

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]

COMIC BIBLE SKETCH.—No. 278.



## A PROPHET OF THE LORD.

*Zedekiah, the son of Chenaanah, made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so,—1 KINGS XXII., 11, 12.*

## POSITIVE AND NEGATIVE.

IN concluding our criticism of Mr. Harrison's article on "The Future of Agnosticism," we remarked that a great deal, if not most, of the talk about negative and positive work is fantastical, and much of it sheer cant. We have known more than one person, without the least tincture of belief, going steadily to church and observing all the rites of religion, so that their neighbors never suspected their heresy. When we spoke of the hypocrisy of all this, we were told that destructive criticism was not enough; constructive work was necessary, and above all moral discipline. Just as though there could be any moral discipline of the slightest value associated with a conscious lie! We could not help feeling that such pleas were the excuses of cowardice, and it is curious that in every case the pleader was well-to-do and very reluctant to join the noble army of martyrs even as one of the second reserve.

We value character as much as anyone. But what is the basis of character? Always and everywhere *sincerity*. Now the essence of sincerity is *veracity*; veracity of thought and veracity of speech. This was fully recognised by the old Greeks and Romans. Accordingly their poets and moralists abound in praise of this fundamental virtue. Christianity, however, which is based upon fraud and

cemented with deception, has never wasted much time in eulogising what was so dear to its predecessors. The New Testament, as well as the Old, may be searched in vain for as many texts in praise of truth as would number the fingers of one hand. It is not surprising, therefore, that truth should be so lightly esteemed in Christian communities after so many centuries of mental and moral debauchery. How difficult it is to induce Christians to discuss *the truth* of their creed. They will discuss anything but that. And if, now and then, you can induce one to do so, you are, as a Freethinker, simply astounded at his want of perception of the difference between truth and falsehood.

Now if sincerity is the basis of character, what is more moral than promoting veracity? And if it be found that religion is the mighty nurse of falsehood, cant, and hypocrisy, what better work can be done than attacking it with every hurtful weapon? To call this negative work is sheer nonsense. It is positive work as well. It is negative to falsehood, positive to truth; negative to shams, and positive to sincerity.

On the other hand, destructive criticism is necessarily carried on in the interest of constructive truth. If we deny that twice two are five, we do so because we know they are four. If we deny that the earth is flat and stationary, we do so because we know it is round and

moving. If we deny the Creation Story, we do so because we know that the world and the human race originated in another way. If we deny miracles, we do so because we know that Nature is orderly from height to depth. If we deny the inspiration of the Bible, we do so because it teaches absurdities and immoralities. If we say it was not written by God, we do so because we know it was written by men. If we deny the divinity of Jesus Christ, we do so because we know his career is a copy of other World Saviors, and because neither his sayings nor doings transcend human power and wisdom. And if we dispute his perfection, we do so because the worship of a narrow ideal stultifies instead of expanding our higher nature. Cardinal Newman was right in saying that "False ideas may be refuted by argument, but only by true ideas can they be expelled." Yet it will be found that false ideas are always challenged in the interest of true ideas, and they cannot be thoroughly refuted until the true ideas are ripe and clear.

Negative work, indeed, is positive, and positive work is negative. It depends entirely upon your point of view. Carlyle, at one time, hated the very name of Darwinism because it negated the old idea of man's divine origin. Yet Darwin was constructing a positive theory of the Descent of Man all the while. Growing flowers is negative to weeds, health is negative to disease. But look at it the other way, and weeds are negative to flowers, and disease is negative to health. The doctor is a very negative person to a flourishing tapeworm.

Mr. Harrison, if he looks around, will find our theory proved by facts. How much positive work for progress is done by the unbelievers who "turn from the negative attack now with an instinctive sense of weariness and disgust"? The Positivists, who know that Christianity is false, but object to anyone's saying so as though he meant it, are a far smaller political and social force than the mischievous militant Atheists. They meet from time to time and pass irreproachable resolutions against wrong in all parts of the world, while the negative Freethinkers fling themselves everywhere into the thick of the battle and fight manfully for the cause of freedom and justice.

Mr. Harrison would do well, also, to look at another thing. After all these years of propaganda, after all the eloquent efforts of men like Dr. Bridges, Prof. Beesley, Dr. Congreve, and himself—not to mention others—Positivism has made no headway in England. And how should it? You cannot turn a Christian into a Positivist by preaching the religion of Comte, any more than you can build a house on a particular site while another is standing there. Every builder knows that pulling down is a necessary part of his trade. Pulling down is also a necessary part of the reformer's business. The Comtists are ready to build. They have (as they think) plenty of first-class material, but they cannot do anything, for the old house will not budge. Why not, then, pull out your pickaxes and hammers, and demolish it forthwith?  
G. W. FOOTE.

### AN INJURED BISHOP.

THE Right Rev. Father in God, C. W. Thorold, Bishop of Rochester, whose see comprises a considerable portion of South London, is leaving this country for another and a better berth at the Antipodes. Before departing he has felt it necessary to unburden himself as to certain proceedings which took place at Camberwell last May. It will be remembered that a commission, appointed by the *Record* to examine the religious condition of South London, reported that Christianity was not in possession of South London.

Fussy Mr. Rossiter wrote in the *Nineteenth Century* on "Artisan Atheism," and induced the Bishop of Rochester to preside over a meeting to discuss that question, to which he sent an invitation to the members of the Camberwell Branch of the National Secular Society. The Bishop now gives his account of the affair, which is published in the *Church Times* for Jan. 11. He says:

"In May last I accepted an invitation to preside over a meeting in Camberwell, distinctly convened to discuss the difficulties, more or less presumably felt by the working classes, in attending divine worship. As it turned out, it was deprived of much of its value by a small but noisy band of Secularists, who seemed to derive much satisfaction in airing their offensive opinions, and in expressing themselves with marked rudeness to the bishop in the chair. Let

me instantly confess that I do not feel to have filled that somewhat novel position with entire success. It was rather a new experience to me to receive deliberate and insolent incivility from persons whom I had come with the one desire to help and serve. While, however, it is no sort of injustice to say of some of them that 'the poison of asps was under their lips,' and while I admit that the glaring injustice which accused the clergy of persistent hostility to the education of the poor, when one of the most liberal-minded educationists in the diocese was just behind me, did once sting me into an indignant and almost passionate protest."

