

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XII.—No. 26.]

SUNDAY, JUNE 26, 1892.

[PRICE ONE PENNY.

## WILL CHRIST SAVE US?

(Continued from page 355.)

Now if this orthodox scheme of salvation be closely examined, it will be found to be rotten from its foundation. Adam never fell, and we are not inheritors of his vitiated nature, nor participators in his curse. No such persons as Adam and Eve ever existed. Their very names are not personal but general. Only modern ignorance or ancient mythology speaks of the "first parents" of mankind. Evolution does not admit the conception of a first man and woman. The simian progenitors of the human race did not suddenly develop into the *genus homo*. They did not wake up one morning and find themselves men. Their progress was slow and gradual, precisely like the psychical progress of humanity since it virtually became such. Nature does not advance by leaps and bounds, but by infinitesimal changes which only amount to decisive alterations in vast periods of time. This is the teaching of modern science, and in the age of Darwinism the old story of the special creation of man falls into its proper place, beside the other guesses of ancient ignorance.

If Adam did not fall, because he never existed, there is an end to the Christian doctrine of original sin. The just and merciful God, of whom we hear so much, did not curse his children in the Garden of Eden for violating a prohibition which had no moral significance; nor did he involve in the curse the whole of their unborn posterity. The idea is only mythological. Yet it adumbrates a certain truth. We now perceive the great law of heredity, which applies to the mental and moral as well as in the physical world. Children do inherit something from their parents; not sin, for that is an act, but tendency, disposition, or whatever name it passes under. And in all of us there are passions inherited from our far-off brute ancestors, that do war against our highest interests. But these passions are not in themselves a curse. The evil is one of excess, or want of equilibrium, which it is the business of social and individual culture to rectify. Take away our passions, volcanic and insurgent as they sometimes are, and you would reduce us to nonentity. Passion is our motive power. Let the intellect and conscience employ this natural force, directing it to the permanent good of each and all, which in the long run are identical.

The new truth supplants the old error, at the same time preserving whatever grain of verity it concealed. Only the most docile and degraded slaves of superstition now believe the hideous doctrine of original sin as it was preached by our Puritan forefathers, and is still set forth in the creeds of the Churches. Generous natures always revolted against it. Loving mothers, bending over their little ones, never thought them reeking masses of spiritual corruption. The answering love in the child's eye, the clasp of its little fingers, its appealing helplessness, and its boundless trust, nursed the holy flame in the mother's

heart, until it grew into a fire of affection that consumed the evil dogma of birth-sin with which the priest sought to overlay her natural instinct. Stern old Jonathan Edwards, that consummate logician of a devilish creed, was not deflected from "God's truth" by the smiles of his children, but it is said that he never quite convinced their loving mother. The logic of her heart was better than the logic of his head.

Obliged to dismiss, as we are, the story of the Fall and the doctrine of Original Sin, what becomes of the Atonement? Must it not go with them? Every student of religion perceives that the doctrine of the Atonement is a last sublimation of the old theory of Sacrifice. Men were once slaughtered to appease the wrath of the gods; animals were substituted for men as civilisation progressed; finally a compromise was effected in the death of a man-god, whose blood was a universal atonement.

The savage origin of this central dogma of Christian theology is betrayed in its nomenclature. "Without shedding of blood there is no remission." "The blood of Christ cleanseth from all sin." "Washed in the blood of the Lamb." Such are the flowers of speech in the garden of the Atonement. And who that has ever heard it fails to remember the famous hymn?—

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged within that flood  
Lose all their guilty stains.

This language of the shambles would never be adopted by civilised people. It comes down to us from ages of barbarism. We lip the words before we comprehend their meaning, and familiarity in after years deadens our sense of horror and disgust. Only when we break through the mesh of custom do we realise the shocking nature of the "holy" language of our hereditary faith.

