

THE FREETHINKER

EDITED BY G. W. FOOOTE.
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.

BIBLE SKETCH.—No. 265.



ANCIENT SPIRITUALISM.

"In the same hour came forth fuyers of a man's hand, and wrote over against the caudlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote."—DANIEL V., 5.

A PIOUS REPORT.

THE Christian Evidence Society has issued its seventeenth annual report, probably for the benefit of actual and possible subscribers. Not belonging to either class, we did not receive a copy; but a recipient has favored us with his, and as it contains some interesting items, we venture to make it the subject of this article.

The first act opens with the entrance of the Committee, and in all they say there is the flavor of Mr. Engstrom. They inform the audient world, or their own little part of it, that the present age shows an increase of intellectual activity. We cordially endorse the statement, though we should never have suspected the fact if the intellectual activity of this report were a criterion of the intellectual activity of the age. Having made their portentous declaration, the Committee implore "Christian scholars" not to sit in their libraries, working out the problems of the day, without helping "the thousands clamoring at their gates for enlightenment and guidance." What a pretty picture! Imagine the Christian scholars—the Rev. Mr. Row, the Rev. Mr. Sanday, and the rest of them—seated in their studies, and working out "the problems of the day," while the common folk are clamoring outside for the precious solutions! For our part, we never knew that the people were in the habit of thronging such gentlemen's gates or doors; but of course, like other persons, we live and learn.

Then the Committee talk about the "difficulties" of their work. They have apparently been taxed with insulting sceptics instead of converting them, for their attitude is very apologetic. They are obliged to use "such instruments as come to hand," whether they are clean or dirty we presume; and those sceptics are so irritating! They are "blind," "ignorant," "malicious," "unscrupulous," and "shameless"; and, of course, the average Christian champion is not "perfect, either in argument or in temper." Still, the Committee constantly endeavor to "soften and enlighten" those who "work under their banner," and they are happy to say "there is a marked improvement in the tone in which the controversy on their side is conducted." We hope this is true, but, if it is, Mr. Engstrom's underlings must have been prodigies of insolence before their reformation. They do not, in their open-air discourses, accuse the Secular leaders of assassination, and we fancy they have not brilliance enough to suggest that Mr. Bradlaugh, or somebody connected with this journal, is the Whitechapel murderer; but short of that there is hardly a crime or vice which they do not freely attribute to their opponents. There are exceptions, we admit; a few Christian Evidence lecturers look upon such dirty work with disgust; but others are perfectly reckless, and perhaps the most reckless of all is included in the Society's list in this report, though his connexion with the Society has been hitherto denied. By the way, it is stated that "the number of out-door lecturers has been

574," from which we conclude that blunders will creep even into a pious report.

The London Secular Federation is twice referred to as a reason for renewed Christian activity. Yet, singularly enough, it is also used to illustrate the truth that "error dies hard." Yes, Mr. Engstrom, very hard indeed, if every fresh development is an indication of decay. You are right, however, in saying that Dr. McCann is a well-tried lecturer, when referring to his Hall of Science lectures, and the criticism offered by the Federation. Yes, whatever we differ upon, we agree with you that Dr. McCann was certainly *well-tried*.

Secular error is dying, though dying hard, in one part of the report, but a different tune is sung elsewhere for a very different purpose. "The representatives of Freethought," it is declared, "are unceasing in their propagandism in all the large towns; week after week they are making known their doctrines, and, practically, *nothing* is done to hinder the seed they sow from coming up into a corresponding harvest." Oh dreadful note of woe! But there is a purpose in the lamentation. The Committee may be mad with grief, but there is a method in their madness. They want their income doubled. Their £1,000 a year must be raised to £2,000, and then all the armies of the infidels will be put to flight. Competent lecturers (mark the *competent*) will be sent round to refute the National Secular Society's representatives, and "the effect of this refutation would be *immense*." Yes, it would be immense, and we should be immensely happy to see it done.

There is another wail over "the large increase of scepticism among women," but the ticklish ground of the £2,000 being traversed, the Committee cheer up the drooping spirits of their supporters. But they overdo it. "The citadel of the scriptures," they say, "now the assault is over, is found unscathed, the besiegers retreating with the best grace they can assume; and their lingering attacks on the outlying fortresses need excite no anxious alarm." Then why beg £2,000? Why propose to double the Society's income? And why, oh why, such tipsy English as "anxious alarm"?

The Society, with its £1,000 income, boasts of having distributed 102,620 tracts last year. We have circulated as many "*Freethinker* Tracts" every year, and, what is more, we have sold them. This, be it observed, is quite independent of the literature circulated by the National Secular Society. Freethought, therefore, is able to do better work than the C.E.S. on slenderer resources; and in despite of the fact that while Mr. Engstrom's Society pockets its £1,000 left by Miss Mary Smyth, of Tunbridge Wells, the Secular cause is defrauded by Christian laws of legacies like that of the late Mr. Spencer, of Manchester. Nor is Freethought able to tap the Corporation of the City of London for £105; on the contrary, the only favor our cause has received from that Corporation was a strong dose of imprisonment for the editor, printer, and publisher of the *Freethinker*.

Appended to the Society's report are the speeches delivered by the big-wigs at its annual meeting in Exeter Hall. We noticed them at the time, so they require little comment now. Professor Stokes took the chair and made a singularly feeble speech; afterwards modestly sitting still while the Rev. H. M. Butler and Dr. Gladstone talked of his "scientific supremacy," and coupled him with Newton. The Bishop of Carlisle's speech was simply abject. Even in such a meeting we wonder it was not ridiculed. He positively advised his hearers to say that there could be no antagonism between Christianity and science because Professor Stokes was a Christian, as though the very opposite argument could not be pointed with the name of Darwin. Still worse, he advised them to say that criticism had not injured their faith, or how could "men like the Master of Trinity, Canon Westcott, and the Bishop of Durham kneel before God as Christians?" In other words, how can Christianity be false when three rich clergymen swear it is true? Then the Bishop took five successive Lord Chancellors who were "all sincere and devoted Christians," as though anyone *but* a Christian could ever climb the woollack! Such was the ineffable twaddle in which the Bishop indulged; yet men of this calibre are paid thousands a-year to enlighten their fellow-citizens. Such, also, is the puerile sophistry applauded at Exeter Hall by a Society which declares in its report that "the better educated artisans" must be "satisfied with the intellectual merits of Christianity." G. W. FOOTE.

