only a name in fiction, others that he actually existed but was only and entirely human—a natural man; others that he "was God, the Father, from all eternity, descended from high heaven, as God incarnated in human form, like to that which His creatures possessed. He was born of a virgin, the Mother of God, having no man for father. St. Joseph was only his protector."

In view of the fact that the great and powerful institution known as Christianity, with its millions of adherents, in its far-reaching system of teaching, vehemently insists that there is no possible way of salvation for any one of the whole human race who does not believe *its* stories of the birth, the death, and the return to life, of this alleged being, it is for this reason a matter of the utmost importance that everyone should know which of these contentions is true. That this is the true claim of Christianity cannot be disproved.

To comprehend this case clearly it would be well for the reader to bear in mind the fact that the Jesus of the New Testament, whose name was Jesus David, son of Joseph and Mary David, of the Royal Family of Israel, was a natural man, who lived and died many years before the New Testament was written or the word Christian was ever used; that he had nothing whatever to do with the establishment of Christianity and taught none of its vicious doctrines; that matter-of-fact books were written of his career and teachings, and contemporaneous historians gave him honorable mention, but that three hundred years later the fathers of church history altered the contents of these books and changed the historians' writings to make them conform to their church doctrines that uniformity of teaching should prevail throughout the Empire to prevent schisms or sects or divisions in the church; that they studiously misrepresented the nature and teachings of Jesus with a view of establishing him in the minds of the people as the actual and only personification of deity, and changed the simple, natural history of a good man into the wonder-works of a mythical idol, in so much that were we limited to accept these absurd theological characterizations as true, we would declare the unnatural personification a myth, impossible of having had actual existence. But, happily, the truth remains.

Saul Benjamin of Tarsus, Celicia, originated Christianity. His wicked life is a

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matter of history. He it was who conjoined his heavenly Christ to the earthly Jesus, and compounded the mystery of Godliness, out of which Athanasius evolved the trinity and Eusebius the gospel of blood and faith.

I will herein show that Jesus of Nazareth actually existed as a genuine man among men; that he was born just as you were born; that he was human and divine in the same sense that all other men are human and divine; and that the manner of his birth, the act of his death and the disposition of his body has nothing whatever to do with your salvation, any more than if he had never lived or never died, and that your salvation yet depends upon your own conduct.

He was the son of Joseph and Mary David, of the royal family of Israel, whose genealogy had been most carefully kept from the days of Abraham to David, and he was born by the only mode and process of universal human birth, on the 25th day of June, year 1, of the Christian era (as per calendar changed five hundred and sixteen years later), was educated in the universities of India, at Jaganoth and Hirnis, became eminent as a reformer, and on his return to his own country, after an absence of seventeen years, he was greeted with tumultuous enthusiasm, vast multitudes shouting hosannas to the son of David. A few Jewish priests decried him as a leader of the heretical Jews and infidels, but he was so universally popular that "no one spoke openly against him for fear of the Jews"—John vii. A Roman conspiracy was organized into which a few Jewish priests were drawn, false charges and false witnesses used, on religious grounds, in order to restrain the Jews from rescuing him until they could destroy him at least in a pretended legal way. He was arrested and tried, all charges pertaining to religion were "dismissed as matters of Jewish superstition," and he was held on the charge of unlawfully attempting to acquire the throne, was crucified to prevent his enthronement, and the Roman governor wrote the title or superscription of the only accusation upon which he was declared guilty, and put it on the cross, in derision, showing what the Romans had done with "Jesus of Nazareth, the King of the Jews."

During the seventeen years he was in India he spent six years at Jaganoth. in the country of Orissa, went from there to Hirnis, Punjab, where he had access to a fine library, and fully informed himself of the religious systems of the world. He became a profound scholar and philosopher, and spent much time in lecturing at the Koshmir Academy of Moral Culture, which school became widely known as "The Great School," because it was the mecca of many wise men. Although it is asserted in other publications and reiterated on pages 36, 38, 48 and 99 in *The Crucifixion*, by an Eye Witness, that Jesus became a Freemason at Jutha, in Galilee, it was at Solomon's Throne Lodge, near the river Jhelum, now on Kanzar street, Shimagar, India, where a neat monument stands today tableted to his memory. From here he began his public career, travelling through India, Persia and Palestine.

That this was the same Jesus of Nazareth you will note: "When Jesus was born in Bethlehem of Judea, in the days of Herod the king, and there came wise men from the East, saying, where is he that is born King of the Jews" (Matt ii). That the Jews were then under Roman rulers, but honored their baby king, and hoped that out of Judea, their own land, of their own race, should again come a governor to rule their people. And that on account of danger to the child he was taken into Egypt, and there remained until the death of Herod and they which sought to kill him, and was then brought back to Nazareth. Soon after this, at Jerusalem, during the feast of the passover, Joseph arranged for the protection and education of Jesus, through wise advisers, and on this occasion for a brief time the child was separated from his parents, and his mother on finding him, speaking to him of Joseph, said, "Son, thy father and I have sought thee, sorrowing." This incident closes all *scriptural* references to him for a period of seventeen years. After his return to Palestine, his native land, in his 29th year, his scriptural history is thus resumed:

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, Jesus, who began to be about thirty years of age, came into his own country, and taught in the synagogues. The people were astonished and said,

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whence hath this man this wisdom? Is not he the carpenter's son? Is not his mother called Mary? and his brethren James and Joses and Simon and Judas, and his sisters, are they not all with us? Whence, then, hath this man such wisdom? (Matt. xiii.)

"And then arose a division among the people; many said: When Christ shall come will *he* do more than *this man*, Jesus, hath done? Others said: Of a truth, *this man, Jesus, is the Christ* (John vii). Then Jesus asked his disciples whom say ye that I am? Peter, answering, said, the Christ of God" (Luke ix), a man approved of God. His people gave him the heartiest of welcomes everywhere. When he went to Jerusalem, see Matt. xxi.

There is no mistaking the reference here to Jesus David, son of Joseph and Mary David.

Rabbi Gamaliel, in Cæsar's court, writing of a visit to the home of Joseph and Mary, gives a vivid description of Jesus as a boy, but seemingly of no brighter promise than his brothers and sisters. Rabbi Herzfeld says, "I never knew a learned Israelite to dispute the fact of the existence and crucifixion of Jesus, the Christ, under the Roman law." Rabbi Rosenspitz says, "We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean patriot, but it gives a minute description of him, and of the opinions of various rabbis concerning his views."

Saul consulted the Roman rulers in the conspiracy and secured the co-operation of some of the priests. He then sent Judas Iscariot to the priests with his plan for the destruction of Jesus, and when Judas had told them they were glad, and promised to give him money. And he sought how he might conveniently betray him. (Matt. and Mark.)

Tacitus says: "Jesus was brought to punishment by Pontius Pilate, the Roman Procurator."

Files of "The Daily Record of the Roman People," a daily newspaper established by Julius Cæsar 59 years before the birth of Jesus, later edited by the extremely wealthy Roman Senator, Scaurus, and presented by him to the Temple Library, now of Constantinople, corroborates these statements in its reference to the crucifixion of Jesus, which it said hastened the existing dissensions between the Romans and the Jews into furious war, destined to result in extension of the Roman jurisdiction. The old "Chinese Gazette" chronicled the crucifixion of Jesus the King of the Jews. This paper was changed to "The Peking Gazette" in the year 911, and has been issued regularly for a thousand years.

In his reply to Sejane, who had complained of the delay in arresting Jesus, Pilate said:

Jesus had spoken rather as a friend of the Romans than the Jews, and never have I read in the works of the philosophers anything that compares with his maxims. It was on account of his wisdom, and the fact that his teachings were against the Jewish theocracy, that I granted him so much liberty to assemble and address the people, unrestrained by any pretorian mandate. His unlimited freedom provoked them to great indignation, and new complaints were daily made at the Pretorium against him. I was informed that misfortune would befall him; but my conduct was approved by the leaders of the Senate.

Approved by those who understood the plan of the conspiracy. But this matter eventually led Pilate to kill himself.

Josephus says: "Jesus, a wise man, a teacher of such men as receive the truth with pleasure, was the Christ, and when Pilate condemned him to the cross, those that loved him did not forsake him (Book 18, ch. 3). Ananus assembled the Sanhedrim judges and brought before them the brother of Jesus, who was called the Christ, whose name was James, and when they had found an accusation against him delivered him to be stoned." (Book 20, c. 9.) I think these passages in Josephus on Jesus are authentic.—Renan's Life of Jesus, page 13. Vossius, de Valois. Lambecius, Huet, and others of the best historians, maintain the authenticity of these statements in the early editions of these books, but 300 years later Eusebius altered them to suit his theory.

During the life of Jesus no one was known as a Christian. Twenty-three years after his death the word Christian was first used by Saul, who called *his* followers Christians, and 300 years later changed Saul's name to Saint Paul.

Rabbi Wise says: "I maintain that the personal existence of Jesus of Nazareth cannot be denied. Scholarly Israelites and

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learned rabbis, with the Talmud before them, can never deny the existence of Jesus."

In Keim's "Jesus of Nazara," six volumes, the writings of Hooykaas, Clodd, Fiske, Schlesinger, Hanson, Cranbrook, Chadwick and many others of the world's best writers, it is maintained that Jesus was a natural man, and all that has caused real doubt as to his actual existence has been wrought through attempts to make it appear that he was the founder of Christianity, with its absurd tales about his birth, miracles, resurrection, vicious doctrines of salvation by faith, and its direct efforts to destroy evidence that he was a natural man.

I have already presented enough by inference and direct evidence to prove conclusively his actual existence as a great man, because he was a good man, but I will introduce admissions by the Fathers of church history which are positively confirmatory.

Jesus had nothing whatever to do with the establishment of Christianity, and taught nothing whatever in common with its teachings, and would most certainly repudiate every tenet of the Christian doctrine.

The Jews never denied or doubted the existence of Jesus as a great and good man, but they scorned the unreasonable and incredible tales that were told about him.

Saul, son of Barthers and Eunice Benjamin, of Tarsus, Celicia, a Roman and a bitter enemy of Jesus and his friends, persecuting, imprisoning and killing many of them, and who was the chief conspirator against Jesus, now believing that he could elevate himself by espousing the cause of Jesus, did so; but was utterly repudiated and denounced as a murderer and a wretch unfit to live. He was beaten and driven by the Jews from place to place, many pledging themselves by an oath that they would neither eat nor sleep until they had slain him, and he would have been killed had not the Romans rescued and guarded him. Nevertheless, he persisted in trying to get the Jews to co-operate with him in founding Christianity. He invited prominent Jews of Rome to visit him, and had days appointed for many to hear him. They were all against him and his sect, but were willing to hear his own explanations. But when he reasoned with them and told them what they must believe, the Jews turned away from Paul unpersuaded and unbelieving.

St. Paul is the man who wrote the christology from which Roman Catholic Christianity originated. He called his followers Christians and this sect became and remained Roman Catholic Christians for a thousand years, until the separation of the dissenters into Protestant Christianity.

[After quoting at great length from various authorities to show that the Church Fathers "invented" the Christian doctrine of salvation by faith in Christ—a matter not relevant in this discussion—Mr. Givan quotes Eusebius in relation to his changing the history of Jesus and making it read as now found in the gospels of the New Testament, as follows:

"We altered and compiled the sacred books from the older writings, changing names and supplying prophecies to them to correspond with the archives. The old records were often obscure to me; what I did not understand I altered to conform to some of the doctrines. I thought it better to have uniformity of records throughout the Empire than to have sects and schisms contending about the nature of the new Divinity.--Eusebius in *Who Wrote the New Testament*, page 143.

This is credited here to Eusebius but quoted from a book by M. Faraday.—*Editor.*]

Thus it is seen that the Fathers of church history changed the matter-of-fact history of Jesus, written by Nicodemus and Joseph of Aramathea, into the Four Gospels and Acts of the Apostles, altering and adding to suit their doctrines. They enlarged and embellished Saul's "plan of salvation," and changed his name from Saul of Tarsus to Saint Paul. They admit that they did these things—together with Saul, they invented these tales--and also admit that it may seem incomprehensible to others how they could be honest advocates of Christian morality and yet try to substantiate their religion by fraudulent assertions! But all the same they persisted on fraudulent lines, insisting that the end would justify the means. But has it?