A little explanation is needed. The small but noisy band of Secularists were present by invitation. They expected that their objections would be discussed; instead of which they were told that the object of the meeting was merely to ascertain what would induce working men to go to church. Upon this Mr. J. H. Ellis, a mild and courteous gentleman, considerably older than the bishop, politely told his lordship that Secularists did not desire working men to attend church, but rather to leave them empty. No doubt this to the bishop was airing offensive opinions; but to anyone who knows Mr. Ellis the idea of his acting with "marked rudeness" or insolent incivility is ridiculously preposterous. But perhaps the culprit referred to is Mr. Heaford. That gentleman, we believe, did rouse the bishop to passionate protest by the remark that whereas in early Christian days one person fed five thousand, it now took five thousand persons to feed one. The bishop was naturally riled at so personal a remark. He is not one of the best-paid of the episcopate. He gets but a paltry £3,000 a-year, and is only patron of thirty-eight livings! The £4,500 to which the bishopric was to be increased waits on the death of the Bishop of St. Albans; and the Bishop of St. Albans, although old and bedridden, will neither die nor resign. No doubt the Bishop of Rochester is a much-injured man. We believe that the Secularists who were present entirely agreed with him that he did not fill his "somewhat novel position with entire success."

In some ancient, but not easily dateable, documents it is told how a certain teacher denounced and vituperated the priests and rulers of his time. The chief ruler he called a "fox." The most religious men of the time he called a "generation of vipers," "whited sepulchres," and "children of hell." It has generally been considered a fair set-off to this conduct that the common people heard him gladly. We have seen something of our Camberwell friends and cannot easily credit that they are the kind of people the Bishop would represent. They fed, last week, upwards of 100 of the aged poor. Not one of those made any complaints of rude remarks or insolent incivility. Surely the Bishop must be mistaken, or is it rudeness to question the utility of bishops and of churches?

J. M. WHEELER.

## CORRESPONDENCE.

### CELESTIAL COMPOUNDS. TO THE EDITOR OF "THE FREETHINKER."

SIR,—Worcestershire Sauce and Cockle's Antibilious Pills, now much in vogue, owing to bacchic celebrations in honor of the infant Jesus—are deservedly known all over the world, and the patentees have made fortunes by the sale of those genuine articles. The perfumery of Rimmel, Guorlain, and others (the best and most costly known) cannot compete with lubricating oil and pommade of divine origin. That the latter compounds are not used in our day is owing to an awful malediction (recorded in Exodus xxx.) which enacts that any one making the said mixtures will be cut off from the living. In order to test the quality of Jehovistic perfumery, let any fearless chemist make up the following recipes, and tell us whether the stuff produces an agreeable odor or a stink. As for the death penalty, he need not be afraid of it being carried out. I should think old Yahveh will be only too glad to see his divine concoctions reproduced, and extensively used. The newspaper puffs alone may bring him under notice, and the successful sale tend to restore his lost prestige. I would be much pleased to see such articles as "Pommade à la Yahvé" and "Jehovistic Anti-heretical Ointment" become extensively used. Booth and Company might patent the stuff, and employ it for conversionist purposes. There is money to be made out of it. *Omnia ad Dei majorem gloriam.*

	shekels		ozs.
Pure Myrrh	500	Stacte	4
Sweet Cinnamon	250	Onycha	4
Sweet Calamus	250	Galbanum	4
Cassia	250	Pure Frankincense	4
Olive Oil	1 hin		

CHAS. KROLL LAPORTE.

"Ma," said Bobby, "have I been a good boy to-day?" "Yes, Bobby, and I am very proud of you." "Well, will you do me a favor, ma?" "If it's reasonable, Bobby. What is it?" "Let me go to bed to-night without saying my prayers."

## ACID DROPS.

SOME people have queer notions of Providence, or else they use religious phrases as mere expletives. Here is our bright contemporary the *Star* saying, "Thank Heaven, there are some things in which America is far ahead of us!"—and this in reference to the dreadful cyclone which caused such a loss of life and property at Pittsburg and elsewhere. Whichever way the exclamation is looked at, it is either stupid, selfish, or wicked. But the *Star* is neither, and we therefore conclude the writer meant nothing at all. When people mean nothing at all they generally speak the language of religion.

CANON LIDDON has been preaching at St. Paul's on the question, "Are Missions a Failure?" He cannot deny the figures proving that the heathen population increases far more rapidly than the converts to Christianity, so he objects "to apply to the kingdom of Divine Grace those rules of investment and return which are very properly kept in view in a house of commerce." If facts and figures will not square with the claims of Christianity, so much the worse for facts and figures. Orthodoxy was never very partial to arithmetic.

THE Liberation Society has issued a circular calling attention to "Intolerance in Rural Parishes." It points out that the growth of sacerdotalism in the Church of England has led to increased boycotting of Nonconformists.

CARDINAL LAVIGIERE has been seeking in vain to obtain an audience from the Pope on the subject of the slave trade in Africa. The chief suppressors of slavery are after all too much abused Moslems.

THE institution of slavery was so far mitigated by Mohammed that, according to his law, every slave who becomes a Moslem is *ipso facto* free. This was not the case in the days of slavery in America. In that Christian country conversion to Christianity brought no freedom to the slave. The Koran denounces slavery more emphatically than the Bible. It says: "He who sells his brother man is the worst of men." It enjoins humane treatment of slaves, who are to have "the same food and clothing as their masters," and encourages the emancipation of slaves as an act of piety.

THERE are a good many towns of which this story has been told: The Rev. Dr. A. E. Dunning, of Boston, says he was visiting his home in Maine, and an old fellow-townsmen began a theological discussion with him. "Parson," said he, "the Bible says that the Lord made the world in six days. Do you believe it?" "Yes." "Now, do you think that he finished the whole thing up in that time?" "Yes." "Well, all I can say is, that he could have put in one day more to mighty good advantage right here in this town."

THE Free Presbytery have been inquiring into the alleged blasphemy and profanity of the Rev. John Robertson of Stonehaven. One of the things alleged against him is that he called the patriarch Jacob a sneak. Mr. Robertson sticks to it that he was a sneak. He admits saying in the pulpit that "he spread his double fives behind his mother's back," but he denies that he suited the action to the word. He defends using as the title of a sermon, "God with his coat off," by the passage in Isaiah which says of God, "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak." In regard to another title, "Praying to-day and drunk to-morrow," he asks, "Is it not true that Noah built his altar one morning and was incapable the next?" Of another title—"A damned fool"—he says, "this is the correct scriptural term expressing the state of the soul for whom the demons are waiting."