ANOTHER HORRIBLE MURDER.

A WOMAN CUT UP IN TWELVE PIECES.

Important Clue.

A MURDER of the most revolting description has been brought to light. It appears that a clergyman, whose name has not yet transpired, was travelling in a rural district with a female companion, whom he represented to be his wife. Arriving suspiciously late one night at a country town, they found that all the inns were shut up, and none of the innkeepers would open their doors to receive them. Under these circumstances they were glad to take shelter in the house of a hospitable workman, who invited them to stay there till the morning. During the night a horrible tragedy ensued, of which the full particulars are said to be so abominable that they are reserved for a special report published for the *Judges*. It may be stated, however, that on making his rounds in the morning, policeman Z 49 discovered the dead body of the unfortunate woman lying on the pavement outside the workman's door. While he went for assistance the body disappeared. In the course of the day the Lord Mayor received a mutilated arm in a package sent him by parcels' post. Other pieces of a woman's body were similarly received by the authorities in various parts of the kingdom. Twelve of these horrible parcels are known to have been thus transmitted. Skilled anatomists have fitted most of them together, and it is declared that they are undoubtedly the mutilated remains of a woman who corresponds in age and height with the minister's female companion. A letter accompanying one of the parcels is in a handwriting which closely corresponds with that of the minister. From certain incautious exclamations of the arrested clergyman, who still declines to give his name and address, it is believed that he did not murder the woman himself, but only mutilated her. A reward of £1,200 is offered for the full discovery of the fiendish perpetrator or perpetrators of this infamous crime.

Fortunately the police have discovered an important clue, a constable having overheard some boys discussing, in the most callous and matter of fact way, a Bible lesson from Judges xix., which they had been having at a London Board School.

ACID DROPS.

PREACHING on the Whitechapel murders, Dr. Parker said that the pulpit had undertaken instrumentally to convert society, and the pulpit had signally failed. Always allowing for exceptions, the pulpit was the paid slave of respectable society. If the Church is a failure, what remedy do the clergy propose for their own shortcomings? Parker says that nothing will really make a certain class of criminals feel their crime but bodily chastisements. It is no use trying moral suasion upon garroters, violent robbers, cruel husbands and fathers. They must be flogged. Such is Dr. Parker's conclusion. Thus he throws to the winds all the fine but impracticable precepts of the Sermon on the Mount, which at other times he preaches as the perfection of morality. Men are to forgive their enemies by a vigorous application of the cat-o'-nine-tails.

DR. PARKER is an adept at self-advertising. One of his favorite tricks is writing mad letters to the papers, chiefly to the *Daily News*, whose editor seems to be a sympathetic soul, and ever ready to give his pious cronies a puff. Parker's latest letter, however, appears also in a rival print, the *Daily Chronicle*. From a literary point of view, it is worthy of "Jack the Ripper"; and from a rational point of view, it is worthy of a committee of residents in Colney Hatch. A sagacious friend suggests that the oracle of the City Temple means this effusion to be witty; but, if so, he never made a greater mistake; for the wit—if wit it must be called—is what you might expect a Scotch deacon to turn out after a heavy porridge breakfast, washed down with a pint of sour milk.

PARKER's letter deals with the book of Daniel, a document which has half cracked many a sound head. Perhaps this accounts for the unintelligibility, varied with flashes of folly, of the latest puff of this much-advertising pulpit mountebank.

JOSEPH, in his funny way, seeks to make out that it doesn't much matter whether Daniel wrote the work attributed to him or not. He surely forgets that its authorship is endorsed by Jesus Christ, and that if Daniel is a forgery his Lord and Savior made a mistake.

FLOODS have done much damage to property in Switzerland, and have drowned many cattle and several people. The drought is spreading in parts of India, and the danger of famine is increasing. In Japan two hundred persons have been drowned by a sudden inundation. Is God a morally responsible being?

THE Lord has been moving very mysteriously of late. On Saturday, August 6, he burnt down the Salvation Barracks at Aldershot; and the next day, at Reading, in Pennsylvania, he knocked down a foundation stone, while the foundation stone of a Polish

Catholic church was being laid, injuring a hundred performers and spectators.

"Oh, you blaspheming infidel!" the true believer will exclaim—"What do you mean by saying the Lord did these things?" Well, *who* did them? To ascribe them to the ordinary course of nature is mere Secularism. No, dear Christian, that won't do. It was Jehovah or Old Nick, and we give you your choice. *Our* choice is Jehovah; for, according to the Bible, when there is mischief about he's generally in it.

Dr. CLIFFORD'S address to the Baptists had its good points, but his surreptitious defence of Christianity must have been consciously dishonest. He drew a brave picture of Paul, the scholar (by the way, he wrote deuced bad Greek), contracting a friendship with Onesimus, the slave; and he insinuated that this was distinctively a Christian spectacle. But surely Dr. Clifford must be perfectly aware that friendship, the deepest and the purest, existed at Rome between distinguished freemen and the slaves before Paul and Onesimus were born. He has only to open a writer like Lecky to see this. If he knows it, he is scarcely honest; if he does not know it, he is culpably ignorant.

ANOTHER sin against truth was this. Dr. Clifford said that "the surviving remnants of the Pagan subjection of women ought to give place to the more just and reasonable teaching of Christ." From the context it appears that Dr. Clifford means that there should be no divorce, and women are to be freed from subjection by being tied eternally to a sot, a felon, or even a murderer. But let that pass. Our quarrel is with the false contrast of Dr. Clifford's sentence. He knows—surely he *does* know—that the modern emancipation of woman is simply a recurrence to the law of the best days of Pagan Rome, while the subjection of women was entirely due to the principles infused by Christianity into the Canon Law, and thence into Common Law.

THEN look at Dr. Clifford's category of the "enemies of the human race." Here it is—"Ignorance, drunkenness, debauchery, gambling, pestilence and *unbelief*." Such is the courtesy of Christians who are always crying out about their poor feelings. Dr. Clifford goes a great deal farther in insult than we ever contemplated. We consider his Christianity an "enemy of the human race," but we never classed it with "drunkenness and debauchery." We beg also—with as much respect as we can at the moment command—to remind Dr. Clifford that such enemies of the race as drunkenness and gambling are peculiar to Christendom, while Mohammedanism is not only free from both, but has nearly put down debauchery as well. Christianity allows evils to grow up, tolerates them until humanity revolts against them, then slowly and reluctantly helps to cure them, and finally, when the task is completed, turns round and says *she did it*.