I have herein set forth the simple facts, making it clearly conclusive that Jesus of Nazareth lived; that he was a genuine man among men, limited by the conditions of

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earthly existence; that he is mentioned in the records of the Roman Senate and of the Jerusalem Sanhedrim; in the pages of Cæsar's Court and the history of the Hebrews; in the contents of the Talmud and the writings of Tacitus, Josephus, Justin, Suetonius, Porphyry, Antoninus, Marcus Aurelius and others, while eighty-seven authors have written from one to six volumes each from various view-points of his life.

Louisville, Ky., Nov., 1911.

Written for The Humanitarian Review

THE MALIGNERS OF SCIENCE.

Injurious Misrepresentations by Glib Writers Dangerous to Public Welfare.

BY SIR RAY LANKASTER, K. C. B., F. R. S.

(In the *London Telegraph.*)

I MUST break off, for the moment, from my talk about fishes in order to meet what has become a recurrent misrepresentation and absurdity for which the annual congress of the British Association for the Advancement of Science furnishes the opportunity. Glib writers in various journals regularly seize this occasion to pour forth their lamentations concerning the incapacity of "science" and the disappointment which they experience in finding that it does not do what it never professed to do.* They deplore that those engaged in the making of that new knowledge of nature which we call "science" do not discover things which they never set out to discover or thought it possible to discover, although the glib gentlemen who write with a false assumption of knowledge pretend that these things are what the investigation of scientific inquirers are intended to ascertain. We read, at this season of the year, articles upon "What Scientists Do Not Know" and "The Bankruptcy of Science," in which it is pretended that the purpose of science is to solve the mystery, or, as it has been called, the "riddle" of the universe, and it is pointed out with something like malicious satisfaction that, to judge by the proceedings of the congress of scientific investigators just concluded, we are no nearer a solution of that mystery than men were in the days of Aristotle, and it is added that false hopes have been raised, and that matters which were once considered settled have again passed into the melting pot!

This kind of lamentation is not only (if I may use an expressive term) "twaddle," but is injurious misrepresentation, dangerous to the public welfare. The actual attitude of the investigators and makers of new knowledge of nature is stated in a few words which I wrote eight years ago: "The whole order of nature, including living and lifeless matter—from man to gas—is a network of mechanism, the main features and many details of which have been made more or less obvious to the wondering intelligence of mankind by the labor and ingenuity of scientific investigators. But no sane man has ever pretended, since science became a definite body of doctrine, that we know or ever can hope to know or conceive of the possibility of knowing, whence this mechanism has come, why it is there, whither it is going, and what there may or may not be beyond and beside it

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*In America, as well as in England, the practice here complained of by the eminent scientist, Lankaster, is of common occurrence. The daily newspapers are the chief offenders in this country, and the "twaddle" they frequently print about "what scientists do not know," the supremacy of "faith" over scientific investigation as a means of obtaining knowledge, is the product of editors and reporters who have less than a mere smattering of science, but a superabundance of anxiety to kotow to the popular theological beliefs. And so this splendid criticism by Sir Ray Lankaster is deemed applicable in America as well as in England, and it is given a place here with the hope that Review readers will read it carefully and pass it along.—*Editor.*

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which our senses are incapable of appreciating. These things are not 'explained' by science and never can be."

So much for those who reproach science with the non-fulfillment of their own unwarranted and perfectly gratuitous expectations. When, however, having created in their readers' minds an unreasonable sense of failure and a mistrust of science, such writers go on to make use of the want of confidence thus produced, in order to throw doubt upon the real conquests of science—the new knowledge actually made and established by the investigators of the the last century—it becomes necessary to say a little more. The public is told by these false witnesses that science has "dogmas," and that men of science are less satisfied than they were with the "dogmas" of the last century. Science has no dogmas, all its conclusions are open to revision by experiment and demonstration, and are continually so revised. But science takes no heed of empty assertion unaccompanied by evidence which can be weighed and measured. "Nullius in verba" is its motto.

It is especially in the area of biology — the knowledge of living things—that the enemies of science make their most audacious attempts to discredit well ascertained facts and conclusions. They tell their readers that those greater problems of the science (as they erroneously term them), such as the nature of variation among individuals, the problems of heredity, the nature of growth and reproduction, the mystery of sex, the characteristics of habit, instinct and intelligence, and the meaning of life itself, have advanced very little beyond the standpoint of the first and greatest biologist, Aristotle. This statement is vague and and indefinite; the conclusion which it suggests is absolutely untrue. Aristotle knew next to nothing about the mechanism of the processes in living things above cited. At the present day we know an enormous amount about them in detail. But when men of science are told that they do not know the "nature" of this and the "meaning" of that, they frankly admit that they do not know the "real nature" (for the expresson is capable of endless variety of significance) of anything, nor the real "meaning" not only of life, but of the existence of the universe, and they say, moreover, that they have no intention or expectation of knowing the ultimate nature or the ultimate "meaning" (in a philosophical sense) of any such things. These are not problems of science—and it is misleading and injurious to pretend that they are. Our writer (for I am following the lamentations of one in particular) is good enough to say that, owing to the work of Darwin, the fact that the differences which we see between organisms have been reached by a gradual evolution, is not now disputed. (That at any rate seems to be a solid achievement.) But he goes on to declare that when we inquire by what method this evolution was brought about biologists can return no answer. That appears to me to be a most extraordinary perversion of the truth. The reason why the gradual evolution of the various kinds of organisms is not now disputed is that Darwin showed the method by which that evolution can and must be brought about. So far from "returning no answer," Darwin and succeeding generations of biologists do return a very full answer to the question, "By what method has organic evolution been brought about?" Our misleading writer proceeds as follows: "The Darwinian theory of natural selection acting on minute differences is generally considered nowadays to be inadequate, but no alternative theory has taken its place." This is an entirely erroneous statement. Though Darwin held that natural selection acted most widely and largely on minute differences, he did not suppose that its operation was confined to them, and he considered and gave importance to a number of other characteristics of organisms which have an important part in the process of organic evolution. The assertion that the theory of organic evolution as left by Darwin is now generally held to be inadequate is fallacious. Darwin's theories are generally held to be essentially true. It is obvious that they are capable of further elaboration and development by additional knowledge, and always were regarded as being so by their author and by every other competent person. But that is a very different thing from holding them to be "inadequate." They are adequate, because they furnish the foundation on which we build.

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Lastly, we are told by the scribe already quoted that at the present time discussion is chiefly concentrated on the question as to whether life is dependent only on the physical and chemical properties of the living substance, protoplasm, or whether there is at work an independent vital principle which sharply separates living from non-living matter! And from Professor D'Arcy Thompson's address (which certainly justifies the proceeding) the obvious and commonplace conclusion is drawn that "the ultimate problems of biology are as inscrutable as of old." All ultimate problems are, I admit, inscrutable, and it was hardly a worthy use of the occasion for the president of the zoological section of the British Association to shake his head and assure his audience that such was the case, for they all knew it well enough, and would have gladly heard him discourse of some problems which are scrutable! It is certainly not the case that, at the present time, discussion is concentrated on the question of the existence of a vital principle. There is absolutely no discussion in progress on the subject. No one even knows or attempts to state what is meant by a "vital principle." It is a phrase which belongs to "the dead past," when men of science had not discovered that you get no nearer to understanding a difficult subject by inventing a name to cover your ignorance. Thirty-five years ago the word "vitality" was used as some few philosophising writers are now using the term "vital principle." Huxley at that time attacked the views of Dr. Lionel Beale, who called in the aid of a mystical "principle," which he named "vitality," in order to "account for" some of the remarkable properties of protoplasm. As Huxley pointed out, this supposed principle "accounted for" nothing, since it was merely a name for the phenomena for which it was supposed to account. Huxley pointed out that many chemical compounds have remarkable properties—as assuredly have the chemical compounds which are present in protoplasm—but men of science have not found it to help them in investigating the mechanism of those properties to ascribe them to mystical, intangible "principles" differing from the agencies at work in other less exceptional substances.

Thus, for instance, water, though a very common and abundant chemical compound formed by the union of two chemical elements, hydrogen and oxygen, which, at the temperature and pressure of the earth's surface, are gaseous, offers many strange properties to our consideration not shared by other compounds of gaseous elements. For instance, hydrogen, when it combines with other gaseous elements, does not form a compound which is liquid at the temperature and pressure of the earth's surface. Its combinations with nitrogen, with chlorine, with fluorine, and even with the solid element carbon, are under those conditions gaseous. What a special character, therefore, has water! Moreover, water, though a liquid, yet behaves in a most peculiar way when either cooled below ordinary temperatures or heated above them. It becomes solid when cooled, but expands at the same time, so that it is less dense when solid than when liquid—a most unusual proceeding! And when heated it is converted into vapor, but with a loss or "making latent" of heat, which, like its behavior when solidifying, indicates that water is endowed with a very peculiar structure or mechanism in the putting together of its molecules. We might call these combined peculiarities of water "aquosity," and as we certainly cannot say why water should possess the lot of them, whilst other compounds of either hydrogen or of oxygen, or, in fact, of any other elements, do not possess this combination, we might say that their presence is due to "the acqueous principle" or "aquosity" which enters into water when it is formed, but does not exist in other natural bodies, and, indeed, "sharply separates aqueous from non-acqueous matter."

Happily, though such a view would have been considered high philosophy 200 years ago, no one is deluded at the present day into the belief that by calling the remarkable properties of water "aquosity" you have added anything to our knowledge of them. Yet those who invoke a vital principle or vitality in connection with protoplasm should, if they were consistent, apply their method to the mystery of water. Let us see how it would run. Though we may (these "vitalists" or "aquosists" would say) experiment with water, determine exactly the temperature and pressure at which these remarkable phenomena are exhibited, though we may determine its surface tension and its crystalline form, and even though we may weigh exactly the proportion of hydrogen to oxygen in its composi-

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tion, yet when we look at a drop of water there it is, a wonder of wonders, endowed with "aquosity," the ultimate nature of which is as inscrutable now as it was to Aristotle! It is perfectly true (we concede to the "aquosists") that the properties of water are not accounted for by science; that is to say that, though we can imagine the molecular and atomic mechanism necessary for their exhibition, we cannot offer any suggestion as to how it is that that particular mechanism is present in the chemical compound which the chemist denotes as H_2O, and is not present in other compounds, still less can we say "why" these remarkable properties are present—that is to say, for what purpose, although we know that if they were not present the whole history and economy of our globe would be utterly different from what it is. Nevertheless, in spite of their ignorance about the real nature of water, men of science do not invent an "aqueous principle" or "aquosity" with the notion of explaining water. And I have yet to hear of any duly trained and qualified biologist who is prepared at the present moment to maintain the existence of a "vital principle," or of a force to be called "vitality," which is something different in character and quality from the recognized physical forces, and has its existence alongside, yet apart from, the manifestations of those forces.

Written for The Humanitarian Review

KINDNESS OF "PROVIDENCE."

BY SINGLETON W. DAVIS.

A HOUSE-FLY stood on the window-pane
And washed her face with her feet;
Then tuned her harp to a grateful strain—
Buzzed her thanks in melody sweet:

Her thanks to God for his kindly care—
For sending her sunshine and cheer,
And day by day a bounteous fare
To strengthen and comfort her here.

A spider crouched 'neath the curtain rod,
And raised his treacherous eyes
In silent thanks unto his God
For plenty of dainty flies!

The housewife finished her morning "grace"—
Arranged her curtains and rugs;
Then—hate in heart and scowl on face—
She murdered these pious "bugs"!

Los Angeles, Cal.

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Views and Reviews

By The Editor

A Revelation of Revelation.

In the Los Angeles Daily *Times* of Nov. 13 was an account of a lecture on Christian Science healing by Bliss Knapp, C. S. B., of Boston, and the following remark is clipped from that paper's report of the meeting. Referring to Mrs. Eddy's book, the lecturer said:

"This Christian Science text-book is not a Bible, and it can never displace the Bible. Its sole purpose is so to unlock the spiritual meaning of the Bible as to reveal the power of its eternal truths, in order that all may employ them for healing and reformation."