AMONG the charges against the Rev. John Robertson, of Stonehaven, is that of saying that God had to put on his spectacles to see some people's faith. This may be blasphemous, but we are prepared to go further. We venture to say that if God did put his spectacles on he wouldn't see it.

MR. ROBERTSON'S accusers seem rather hypercritical. Why should not God wear spectacles? According to the Bible, he eats and drinks, loves a glass of wine, sweats, and does a number of things just like an ordinary Christian. He has eyes also, or the blessed book is mistaken; and why, we ask again, shouldn't he assist his poor old optics with a pair of long sevens?

FROM what we can see, Mr. Robertson is a young man who wants to gain notoriety by some means or other. Some of his antics are too *outré* for the pulpit or the platform. If he believes in the efficacy of prayer, he should pray for a little common sense. We give him the advice gratis.

THE parish of St. Nicholas, Deptford, like that of St. Paul, has a churchwarden who is not averse to doing a stroke of business for himself at the same time that he does out charity to others. Churchwarden Reeson, coal merchant and corn dealer, has, in his official capacity, the disposal of some 350 coal tickets, being part of the annual distribution of gifts in connection with

the ancient charities of St. Nicholas, the total revenue of which is about £90 a year. On the tickets for "56lb. of coals" appears the name "Thomas Reeson, churchwarden," and underneath the same name appears as a coal merchant who will supply the article. It appears rather unfortunate that Churchwarden Dixon, of St. Paul's (to whom reference was made in the *Star* of Wednesday), and Churchwarden Reeson, of St. Nicholas, ex-officio trustees of the distribution, should be traders in the articles principally dealt with.—*Star*.

THE Rev. J. H. Coghlan, described as an accountant, is charged with conspiring with Mr. A. F. Peacock, solicitor, to defraud Mrs. Mary Buckle of £500. Both are committed for trial.

WHAT is godly Glasgow coming to? The following is found in the columns of the *Meekly Wail*—beg pardon, the *Weekly Mail*—of that pious city: "Neglected.—A little boy was asked by his mother the other day, 'Rex, what makes you so naughty; don't you ask God every night to make you a good boy?' 'Yes,' replied the young hopeful, 'I ask Him right along, but He never seems to pay any attention to me.'"

MR. JOB BONE, an old Edinburgh worthy and one of the most determined opponents of Freethought in the capital of holy Scotland, died last Saturday through the effects of a fall. On the previous Wednesday evening he had attended at the Eastern Debating Club and criticised adversely a lecture by an Irish Nationalist. After speaking, he left the meeting in the middle of the debate, and half-an-hour afterwards he was discovered by some of the members lying insensible at the foot of the stairs, with his head bruised in a terrible manner. He was taken to the infirmary but never regained consciousness. He had latterly taken an active part in opposing the views propounded by the Scottish Secular Union, and on the Sunday before the accident he led off in the affirmative in a debate, "Does Conscience testify to a moral law and a moral law-giver?" If we accept the Talmagian system of logic in all its hideous cruelty and barbarity, we might suppose that God had taken this method of showing his displeasure with poor Job by afflicting him even worse than the Devil tormented his biblical namesake. Certainly if a Freethinker had met his death in this manner after holding a debate at a Christian Evidence Meeting, it would be looked upon by the orthodox as a direct judgment from Jehovah.

AT the Board School contest some odium was attempted to be excited against the Board schools on the ground that they were injurious to the denominational schools. It appears that there are 400 schools belonging to the London Board, and on these there are no less than 312 clergymen who are managers. The *Christian World* gives their names, and complains that there are only about one-third the number of Nonconformist ministers who have part in the management. Between the two, the interests of denominational education are pretty well looked after, and we fear at the cost of secular education.

MRS. F. W. HORNE, "convinced that the infidelity is one of the prime causes of much of the crime so prevalent," offers to lend a work which "shows the Bible to be a self interpreter" Mr. Forder, to whom the offer was sent, wrote the lady a polite, sarcastic letter, and sent her a copy of the *Freethinker*.

MR. ROSSITER has been to Huddersfield to give his views on "Darwin's Works." It appears from the report that "There was only a small attendance." Considering that the Rev. A. J. Harrison was in the chair, this circumstance does not speak much for Mr. Rossiter's fame in Yorkshire. Some questions were allowed at the close, and Mr. Rossiter very disingenuously sought to convey the idea that Darwin was a Christian, for he said "He had read his works, and lived near him for a time, and could not point to a more truly Christian life than Darwin's." This despite the express declaration of the philosopher—"I do not believe that there has ever been any revelation."

THE *Pall Mall Gazette* hopes the Rev. H. B. Chapman will be at the bottom of the poll at Camberwell. Apart from the question whether a clergyman should be a County Councillor, when his clerical duties prevent his attending more than one meeting in ten of the Board of Guardians, the *P. M. G.* says that Mr. Chapman should be opposed by every decent man and woman as a pledged supporter of the C. D. Acts, which he warmly eulogised at a smoking concert at the Beaconsfield Club. We hope this allegation is unfounded, for we should be loth to believe that the gentleman who was so overflowed with "love for his brothers and sisters," in his debate with Mr. Foote, descends so low as to support the policy of forcibly cleaning fallen women for the physical safety of profligate men.

JENKINS, the Godalming ravisher and murderer of his sweetheart, writing from the gaol to her mother, says "I feel that God has forgiven me, and I also feel very happy and I am prepared to die at any moment." He adds "I hope God will let us meet in Heaven and be in a happier home for ever and ever." The victim's relatives do not care to visit Jenkins in prison, so they probably do not wish to spend eternity in his company.

THE Pope has to make good £120,000 gambled away on the Stock Exchange by Commander Sterbini, whom the Holy Father entrusted with the management of Peter's Pence.

THE Ecclesiastical Commission holds property in London the ground rent of which alone brings in £80,000 a year. Instead of doing anything to improve the dwellings of the working classes, while drawing immense wealth from the community, the houses on the properties of the Commission are among the most disgraceful in London.

MORE blasphemy! Sanger's Circus advertises "The Great Scene: The Creation." We have not seen the great scene so cannot tell if it represents God Almighty waking up or not. Indeed, from what follows on the advertisement, it seems to have something to do with a bare-backed lady rider—we beg pardon, a lady bare-backed rider—who throws a double somersault. No connection with the performance in the Garden of Eden.