MR. J. R. RILEY is evidently a gentleman of vivid imagination, and we should advise him to write Rider Haggard romances. He states, in a published lecture on Freemasonry, that he has "personally known two former Atheists, who both owe their conversion to a Masonic lodge, and that, too, on the night of their initiation." Why didn't he add that one of them was the junior member for Northampton?

MR. RILEY is anxious to impress the outer public with the pious character of Masonry. "No man," he says, "can actively take part in lodge duties, without reflecting on the wisdom, the omnipotence, and also on the mercy of the G. A. O. T. U." Well now, to the non-Masonic eye, that looks really funny. Here is a new way of spelling God Almighty. Were it less cumbersome, we might use it now and then for a change. What on earth—or what in heaven—does it mean? Transposing the A and O we get G O A T, which is precisely what, according to some readings of the first verse of Genesis, there existed before the universe was started. "In the beginning the Goat created the heaven and the earth." But what is to be done with that wretched U sticking out there in the cold by itself? Does it mean the noble, imaginative Riley? No, no; a light breaks in upon us, fierce and illuminating as the light that broke in upon Paul on his road to Damascus. Those mysterious letters mean, or there's witchcraft in it, the Great Architect Of The Universe. God Almighty is a master builder, and the worthy Riley is one of his hodmen.

SCOTCH piety still looks after the bawbees. They have had ten special Exhibition services in Glasgow, attended by over thirty thousand people, and the total collections only amount to £179 18s. This is a trifling fraction over a penny for each worshipper. The upshot is that after paying all expenses only £20 will be handed over to the city infirmaries. That's how Christianity "maintains all our hospitals, don't ye know."

A BRILLIANT idea has originated in the brain of the Rev. A. F. Forrest, of Glasgow, and as brilliant ideas don't originate every day, the reader is requested to take particular notice of this one. Mr. Forrest preached a sermon on the emptiness of churches, which some people ascribe to the emptiness of pulpits; and after a good many suggestions he wound up with his brilliant idea. "Churches," he declared, "would be fuller when once

the lives of their members more faithfully represented the grace and grandeur of the Gospel." Here is a true ray of hope. Let the people who do go to church put on "grace and grandeur" and the people who don't will certainly go to see them. Yes, Mr. Forrest, that is a brilliant idea. Suppose you begin yourself. When you have got on that "grace and grandeur," and feel it is a good fit, we'll come and have a look at you; yes *we*, the whole staff of this paper, from the editor to the office boy, aye and all the "comps." from the foreman to the printer's devil. Not a two-legged creature of us will be lacking when you exhibit your "grace and grandeur."

JOSEPH COOK says Ward Beecher didn't believe in the divinity of Jesus Christ; Dr. Brush says he did. Well, it doesn't much matter now. When they meet Beecher in kingdom-come the point can be settled at leisure.

BEECHER was writing a Life of Christ when Providence cut short his career. There are so many biographies of the second person of the Trinity, written by ministers for the purpose of raising the wind, that we can well understand why Beecher was not allowed to add to the dreadful catalogue. Even J. C. must be tired and sick of the interested flattery of his professional biographers.

"FINISH the Life of Christ! Who can finish the Life of Christ," Beecher exclaimed to a friend. We answer—Nobody. The Life of Christ was finished ever so many centuries ago. There it is in the four Gospels, and not a single scrap of fresh information can be added by all the Beechers in Christendom; though they may add to their income in pretending to do so.

By the way, how is it nobody writes a Life of the other two persons of the Trinity? What a fine opportunity there is for clerical geniuses "out of collar." A Life of the Holy Ghost, or a Life of God the Father, ought to create a sensation; and if the clerical geniuses don't take the hint, we may work up the subject ourselves.

THE clerical School Board, which has nearly finished its term of office, has been economising by stinting the supply of schools. Rather than build, they hire unsuitable temporary premises to cut down the expenses and curry favor with the more stingy and pious of the ratepayers. The St. Olave's Board of Works have threatened the School Board with a prosecution under the Nuisances Act unless one of these buildings is made wholesome. The late chairman of the Board points out the deceptive means of securing an apparent economy resorted to by the Board. They claim credit for the schools projected and commenced by their predecessors, but they decline to plan and commence enough fresh schools for the annual increase of the population. They neglect the outskirts of London, and their deficiencies will cause greatly increased expenditure in consequence of the continually increasing cost of the land that will have to be purchased by some future Board.

"WE must educate the character," says the Rev. Hugh Price Hughes, "or we shall only produce a lot of clever young devils. And as the Bible is the only religious sanction that holds the field, the Bible must be our guide."

THIS nonsense was talked to a big audience at St. James's Hall, London, last Sunday evening. Mr. Hughes knows as well as we do that no man who is not a lunatic ever takes the Bible as a guide. He may pick out a few verses here and there, which his mind and heart approve; but all the rest is simply ignored, though it is equally "divine." Nor is it true that Secular education—for that is what Mr. Hughes is driving at—turns out "clever young devils." The very name of God is banished from the schools of Paris, yet that "godless" city, if statistics go for anything, compares very favorably with London in respect to morality. Mr. Hughes will also find, if he takes the trouble to inquire, that the American States, which give only secular education in the public schools, turn out no more "clever devils" than the States which also teach religion.

MR. HUGHES may also live long enough to see with Burke, that "Example is the school in which men learn and they will learn in no other." He may, some time before he dies, see the folly of "moulding" a child's character by religious texts and moral maxims in school. The real "moulding" of a child's character is done *at home*. As for the school teacher, the less he aims at direct moral teaching the better. He should not preach cleanliness, but be clean. He should not preach veracity, but tell the truth and keep his word. He should not preach good temper, but display it. He should not preach honesty, but practise it. All he can really do is to influence the children by the moral contagion of a good example.