¶ The Bible is regarded by all Christians as a divine revelation; as a revelation by God of his will as to the conduct of his children on earth, and of his "plans" for the "salvation" of a minor portion of them from an eternity of unspeakable misery by way of penalty for trivial disobedience under temptation created and permitted to exist by this same revelator. To reveal is to make plain. If the Bible is a real revelation from any source it must make plain the things that its author caused to be recorded therein, and if the source is an omniscient and omnipotent being, it must be absolutely and perfectly made plain in its meaning, so that no finite being could possibly make it plainer by writing a "key" to its mysteries. If the Christian Science "Principle" which its votaries call "God" is the author of the biblical revelation and it is so imperfect as to fail to make its meaning plain and clear to all readers, so that Mrs. Eddy could write a "key" that successfully unlocks "the spiritual meaning of the Bible," "so as to reveal the power of its eternal truths," as Mr. Knapp says and Mrs. Eddy claimed, then that "Principle," that Christian Science "God," was not only unable to dictate to his chosen scribes a clear and successful revelation when the Bible was indited, but Mrs. Eddy was so much superior to him (or it) in wisdom as to be able to reveal his attempted revelation! Can anything be any more absurd than this? And is not this inference logical and perfectly justifiable? That intelligent men can stand before and audience of intelligent people and promulgate such ridiculous nonsense as this is the latest wonder of the world.

Christianity Stands or Falls With the Supernatural.

Rev. W. E. Tilroe, of the Boyle Heights M. E. Church, Los Angeles, preached a sermon on "Christian Certainties" on Nov. 12, in which he said, as reported in the daily papers, after citing "certainties" that are not certainties, that—

"The final certainty is that the Christian religion stands or falls with the supernatural. The writings of Luke are said to be the most utterly classical of all the sacred Scriptures. They give evidence of the largest scientific spirit extant in their time. Greek and Roman scholars of their day were believing more absurd things than were chargeable to the Christians. As plain record of current events the theory

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of Luke is among the gems of all literature. Yet written down in regular order as matters of course, are the most unusual and unbelievable things. Jesus of Nazareth at twelve years of age astonishes the doctors of Israel. Grown to man's estate He is tempted of the devil, heals the sick and raises the dead. At the noon of his years brought to a violent end he rises from the grave and by and by leaves the habitations of men by ascending the skies in the clouds. We follow readily enough when the writings tell of the common-place. We are expected to follow just as readily when their tale is of the marvellous and supernatural. What real reason may there be that we stagger and halt only at the miraculous? Likely as not the chief glory of the Christian's faith is its vision of other worlds."

¶ That "the Christian religion stands or falls with the supernatural" —the belief in the supernatural—*is* a "certainty." Take out of Christianity the belief in the stories of supernatural —"miraculous"--events recorded in the Bible as occurring in the pre-scientific age, and what have we left? Nothing that is characteristic of Christianity as distinct from other religions and the non-theological systems of ethics promulgated by pagan moral philosophers. Well has Rev. Tilroe said that Luke has "written down in regular order as matters of course, the most unusual and unbelievable things." But, being unbelievable, how can the "things" be believed? After naming some of the "unbelievable things" Luke tells of Jesus, Mr. Tilroe says, "We follow readily enough when the writings tell of the commonplace. [He should have said of the believable and common-sensical.] We are expected to follow just as readily when their tale is of the marvellous and supernatural." Note how Mr. Tilroe's common sense would, unconsciously, come to to the surface in spite of his forced faith in the unbelievable things of Luke when he calls them "tales"! If an unbeliever speaks of the sacred record of unbelievable things as "tales" he is said to be irreverent or blasphemous. What, then, shall we say of a "Reverend" believer who so characterizes them? I cannot but think this preacher has too much common sense to seriously believe that Jesus bodily, after his death, as he phrases it, "rose from the habitations of men by ascending the skies in the clouds." The skies are composed of the atmosphere, some fifty or sixty miles deep, enveloping the solid and liquid earth, and the clouds are vapors of water floating in this gaseous envelope within a few miles of the earth's solid surface. Is Jesus now bodily within sixty miles of the earth, or did he transfer from his cloud-chariot to some other vehicle that could rise in a vacuum to some spot in infinite space "above" the universe? If the latter, there is no cause to wonder that we now neither see him nor hear his voice any more! All we can do is to believe the unbelievable--a feat no less difficult than rising from the tomb to the skies on a cloud.

How the Christian Providence Cares for His Own.

Christians, with Bible authority, have professed to believe that God takes special care of the faithful followers of his son Jesus. But the unprejudiced and unsuperstitious believer in the immutability of natural laws sees in the facts of human experience abundant evidence that no being superior to nature interferes to repeal or temporarily annul those laws for the benefit of any class of persons, as exemplified in the cases recorded in the following newspaper dispatches of Sunday, Nov. 12. From Portland, Or., came this:

The Rev. H. L. Nave, of a small Presbyterian church at Montavilla, died at the Gypsy Smith revival meeting this afternoon

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from heart failure, brought on by excitement. Rev. Mr. Nave had been in his usual health before the meeting, but had previously been subject to attacks of heart trouble. He took a very fervent interest in the revival and was keyed to a high pitch when suddenly, while the evangelist was exhorting, he fell over and expired.

And from Seattle, Wash., came this:

The Rev. G. E. Kalstead, of Kingsbury, Cal., who was injured last night when a car of the Seattle-Everett Interurban Company struck him, is in a critical condition. He was taken to Noble Hospital. One leg was broken and he was bruised about the head and body. Mr. Kalstead came to Seattle Friday and was to have preached at the Swedish Methodist Church today. He is district superintendent of the Pacific Swedish Mission Conference.

¶ Rodgers, the aviator, undertook to fly from Pasadena, Cal., to Long Beach, Cal., to complete his transcontinental trip, on that same day. The preachers and other pious people had tried in vain to dissuade him from so "desecrating the sabbath." His biplane gave out and fell to the ground before he reached the Pacific. Did "Providence" thus punish him for his sabbath breaking? He was "miraculously" saved from death in the fall. Did "Providence" thus "temper" his vengeance with mercy, or did he fail to finish the "sinner" as he failed to save the "saint," Nave, who died at the revival meeting?

German Scientist on a Future Life.

The following clippings were made from a newspaper telegram from Philadelphia, Nov. 4:

Prof. Max Verworn of the University of Bonn, Germany, celebrated as a psychologist, told seven faculty men and medical students of the University of Pennsylvania today that the individual soul is no more immortal than the individual body. He delivered the lecture at the medical school, most of the auditors being Christians. To them the German scholar held no hope for a life after death as individuals or incorporeal souls. He said the only continuance of life after death would be in the form of deeds that earthly life leaves behind.

"At all times and in all places," said Prof. Verworn, "life and death go hand in hand. What then is immortal? Life? Surely not. At most there is only a continuity of living substance. But this, also, has a beginning and an end. 'Dust thou art and unto dust thou shalt return.' This is true of all living substance from the one called amœba to the most gifted man. Finally, there is one more anxious question. What of the immortality of the soul? To this inquiry the conditional mode of thought gives us a short, clear and unequivocal answer. These facts have been experimentally confirmed upon men. Hence our individual soul is no more immortal than our individual body."

The idea of the continuance of life after death originated, according to Prof. Verworn, at no later time than with the uncivilized men of the Neolithic time.

"Here may be clearly recognized the idea of the continuation of life after death," he said. "Here clearly appears the conception of dualism of body and mind. Here we find the disquieting idea of an invisible dominion of dead souls, an idea which became the firm basis of faith in spirits, demons and gods. Here contemplation of the fact of death evoked a host of fancied notions, among which faith in immortality, the idea of the soul and the idea of God gradually assumed, after manifold transformations, the forms with which we are familiar today."

"Nevertheless," he said, "in a certain sense a veritable immortality is ours; a true continuance of life after death—not in the form of human individuals, not in the form of incorporeal souls, but simply in the form of our deeds that our earthly lives leave behind them."

¶ This is a fair and correct statement of the relation of modern science to the belief in a future life, as the result of inductive reasoning by unprejudiced modern scientists. But here is another view which comes from a far less profound thinker, and one who has, evidently, never made

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anything like a critical study of the subject from the scientific point of view, but whose preconceived notions inherited from his progenitors still dominate his mind. The quotations following are comments by the editor of *The Record*, of Ft. Worth, Texas, on the German scientist's views above set forth. Under the heading "Immortality," that editor says:

Dr. Max Verworn, professor of physiology in the University of Bonn, is lecturing to American universities, and is proving to his entire satisfaction that the soul of man is not immortal. His reasoning need not be elucidated; it is the same old materialism that has opposed the theory of spirit for many years. But we imagine that the world will go on worshipping the Infinite and hoping for happiness hereafter.

Immortality cannot be proved in terms of mortality. The infinite cannot be comprehended, but Dr. Verworn will hardly deny it. Immortality is a conception, a spiritual instinct, common to all mankind. We would like for Dr. Verworn to tell us where it comes from. Concepts, like material effects, must have causation. What ever put it into the mind of man that he is immortal? He cannot deduce the idea from observation; it does not come by demonstration, but it prevails—it exists—and it is contrary to all physical phenomena. Even the phantasies of the brain are compositions of mental experience; though they may be disarranged and disordered, they are composed of real impressions.

It is sound philosophy to assume that the conception of immortality had an origin, and since the origin is not within experience it must have come by inspiration.

Immortality cannot be proved; it can not be disproved. It is a matter of the testimony of hope, and the witnesses for it overwhelm the witnesses against it. Dr. Verworn does not feel it; millions of great souls do feel it. The things we touch, taste, see, hear and smell lack much of comprehending all the things we know and fall far short of all we hope.

The philosophy of materialism in its last analysis begins with the mystery of primordial existence and that is mystery enough to confuse if not discredit it; but it can account for no development except that of the survival of the fittest in the reproduction of kind. It allows for no uplift; it ratiocinates on physical reproduction alone, and it would teach us that the savage would continue savage. But there has been uplift; we have risen above the savage; we have not only reproduced but have improved the kind. We had either a latent power of development at the beginning or it has been imparted to the race somewhere along the journey, and it is taking us onward and upward to heights which no man can estimate. Where did this power of uplift come from?

¶ The Professor's statement is simply irrefutable, I think, but I print the above statement in opposition to his views to show how weak the arguments are that unscientific and prejudiced men rely upon to uphold, not their logical conclusion, but their *belief* that man shall live on and on after the death of his body—a belief, after all, that is more a hope than a conviction of truth.

The editor dwells upon the statement that "immortality cannot be proved nor disproved. It is a matter of the testimony of hope." But hope's testimony is worthless. That the sufferer from tuberculosis continues to hope for recovery to the very verge of the grave is a well-known fact, but it has never in a single instance testified truthfully in these cases. Hope, in fact, is in no case testimony, but is itself dependent upon incomplete testimony—a partial testimony that is not sufficient upon which to base a firm conviction of certainty.

The editor's remarks upon the teachings of materialism and evolution, which he appears to confound, are plainly those of one who has little conception of what evolution does and what evolutionists know. No evolutionist ever says there is "no uplift." In fact, some carry the "uplift" feature of evolution to extreme. The truth is, that evolution is in principle revo-

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lution—a continuous going up to a limit and a going down to another limit successively, just as the seasons of the year succeed one another but never become perpetual summer; as day and night succeed each other in turn but never become perpetual day.

That editor asks, "whatever put it into the mind of man that he is immortal?" Then he declares he did not get the idea from observation, and therefore he must have got it from inspiration! That is a sample of puerile logic. The truth is that man *did* get his idea of immortality from observation and experience, but by illogical deductions from the facts he observed. He observed the growth of plants from the seed to the full-grown plant, then death, followed by renewed life, as he thought, the following spring as a "resurrection" from the seed which he erroneously believed had first died and then came to life again in the act of germination. See Paul's argument based on this fallacy. Then man experienced the innate desire to continue to live—a desire that is necessary to the maintenance of life, and he extended this desire instinctively but not rationally to an existence after death.

The editor of *The Record* thinks "we" have not only reproduced but have improved our kind. What has become of the great civilizations of Egypt, Babylonia, Greece, etc., etc.? If "we" have improved in one instance we have also deteriorated in many others.