A TRIAL of four peasants for murder in Southern Russia shows the persistence of a gross and stupid superstition. The four peasants believed that candles made from human fat render them invisible. In order to obtain this necessary material they first attempted to murder a boy in a forest; next they tried to kill an old peasant, and afterwards a Russian clergyman, whom they met in a field. In all these cases they were unsuccessful, being disturbed before they could accomplish their fell purpose. On the 15th of October last, however, they came across a young girl, Lukeria Cherkashina, in a lonely spot, and at once proceeded to strangle and mutilate her. Out of the fat from this child's body they made candles, with the help of whose supposed protecting rays they attempted a robbery. They were, however, caught and put in prison, where they confessed everything.

PROFESSOR ROMANES should stick to science unless he can talk sense on other subjects. After publishing the *Evolution of Mind in Man* he goes down to Toynbee Hall and discharges a torrent of sentimentalism. While admitting that Christian ethics are all borrowed, he pretends that "It was only before the presence of Christ that the dry bones of ethical abstraction had sprung into life." Now we defy Professor Romanes to name a single Christian, however great and good, who cannot be equalled among the great and good men of antiquity. Meanwhile, we venture to remark that whoever speaks of Socrates, Plato, Marcus Aurelius, Epictetus, and scores of other "heathen"—to say nothing of such characters as Buddha—as living on "the dry bones of ethical abstraction," is grossly ignorant or grossly pandering to Christian bigotry.

PROFESSOR ROMANES adds that "the more keen the intellectual criticism, the greater was the appreciation of the uniqueness of Christ's personality." But he does not specify in what the uniqueness consists. People who are trained from childhood to regard Jesus as "above all names on earth" are prepossessed in his favor, and when they criticise the miracles they do not criticise him. But if they do go so far, like Professor Newman, they see the hollowness of his pretensions. He is very one-sided and otherwise defective, and he only serves as an ideal to those who read, as Nelson read the signal, with one eye. Both eyes are necessary for the right focus.

LAST Sunday the United Methodist Free Church, Hightown, Crewe, was burnt down. It was only recently built at a cost of £5000. The Lord is smiling on the building trade.

THE Bishop of Lincoln has been cited to appear at Lambeth on Feb. 12, in answer to a charge of breaking the law by his Ritualistic practices. If the trial is not burked, it will be the most important since that of Bishop Colenso; indeed, there has been no English bishop cited in this way since 1571. The Archbishop of Canterbury has done everything possible to hush it up, but, as the Bishop of Lincoln himself says, "the struggle is for the sacerdotal character of the Christian ministry," and must be fought out. If a verdict should be found for the bishop, we may expect to see a great increase of Romanising in the Church of England. If it goes against him, we shall find a deal of ecclesiastical rebellion, for the High Church clergy already express their intention to disobey any authority which does not decide in favor of their own Ritualism. We expect the result will be a compromise which will satisfy no one, and only accentuate the divisions between High Church and Low Church.

AT Whitehall Chapel last Sunday afternoon there were two clergymen, two beadles, 16 choristers, 33 congregation, including children, and 77 wax candles lighted. This half illustrates "I am the light of the world." The light was there but the world wasn't.

PEOPLE who wonder at Renan's toasting the Three Wise Men forget that he is a humorist. No doubt he laughs at the performance as heartily as anybody. The names Melchior, Gaspar and Balthazar, are derived from pious legends.

"I WOULD gladly suffer such another smash," says Spurgeon, "to win a prayerless sinner." Very cheap generosity, Mr. Spurgeon, for you know you will never be put to the proof. If you had to save a sinner per day by tumbling downstairs, knocking out two or three teeth, and shaking your bones till you felt like a loose heap in a marine store, you would soon ask the Lord to try a cheaper plan of salvation. Clear your mind of cant, sir; clear your mind of cant.

THE *Athenæum* has a smart review of Ward Beecher's *Biography*. One of the rules he laid down for himself on taking his first church was this—"Secure a large congregation; let this be the first thing." During the rest of Beecher's life that was always the first thing. A large congregation meant God's approval—so Beecher interpreted it; and, which was equally "precious," a handsome salary. By-and-bye the pressure at Plymouth Church was so great that sittings were sold by auction, and then Beecher was sure "God liked it."

"His house," says the *Athenæum*, "was a palace, filled with beautiful furniture, and his church a theatre, in which the worshippers called themselves miserable sinners in the pleasantest ways."

BEECHER'S last words, or nearly so, were characteristic. On awaking from a short nap he exclaimed, "I had a dream last night. I thought that I was a duke, and your mother a duchess, and I was trying to figure the interest on a hundred thousand pounds a year."

The world is going to smash,  
Look out for the awful crash;  
Meanwhile the sinners I lash,  
And rake in a pile of cash, my boys,  
And rake in a pile of cash.

THE proprietor of a big drapery establishment, not a thousand miles from Holborn, has a deep concern for the piety of his assistants. He has morning prayers, which all must attend, and a professional sky-pilot is engaged to give them the proper tone. The other morning when the hymn was given out the assistants all stood up, but not a single one opened his mouth to sing. This drove the pious proprietor into a holy rage. He threatened to discharge the ringleaders, if he could spot them, and sacked the poor devil at the piano as an earnest of his intentions. He also kept the shop open late, although he had promised to close it early. Such are the amiable fruits of religion!

THE *Record* reports a disaster at the Protestant Orphanage, Nazareth. A cistern burst and almost made a complete wreck of the establishment. The Lord, it seems, cannot even look after his own native village.

THE Rev. Dr. Stewart, of Dennistoun Free Church, Glasgow, stated last Sunday in the pulpit that his mind was a complete blank upon the subject he intended to speak about. Would that all sky-pilots whose minds are a complete blank upon the subjects upon which they preach would but as frankly declare the same.

THE Rev. Prof. Pritchard, of Oxford, has in the press a book we shall look out for. He writes as an astronomer, and deals with some rare old Bible stories, such as "The Great Miracle in Joshua," and "The Star and the Magi." He also deals with "The Slowness of the Divine Proceedings." Considering how the world creeps along, the last subject is more difficult than the others. We always thought the Lord was mighty slow, and Prof. Pritchard, parson and astronomer, will explain the tortoise trick.