LUTHER said the Bible was a wax nose; you could pull it into any shape you please. This opinion seems to be shared by the Rev. W. Stott, chairman of the London Baptist Association. Speaking at a recent Total Abstinence meeting, he "repudiated the notion that the Bible was a beer book; it was a teetotal book from Genesis to Revelation." Christ did turn water into wine, and Paul did tell Timothy to take a little wine for his stomach's

sake, but they both meant "the unfermented juice of the grape." Then why the devil didn't they say so? Why did they express themselves so imperfectly that it took eighteen centuries to find out what they meant? The truth is, Teetotalism was not read out of the Bible, it has been read *into* the Bible; and those who read it in, conveniently forget such texts as "wine which cheereth God and man." Does Mr. Stott really mean, and has he the face to assert, that this exhilarating wine was simply cold grape-juice? On the whole we prefer the teetotaler's theory that the wine recommended to Timothy was to be *rubbed in*. It is quite as honest as Mr. Stott's, and a good deal more ingenious.

THE Spiritists are waking up just at the right moment. Now's their chance. They have only to put "the spirits" to a useful purpose, and get them to "spot" the Whitechapel murderer, and God alone knows how many millions of converts they will make in twenty-four hours. Up to the present, however, the spirits seem rather mixed. Down at Cardiff the spirit of one of the monster's victims has turned up at a *séance*, and indicated the very street in which he lives; though one is puzzled to understand how she discovered it, unless she has picked up the information since she dropped off "the burden of the flesh." Another spirit, down at Bolton, has given quite a different account of the gentleman everybody wants to find, and according to the police, "neither tip is worth a cent."

THE Rev. H. P. Jeston, vicar of Cholesbury, is ninety-two, and for forty-six years he has been incumbent of the same parish. We believe he still shows no anxiety to enter a heavenly mansion, and is quite reconciled to a longer pilgrimage in this miserable vale of tears.

THE Rev. S. Rogers, of St. Mark's, Liverpool, stopped his sermon the other day because a young man was taking notes directly in front of the pulpit. The preacher told him he must not take notes, and ordered him to go into the gallery or behind the congregation. He declined, and the minister, finding the active interference of a member of the congregation insufficient, sent for a constable and gave the reporter in charge. The magistrates dismissed the case, but at their suggestion the offender has promised to keep more in the background in future.

THIS clergyman is supposed to be more particular than usual because he is at loggerheads with his congregation. Some extraordinary scenes have occurred. He said in one sermon: "You are one of those who will be in hell soon." The member of the congregation to whom this was addressed then stood up on the seat and told the minister not to be personal. Considerable uproar ensued, and the protesting sinner, together with another and the shorthand writer, were summoned by the minister for brawling in church. The offenders were bound over to keep the peace for three months. If the minister had been bound over there would have been no need for binding the others.

A RELIGIOUS bazaar has been held at Dodworth, which, as usual, included gambling among its attractions. The prices for admission were 6d. and 1s., and each visitor was presented with a ticket entitling him to a chance in a prize drawing for £6. This would have been a mere lottery if the purpose of the bazaar had been less godly. The excuse is that funds are urgently needed, as the church is in a sad condition, which is true in more senses than one. Among the extra attractions announced were a nigger troupe, amateur dramatic performances, and a "talking goose"—as if the latter were any novelty in church proceedings.

THE *Rock* calls attention to the three public vices of the age among which it puts gambling first. The *Rock* would evidently suppress horse-raoing. The people would then have more money to spare for church lotteries and raffles.

MR. CONYBEARE, M.P., delivered what the *Star* calls "a highly instructive lecture" on Religion and Politics to the Progressive Association last Sunday evening. But as the report only extends to a few lines of commonplace, we are unable to say where the instruction comes in. Mr. Conybeare said "his religion was the science of doing good." That, however, is nothing but morality; and calling it religion is either silly or hypocritical. Mr. Conybeare is ready to dismiss "the bundle of dogmas and doctrines which no human being had ever been able to grasp." Good, but why not do so like a man? Why strip religion of everything religious, and go on calling it by the same old name?

SUPPOSE Mr. Conybeare's friends dress him little by little in foreign clothes until people were used to his rig-out; and then, one night when he was asleep, put another man in the clothes and said to the public, "that's Conybeare"! Wouldn't the honorable gentleman feel aggrieved when he woke up? Well now, that's precisely what Mr. Conybeare is doing to our old friend religion. Hadn't he better "take it or leave it" without haggling or botching?

It takes far more courage to call yourself a Freethinker than to call yourself a Radical; and very likely that's the reason, after all, that so many of your political "firebrands" are so remarkably timid when "religion" is in question.

GEORGE ELIOT was once button-holed—if we may use that expression of a lady—by a long-winded gentleman who held forth on the beauty of Christianity. When the great novelist could get in a word edgewise, she quietly remarked, "Well, you know, I have only one objection to Christianity." "And what is that, pray?" "It isn't true."

"It isn't true" is just what Mr. Balfour and the Church Congress left out of sight. This was promptly exposed by Mr. Frederic Harrison on Sunday morning. "See what sublime promises you are rejecting," say the Church Congressmen; and Mr. Harrison, on behalf of the Positivists, replies, "We don't care so much about sublimities as about truths."

FOR our part, we think it well to go to a step farther. Preaching precious promises, without any proof that they will ever be realised, and without even any proof that a single one of them ever *has* been realised, is only a form of the confidence trick, and the men who live by it are no better than thimble-riggers.

THE London Baptist Association has resolved not to "introduce a credal basis." But it has appointed a committee to report on the meaning of "evangelical sentiment." What a hocus-pocus, to be sure! The fact is, the Christians are growing canny. They know that directly they begin to "come to an agreement" about their doctrines, they are sure to be at sixes and sevens.

"WE pray," says the Rev. R. F. Horton, "that we may be emptied of ourselves." Well, there isn't any need for *much* praying. The prayer is answered beforehand with many ministers, whose hollowness cannot be increased without serious danger to their ribs and breastbones.

THE *English Churchman* of last week gives a lengthy account of "Female Jesuits." It refers to the Institute of the Blessed Virgin Mary which was really founded by Mary Ward at St. Omer's in 1603, but which takes its rules from St. Ignatius Loyola, whom the members of the order describe as their *Father* and founder. In America they are called Daughters of Mary. According to the *E. C.*, which looks on them as a very dangerous body, their chief aim is proselytising, for which purpose, although vowed to chastity, they dress like ordinary women of the world and often change their habits.

DESPITE the recent revelations of the conditions of vice and immorality under which life is lived in the east end of London, and despite the exposure by Canon Taylor of the great missionary failure, the Baptist Union has been making the most urgent appeals for funds to extend its foreign missions. A situation with a pony-carriage and a bungalow in India is much preferred to a tramp among the lodging-houses of Whitechapel.