Superstition Kissing an Old Bone.

In America—in the great city of New York—in the very shadow of school houses, colleges, universities and immense public libraries, in this day of modern science, superstition of the lowest order prevails with thousands of people—members of the Roman Catholic church. Not only the poor ignorant laity, but the priests, supposed to be educated and enlightened, believe in the most absurd superstitions, or pretend they do. The following are extracts from an article in a recent issue of the Cleveland (O.) *Plain Dealer*, copied, doubtless, from some New York paper, as indicated by the naming of "76th st.," without naming the city. In the heading used by the Cleveland paper the shrine is stated to be in New York. Thus:

The fathers of the Most Blessed Sacrament, who have been the keepers of the precious relic of St. Ann since 1900, were tireless in their preparations for the opening of the annual novena of St. Ann, when thousands of worshippers will begin the nine-day pilgrimage to the shrine where the relic is kept in the little church of St. Jean Baptiste, in E. 76th st. The crippled, the blind and the afflicted in body and soul will come, as in previous years, to seek the "favors" of the saintly relic by pressing it to their lips and having it applied to their ailing members by the priests. Many miraculous cures are recorded in the annals of the church as a result of the application of the relic. The cures are spoken of by the priests of the order of the Blessed Sacrament as "favors" obtained from God through the intercession of St. Ann.

The celebration of the novena this year has a peculiarly pleasant significance to the priests of the order of the Blessed Sacrament at the little church, as it marks a year's progress towards the construction of a large new church of St. Jean Baptiste almost directly across the street from the present small brick edifice. The gifts of money received during the novena will be applied to the fund for the new church. The new church will be a receptacle for the relic of St. Ann.

¶ If this is not a game of "obtaining money under false pretenses," which is a crime under our laws, I am much mistaken. Similar frauds perpetrated outside the realm of the church would lead to arrest and imprisonment in the penitentiary.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

ST. PETER'S SWORD OF SAVAGERY.

¶ To say that the sword carried by the Roman Catholic army of Italy, blessed by the pope, against the Turks and Arabs at Tripoli, is a barbaric one is putting it entirely too mild. It is a sword of savagery. Such butchery, not only of enemies in battle, but of women and children non-combatants, as was perpetrated by the Catholic Christian Italian army could not be surpassed by the lowest of savages who never heard of the Bible or of Jesus Christ. The Italians' excuse for their wholesale slaughter of Arabs, men, women and children, is worse than brutal, viz: that it was to avenge like butchery formerly perpetrated by the Arabs. What are we to think of a morality supported by a theology that admits of butchering the women and children of today because their great-grandfathers butchered the great-grandmothers and their children of the past?

"Vengeance is mine, and I will repay, saith the Lord," is the word of God himself, according to those who accept the Bible as of divine origin, and so is good authority and justification for those who fight his battles in carnal warfare to repay in kind the wrongs others have done their forefathers by committing the same wrongs upon the children of those who did so. Is this the Golden Rule Christians claim Jesus originated? Is it not, rather, worse than the iron rule of "an eye for an eye and a tooth for a tooth." that is disavowed now as only the mistaken morality of our ignorant pre-

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decessors? For that rule implies taking an eye or a tooth from the same person who has taken an eye or a tooth, not from his grandchildren.

These reflections are prompted by the news telegraphed by eye-witnesses to the newspapers and from the protests of the Turkish representatives to the United States government. The L. A. *Times* special correspondent with the Italian army telegraphed his paper from Malta, Nov. 4, as follows:

As a protest against the murder of innocent Arab women, children and men last week, I have returned my official papers as a correspondent to Gen. Caneva. I cannot remain longer with an army which is no army, but an armed band of marauders and a gang of assassins. About 400 women and children and 4000 men have been shot. Cripples and blind beggars have been deliberately shot; sick people, whose houses were burned, were left on the ground and refused even a drop of water. I personally witnessed these scenes of horror and photographed them. There was not the faintest pretext of justice. The Arab quarter was overrun with crazy soldiers with revolvers, shooting every Arab man, woman and child they met.

The facts of the massacre are beyond dispute and the consuls have already informed their governments. The scenes are worse than any Russian or Armenian massacre.

The Italians frankly admit that they are conducting this war as a war of extermination. No quarter is ever given to the Arabs, whom Caneva persists in regarding as non-combatants. He says he is fighting Turkey. The Arabs, therefore, are not regular soldiers in uniform, and must be shot if caught with arms in their hands, whether under the flag or not.

Another dispatch of the same date, from London, corroborated the foregoing. Here are a few extracts from it:

The earlier reports of the cruelties of the Italians towards their North African foes are further confirmed today by the arrival here and at Berlin, Paris, Vienna and Frankfort of additional uncensored delayed dispatches from English, German and French correspondents at the front. Photographs, too, have reached London with all their damning details, and the combined effect of the pictures and the telegraph stories of newspaper eye-witnesses has been to arouse the British public to a high pitch of excitement and angry protest. Mutilation of women and children is shown in the photographs. The response of the Italians that they themselves have been cruelly treated, shot down and barbarously mutilated by the fanatical, semi-civilized tribes with whom they are struggling is not believed to represent a proved state of facts.

More than 3000 instances of Italian atrocities are reported by the correspondent of the Frankfurter Zeitung, who says prisoners of war are being butchered by the hundreds by the Italians without even a pretense of court-martial. Under date of Tuesday, he writes:

"In retaliation, a wild-man hunt was begun by the Italian troops. They were ordered to fire on women and children. Thus far several thousand natives have been shot down or executed. Hundreds of Arab corpses and the carcasses of animals are lying about in the Casis."

McCullagh, the special correspondent of the *Times* who sent out the first accounts from Malta of the Italian atrocities at Tripoli, again telegraphed his paper from the same place on Nov. 6, and declared "the Turks are more civilized than Italians," and that the Italian commander, "Caneva, executed 4000, including women and children, when only 100 were guilty." The "guilt" spoken of was the firing upon the Italian troops by natives of the city not members of an army. While the recognized rules of warfare justified his firing on such as did this, and executing those who on court-martial trial were proved to be guilty, he can in no way justify his wholesale slaughter of 4000 men, women and children, without trial, in retaliation against the guilty 100.

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Then comes another dispatch from London confirming McCullagh's reports of the massacres. The London reporter says in this dispatch, dated Nov. 6:

Francis McCullagh's terrifying narrative of Italian-Tripolitan atrocities has created a tremendous sensation here. It was confirmed today by Reuters' News Agency and also by Mr. Davis of the Morning Post, Mr. Grant of the Daily Mirror, and Mr. Gottberg of the Berlin Lokal Anzeiger, who are prepared to make sworn statements.

Nov. 9, another dispatch from London gave more proof that the first reports of the Italian atrocities were not exaggerated by the *Times* correspondent. It says:

The following further dispatch from Francis McCullagh was received by Malta mail in London today. Although written before the explanation which Gen. Caneva makes, the dispatch in a large part is an answer to it.

"Nearly all the men massacred in Tripoli were innocent," writes McCullagh. "I doubt if even a score of city Arabs fired on the Italians from the rear. People found in possession of even knives were executed although all along the North Mediterranean knives are worn by the natives as a matter of course. Then Arabs on whom were found watches, buttons and other articles supposed to belong to Italian soldiers who had been murdered were put to death likewise without inquiry.

But this is enough to show the savage character of the Roman Catholic soldiers of the Italian army, who went to the front with the blessing of the pope, pretended successor of St. Peter!

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25cts, $1.00 or more, and I will send you more than your money's w orth. Address me as before.

A TRUE FRIEND OF THE REVIEW.

¶ Mr. A. Nielan, of Cincinnati, Ohio, in a recent letter to me, says: "November Review to hand, and I have noted your declaration of the probable ending of The Review soon. This would be a great loss to its many readers. Your printing material will bring little (if sold) unless put into the hands of someone who will continue to use it in printing The Review. There are few men as broad and rational and at the same time learned as yourself. It seems to me that you should not be so abrupt in announcing the discontinuance — maybe the man can be found. I admire your frankness about it, but I do not think it a good business policy to make such announcement openly. Many people will stop renewing for fear they might lose a year's subscription. Within $25.00 is for the good of The Review or yourself. I would like to see The Review continued, and if you need the more retired life, let there arise a man who is able and willing to take up the burden for the good of the human race."

To this I can only say that I have for some time been contemplating my retirement from this excessive labor and body-and-mind killing worry, but have all along shrank from the disagreeable task of making any complaint and announcement of suspension until at last the "last straw" enforced it. I had hoped for the appearance of "the right man" to take up the good work as soon as I had laid it down, and so not allow The Humanitarian Review to go into oblivion, but I have been disappointed in that hope as well as in very many others I have cherished during the time I have devoted to its publication. I have done what I could—I *must* lay down the burden; if no other will take it up I shall be very sorry. I hope to in *some way* repay in a measure if not quite in full, all those friends who have paid their subscriptions in advance of December, 1911, and I am unspeakably grateful to Friend Nielan for his generous gift of $25.00, for which I can find no words adequate to express my appreciation and thankfulness.

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FINAL ANNOUNCEMENT.

¶ Every subscriber to and reader of The Humanitarian Review should read carefully what is said in this announcement, because it affects his own personal interests as well as the interests of the cause which he holds dear, as represented by this magazine.

With this (December, 1911) number of The Review its publication as a distinctive magazine ends. It will be merged into the *Ingersoll Memorial Beacon*, of Chicago, which magazine will be sent to all present subscribers to The Review—to those paid in advance of 1911 until their subscription has expired, and probably at least one number of the *Beacon* containing my announcement of this change, to each of those whose subscription expires with this number, and also to many who have before been subscribers but who have failed to keep their suscriptions paid up and so have not received the magazine for one or more months. To the former—the paid-in-advance subscribers—I will say that I hope they will find the *Beacon* a worthy substitute for The Review and will be pleased with it. So well pleased with it that they will renew their subscriptions to it, not waiting until their year is out, but sending in their remittances as early as convenient to Mr. Maple, in order that he may have the needed income to help pay the added expense of supplying The Review's subscribers. For, be it understood, I am to pay Mr. Maple nothing for this, but he is to depend upon renewals and new subscriptions from my former patrons to compensate him for filling out the time of those still having The Review due them for one or more months, some a whole year or even more. To those whose subscriptions to The Review have expired in the past or expire with this issue, I wish to appeal for their patronage to be extended to the *Beacon*. It will be a good Freethought magazine and well worthy of your patronage and your reading. Send in your subscriptions *immediately* if possible, and thus help to keep *The Beacon* on a sound financial foundation, especially now that it has undertaken to carry the subscription list of The Review in addition to its own. This small duty you all owe, as public spirited, humanitarian people, to the cause you have embraced. Those who are able, it is hoped, will not only promptly send in their dollar each to Mr. Maple, but add as many more dollars to it as they can as a contribution toward the support of his magazine and the making of it even better and better, good as it has been hitherto. I have no doubt that its editor would be willing and able to improve *The Beacon*, in both quality and quantity of contents, if sufficient financial support were afforded him.

In connection with this announcement I will promise my friends that if any future writings shall be found acceptable by its editor there may appear from time to time something from my pen that may interest and please at least those who have in the past appreciated what I have written for The Review, as long as I am able to

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produce anything that I deem worth while.

In sending in renewals or new subscriptions to *The Beacon*, address W. H. Maple, 128 N. La Salle st., Chicago, Ill., and tell him you were formerly a reader of The Humanitarian Review. All communications intended for me should be addressed to my name and cottage number--852 East 54th st., Los Angeles, Cal., at least until further notice through the *Beacon* or otherwise.

As to the causes of this suspension and new arrangement, I can only say briefly, that, being well onto "three-score and ten," and being in very delicate physical health, a break-down brought on by excessive physical labor and much mental worry of late, producing exhaustion, I feel no longer able to carry the burden. Besides, my financial condition will not enable me to contribute any more of my slender means towards paying the running expenses of the publication—that is, I am now where I can barely buy the necessaries for a very frugal and self-denying life, and I must either discontinue my expenditures of money and bodily strength in publishing and printing the magazine voluntarily now or wait but little longer and be forced by death to do so. I hope by retiring from this labor now and taking several months of needed rest to somewhat recuperate my physical health and prolong my life a little while.