THE Rev. B. F. Da Costa, D.D., rector of the church of St. John the Evangelist, calls the Sunday newspaper the modern anti-Christ. It displaces religion, he says, and takes the place of the Bible. Its general influence is bad, very, very bad. One of Dr. Da Costa's reasons for condemning the Sunday editions of newspapers was that it compelled Sunday labor, but the reverend did not allow that fact to deter him from sending special invitations to the reporters to labor at reporting him on the Sunday he preached that sermon. Another reason he adduced why Sunday papers should be abolished was that they made men think, and "man has only a given amount of thought." Probably he wants to get men into church where no thought is required to understand a sermon upon which no thought has been expended in preparation. On the first reason Dr. Da Costa's preaching and practice do not harmonise; on the second they coincide beautifully.—*Truthseeker*.

THE *Nonconformist and Independent*, in a notice of Mr. Laing's correspondence with Mr. Gladstone, repudiates the positions of Paley, Whately, and the whole school of Christian evidence writers, terming them "arbitrary." The modern Nonconformist view is to centre religious attention "not upon the infallibility of a book, but upon the manifestation of a Divine-Human object of worship." Some day it will be discovered that the Divine-Human object of worship is just as fallible as the book that narrates his doings, and then there will be a fresh modification. The ministers who have given up the Word of God can no doubt find a way to give up Jesus also, and yet retain "the one thing needful"—their salaries.

## MR. FOOTE'S LECTURES.

Sunday, January 20, Hall of Science, 142 Old Street, E.C., at 11.15 a.m., "Political Lies"; at 7 p.m., "Peter the Fisherman."

January 27, Camberwell.  
February 3, London Hall of Science; 10, London Hall of Science; 17, Manchester; 21, Hackney Workmen's Club; 24, Plymouth.  
March 3, Milton Hall; 10, Newcastle; 17, Claremont Hall; 24, Camberwell.  
April 14, Hall of Science; 21, Hall of Science; 28, Camberwell.  
May 11, Milton Hall; 19, Milton Hall; 26, 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.

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QUIXOTE.—Thanks for the cuttings. If that Christian preacher acts on his theory that the story of Lot and his daughters should be read aloud at street-corners, the police will have something to do in the way of stopping obscenity, besides prosecuting Zola's publishers. It is possible, too, that the man may get lynched.

THISTLE.—Mr. Foote has too much other work on hand at present to think of courting political honors. He regards Freethought as primary, and does not mean to sacrifice it for any other object. Had he been freer, he would certainly have stood for the London County Council.

H. MCKENNA.—Orders for literature should be sent to Mr. Forder, as above. Sending to us causes unnecessary trouble and delay.

MALVERN.—You are a most disloyal person. You ought to feel inexpressibly grateful when the Queen sends her old linen to a hospital, but you actually sneer at the munificent gift. Go to church for twelve months and learn better. If that doesn't answer read *Royal Paupers*.

R. P. DEVEREUX.—Your agent has deceived you. Our Christmas Number is easily obtainable, quite as easily as our weekly number, whose circulation it exceeds.

A. P. LOAPAH.—We see no connection between the fact and the text, which says nothing about *fourteen*. If your "Secularism" can be shaken by such nonsense it is very badly founded. Prophecy is a subject which, as Bishop South said, generally finds people cracked or leaves them so.

D. PROVAN.—Paper received with thanks. Pleased to hear you have found *Infidel Death-Beds* so useful.

A. L. L.—Your letter is not in the least egotistic. We are always pleased, and sometimes proud, to hear from converts to Freethought. Mr. Forder, Secretary of the National Secular Society, will furnish you with information as to joining if you drop him a note.

A. G.—Hardly up to the mark, though containing good points.

H. T. B.—We intend to give more variety in our illustrations, last week's being the commencement. The next change will probably be a sketch of the Bruno Statue.

A. SMITH.—Thanks for your note on the House of the Virgin at Loretto.

A. DEFTY.—We cannot give you "the names of all the Freethinkers on the present School Board." Elected persons are chary of confessing.

H. OUGHAM.—Herbert Spencer is called by Darwin "our great philosopher." For us to add anything would be impertinent. Glad to hear you are spreading the *true faith*—ours to wit—by circulating pamphlets.

R. GREEN.—See "Acid Drops."

JOHN WHITE.—It is rather late now to draw up a list of questions for School Board candidates. You can easily ask the main question you are interested in—"Are you in favor—and if not why not—of excluding religious books and doctrines, as to which people differ, from the public schools which are supported by the rates and taxes of all?"

T. S. BARRETT.—The Boston referred to is the American city. We think Mendum is the publisher.

W. ARTIS.—We have passed your order to Mr. Forder, to whom it should have been sent direct.

PAPERS RECEIVED.—*Truthseeker*—*Freethought*—*Ironclad Age*—*Seymour Times*—*Freethinkers' Magazine*—*Open Court*—*Leeds Daily News*—*La Tronada*—*Le Danton*—*Glasgow Weekly Mail*—*Western Figaro*—*Sheffield Independent*—*Huddersfield Daily Examiner*—*Fair Play*—*Liberty*.

W. MCKISSEK.—Thanks for getting us two fresh subscribers, for whose *Freethinkers* you remit.

## HELP FOR THE SWEDISH MARTYRS.

At the last meeting of the National Secular Society's Executive it was decided to raise a special subscription for the defence of Freethought in Sweden. Mr. Lendstrand is still in prison, and after his release he will have to answer another indictment. He is allowed to have his meals sent in from a tavern, the cost being about £2 5s. per month, so that his diet must be extremely simple. But the resources of himself and his Freethought friends are meagre, and they are burdened with the expenses of the

prosecution and fine. In the circumstances it was feared that the prisoner would have to fall back on the jail fare, which we suspect is rough indeed in a country like Sweden. Over £2 was subscribed by members of the Executive and forwarded immediately. Further subscriptions are needed and can be sent to Mr. R. Forder, 28 Stonecutter Street, London, E.C., or to ourselves. Every sum received will be acknowledged in the *National Reformer* and the *Freethinker*. We trust there will be a generous response. Freethought knows no distinction of nationality. The battle of freedom is the same in whatever country it is fought. Should the subscription be in excess of the immediate requirements, the Executive will hold the balance for future contingencies.

## SUGAR PLUMS.

MR. FOOTE lectures to-day (Jan. 20) at the London Hall of Science. His subjects are both fresh; the morning lecture being on "Political Lies," and the evening's on "Peter the Fisherman."