How anxious the sky-pilots are to work for the Lord in difficult situations. Canon Taylor asserts that only inferior men go for missionaries, while in the East of London the living of Spitalfields has been offered to and declined by five different clergymen.

AT an Evangelical Conference held in Brixton to consider how to meet the indifference to religion in South London, the opinion was expressed that ministers "must advertise their meetings like the Secularists." Most of them already do advertise as much as possible, while the notices of Secularists get excluded from the papers, some of which will not even accept paid advertisements.

A GREAT three days' convention is to be held in Edinburgh in honor of the second coming of Jesus Christ. All manner of sermons, prayers and addresses are to be delivered by reverend D.D.'s and other Christian cranks. The one point which will not be noticed is the most important of all, namely the fact that Christ's promise to return is already broken. He promised faithfully to come back in glory during the lifetime of the generation then existing. As he broke his word and deluded his followers then, his followers are now perfectly sure that he will keep his word some time or other.

THE sexton of the parish church at Colnbrook, Bucks, has committed suicide by hanging himself in the church.

THOMAS EVANS, a Sunday-school superintendent, has committed suicide at Crewe.

GOD sent a little snow-storm the other day to comfort the farmers in Cumberland. When they got up in the morning they found their outstanding crops covered with snow.

ACCORDING to the *Star*, Mrs. Besant has taken to the examination of Spiritualism, and held an interesting *séance* on Saturday at her house in St. John's Wood. We should like to know *how* the *séance* was "interesting." How many spirits turned up, and did they say anything worth listening to? Perhaps we shall find the particulars in "Daybreak"—no connexion with the *Medium and Daybreak*. Anyhow we are all agog for news.

MR. FOOTE'S LECTURES.

Sunday, October 14, Milton Hall, Hawley Crescent, Kentish Town, at 7.30, "Plain Truth about Jesus Christ."
 Thursday, October 18, Blue Ribbon Hall, Marsham Street, Westminster, 7.45, "The Soul."

Oct. 21, Newcastle; 25, Westminster; 28, Hall of Science; 30, United Radical Club.
 Nov. 4, Leeds; 11, Middlesboro'; 18, Portsmouth; 25, Birmingham.
 Dec. 2 and 9, Hall of Science; 23, Camberwell.

TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7d.

W. IRVING.—We have read your touching tribute to your friend, the late Dr. James Grant, but the matter is, of course, rather out of our line in this journal. By the way, you are incorrect in saying that Aberdeen University was the *alma mater* of John Stuart Mill. Mill never went to school or college; his education was conducted by his father.

E. FIGURES.—Glad to hear you appreciate our last week's sketch, and that it amuses many of your friends who will not look at skits on the Bible.

C. D.—The glacial period, like geological periods of extra warmth, has probably depended on slow changes in the position of the earth's axis. Such periods have nothing to do with the cooling of the globe as a whole.

W. B. J.—Thanks. See "Acid Drops."

W. WHITE.—We have sent you a few tracts for distribution.

P. FRANKLIN.—You are rather late, but we note your opinion.

F. MARGETSON.—We know nothing of the man or the case, nor can we ascertain anything of either. Probably it is another pious invention.

W. M. KNOX.—Those Christian yarns about converted infidels, and rescued young men led astray by "Ingersoll's wretched books and other productions of hell," are not worth refuting, unless name, date, and place are given. You may nail down a circumstantial lie, but how will you nail down a cloud?

A. B.—The Bible does not say that the Devil was an archangel. That notion is derived from the Protestant's supplementary Bible—Milton's *Paradise Lost*.

T. STEDMAN is delighted with our last illustration, which he would like to see engraved and hung up in every Freethinker's house. We should like to see it in every Christian's.

W. H. MORRIS.—Always glad to receive "bits." See "Acid Drops."

SIMPLE SIMON.—Cuttings are ever welcome.

DOLPH.—When you write verse, especially satirical verse, you should always be as terse and pointed as possible; and never put into two verses what can be jammed into one. Brevity is the soul of wit.

W. BRADBURN.—The thing is beneath contempt.

J. GILCHRIST.—Glad to have the story confirmed. Your opinion shall have its weight.

PUDDING NEXT.—There are so many scamps and humbugs in the Spiritist business that exposure is no novelty. We have no wish to go into any medium's antecedents. While there are flats there will be no lack of sharps.

W. S. RELPH.—*Radical Leader* bill shall be forwarded. Your letter is very interesting, and may be useful.

PUZZLED.—You cannot do better than distribute the Tracts advertised on our last page. We are obliged for the cutting, but you don't say what paper it is clipped from, and as it is a leading article that is important. You are quite right in saying that by admitting common sense the Christians are destroying Christianity.

INVICTA.—Sorry we cannot help you in the matter. If Mr. Forder cannot supply you with the photographs, it is beyond our power. You might pick up a few by wandering down Chancery Lane and along the Strand. Glad to hear last week's illustration so tickles your friends.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

OUR ILLUSTRATIONS.

PRESSURE on our space again prevents us from doing justice to this matter, and we must therefore reserve what we have to say. Meanwhile we publish the synopsis of the letters we have received. Many correspondents wrote at considerable length, and indulged in such a plenitude of "ifs" and "buts" that classification was sometimes extremely difficult. Still, the following may be taken as a fair analysis:—

- (1) Do they impede the circulation?
 Affirmative 205, negative 127.
- (2) Are they useful in other directions?
 Affirmative 157, negative 130.
- (3) Would their discontinuance be advantageous?
 Affirmative 231, negative 155.

The answers are perhaps as numerous as could be expected; but, after all, they only form a small percentage of our readers. What the great bulk of them think is still a mystery

SUGAR PLUMS.

THERE was a fairly good audience at Milton Hall on Sunday night, when Mr. Foote lectured on "Bible Morality." More people were present than on the previous Sunday, when Mrs. Besant lectured, so it looks as though the audience were gradually coming back. Milton Hall has been closed during the summer, we believe for the first time; and though the experiment may save something for three months, it may result in as great a loss during the other nine months. We only say it *may*. Time will show. Meanwhile we wish the N. W. L. Branch all success, and to this end we hope it will receive a fresh accession of members prepared to throw themselves into the work.