And now with a sad heart, as of one bidding farewell to his own dear child at the brink of the tomb, I must say to The Humanitarian Review, forever Good Night! And to all my old friends of The Review family, many of whom have nobly aided me financially and with encouraging words, I will not say good night *now*, but bid you *fare well*—wish you years of happy life, and hoping from you always kind remembrances of your true friend,

Singleton W. Davis.

SOCIALISM VS. FREETHOUGHT.

¶ The Humanitarian Review has not been at all popular with the Socialists of Los Angeles. Its editor has been called by them "old fogy," and not a Freethinker, "not radical," "too orthodox," etc. I do not discuss socialistic or other political questions in The Review except in their relation to Christianity or Freethought. And in this case I make no exception to my rule.

Though I have shown in my writings that I am a radical of radicals in the matter of theology, the political self-styled Freethinkers and Liberals persisted in accusing me of being "orthodox," and holding out the idea that Freethought consisted mainly in Socialistic doctrines, and that one who does not accept or advocate these doctrines or those of "philosophical anarchy," is orthodox and not a Freethinker. I have contended that Freethought, as a name, applies *only* to a rationalistic view of morality and the theological superstitions now current and of the past. See my definition —"Who Is a Freethinker?" in The Review of October, 1911.

The Socialists, especially in Los Angeles, have insisted that their ism was anti-religious and opposed to Christianity and the church; that the only way to defeat these was by adopting Socialism. I have denied, and now deny this. I have contended that Socialism and anarchy are both Christian

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in character and in accordance with certain portions of the Bible, especially of the New Testament. Now, no better evidence that I am right in this can be asked for than the confession of the Socialists themselves. Here it is.

In Los Angeles a strenuous political campaign is now in progress in which the Socialists are leaving no stone unturned in their efforts to elect a mayor, council and school board of the city. In support of this campaign they have for some time been publishing and gratuitously circulating a weekly paper called *The Coming Victory*, "published by the City Campaign Committee of the Socialist Party," C. K. Broncer, secretary, and bearing at the head of the editorial page the printers' union label. The issue of Nov. 18th contained as its leading editorial an article headed, "Socialism is True Christianity," from which the following extracts are made:

"The Socialist platform explicitly declares that 'the Socialist party is not concerned with matters of religion.' It takes no stand either for or against any religious belief."

Yet they tell me one cannot be a Freethinker unless he is a Socialist!

"Socialism is the very essence and substance of religion. . . . *Jesus, the Christ*, was one of the first great Socialists. Socialists believe that a real Christian is one who believes Jesus' teachings, one who lives up to them and who helps to make them effective by voting for them."

"The Socialists believe these things [teachings of Jesus] to be the most practical, vital things in the world—and they stand out in the open and vote for them."

"Francis [Frances] E. Willard knew that the Socialists were trying to convert the dollar-worshipping churches to Christianity when she said: "Socialism is simply applied Christianity—the Golden Rule applied to every-day life. Socialism is the very marrow and fatness of Christ's gospel.'"

"Milwaukee today after a year and a half of Socialist rule is better governed and more prosperous and decent and more nearly Christian than ever it was."

These confessions acknowledge far more than I ever said about Socialism being not Freethought but Christianity.

COMPLIMENTS OF A COTEMPORARY.

¶ In the *Truth Seeker* (N. Y.) of Nov. 18th, the editor in his "Notes at Large" refers to the probable discontinuance of The Review, making some apt and complimentary remarks well padded with a "sermon" of exhortation of what an editor should not do, etc. Here are extracts from the note, with the "sermon" cut out:

"Owing to his advanced age and physical breaking down from overwork, Singleton W. Davis, publisher of *The Humanitarian Review*, offers the plant and good-will of that monthly magazine for sale. Mr. Davis is close to seventy years. As he is printer as well as editor and publisher no one who understands what that means can wonder at his willingness for some one else to take up his tasks. Unless the change can be made very soon, he says, 'the December number may be the last of *The Review*,' which would be a misfortune, for Mr. Davis has given a very creditable periodical to the support of the Freethought cause as he understands it. There is no reason why such a magazine should not prosper except, perhaps, the indifference, indolence, and forgetfulness of those who ought to take it and pay for it. . . . We should like to think of every reader of these lines sending a dollar to Mr. Davis at 854 East 54th street, Los Angeles, Cal., and thus making the finish of the magazine, if it must be one, prosperously so."

Wanted—H. R. for February, 1909.

I have not even one copy of this number for my file. I will accept all that may be sent me and send in return for them other back numbers or booklets to the value of 20 cents for each copy received. Wrap carefully put on a 2-cent stamp and address to Singleton W. Davis, 852 East 54th st., Los Angeles, Cal.

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"GENERAL APATHY."

¶ Mr. William Plotts, who has contributed most bountifully to the support of The Review, and whose assistance has made it possible to publish it in its enlarged form since August, 1908, wrote me recently a brief letter in reference to the proposed discontinuance. Among other things he said: "In conducting such a magazine as The Humanitarian Review practicallv everything depends on the state of mind as well as the ability of the publisher. If you have lost your old-time enthusiasm in the work, the sooner you drop it the better. If it is only financial considerations, then the case is not so hopeless, although there seems to be no general disposition to help. I have little disposition myself to assist where the general apathy prevents the contribution of a considerable assistance in small amounts from many sources." This is all true; and I have not a word of blame for Friend Plotts, but the sincerest gratitude for the magnificent generosity he has manifested in assisting me to produce a magazine creditable in its editorial, literary and typographical features, for people of intelligence, education and good taste. But it is not so much a "loss of old-time enthusiasm" that has caused me to discontinue the effort. With proper support the old-time enthusiasm would still persist. But I feel, like Mr. Plotts does, that it is not right to publish a magazine dependent upon the generosity of a very few while a large majority of those who ought to help are apathetic, indifferent, and do nothing. Mr. Plotts says in his letter that he would even yet continue his assistance if I should decide not to suspend publication. With sincere thanks for this kind offer, I must decide to accept it and thus continue the burden upon one which should be borne by many.

¶ Mr. W. H. Maple, editor of the *Ingersoll Memorial Beacon*, of Chicago, in a letter written in connection with our arrangement for merging The Review with his magazine, assures me that "the only thing that would stop the *Beacon* in the near future would be my death, and being now in fair health (better than for three or for years past) I hope to be able to be in the fight for some years to come." He adds: "I am sorry that your health will compel the suspension of The Review, for I have liked the magazine with its sound science and all-around good tone. . . . . I ask your friendly influence for *The Beacon* after you cease to be an editor yourself. I will also be glad to get frequent articles from your pen for its columns." Of course *The Beacon* shall have my good will and whatever of friendly influence I may have. When I found I should be compelled to suspend publication of The Review I considered well the various periodicals that I thought might be near enough like The Review to be accepable to its subscribers as a substitute, and *The Beacon* was my choice. Its editor and myself agree very closely in our ideas of scientific matters and in our beliefs and disbeliefs in religious or theological matters. I feel very certain that *The Beacon* will prove to be quite acceptable to those who have read and liked The Review.

¶ Subscribers for The Review who are also paid-in-advance subscribers for *The Beacon* will receive credit on Mr. Maple's books for as many months as are still to their credit on my books, by way of extending the term of subscription unless (perhaps some may do) claim for such credit be waived by them. Publishing a Freethought periodical at this stage of rationalistic evolution has many obstacles to hinder, and one of the worst is lack of financial support. So those who feel disposed to assist Mr. Maple in his labor and expense of publishing *The Beacon* will, I hope, promptly renew their subrcriptions to his magazine without waiting for the term of their Review subscriptions to expire. This small amount would not be missed by each but the aggregate would be a decided help to Mr. Maple.

Wanted—Copies of The Review of September, 1911—Whole No. 105. I will accept all copies returned to me in good condition and send in exchange for them back numbers or booklets to the value of 15 cents for each.

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NOTES AND COMMENTS.

¶ I have received too late for publication in this number communications from Prof. W. F. Jamieson, Mr. C. L. Abbott and others. Only brief notes or short letters could be used when they came.

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¶ Dr. W. E. Hall, of Waco, Texas, has sent in one dollar to renew his subscription and another dollar with it as a Christmas present to the editor, for which he has my sincere thanks and wishes for a merry Christmas for him.

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¶ Back numbers of The Review are advertised on pages 218–219 of this issue. They may be ordered from me now or at any time after discontinuance of The Review. I have also a stock of books and booklets, as advertised herein, that can be supplied hereafter from my present address.

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¶ Anyone who will send me a copy of The Review for *February, 1909*, will not only do me a great favor but will be well paid for it. I will send in return several back numbers or booklets to the value of 20 cents as the sender chooses. Wrap well, put on a 2-cent stamp and address Singleton W. Davis, 852 East 54th st., Los Angeles, Cal.

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¶ Many letters have been received by the editor in which much regret is expressed that the publication of The Review must be discontinued. I had hoped that when I had done all I could for it, that some other younger man or woman would be found who could take up the work and continue the publication right along on lines similar to those upon which it has hitherto been conducted and under the same name. But few if any are willing to take up the burden and face the problems and responsibilities it involves. No one, however, regrets the necessity of the discontinuance of The Review more than does the editor himself. It is to him like laying away in the tomb a near and dear member of his own family. But Time which the ancients personified as a god and named Chronos, has issued his irrevocable edict, and now The Humanitarian Review must die.

Since the above was put into type, I have received a telegram from my friend, W. H. Maple, of the *Ingersoll Memorial Beacon*, Chicago, accepting my offer to him of the subscription list and good will of The Review. See announcement, page 203.

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¶ The stock of Mr. Tenney's book on *Eternity of the Earth* which I have had for several years is nearly exhausted. I have only a few good copies for sale at 50 cents each postpaid, and a few copies of which the binding has been damaged by water, though the pages of reading matter is as good as ever, which I will sell for 15 cents each, postage 6 cents extra.

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¶ My address after suspension of The Review, at least for some time, will be 852 E. 54th st., Los Angeles, Cal. The former address, 854, was the office number and the other is my cottage number. However, mail addressed to either will reach me. I will have books and back numbers of The Review for sale from this place until sold out or notice of change of address is given.

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¶ Dr. I. H. Betz, of York, Pa., who has contributed several interesting biographical sketches to The Review, has been writing such for *The Gazette*, a local newspaper of his town. I have received a copy of the paper of June 24, 1911, which contains, as one of the series, a sketch of the life of Rev. Joseph Cook, and in connection with the article appears a portrait of Dr. Betz.

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¶ In the Views and Reviews department I commented upon Roman Catholic superstition in New York, and quoted from a paper matter descriptive of the use of the relic of St. Ann but omitted a portion of the description I had intended to use, which here follows:

"The relic of St. Ann is a portion of one of the small bones of her wrist, which was brought from France twenty years ago by the French-Canadian priests then in charge

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of the church here. It has been exposed to the veneration of the faithful and applied to the sick every day since that time at certain hours of the day. During the novena it is applied all day long from 8 o'clock in the morning to 9 o'clock at night, and it is during this nine-day period, the priests say, that the greatest number of 'favors' are accomplished."

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¶ Mr. Thomas W. Morefield, who was a subscriber to and a reader of The Review, died at his home in Birmingham, Ala., on Oct. 21, 1911, at the age of 66 years. His widow writes to The Review that "he died like he lived—good, true and brave." The funeral was conducted under the auspices of several fraternal societies of which he was a member. He leaves a widow and one son.

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¶ "Who Is a Freethinker?" an editorial in The Humanitarian Review of Oct., 1911, is to be reprinted in folder form, by order of interested parties, who want them for distribution among Freethinkers. Also two letters from the *Truth Seeker* (N. Y.), one by Edwin C. Walker, the other by James F. Morton, Jr., on "The One Issue—Secularism," to be reprinted together in leaflet form. If you want a copy of one or both, or a dozen or a hundred, order from me or Mrs. H. M. Lucas, Marietta, O., with a little remittance to help pay the costs.

A Booklet to be Read and Re-Read.

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during one year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cts. each, postpaid.

Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme, published as a frontispiece to The Review for March, 1910.

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BOOK REVIEWS.