THERE was a fine audience in the Liverpool Secular Hall on Sunday evening to hear Mr. Foote's lecture on "How God Was Born," including many strangers and an unusual number of ladies. Several new members were enrolled, and we hope the Branch will pull together bravely during the rest of the season.

NOTHING but good—to Freethought—will result from the establishment of a branch of the Christian Evidence Society in Liverpool. Mr. Engstrom has been down to give it birth, and a subscription is being raised for a feeding-bottle and a good supply of milk. Mr. S. Smith, M.P., has given a cheque for £50. Should discussions take place, the Secular Society will make many fresh members. Debate is our opportunity.

ALEX. D. BLAIR, writing in the *New York Truthseeker*, calls attention to a long-felt want, viz., a biography of Infidels who have benefitted the world. Such a work, he says, would be of incalculable value to Freethinkers, who are constantly being asked, "What good has infidelity ever done for the world?" This want should be now supplied by Mr. Wheeler's *Biographical Dictionary of Freethinkers of all Ages and Nations*, which will show how large a section of the world's worthiest workers have been Freethinkers.

THERE is, unfortunately, another delay in publishing Mr. Wheeler's new work. Owing to the run upon particular letters and figures, the printer is unable to complete Part I. without a further supply of type, and, as this has not arrived in time, the issue is postponed till next week.

MR. COOKNEY, 1A Willow Street, Paul Street, Finsbury, E.C., acknowledges the following additional subscriptions for the Hall of Science Annual Children's Party. C. Pascoe, 2s. 6d.; J. Ansell, 1s. 6d.; Mrs. Huggins, 1s. 6d.; J. Fitzgerald, 2s.; Miss Phipson, 7s. 6d.; Mrs. Bethray, 1s. 6d.; E. Baxter, 1s.; Per Mrs. Stevens: Searle, 6d.; Hawkins, 6d.; Mill, 6d.; H. Wilson, 6d.; Springell, 6d.; K. W., 3d.; Dem, 4d.; Friend, 6d.; Friend, 6d.; Coward, 2d.; McKenzie, 3d.; Walton, 6d.; Heterick, 6d.; Mills, 2d.; Stewart, 2d.; T. Gainsbury, 6d.; Friend, 1d.; J. Felton, 1s.; Dick Edwards, 5s.; W. Perry, 6d.; A. Scopes, 6d.; G. Corner, 1s.; J. Barns, 1s.; Per Cookney; B. Dundas, 1s.; J. Collins, 6d.; Few Friends, 1s. 9d.; Per J. Fagan: A. J. Marriott, 2s. The Committee will meet in the Minor Hall this Sunday evening, after the lecture to make arrangements.

THE N. W. London Branch's Children's Party will be held on Friday, January 25. Tea at 6, sharp. Tickets can be obtained at Milton Hall, Hawley Crescent, Kentish Town.

"PROTESTANT" attacked the Belfast Secular Society in the *Evening Telegraph*. His letter was full of malicious slanders. Fortunately, after some hesitation, the editor admitted a reply, and the result is that the Society's meetings have trebled in size. Good! Try again, "Protestant."

ACCORDING to the Vienna correspondent of the *Times*, the Bulgarian clergy are losing their old influence. When the national Church was the rallying centre for Christians against Mussulmans the money for building and restoring God's houses was always forthcoming, but since the Bulgarians have obtained their freedom they have come to think that one church is enough for two or three villages, and they dole out the money to the clergy very sparingly. Very likely we shall witness the same phenomenon in Ireland after Home Rule. At present the Irish priest represents the Catholic Celt's revolt against the domination of the Saxon Protestant; but when the long struggle for Irish independence is forgotten, except as a matter of history, the priest will sing very much smaller. Ireland will no longer be absorbed by one overwhelming passion, and fresh questions will occupy the public attention. Among these will be Freethought.

OUR good friend, Mr. J. Brumage, is elected on the Portsmouth School Board. He is sixth among fifteen successful candidates. We congratulate him and the party, especially as he stood apart from all political organisations.

THE quarterly meeting of the Camberwell Branch of the N. S. S. last Sunday was a perfect success. Over 160 persons sat down to a most excellent tea, and were afterwards provided with a capital entertainment and dancing. The hall is in course of redecoration, and will in every way be a worthy abode of Free-thought in South London. The Committee deserve much praise for the hearty spirit in which they have worked to make their hall a success. Their example deserves imitation in other parts of London.

PROF. ROBERTSON SMITH, the editor of the *Encyclopædia Britannica* has been lecturing in Aberdeen on "The Homogeneity of Semitic Beliefs." He pointed out that so far from the Jewish religion standing alone, it has affinities with the faith of Arabs, Syrians, Phoenicians and Babylonians. Each nation, said Prof. Smith, had its god closely tied to its own self, a friend to its friend and an enemy to its enemies, and with the additional title of father and king.

THE *English Churchman* implores the press to take no more notice of that mischievous book, *Robert Elsmere*. The circulation of this heretical novel has, it is stated, reached over 150,000 copies in America, where it is issued in a threepenny edition.

THE Rev. Charles Hargrove, a Unitarian minister, who we believe was formerly a Roman Catholic priest, has come out rather boldly on the truth of Bible history. According to the report in the Leeds *Daily News*, he gave the stories of Arthur and his twelve knights and of Alfred the Great, and argued from this point, that the Bible was composed to some extent of the same kind of legendary matter, collected by the prophets of 800 B.C. It should, therefore, be open to the same kind of criticism, and no person should be forced to believe what his mind told him was a myth. He also referred to the similarities in the written lives of Abraham and of Isaac, and inferred that there had been some foundation for one story and that the other was a legend. He described the inviolability of scripture as a yoke infinitely more severe than the yoke formerly imposed by Catholics upon the Protestants.

ONE John Hanson thereupon wrote to the *Daily News* denouncing Mr. Hargrove's views as "mischievous, reckless and absurd." Mr. Hanson has been challenged by Mr. Robert Hainsworth to substantiate his position, but he prefers to publish a pamphlet in reply to Mr. Hargrove instead.

MR. MALLOCK in his article, "The Scientific Bases of Optimism," says: "Mr. John Morley has republished, in ten volumes, what is, under one of its aspects, neither more nor less than an anti-Christian creed, embedded in a series of criticism." He thus alludes to the popularity of *Robert Elsmere*—"the hold which such questions have on the public mind, whenever they are put in a way which the public can comprehend, has been curiously illustrated by the eagerness of even frivolous people in devouring a recent novel, which on ordinary grounds would be unreadable, and whose sole interest consisted in its treatment of Christianity."