THIS evening (Oct. 14) Mr. Foote lectures again at Milton Hall on "Plain Truth About Jesus Christ." Readers who live in the district should make the lecture known.

THE London Secular Federation has decided to push on the candidature of Mr. J. H. Ellis and Mr. Hubert Bland. The former will stand for West Lambeth, where the Radicals have been hounded by the Liberals into going in for the "unsectarian" ticket, and where a "secular" candidate will stand a good chance as a practical protest against a bad compromise. The latter will stand for Finsbury or Marylebone, whichever offers the best opportunity. Marylebone has also fallen into the "unsectarian" trap, though Finsbury has adopted the "secular" ticket with a pretty long explanation, which may furnish the timid or politic Liberals with a loop-hole of escape.

WE have been asked why the London Secular Federation does not commit itself to Clause II. of the Central Democratic Programme—"Popular Control of all State-aided or Rate-aided Schools." This is the explanation. The Federation does not object to the State specifying the conditions on which it will give grants to voluntary enterprises, whether they are day schools or science and art classes. In fact, the State already does so, and if any amendment of the conditions is desired, every proposal should be discussed on its merits. But "popular control" would be taken to mean a crusade against voluntary schools as such. It *may* not mean that, if properly explained; but it will be taken to mean it, and as voluntary schools have nothing to do with a School Board election, the Federation thinks Clause II. should have been omitted from the programme. At any rate, it is not prepared to endorse the clause as it stands, and it does not wish to be misunderstood.

SPEAKING editorially, we say to the party of progress—Don't overburden yourselves in the fight. Concentrate your energy on the practicable. Make the School Boards and the Board Schools what they should be first. That is, at least to some extent, within your power. When you have done that, you may prepare for fresh struggles. But, after all, you may find that voluntary schools, or at any rate the worst of them, will die of themselves when Board Schools are perfect. Natural selection will do the work for you, and that is a great deal better than a crusade against freedom. Freethinkers—and we speak to *them* now—should studiously refrain from imitating Christian example. They should be just to Christians, though Christians have not been just to them.

THE Baptist Union has unanimously passed a resolution indignantly protesting against the reactionary proposals of the Royal Commission on Education. The resolution declares that the recommendation to mark the attendance registers before the religious teaching and observances—which would practically force scholars to attend these observances or forfeit their day's attendance—would render the conscience clause almost inoperative, where it is at present ineffective. The resolution also objects to the support of sectarian schools from the rates, the enforcement of religious instruction from the teachers, and the State grants to training colleges which are only free to those professing particular creeds.

THE *Christian World* has an outspoken article on "The Bible as a School Book," and as this paper is the most widely circulated and influential organ of religious opinion, the article may be taken as an indication of how the wind is blowing. After quoting Huxley's passage on the Bible, which has been a god-send to the reactionists, though it was not so intended, our contemporary remarks that the romance of Bible teaching is very different from the reality; for the "sacred volume" is not read by children as a great religious epic, and "to grind out the Bible for five mornings in a week, year out and year in, without falling into a mechanical routine, is an impossibility." Nor can sectarianism be avoided, and an illustration of this is given. After being told to write out part of Isaiah liii., pupils in Standard VI. were ordered to "explain 'the Lord hath laid on Him the iniquity of us all.'" Does not this imply, asks the *C. W.*, that a theory of the atonement had been taught?

FURTHER, many of the teachers are imbued with modern thought, and even if they are still Christians they are not orthodox. Yet they are supposed to teach orthodoxy, and our contemporary asks what right the School Board has to "enforce one

opinion or another on its teachers and scholars." Finally, "a follower of Mr. Bradlaugh, if otherwise competent, is perfectly eligible as a Board teacher. He would scarcely be likely to inform the Board of his opinions. There is neither law nor regulation requiring him to do so. But he must comply with the rule requiring him to give the Scripture lesson. Do not let it be supposed that this is only a hypothetical case. We have the best means of knowing that it is not."

MR. W. GRIFFIS, an old Manchester friend of the cause, has been making an experiment in promoting the sale of the *Freethinker*. He ordered six copies on condition that the news-vendor tried to sell them. If they were sold, it was all right; if not, Mr. Griffis was to pay for them, or for as many as were left. The result was that all were sold, and this journal has six new subscribers, and probably a dozen new readers. Now, dear reader—as the pious tract-writer said, after describing the happy death of his godly hero—go thou and do likewise!

THE Ulster Branch of the N. S. S. is making headway in Belfast, where the faction fights of Catholic and Protestant should set sensible people reflecting on the beauty of such holiness. There is also a Progressive Society recently established in the same city, most of the members being Agnostic in tendency.

THE Bishop of Carlisle says he is going to support the Oaths Bill as "a just and wise settlement of a question which, if unsettled, is sure to give rise to disputes, and to lead to results which all right-minded persons must deplore." The Bishop adds that some whom he "holds in the highest respect" will take a different course, but he feels bound by his conscience to "accept the proposed legislation."

CANON ISAAC TAYLOR, whose article on "The Great Missionary Failure" is exciting much attention, has just put out a new work, published by Kegan, Paul, Trench and Co., entitled *Leaves from an Egyptian Note Book*. Canon Taylor went out to investigate for himself the charges of barbarism, ignorance, profligacy and intolerance, which were so freely brought against the Mahomedans at the Church Congress of 1887. His inquiries were facilitated by his papers on Islam having been translated into the vernacular journals of Cairo and Constantinople. Of course he found the charges were grossly exaggerated, and that in many particulars the followers of Mahomed were superior to the followers of Jesus Christ. He learnt, moreover, that in Cairo the conversions from Christianity to Islam are about twice as numerous as the conversion from Islam to Christianity. We shall draw our readers' attention to further extracts from the book shortly.

THE October number of *Knowledge* contains a portrait of the late R. A. Proctor, with In Memoriam notices from Edward Clodd and Captain William Noble. There is an article on "English and American Traits," by the late lamented editor. It is also interesting to notice that in the last "Gossip" contributed to *Knowledge* by Mr. Proctor, he contends that the man of the most ancient Neanderthal skull "was almost certainly speechless." This opinion he supports from the absence of the chin tubercle, a small bony excrescence in the muscle of the tongue. In its place this skull shows a hollow, as is the case with the skull of monkeys.