Pagan Christs: Studies in Comparative Hierology. By John M. Robertson. Second Edition, Revised and Expanded. Issued for the Rationalist Press Association, Limited, by Watts & Co., 17 Johnson's Court, Fleet st., E. C., London, Eng. 1911. Cloth, pp. 496, price 5s, 6d, postpaid.

This is a very important work by a competent thinker and writer. The volume is divided into four Parts, with the titles, The Rationale of Religion, Secondary God-Making, Mithraism, Religions of Ancient America. As some indication of the nature and scope of the work I will here give some of the chapter and section headings in each of these Parts.

In Part I, the first chapter is headed The Naturalness of All Belief, beginning with (§1) Origin of Gods from fear, from love; beloved Gods the Christs of the world's pantheon. 2. All beliefs results of reasoning, etc. 3. Dr. Jevon's theories of religious evolution, etc. 4. Scientific view of the "religious consciousness"—idea of "the supernatural," meaning of "religion, etc. 6. The scientific induction, magic and religion interfluent, theory of prayer, etc. 9. Continuity of religious phenomena, homogeneity of all magic and religious ritual. dilemma of Christian ethics, philosophy in religion, religion "rational" even if not "reasonable," etc. 11. The beginning of the end of religion, early interweaving of cosmology and ethics, ancestor worship, ghosts vs. spirits, etc. 12. Historic view of ancestor worship (extensively treated), including the evolution of the law-giving God. 14. Definitions of religion. Chapter II. §1, Early forces of reform; 2, Reform as a religious process; 3, Polytheism and monotheism; 4, Hebrews and Babylonians; 5, Forces of religious evolution; 6, Hebrew evolution; 7, Post-exilic phases; 8, Revival and disintegration; 9, Conclusion. In this conclusion the author treats of All religious processes of evolutionary change, general laws of the substitution of Son-Gods for the older; analogous cases in Greece, Babylon, Egypt, Persia and Jewry; the psychological process, etc.; adaptation of Osiris; advent of Serapis,

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Jesus, Apollo, Dyonyses and Zeus; recession of the Supreme God; heresy and dissent phases of the total evolutionary process; the Holy Spirit, Virgin Mother, Yahveh and Jesus, Mary and Anna, Joseph and Mary—Christ-making thus a form of secondary God-making, etc.; "culture religion" thus an evolution from "nature-religion."

Part II. Chapter I. The Sacrificed Savior-God: 1, Totemism and Sacraments; 2, Theory and ritual of human sacrifice; 3. The Christian crucifixion; 4, Vogue of human sacrifice; 10, The pre-Christian Jesus-God; 16, The Gospel mystery play. etc. Chapter II. The Teaching God: 1, Primary and secondary ideas; 2, The logos; 4, The search for a historical Jesus, etc., etc. In the third Part on Mithraism, after an Introductory section come sections on the beginning of the cult, Zoroastrianism, evolution of Mithra, its creed, Mithraism and Christianity, etc. In the fourth Part, on the Religions of Ancient America, the author discusses the American racial origin, Aztecs and Peruvians, primitive religion and human sacrifice, the Mexican cult, sacrifices, sacraments, ethics and "White Christ," religion of Peru, etc.

Then there is an Appendix in which the author treats of the "Eating of the Crucified Human Sacrifice," dramatic and ritual survivals, with replies to criticisms from several sources.

In his Introduction to the work, Mr. Robertson says: "The central matter of the book is its attempt to trace and synthetize the real lines of growth of the Christian cultus; and it challenges criticism above all by its theses—(1) that the gospel story of the Last Supper, Passion, Betrayal, Trial, Crucifixion and Resurrection, is visibly a transcript of a Mystery Drama, and not originally a narrative; and (2) that that drama is demonstrably (as historic demonstration goes) a symbolic modification of an original rite of human sacrifice, of which it preserves certain verifiable details."

The readers of The Review who have become interested in the question of Jesus man or myth? as discussed in the magazine at some length of late, will be much edified by a careful perusal of this work. Those who have read or are reading Robertson's *Christianity and Mythology* (reviewed in this magazine of last month) must needs read this work also, as it is complementary of the former, and to get the author's complete view of the subjects treated of it is essential that both books be read, this one following the other. This book (and the other as well) can be obtained from the publishers and possibly from large book sellers in New York, Chicago, etc.

Within the Mind Maze: or Mentonomy the Law of the Mind. By Edgar Lucien Larkin. Published by Standard Printing Co., Los Angeles, Cal. 1911. Cloth, pp. 168. Frontispiece portrait of the author and other illustrations. Postpaid, $1.25. For sale by the author, Lock Box 1643, Los Angeles, Cal.

The author of this work is the director of the Lowe Observatory, Mt. Lowe, Cal., and the author of an important work entitled *Radiant Energy* and a large number of articles contributed to many magazines. He announces that this is "a new book containing a new view of mind, man and life," that it "approaches the majestic study of primordial mind by entirely new methods and the use of new terms, shows man's place in the astronomic universe and in the domains of mentonomy. biology and organic chemistry"; and that "new researches in mind, life, electricity, evolution and mutation are presented in accurate and popular language without unnecessary technicalities. All can understand. The relation of man and mind to the new electronic base of nature is given in detail," and that "the theories and facts deduced and discovered by Darwin, Mendel, Haeckel, Weissmann, De Vries and others are compared with the latest facts of recent astronomy, biology, mentonomy and microscopy."

This volume is regarded by the author as a continuation of his former work, *Radiant Energy*, inasmuch as the numbering of the pages of this begins where that of the former ends—335. This, with the lack of an index or table of contents, is a serious

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defect of the volume. The various divisions of the work have headings, but are not numbered.

The author starts out in his discussion under the caption, "Mentonomy, the Law of the Mind." The first sentence is a rather queer one to come from a professed scientist, as science embraces what we *know*, not what we merely *believe*, and scientists usually consider the "dignity of belief" as very much inferior to the "dignity" of knowledge. The sentence is: "These articles are being written under an impression so strong that it rises to the dignity of a belief, that mind, expressing as human, or in the human phase, is able by studying the material universe, to discover some facts relating to its Creator." The Professor, like the vast majority of men, including even some eminent scientists, cannot, or does not, see the absurdity of the notion of a "Creator," or "Great First Cause." He centers his mind on the supposed Creator and proceeds no further back along the chain of causes and effects, so that he fails to see that logically and scientifically, he should ask, Who or what created the Creator? and so on *ad infinitum*. He fails to observe that in nature there are not on one hand a class of causes and on the other a class of effects, but that every effect is a cause and every cause an effect, dependent upon the relation a thing bears to another thing. So the Professor, in his second sentence says: "The main object in publishing these articles [of which the book is composed] is to convince the reader that the universe stands upon a mental base, rooted and grounded in Mind, and that Mind created what we have named electrons." Let's see: The word universe means all as (or in) one; it means all that exists considered as a whole. There can be nothing in existence that is not a part or portion of the universe. Therefore, if matter and mind exist as two distinct entities, they are both portions of the universe, and the universe cannot be "rooted and grounded" in a portion of itself! This doctrine of Prof. Larkin reminds me of the the theories of certain ancient philosophers who could not understand as we now do, how the heavenly spheres can keep their places in space unless *something* be "beneath" them to support them; so they created by their "Minds" Atlas, the tortoise, etc., to support the world, not going back even one step to find out what supported Atlas, the tortoise, etc.! When science advances a little more, I think scientists will as plainly see that the universe does not "stand upon a mental base," or any other base, as they now see that the earth is not supported by Atlas, a tortoise, or an elephant. The universe evidently needs no extraneous base or support. It exists by virtue of its own inherent constituency, and cannot "fall" or move in one direction or another because there is no place outside of the universe for it to fall into.

But it must not be inferred from what is said here that I am criticising my friend Larkin as in any way more ignorant of science—material or mental—than the great majority of physicists or psychologists. I have the pleasure of a personal acquaintance with Professor Larkin, and I believe him to be an exceptionally intelligent, honest and sincere gentleman. But my remarks above apply to the generally-received theories as well as to the Professor's special forms of the fundamental theories.

The second article in the book treats upon "The Creator"—that being its title. The author rightly says that "the subjects Creator and Creation are as old as thought itself, and their antiquity dates back to the time in the distant past when men really began to think." But this does not at all prove that the theories of the existence of a Creator as a first cause and of creation as a secondary effect is a correct one; rather the fact that it originated in the stage of human intellectual evolution when man "thought as a child," when his mind was in embryo, is strong presumptive evidence that the theory is erroneous.

Under the caption "Thought Forms," the author gives a short article, the first sentence of which reads: "And it is also natural for us to think that no object can be formed without a previously formed thought pattern." This is a statement so commonly made that it may well be called common-place. Restricted to the formation of objects by man, it may he accepted as true. But outside of man's intellect it is only the animism of the simple-minded ancients carried down into present-day science by the stream of hereditary descent. It implies that *all* objects are formed by the

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hands of some pre-existing being in accordance with certain plans and specifications he has deliberately "worked out," as an architect of today plans a house and builds it according to those plans. But as in the matter of a Creator or First Cause, those who accept this assumption fail to go another step back in the chain of cause and effect and inquire who or what produced the "thought patterns" of the being who formed the "thought patterns" they speak of! As in the other case, there is no beginning or ending of the chain of causes and effects in the production of varying forms of objects or things.

Again, in this article, the professor says unqualifiedly that "a majestic Master Mind creates electrons and directs them how to actuate to form all existing things." This is purely dogmatic--an assumption to sustain a fallacious theory of the origin of things. Why not say a still more majestic master mind creates his "majestic Master Mind" and directs it how to direct electrons how to actuate to form all existing things, and so on to infinity?

To Review readers who are of a speculative turn of mind and enjoy metaphysical discussion, I can say that they may find much in this book to entertain and interest them, and I think there are many valuable facts that may afford instruction stated in connection with the theoretical speculations; and to such I heartily commend the work and hope its author will secure for his book a world-wide reading.

A Open Letter to Society from Convict 1776. With an Introduction by Maud Ballington Booth. Fleming H. Revell Company, publishers, New York, 158 Fifth ave. Cloth, 12mo, pp. 160, 75 cents, net.

This is a book written from "the standpoint of the cell" on crime, imprisonment as penalty, prison reform, etc. As such it should be read with a reservation of judgment that admits the proverbial "grain of salt" to make due allowance for prejudice. The old saw that,

"He who feels the halter draw
Has a poor opinion of the law,"

has undoubtedly good grounds for its existence and popularity. Yet it is well to see both sides of any question and to consider the testimony for and against any proposition, provided, one has that scientific spirit of enquiry and self-control that enables him to hold his judgment—his final decision—in reserve until all the evidence, pro and con, is in.

The contents of the book are briefly given thus: 1—Salutation (introductory); 2, About "Criminal Classes"; 3, About Punishment; 4, About Your Penitentiary; 5, About Reformation, and 6, Conclusion.

It is stated that the un-named author has been in "one or two" of the Western penitentiaries. This experience is too narrow upon which to justify a general conclusion as to how prisons are managed all over the United States. In some, old methods are still in vogue; in a number of others, great reforms and novel experiments have been inaugurated or put upon trial. The writer bitterly complains of the view of criminality and penalty usually entertained by "scientific" writers; but this, to my mind, does not prove that he is right and they wrong, but that he is incompetent to take a broad view of the subject, and also that the criminologists have probably stepped rather heavily upon his corns! To those interested in the subjects of criminology, penology and prison reform, the book can be commended.

Eight Pillars of Prosperity. By James Allen. New York, Thos. Y. Crowell & Co. Cloth, 12mo, pp. 233. Price $1.00 net.

In his preface to this volume the author says that "the moral virtues are the foundation and support of prosperity as they are the soul of greatness. They endure forever, and all the works of man which endure are built upon them. Without them there is neither strength, stability, nor substantial reality, but only epemeral dreams." And accordingly we find the "eight pillars of prosperity" treated of in this book to be—Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality and Self-Reliance, upon which is built "The Temple of Prosperity," and to each of these virtues as a heading he devotes a chapter, each subdivided into "elements," as Industry, Efficiency, Honesty, Accuracy, Insight, Simplicity, Justice, Wisdom, Decision, etc.