THE persecutions in Sweden have given rise to increased activity. Captain Otto Thomson writes us that he has translated *The Household of Faith* and the *Truth of History*, by Colonel Ingersoll, and he intends also translating *Rome or Reason*. Capt. Thomson compares the writings of Ingersoll to an English man-of-war under full sail, spreading consternation and confusion to the pirates on the main.

IT appears that Lindkvist was punished for translating one of the *Freethinker* Tracts, "Who will be Damned if Christianity be True?" by Joseph Symes. Most of the *Freethinker* Tracts have been translated into Swedish, and the prosecution has, of course, largely increased their circulation.

DR. P. A. RÜDT, of Heidelberg, who has been called "the apostle of unbelief" in Germany, sends us a printed copy of an eloquent discourse, entitled *The Historical Truth about Monasteries and Monks*, which he lately delivered in Mannheim before 2,000 persons. Dr. Rüd't also forwards us two poems entitled *Christmas Chants for Freethinkers* and *Freethinkers' Festal Song* for the new year 1889. Free speech is still a dangerous thing in Germany, and Dr. Rüd't is one of the most prominent in making a gallant assault on the forces of obscurantism.

*Freethought*, of San Francisco, enters upon its second volume with increased heart and hope. We rejoice to read "The prospect is much brighter than it was twelve months ago."

WHILE efforts are being made to Christianise Japan, the Buddhists of that country think that because Christianity is dying out there is a great opening for the spread of Buddhism in America and Europe. They have accordingly entered on a propaganda, and are about to send out preachers and found schools, and meanwhile have begun the issue of a magazine in English called the *Bijou of Asia*.

THE Chinese have opened a joss-house in New York. Though

this is not intended for missionary purposes, the usual result of the contact of religions is their mutual destruction.

MR. B. F. UNDERWOOD is devoting more time to the Free-thought propaganda, and has been lecturing with acceptance in California. The Freethinkers of Eugene, where he debated with the Rev. Clark Braden, passed resolutions affirming their entire satisfaction with Mr. Underwood. They further resolved, "That if Clark Braden is a *Christian* he is at the same time a demonstration of the unfitness of Christianity to produce peace on earth and good will among men."

THE *Open Court* has a memorial address upon the late Courtlandt Palmer, by his friend T. B. Wakeman, which is followed by an article by Moncure D. Conway, on The Nineteenth Century Club and its Founder.

THE Registrar-General's Report for the year 1887, which has only just been issued, states that while the number of marriages in Dissenting chapels remains stationary, those solemnised in church are decreasing in number, and the registry offices show a corresponding increase. Women are beginning to learn that to dispense with the Church mummeries is also to dispense with the foolish vows of obedience, and men are beginning to prefer the cheaper and more sensible method.

## CHRIST'S MIRACLES.

### X.—RAISING THE DEAD.

OF all miracles, the restoration of the dead to life is felt to be the hardest and the most striking. Such an example of supernatural power would have made a far deeper impression upon the popular imagination than the comparatively commonplace cures of diseases; and an occasional or even frequent display of such power in the more piteous cases of bereavement would have been a fitting testimony to the omnipotence and occasional beneficence of the Almighty when he became man for our sakes. Yet only two such miracles are recorded to have been worked by Jesus. Why could he not have raised up witnesses from the dead in every town and village through which he passed? What could have resisted such open and palpable evidence? Yet Matthew and Mark do not even record so much as a single instance of such a miracle, for in the case of Jairus's daughter Jesus himself declared that the girl was not dead but slept. Matthew, indeed, says that Jesus told John's messengers to tell John that the dead were raised (Matt. xi., 4, 5), but he never mentions an actual case in which the miracle is performed. If Matthew and Mark had known of such instances, is it likely that they would have refrained from recording the most wonderful miracles of all? The absence of such miracles was perhaps felt to be an imperfection in the list of signs and wonders worked by Christ, for the two later gospels each record a single case—enough to confound the dissatisfied or sceptical without too greatly overloading the credulity of the believers. Luke records the restoration of the widow's son of Nain, and John records the raising of Lazarus. Each was in apparent ignorance of the other's case.

Luke inserts the raising of the widow's son just before the message to John the Baptist in which Jesus speaks of raising the dead. He thus made good the oversight or ignorance of the Holy Ghost when inspiring Matthew. He justifies the message by narrating how Jesus met a funeral procession, and, taking pity on the widowed mother who had just lost her only son, he touched the bier and ordered the young man to arise. He that was dead then sat up and began to speak, and Jesus delivered him to his mother (Luke vii., 15).

This case is open to the objection that people have occasionally fallen into trances which have been mistaken for death. Jairus's daughter was believed to be dead by her relatives, according to the gospel accounts, and yet they laughed Jesus to scorn when he assured them that she was only sleeping. John makes sure that this objection shall not apply to the case of Lazarus (John, xi., 1-46). When Mary and Martha sent Jesus word that their brother, whom he loved, was sick, Jesus declared falsely that "This sickness is not unto death," and declined to hasten to the bedside of Lazarus to comfort or restore him. John explains the delay in a decidedly illogical way. He says: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." When Jesus finally turns his dilatory steps to Bethany, it is found on his arrival that Lazarus has lain in the grave four days

already and the process of decomposition was supposed to have set in (John xi, 39). Jesus walked to the grave groaning and weeping. Why he should groan and weep when he knew he was about to restore Lazarus to his sisters, and convert a home of sorrow into one of unspeakable happiness, is not easy to ascertain, except on the sceptical view of the narrative being constructed to suit the dramatic necessities or proprieties of the case. At the cave or sepulchre, Jesus, after one of those public conversations with his Father in which John delights, cried with a loud voice, "Lazarus, come forth," whereupon the dead man arose and came forth, bound hand and foot with graveclothes.