Knowledge also gives, from an American source, the opinions of various scientific men, as to whether science confirms the doctrine of immortality. Among those who hold the negative are Professors Leidy, Newcomb, L. F. Ward, E. S. Morse, Cope, Huxley and Herbert Spencer.

MAJOR-GENERAL MITFORD relates in his just-published book, *From Lahore to Liverpool*, that on the voyage from Calcutta to Hong Kong he came across a Chinese merchant, who told him, "We used to practise the Buddhist religion, but now that we have become civilised we have none."

MR. SYMES continues in the *Liberator* a series of articles on Bible Morals and Fables. There is also a vindication of Judas Iscariot. The *Liberator* can be procured from Mr. Forder.

THE Copenhagen *Freethinkers* continues to give translations of Ingersoll's orations and also of Mrs. Besant's lecture on "What is the use of Prayer?" We notice that the Freethinkers of Copenhagen have been carrying their views to other parts; a successful public meeting and discussion having been held at Holbaek, this being the first of its kind in provinces of Denmark. Herr Brusen was the principal speaker. In an article on Socialism and Religion by V. Neilson he declares that war to the knife must be made upon religion as the great instrument of oppression. Our Danish namesake is a well conducted little paper, and we wish it every success.

MR. BRADLAUGH has had another triumph in the Bankruptcy Court. The author and publisher of a recently published life of the Secularist Member for Northampton, which fairly bristles with libels, whether true or false, declared that he had

not received more than £20 or £30 from the sale of his work. Mr. Mackay has the poor satisfaction of proving that no money is to be made out of the bitter quarrels of Secularists.—*Echo*.

THE GREAT MISSIONARY FAILURE.

THE attention of the excellent persons who crowd the missionary meetings at Exeter Hall and similar gatherings in the provinces, and the parents of all the school children, who are so frequently invited to contribute their pennies towards the conversion of the benighted heathen, should be directed to the article in the current number of the *Fortnightly Review*, bearing the above title. It is written by no sceptic. There can be no pretence that the author is seeking to discredit a faith in which he has ceased to believe. Canon Isaac Taylor is an orthodox Christian, and writes, as he believes, in the interests of the faith. Our readers will remember the excitement he caused last year at the Church Congress, by his declaration that over a large portion of the world, Mohammedanism was more successful as a missionary religion than Christianity, and that moreover "Islam has done for civilisation more than Christianity," which, in many parts, is receding before it.

Dr. Taylor's present paper is equally damaging to the orthodox cause, and as his facts and figures are taken from the Missionary Societies themselves, it is not easy to see how they will answer him except by resorting to their usual expedient of abuse. Dr. Maclear, the Principal of a Training College for Missionaries perhaps the greatest living authority on Missions, though his writings are somewhat disfigured by Christian bias, estimates the annual increase of native Christians due to missionary efforts at 60,000. No doubt this is something, whatever may be the motives of conversion. Canon Taylor points out that if this estimate is approximately correct, it would take the societies 183 years to overtake the increase of the non-Christian population in a single year. For every additional Christian we have every year 183 additional heathens or Moslems. Despite the Lord's injunction that all should believe the Gospel "there are upwards of 10 millions more heathens and Mahomedans in the world than there were a year ago." The Church Missionary Society spends nearly £300,000 a year on the work of converting the heathen, yet Dr. Taylor calculates "it would take the society 2,750 years to overtake the additions made by birth in a single year to the non-Christian population; while if the population remained stationary and all the converts remained steadfast, it would take more than 330,000 years to convert the world, or nearly a million years if the relapses are taken into account." It would seem that if Jesus is going to defer his long-delayed second coming until all the heathen are brought to own him he will have plenty of time for a trip round all the planets.

The chief efforts of the Church Missionary Society are, of course, devoted to India. Here the number of "native Christian adherents is stated as 104,165 in 1887, and 116,751 in 1888, giving an increase of 2,586. At this rate it would take the Society nearly a hundred thousand years to convert India. It would take all the Christian agencies put together sixty-four years to overtake the increase of the non-Christians in a single year. In Ceylon, last year, four hundred and twenty-four missionaries spent £11,003 15s. 7d. in making 190 adult converts, while 143 relapsed into heathenism. In Northern India (Bengal, Bombay, and the North-West Provinces) 715 agents made 173 converts at a cost of £34,186 2s. 5d. And many of these converts are paid. In Southern India the missionaries are somewhat more successful. In the small district of Tinnevely, for instance, the results are as great as in all the rest of India put together. The reason is simple, though it is not explained by Canon Taylor. Tinnevely is inhabited by a race of Shanars, who are not Hindus at all, but one of the degraded aboriginal races of India. Before conversion, they are superstitious devil-worshippers, and live chiefly by palm climbing. Christianity is found to be about suited to these devil-worshipping Shanars, but when it comes into contact with any of the higher faiths such as Islamism, Brahmanism, or Buddhism it makes no progress.

Sir William Hunter says he does not expect any large concessions to Christianity from Islam or orthodox Hinduism, but that half-a-million or so of half-caste aboriginal tribes are certain to be ultimately won over to one of the three higher faiths. Canon Taylor says:—"Common sense would dictate concentrating our efforts on the Dravidians

of the South and the non-aryan Hill tribes of the north, who if once won over to Hinduism or Islam become inaccessible to the appeals of the Christian missionary, and not to waste our resources and the precious fleeting years on the Moslems and high-caste Brahmans on whom we make no apparent impression." Dr. Taylor seems to overlook the fact that success amongst these inferior races only brings Christianity into contempt among the superior ones. Already the Hindus and Moslems point to the fact that the native Christians are among the most degraded of the population. We shall have more to say on this point further on.

In China Christian failure is still more glaring. The population is reckoned at 382,000,000. The annual increase of births over deaths must be about 4,580,000. Last year the Church Missionary Society baptised 167 adults at an expense of nearly £1,500. At this rate it would take twenty-seven thousand years to overtake the gain to heathenism in a single year. "Lo I am with you always" said Jesus Christ, but judged by the results, his one exclusive and solely divine religion is unable to hold its own against heathenism. In the mission to Egypt, Persia, Palestine, and Arabia, where there are no heathen, the Church Missionary Society employs one hundred and nineteen agents and has spent £23,545 4s. 7d. in the last two years. The net results are nil. In Egypt last year, there were two "inquirers," one a Negro and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia the only success reported was that a sick robber who was doctored by a Missionary promised to abstain from robbing for ten days. In Palestine one weak-minded orphan girl was secured but she required constant guidance. All the prayers of English Christians were invoked on her behalf, but she turned Roman Catholic and is now immersed in a nunnery, doubtless nearer damnation, in the eyes of the Missionaries, than she was before. Such is the result of prayer. Of the quality of the converts we shall have more to say next week.