The work is readable and in some degree instructive though somewhat metaphysical and inexact in the use of terms.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

From a Practical Humanitarian.

Los Angeles, Cal., Nov. 22.—I am very, very sorry, that I shall not longer have that pleasant, instructive, monthly visitor—that excellent magazine—The Humanitarian Review; but *my* loss is responsible for only a small part of my sorrow or regret, the main being that you must, because of ill health and a lack of finances, give up that which it is needless to say, is to you a Child of Love; for what else have you gotten for these nine years of labor except the satisfaction of a good work well done?

It seems to me that the subscribers (and I am glad to say that I am one) should be ashamed at not having arranged long before this to support the publication and allow you to manage and edit it, thus giving you an opportunity to review the writings of others, to further research and of putting your whole thought into the work of writing and editing, besides some time for recreation and pleasure. Such an act on our part would be nearer to that which we advocate—Humanitarianism.

Perhaps it is now too late for us to change conditions; but should the magazine be published by another, and should you write for it (or for any publication) the least we can do for you to show our appreciation of your work would be to individually request such editor or editors to print all articles you may wish to contribute, thereby creating the largest possible demand for your writings, in an effort to get for you as good compensation as possible.

I sincerely hope that a cessation from long hours of indoor work, tedious and most exacting in its nature, may speedily recuperate your waning vitality and give you many long years of peaceful and comfortable life, and when you feel so disposed that you may cheer me with articles (in some suitable publication) such as you have given before, and such as can only some from ripened years and diligent research.

With best wishes for you and family, I am sincerely yours,

3817 Trinity st. J. E. Wright.

Koksilah, B. C., October 26.—I enclose a postal note for $2.25; be kind enough after you have renewed my subscription to add what remains to the Taber fund. I appreciate the magazine very highly. I have experienced life for 83½ years, and must say that I consider it a poor affair, and the happiest man is he who troubles his head least about it. Robert McLay.

Los Gatos, Cal., Nov. 2.—Begging pardon for delay, find within wherewith to send me The Review another year. While my mental powers are gradually growing weaker along with the physical, we old veterans must stand up bravely for Freethought which means free speech and a free press. I feel that light is breaking and heretics growing stronger and more numerous. Give my kindest regards to our old veteran fighter, Comrade Shaw and to his esteemed and talented daughter, Katie. Ed Secrest.

A Letter of True Sympathy

Chamberlain, S. D., Nov. 15.—Enclosed find money order for $5.00, for which please extend my subscription for another year. Also send me the following books and pamphlets: *A Future Life?* [and others to the value of $2.36.]

I notice with sincere regret in your November number that overwork, worry and the approach of old age make the further publication of The Review doubtful—a calamity which I feel would be an irretrievable loss to your many friends and subscribers and a shock to Freethought and progress.

Ever since I have been a reader of The Humanitarian Review I have considered it the best publication of its kind that I know of, and while I will hope that you may yet succeed in securing its continuance, I feel that we shall greatly miss your superior brain-force and clear, broad liberalism at the helm. I still will hope that the realization of the impending loss will arouse enough of your friends to yet avert so serious a loss to the cause of Freethought and progress. L. H. Willrodt.

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A Letter of Practical Sympathy.

Independence, Mo., Nov. 15.—I have seen in the November Review that you are in failing health and fortune. I am very sorry to hear it. I have been a subscriber for about two years, and in that time you have nestled, so to say, a place in my heart. You, above all men, I honor, because with your intelligence and good sound sense you stand for truth, and in your noble manhood express it to friend and foe. I cling to that expression—an earnest man is the noblest work of God; and while I did not have the opportunity while I was young to search for higher life, I have to make up while I am old—now going on to my 75th year of age.

I always long for truth, search for it, and have bought papers and books to get it yet in all my life I never enjoyed it so much as in your Humanitarian Review, and I hope, if money will see you all right, that your friends will come to your aid, and that your health may continue good for many years. I herewith enclose M. O. for $5.00 so it may aid you a little in your affliction and hope you will accept it as a part of a debt I owe you for the light you have given me in my old age. You may send me a copy of the *View of Lambert's Notes on Ingersoll* and renew my subscription to The Review for another year.

John C. P. Zismer.

"Never Give Up the Ship."

Marietta, Ohio, Nov. 6.—Oh, no! Never give up the ship! Just do what you can comfortably, and I am sure subscribers will never grumble. I wish I were capable of helping you with your editorials, letters, or something, but I know I am not a very good writer. Keep it going. Less than you give is worth more than $1.00 a year.

How much would it cost to get sufficient help for you to continue The Review? I know you are independent, but some of us feel as if it were our place to do more than pay $1.00 a year for The Humanitarian Review. [Mrs.] Helen M. Lucas.

Reply.—It is as hard for me to discontinue the publication of The Review as it is for any of its loyal friends to have it discontinued; the thought of it is like the thought of consigning to the tomb a member of my family, and I can realize what that is for I have had to do this with a wife with whom I lived forty-three years, and three children. But relentless time is bound to part me from this work *some* time, and I feel that the time is *now*. True, I still live, but I feel that any hour I am liable to cease to live, and I think it is better to settle up the affairs of The Review now while I am able to do so than to wait and suddenly die and leave all in confusion with no provision made for supplying those who still have something due them on subscription. Besides, I have tried to find some one or more who would undertake the publication work and take the responsibility of costs, allowing me to keep on editing the magazine as long as I could do so, even without monetary compensation, but I have been unable to find anyone who would do this. So it seems to me that only two courses lie before me: Suspend publication with provision for sending another Liberal magazine in the place of The Review to those who have paid in advance of Dec., 1911, and so leave all things in order, or keep on two or three months longer and then be forced by death or lack of means—both now threatening me—to discontinue abruptly and leave all unprovided for and in confusion. I have chosen the former course, which though more painful to me is the more in accordance with common sense and just dealing. So I have made arrangements with W. H. Maple, of Chicago, to take over my subscription list and supply with the *Ingersoll Memorial Beacon* all my subscribers who have credit on subscription after Dec. 31, 1911.—*Editor.*

It Was Just Right.

Caledonia, Mich., No. 11.—"The Sword of St. Peter" is just right. O, that there were more poorly-paid heroes of the pen—sincere disseminators of the truth. Such as the H. R.'s editor and most of its readers have no grafting ability, and hence little wealth. I am sincerely sorry that your strength is failing. I hope that you will be enabled to continue the magazine, for it is the most constructive Freethought periodical published. If the December issue be the last, let the note of warning

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against America's most pernicious enemy be sounded clearly. I have had much personal experience with Catholicism, and I know that Rome depends upon anything rather than investigation for her propaganda. The Catholic laity and most of the priests are sincere, but the hierarchy are Machiavellian to the last degree, and the persistent enemies of liberty always. My very best wishes for your health.

Harvey W. Jacox.

Lyons, Kansas, Nov. 12.—I was wholly unaware that my subscription had expired until I saw the number on my wrapper. I like that plan of notification, as it is all-sufficient and not easily overlooked by the party interested.

Permit me also to say that I am well pleased with the H. R. Although I have been a subscriber but one short year, I consider it as much of a necessity as the food I eat or the clothes I wear. I enclose a dollar with the feeling that I am very sure of getting my money's worth.

W. W. Walcott.

From a Veteran Free Thinker.

Rockford, Ill., Nov. 4.—I sorrowed greatly when I learned by your recently-received letter that probably The Humanitarian Review will be suspended with the December number. I believe I commenced with its first issue, and I have read each publication down to the present, and though, probably, the oldest Spiritualist now living, being in my 93rd year, and having been a representative to investigate the then so-called "Rochester knockings," by the Fox Sisters, who met and co-operated with a committee from Brooklyn, in 1848, and whose report I published in my Pennsylvania paper, yet the fairness you have exhibited in all your articles relating to the believers in that cult has pleased me, and I had long since determined to continue a reader for the residue of the years which may be left me.

May I not hope that should your own health fail you, so you cannot continue the laborious task of keeping alive a *free thought* publication, some other person o ability will come to the front, and either join you or assume the responsibility of its continuance?

For 64 continuous years connected with the pubiic press, much of the time my own publisher, yet could I drop off fifty years resting on my shoulders, I would love to join you; and perhaps I could persuade you that caterpillars, which are transformed into butterflies, and great black bugs, which are transformed with gilded wings into locusts, are not the only creatures who lay off the habiliments with which they were first clothed and live right on, revised and wonderfully changed by the transformation.

I agree with you in repudiating the productions of a barbarous priesthood as not of divine origin. And I cannot believe that stars, which modern science says are suns to other solar systems, and so distant that light from them travelling at the rate of 168,000 miles a second, requiring millions of years to reach this earth, were made by that being called God in Genesis.

With thanks for the pleasure you have given me during the last many years while reading The Review, permit me to subscribe myself, always your friend.

G. W. Brown, M. D.

P. S. Should you desire to use this, please correct, abridge, extend, or use in any manner you wish.

East Los Angeles, Nov. 6.—I am getting used to the new front and like it better. Your Oct. number is extra full of thought provokers. The correspondence is spicy, and that is what I like. Your warning to Humanitarians that the church is not dead, or dying, is timely and good. It should be told over and over, until they wake up.

Nov. 18.—I am very sorry to hear of your trouble. I hope that you are feeling better. I hate to have The Review stop. It is so far ahead of any other Freethought magazine or paper that I know of that I have no hope of replacing it. The Nov. number is excellent. If you could only get someone to do the manual labor, so you could do editorial work only, it would be nice. Well, you have fought a good fight, and I am sure all your readers wish you well; but we will *sure miss you as editor.* Your true friend,

153 N. Prichard st. S. F. Davis.

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Some Suggestive Comments

Fort Worth, Texas, Nov. 9.—I have received the November number of The Review, and have read it with much interest. I do not think Prof. W. F. Jamieson can possibly refute what you have so forcibly and accurately defined as the correct meaning and proper use of the word Freethinker. I am familiar with the correct meaning of the word and I am certain that you have defined it correctly in every way in both of your articles on the subject. What you published in the November H. R. from his pen on the subject was about the weakest and most inaccurate effort at reasoning I have ever read, that was written by an educated man of some ability.

I will be pleased if you will publish the enclosed article by Prof. Max Verworn, and the comments on it headed "Immortality," with some comments of your own on the article "Immortlity," or on both of them. The question as to where or how the belief or hope of immortality originated has been asked and answered over and over again, and the "uplift" of the human race, if there is any such thing, has been explained and dilated on in many ways; but I wish to secure some thoughts from you on those subjects for the benefit of some of my acquaintances.

The Old Testament of the Bible, while teaching plainly that there were such beings as witches, and that the God of the Jews had no objection to his people having a plurality of wives (see Num. chap. v.) does not teach the doctrine of immortality; although I am aware that some lines in the books of Job and Psalms are sometimes quoted as proof that it is taught in the first part of that book. Job was undoubtedly skeptical on the subject or he would not have asked the question, "If a man die, shall he live again?"

When I was quite young I used to wonder why it was that the "uplift" of the pagan religions of Greece could advance a nation high enough to produce such men as Socrates and Plato, and that pagan Rome produced much nobler men than Christian Rome has given to the world. I have no admiration whatever for the characters in the Old Testament.

The *hope* of immortality as taught in the New Testament is of Greek origin, I think, as far as I can ascertain. I think Plato merely spoke of it as a *hope* and not as a *fact*.

I am pressed for money at present, but I will order some books from you and aid you in some other way before the end of 1911. I want several copies of *A Future Life?*

F. Villepigue.

Letter from New Zealand.

Christchurch, Oct. 19.—It is some time since I had the pleasure of sending you a few lines. It is not because our good-fellowship is in any way lessened. Any general news of our Dominion that I can give you, apart from our Freethought movement, would be of little interest to you, inasmuch as you have not yet had the pleasure of visiting our country.