John's narrative is full and circumstantial, and not badly contrived for its purpose. But its truthfulness is more than questionable, independently even of the intrinsic improbability or impossibility of such a miracle. The writers of the three earlier and less sophisticated gospels, knew absolutely nothing of this striking miracle, or else they grossly neglected to supply such important information to the world. In view of this total silence, it is almost impossible to suppose that they had ever heard of the raising of Lazarus. Yet John, writing at a later date and among a foreign population who could not well expose such a fiction, speaks of the miracle as a public affair witnessed by a number of spectators who "bare record," and as well known to "much people," who came from Jerusalem, which was but two miles distant, to see the restored Lazarus (John xii., 9-11, 17-19). The Pharisees perceived that through this miracle the people were leaving them for Jesus, and said among themselves, "the world is gone after him." The chief priests decided to put Jesus to death, and they also "consulted that they might put Lazarus to death, because that by reason of him many of the Jews went away, and believed on Jesus." The raising of Lazarus seems to have led to the popular welcome of Jesus on his public entry into Jerusalem, and so to the events of Passion Week, including the anointment of Jesus with spikenard by Mary, the sister of Lazarus. According to John (xii., 1-3), this latter event took place *six* days before the passover. According to Mark (xiv., 1-3), this anointment with precious spikenard in Simon's house at Bethany took place *two* days before the passover. According to Luke (vii., 37-50) the event took place in the house of Simon, a Pharisee, a long while previously, and the woman was a well-known sinner. The discrepancies and the points of agreement are such that it is tolerably clear that the three accounts are but variations of one original story. Each evangelist records only one incident of the kind (unless John xi., 2, refers to a previous anointment by Mary rather than to her subsequent effusion of gratitude and love after her brother's restoration from the grave), and each evangelist regards it as a striking and almost unique event. The minor discrepancies, however, are much less significant than the fact that no other evangelist or apostle ever refers to the great and well-known miracle which, if John speaks truly, did so much to convert the Jews of Jerusalem. Their silence is inexplicable, except on the obvious explanation that the story of the raising of Lazarus was of later date than the three synoptical gospels and the Acts of the Apostles.

W. P. BALL.

#### COLONEL INGERSOLL ON WOMEN AND WOMEN'S WORK.

(From the "New York World.")

So much interest has been awakened by the *World's* exposures of the wretched misery, degradation, and sorry plight of the poor working-girls in their bonds of slavery to capital and monopoly, that a *World* reporter called on Colonel Robert G. Ingersoll to ask his judgment of what remedy, if any there is, he could suggest. Colonel Ingersoll has been an interested reader of what has been published about the poor white slaves, and no one has given the subject more careful thought. The reporter asked:

What is your opinion of the work undertaken by the "World" on behalf of the city slave girls?

I know of nothing better for a great journal to do. The average girl is so helpless and the greed of the employer is such that unless some newspaper or some person of great influence comes to her assistance she is liable not simply to be imposed upon, but to be made a slave. Girls, as a rule, are so anxious to please, so willing to work, that they bear almost every hardship without complaint. Nothing is more terrible than to see the

rich living on the work of the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched woman who make their living—or, rather, retard their death—by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. The exposures made by the *World* will do good. These men, when known, will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the wayside from weakness.

What effect has unlimited immigration on the wages of women?

If our country were overpopulated the effect of immigration would be to lessen wages, for the reason that the working people of Europe are used to lower wages and have been in the habit of practising an economy unknown to us. But this country is not overpopulated. There is plenty of room for several hundred millions more. Wages, however, are too low in the United States. The general tendency is to leave the question of labor to what is called the law of supply and demand. My hope is that in time we will become civilised enough to know that there is a higher law, or, rather, a higher meaning in the law of supply and demand than is now perceived. Year after year what are called the necessities of life increase. Many things now regarded as necessities were formerly looked upon as luxuries. So, as man becomes civilised, he increases what may be called the necessities of his life. When perfectly civilised one of the necessities of his life will be that the lives of others shall be of some value to them. A good man is not happy as long as he knows that other good men and women suffer for raiment and for food and have no roof but the sky—no home but the highway. Consequently what it called the law of supply and demand will then have a much larger meaning.

In nature everything lives upon something else. Life feeds upon life. Something is lying in wait for something else, and even the victim is weaving a web or crouching for some other victim, and the other victim is in the same business—watching for something else. The same is true in the human world—people are living on each other; the cunning obtain the property of the simple; wealth picks the pockets of poverty; success is a highwayman leaping from the hedge. The rich combine, the poor are unorganised, without the means to act in concert, and for that reason become the prey of combinations and trusts. The great questions are: Will man ever be sufficiently civilised to be honest? Will the time ever come when it can truthfully be said that right is might? The lives of millions of people are not worth living because of their ignorance and poverty, and the lives of millions of others are not worth living on account of their wealth and selfishness. The palace without justice, without charity, is as terrible as the hovel without food.

What effect has the woman suffrage movement had on the bread-winners of this country?

I think the women who have been engaged in the struggle for equal rights have done some good for women in the direction of obtaining equal wages for equal work. There has also been for many years a tendency among women in our country to become independent—a desire to make their own living—to win their own bread. So many husbands are utterly useless, or worse, that many women hardly feel justified in depending entirely on a husband for the future. They feel somewhat safer to know how to do something, and earn a little money themselves. If men were what they ought to be, few women would be allowed to labor—that is to say, to toil. It should be the ambition of every healthy and intelligent man to take care of, to support, to make happy, some women. As long as women bear the burdens of the world, the human race can never attain anything like a splendid civilisation. There will be no great generation of men until there has been a great generation of women. For my part, I am glad to hear this question discussed—glad to know that thousands of women take some interest in the fortunes and in the misfortunes of their sisters.

The question of wages for women is a thousand times more important than sending missionaries to China or India. There is plenty for missionaries to do here. And by missionaries I do not mean gentlemen and ladies who distribute tracts or quote Scripture to people out of work. If we are to better the condition of men and women we must change their surroundings. The tenement house breeds a moral pestilence. There can be in these houses no home, no fireside, no family, for the reason that there is no privacy, no walls between them and the rest of the world. There is no sacredness, no feeling "this is ours."

It would be hard to over-estimate the good that might be done by the millionaires of New York if they would turn their attention to sending thousands and thousands into the country, or to building them homes miles from the city where they could have something like privacy, where the family relations could be kept with some sacredness. Think of the "homes" in which thousands and thousands of young girls are reared in this city of New York. Think of what they see and what they hear, of what they come in contact with. How is it possible for the virtues to grow in the damp and darkened basements? Can we expect that love and chaicty and all that is sweet and gentle will be produced in these surroundings, in cellars and garrets, in poverty and dirt? The surroundings must be changed.

(To be concluded.)

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