J. W. WHEELER.

(To be concluded.)

THE CHURCH CONGRESS AND THE BIBLE.

THE opening address of the President of the Church Congress contains some items worth noticing. After telling the Congress that it had been called together to discuss "burning questions" of the day, he turned to the subject of the inspiration of Scripture and said: "First, there is the question how far it may be wise and right for the clergy to make known the well-established results of biblical criticism in their ordinary teaching. No doubt this is a very grave question, for it is impossible to speak freely of the results of the most reverent criticism without calling in question certain views of biblical inspiration. We all agree that Holy Scripture is given by inspiration of God, but as soon as the question is further asked, What is that inspiration by which Holy Scripture is given, we begin to differ. Theories of inspiration abound, and they have had special names assigned to them, such as verbal, plenary, or dynamic."

Why is there such difference in the meaning attached to a common assertion? And why should the clergy hesitate to make known the results of biblical criticism? To ordinary straightforward minds this Jesuitical policy of concealment of "well-established" facts is the reverse of honest. The Bishop of Manchester's question is a condemnation of the cheating and falsehood by which Christianity has flourished, and it is a sign that Secular standards of honesty and veracity are beginning to force themselves upon the consciences even of bishops. The facts are so "well-established" and so well known to educated people, that the President had to tell the assembled concealers and perverters of the truth that "the question to be considered here is just this—whether the time has not come for an open and truthful, if cautious and considerate, declaration of the true state of the case."

The Rev. J. M. Wilson followed with a speech on the same subject, namely, "To what extent results of historical and scientific criticism, especially of the Old Testament, should be recognised in sermons and teachings." He started by asking the simple question, "How far ought the clergy to tell the truth about the Bible?" That such a question, such a discussion, should be needed, is shameful. The professed teachers of truth and honesty should blush scarlet at having to be reminded of their habitual treachery to the elementary commands of the morality and honor which they nominally uphold. The question of paltering with the truth is decided by Mr. Wilson personally in the only way consistent with a conscientious regard for truth. He says that ministers must tell the truth, the whole truth, and nothing but the truth. He protests that nothing could justify the clergy in maintaining a view of the Bible which they believe or suspect to be false. It would demoralise them, he said; it would lower their whole standard of truth.

The speaker enumerated some of the indisputable facts which had been arrived at by criticism of the Bible. He said—"It must be regarded as a result of criticism that the historical books of the Old Testament are highly composite in their nature; that, while they contain fragments of ancient documents, they have been edited and re-edited at later dates, and that some important sections are thus popularly referred to periods to which they do not belong. Portions, moreover, of the narrative have come to be regarded as legendary and unhistorical, and the text is found to be by no means perfect. It is a positive result of literary criticism and of modern science to make it clear that the scientific standpoint of the writers was simply that of the period in which they wrote. It is a still more important result that the morality inculcated, indeed revelation itself, must be regarded as progressive and historical; stages of gradual enlightenment succeeding one another."

Mr. Wilson also noticed that "the Old Testament includes all that survives of Hebrew literature of all kinds, and that there is nothing which *a priori* exempts this literature from the application of the ordinary principles and methods of literary, textual, and historical criticism. The appreciation of these principles has revealed defects in the Hebrew text, and may one day—so the Old Testament revisers opine—actually reconstruct it."

And yet how gingerly this bold messenger of truth proceeds. He does not venture to say a word concerning the New Testament, or to deal with the miracles. He finally says to the clergy: "Do not hastily impart such intermediate results as I have spoken of until you have well assimilated them, until they fill the Bible with new life and power and meaning, until, in fact, the limitation how far becomes quite unnecessary, because you are then able to tell the whole truth." Not until the facts have been successfully twisted into some forced harmony with Christianity are the clergy to allow themselves to utter them. Such is the Christian idea of courageous truth-speaking.

W. P. BALL.

THE CHURCH OF ENGLAND AND THE SCHOOL BOARD.

[A project is on foot for sending young ladies of affluence and position, connected with the Church of England, into training as School Board teachers, so that they may aid the Church in Board Schools. A society exists for furthering this movement.]

Now, young ladies, look alive, there's something to be done,
You must all exert yourselves—we can't spare any one.
Teachers will be wanted by every new School Board,
So train yourselves in Church's ways, that you may serve the Lord.
To make our Church more strong,
You'll have to teach,
And we will preach,
And drive the thing along.

The teachings in a Board School, all error there should blight,
There only teach those blessed truths which our dear Church thinks
right.

On thinking for one's self, indeed, there must be placed a ban;
For life without the Church's grace, you know's not fit for man.
We'll make our Church more strong,
For we will preach,
And you can teach,
And move the thing along.

In teaching, Scripture tells us we must not spare the rod,
But make lads learn the catechism, and say their prayers to God;
So get them every morning, like parrots, to rehearse
Some pretty tale of Scripture, with chapter and with verse.

Then sing a sacred song,
For we can preach,
And you can teach,
And jog the thing along.

We are armed from head to toe, and ready for the fight;
Our standard is a crozier, which we will keep in sight.
And let us onward march, till victory crowns the day;
We'll override our hated foes and drive them far away,
And show the Church so strong,
That we can preach,
And you can teach,
And push the thing along.

Ah! now the battle's on, we're getting blow for blow,
What are our legions doing now? they are so dreadful slow.
Shriek upon shriek falls on the ear, and dreadful is the cry:
"The host of Reason's coming on," and we're obliged to fly.
We thought the Church was strong,
But we can't preach,
Nor can you teach,
Nor jork the thing along.

Oh dear, we're done to death, and fain obliged to yield.
We thought the Church a rampart was, a buckler and a shield.
Agnostics cheer on cheer. Our struggles are in vain;
We are so bruised and battered that we dare not try again!
God now sides with the wrong;
No one can preach,
And no one teach,
Nor budge the thing along.

DOLPH.

SOME wag—very likely a clerical one—has sent us one of Booth's cadging letters in a Church Congress envelope. One for you, sir.

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