The New Zealand Rationalist Association held its anniversary dinner in our city on Sept. 5. It was well attended by over 120 representative men and women, loyal to freedom of thought. I enclose our menu; also cutting from our local paper giving the names of those who responded to the toasts to our kindred associations. The number of guests who attended our function may appeal to you as a small gathering after thirty years of active work, but I must point out that our population is small when compared with your American cities. Those who attended our 30th anniversary were all citizens or those Freethinkers who live within a few miles of Christchurch. We have among our members men and women living in all parts of our dominion, and our official organ, *The Examiner*, edited by Mr. W. W. Collins, circulates in all parts of our country. The paper, since its birth four years ago, has done a great work in the wide spreading of rationalistic principles against supernatural dogmas, like your grand Humanitarian Review in your country—which I am glad to read in its correspondence columns letters from subscribers living in all sections of the republic. Long live The Humanitarian Review, and its ever watchful and humane editor, is the wish of, fraternally yours, Henry Allen.

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Dr. Peebles Replies to Judge Ladd.

Los Angeles, Cal., Nov. 20.—The readers of this broad-minded journal will bear witness that Judge Ladd was the attacking party in this controversy, stating publicly that there was "not a grease spot left for me to stand upon." And before further advancing in my reply, I must insist that Judge Ladd treat his peers and superiors with becoming courtesy. In his article in a late Spiritualist journal of Chicago, he charges that free-thinking Rationalist and scholar, the Hon. Andrew D. White, Ex-President of the Cornell University, with "humbug." Here follow some of his ill-timed and impudent words: "It is deplorable that a man (President White) of his scholarship did not think it best to be honest . . . This foreign mission was to him of more value than the truth . . and so he pasted a bare falsehood over the truth of history." Again, he speaks of our late Berlin ambassador (A. D. White) as "humbugging." For this vitriolic injustice Judge Ladd should manfully apologize to all free thinkers; and I am one, believing in that Infinite Presence, God, the moral grandeur of humanity and a future conscious existence. All really great men are patient and modest. This, my friend, the Judge, must remember.

It is "strongly suspected" by the Judge that I have "misconstrued the law of evidence." And yet, having had seventeen public debates during the past sixty years with orthodox ministers, denouncing their dogmas, as "the fall of man, salvation through the atoning blood of Jesus and eternal hell torments." Negatives are sometimes more potent than affirmatives. Roman Catholics for centuries affirmed and boldly stated that the earth did not revolve around the sun. Honest, yet ignorant, they did their best to maintain their position. Judge Ladd states emphatically that "Jesus Christ was a myth; and references to him in the Talmud are base forgeries." Questioning the truth of these statements, I demanded and still demand the proofs of these (his) statements.

The Judge's copy from the Encyclopedia Britannica, commencing, "Not a single fact," etc., is mangled; the wording is twisted and substituted; using the word Panthera instead of Pandera. All this might measurably be expected by a prejudiced witness, but not by a judge or an ex-judge.

I stoutly deny that these "some twenty references made to Christ in the Talmud," are admitted by our best biblical and other scholars to be "spurious forgeries." Name them, Judge. On the contrary, concerning numbers, I have in the book, *Christianity in Talmud and Midrash*, by Prof. R. Traverse Herford, B. A., seventy-six references to Jesus Christ under Jeshu (Grecized to Jesus) as "that man," "the hung," "he whom we may not name," "the fool," the "magician," "Ha Notzri" (the Nazarene), the "Min," "Minim," "Minuth" (heretics). Page 362.

The Judge says "give me a free hand—I will pile up evidence to support my view that Christ was a pure myth." Friend Davis, do, yes, do, I pray you, give him a free hand (awarding me the same space) that he may crown his last years by annihilating—blotting out of existence the Jesus whom Voltaire praised, whom Thomas Paine honored, of whom Col. Ingersoll said: "I place Jesus with the great, the generous, the self-denying of this earth, and for the man called Christ I feel only admiration and respect" (*The Iconoclast*, Jan., 1881); and whom the illustrious A. D. White, in his *Warfare of Science with Theology*, pronounced "the blessed founder of Christianity."

I put upon the stand two personages by way of helping the Judge to start off in proof of his statements concerning the "Myth Jesus" and "the forgeries" about him. The late Rabbi I. M. Wise, president of the Cincinnati, Ohio, Hebrew College, states in his *Origin of Christianity*, that "The Talmud mentions six of the apostles. They were undoubtedly a number of young and humble tradesmen of Galilee, who for some time enjoyed the benefit of their master's instructions." "Then we have the Talmud with its numerous anecdotes about Acher, as the rabbis called Paul, which are of inestimable value to historians."

Rabbi Jacob Saul Alyhasashas, of Jeru-

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salem, pronounced by German scholars one of the most learned men of the world, is an extensive author, receiving medals from the Sultan, Emperor William and the French Academy, and whom I had the honor of meeting when in the city of Jerusalem, and from whom I took notes of his "Talmudic readings" relating to Jesus. Here follow some of the abbreviated notes, rigidly preserving the ideas: "As Jews we naturally dislike Christians because of malignant persecutions by them for centuries. Jews did not crucify that man Jeshu; it was the Romans. He violated the laws of Moses; he was a fanatical Galilean, practicing magic by the great temple gate; his teachings were mostly borrowed from the rabbis before him; though unjust to the Pharisees, living much with the Essenes as a Jew of the Jews, we claim him; he disturbed the great assembly and sought the favor of Samaritans; he was patriotic with kindly feelings, and he associated with the depraved and the poor, accepting the baptism of John, etc."

I should like to quote extensively from his great work, *An Explanation of the Talmudic Problems.* The field is now open for Judge Ladd's proofs of the "forgeries," of which he must give books, pages, dates and the names of the forgers.

In his closing paragraph, Judge Ladd says that "Unitarians, with his friend, Dr. Peebles, deserve his pity." Returning the sympathetic compliment, Unitarians, no doubt, pity the Judge who so zealously struggles to annihilate a fellow-being who never harmed him and who believes in no higher final destiny for himself than dust and ashes.

519 Fayette st. J. M. Peebles, M. D.

Complete Files of Volume X—Aug. to Dec., inclusive, can be supplied in limited quantity. The five copies to one address, postpaid, 40 cents. In this volume the leading articles are valuable and their titles are set out in another part of this list under Nos. 104, 106, 107 and 108. Sept. No. (105) contains The Cross Above the Flag, by the Editor, Comment on Paulsen's *Introduction to Philosophy*, F. H. Hesse; Sketch of Dr. Thomas Cooper, Dr. I. H. Betz; Freedom or Self-Control, Eliza Mowry Bliven, and the usual other departments of interesting matter. This number cannot be supplied except as a part of the complete Vol. X.

No. 104, August, 1911.—Portrait of Ingersoll and Editorial on the Great American Agnostic (Birthday Memorial); Bible a Book of Myths, Editor; Christian Freethinkers, Prof. Jamieson; Psychic Researches of a Rationalist, Mr. Bartlett; Heaven Here and Now (verses) by the Editor, and other poems. Arena, Views and Reviews, Editorials and Letters. Each, 8c., by mail. 10c., eight, 50 & 60c.

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Contents and Prices.

The following list of Back Numbers of The Review comprises those issued after the enlargement, Aug., 1908, and the price is 5 cents each, by mail 6 cents; per dozen, 50c., by mail, 60c.

No. 68, August, 1908.—Pictures of the Home of The Review and Its Editor; Some Cardinal Principles, Editor; Progress of Freethought, Judge Waite; Truth, the Appreciation and Value of It, Prof. Lester F. Ward, Introduction by Prof. Wakeman; Review of the Life of Ingersoll, Wm. J. Armstrong; and the usual editorial and other departments.

No. 69, Portrait of Ernst Haeckel; Introductory to Origin and Evolution of Ethics, by Singleton W. Davis: Preachers and the People, Prof. Jamieson; "A Spook Wanted," Mr. Taber; The Review Reviewed, Mrs. C. K. Smith; Not a Mind-and-Matter Question, John Maddock; Appreciation and Value of Truth, Prof. Lester F. Ward—Introduction by Prof. Wakeman; interesting Views and Reviews, and an Exchange Table Department; Editorials on Ernst Haeckel, etc., and Letters.

No. 70, Materialism, C. W. G. Withee: Classification of Rock Strata, W. Plotts: Decline of the Church, G. Major Taber; Ethics, Editor; James Lick, Dr. I. H. Betz; Review of the August Review, Prof. Jamieson; Truth (third paper), Profs. Ward and Wakeman; Experience with Mediums, S. Blodgett; with the usual editorial and other departments.

No. 71, Ethics, the Editor; Religious Relics in Unbelivers, Austin Bierbower; Human Nature and Character, Rev. A. Kent; How Christian Teachers are Made, M. A. Brigham; Reply to "Preachers and the People," Rev. C. J. Harris; He Did the Best He Could, S. F. Davis, etc.

No. 72, Humanitarian Proverbs, Editor; Some First Principles, Singleton W. Davis; Our New Cosmology, Prof. Wakeman; What Do We Know About God? G. Major Taber; Why are Not Things Plainer? John Maddock; Parable of the Foxes, Editor; Bible on the Resurrection, S. F. Davis; Views and Reviews, Exchange Table, Editorial Department (large), Correspondence, etc.

No. 90, June, 1910.—*Leading Articles*, on The Origin and Evolution of Ethics, by the editor; Astronomical History, Dr. Betz; Vienna, Mr. Bartlett. First Law of Evolution, and other Editorials, with Views and Reviews, Arena of discussion, Suggestive Letters, Poems, etc. Price, 5 cents each; by mail 6 cents; or 50 cents per dozen, by mail 60 cents.

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No. 96, Dec., 1910.—Positive Proof that Jesus was a Man, C. L. Abbott; Myth of Jesus Christ, the Editor; Progress and Stagnation, Judge Ladd, etc., with Views and Reviews, Arena, Rostrum, and a large and interesting Editorial Department, and many good Letters in the Correspondence Department.

No. 97, January 1911.—Day-Dream of Sixty Years Ago (verses), by the Editor; Immortality, Mr. Alger; The Myth of Jesus Christ, Editor; Dr. Eliot's "New Religion," Mr. Stephenson; Creator and Creation, Prof. Larkin; The Rostrum, Views and Reviews, Arena, and interesting Editorial and Correspondence Departments.

No. 102.—June, 1911. The Bible a Book of Myths, Singleton W. Davis; Socrates, Mrs. Lascelles-Burnette; Religious Truths, Francis Alger; Is There Evidence of Immortality, G. Major Taber; Collapse of the Mythical Theory, C. L. Abbott; Poetry, etc., Views and Reviews, editorials in reply to Abbot's "Collapse" article, Evidences of Immortality, etc., and a large number of suggestive letters.

(List continued on next page.)

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No. 102, June, 1911.—Bible a Book of Myths (No. 4), the Editor; Socrates, Mrs. Lascelles-Burnette; Religious Truth, Mr. Alger; Is there Evidence that Man is Immortal? G. Maior Taber; Collapse of the Mythical Theory, C. L. Abbott. Views and Reviews. Editorials on Mr. Abbott's "Collapse of the Mythical Theory." Spiritualism as Evidence of Immortality, etc., and a very large Correspondence Department filled with interesting Letters from readers of the magazine. Each 5c., by mail, 6c., dozen copies, 50c., mail, 60c.

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No 65, The Church and the Workers (concluded from No. 64), W. W. Collins; Passing of Orthodoxy, Manly A. Brigham; Review of *A Future Life?* Prof. Jamieson; Views and Reviews, etc.

No. 67. Humanitarian Proverbs, Editor; Peter Rebuked (poem), D. B. Stedman; Study of Human Nature, F. J. Gould; Views and Reviews, Exchange Table, Editorial, Letters, etc.

¶ The following numbers were printed before the enlargement but are worth many times the price asked for them.

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No. 51, Matter Immaculate, Editor; God vs. Nature, Herman Wettstein; Freethought and Liberalism, J. H. Klein; Editorials, Letters, etc.

No. 52, A Modern Psalm (to the Sun), Editor; Hebrews—Egypt and the Exodus, Judge Ladd; Kindness of "Providence," (poem) Editor; God vs, Nature, H. Wettstein; A Future Life? 9th paper, Editor; Editorials on Unthinkableness Elemental Substance Only Eternal, Intelligence in Nature, etc.

No. 53, What Is Myth, Editor; Heaven and Hell, J. I. Klein; The Hebrews in Egypt, Judge Ladd; A Future Life? Editor; Reply to H. Wettstein, J. Maddock; Editorials and suggestive letters.

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