Having once begun to reflect upon it, we soon perceive the absurdity of the doctrine it expresses. We see it is false, immoral, and foolish. Punishment is justifiable only as it aims at the protection of society or the reformation of the criminal. Having *satisfaction* out of *somebody* is simply vengeance. Jesus Christ, therefore, could not be "a propitiation" for our sins, unless God were a brutal tyrant, who went upon the principle of "so much sin, so much suffering," regardless upon whom it was inflicted. Nor could the sufferings of Jesus Christ, borne for our sins, even if they appeased our angry God, either remove the consequences of our ill-doing in human society or prevent the inevitable deterioration of our own characters. And when we consider that God the Son, who makes expiation, is "of the same substance" with God the Father, who exacts it; and that the discharge of this "debt" is like robbing Peter to pay Paul; we lose all control of our risible muscles, and drown the demented dogma in floods of laughter.

What honest man would be saved by the loss of another? It were noble for a friend to offer to die for me; it were base for me to accept the sacrifice.

He who hopes for heaven through the sufferings of an innocent substitute is not worth saving, and scarcely worth damning. People are growing ashamed of the advice to "lay it all upon Jesus." Self-respecting men and women prefer to bear their own responsibilities. It is disreputable to sneak into heaven in the shadow of Jesus Christ.

According to orthodoxy, Jesus saves us from the wrath of God, who seems to be in a permanent passion with his children. To speak plainly, he saves us from hell. But the belief in future torment is dying out in the light of civilisation and humanity. Men have advanced, and their god must advance with them. Hell is being recognised as "the dark delusion of a dream" by the most educated, thoughtful, and humane of our species; and the progress of this emancipation may be measured by the desperate efforts of the more astute clergy to "limit the eternity of hell's hot jurisdiction," or to explain away a literal hell altogether as a false interpretation of metaphorical teaching.

Salvation from hell in another fifty or a hundred years will be universally laughed at, if not forgotten, in civilised countries. And the fate of the Devil is no less certain. "Deliver us from the evil one"—as the Lord's Prayer now reads in the Revised Version—will only be a monument of old superstition. The great bogie of the priest is going the way of the bogies of the nursery. We do not need to be saved from Old Nick. Our real peril is in quite another direction. The suggestions of evil do not come from Satan, but from our own faulty and ill-regulated natures. Stupidity, ignorance, sensuality, egotism, and cowardice; these are the devils against which we must carry on an incessant warfare.

G. W. FOOTE.

(To be continued.)

### PROGRESS IN THEOLOGY.

It is evident to the student of the development of theological ideas that the supernatural of one age becomes the natural of another; and it is equally true that the heresy of one period becomes, as the human race advances, the recognised belief. So certain are the manifestations of progress in theology that, although the most conservative of all phases of thought, it cannot escape the widening influence of mental growth. Among the more intelligent exponents of theology no serious attempt is now made to defend the character of the Christian Deity as given in the Old Testament; the existence of the Devil, the Trinity, the Infallibility of the Bible, and the doctrine of endless torments. The rapid progress of general education and scientific knowledge has compelled the "faithful" to give up doctrines and opinions which were tenaciously held by their predecessors. Orthodoxy is unable to stand the thought-test of the nineteenth century; the old mode of advocating and defending its positions has proved inadequate to meet the reasoning requirements of the present day. This is a pleasing indication of progress from the citadel of blind faith to the purer atmosphere of intellectual discrimination.

Many decades have not passed since, within the realms of theology, the notion was almost universal that the Bible was an unchanging revelation from God to man, that, like the laws of the Medes and Persians, it was unalterable, "the same yesterday, to-day, and for ever." Following the course adopted by the Christian writer, Tertullian, the Bible was made the standard of right both in science and ethics; the old-fashioned theory of interpretation was relied upon to discount the discoveries of natural truths made by such men as Copernicus, Kepler and Galileo. Now, however, no one possessing brain power above the average of a Methodist local preacher or of a member of the Salvation Army, will accept the Bible as a

criterion of scientific truth. The better educated theologians, being unable to avoid recognising modern progress, seek to harmonise it with their profession by resorting to most foolish subterfuges. For instance, they assert that "the Bible was not intended to teach physical science." The fallacy of this last refuge of a despairing faith must be apparent to every mind unfettered by superstitious serfdom. The only way of knowing what the Bible writers meant is from what they are reported as having written. That they wrote upon such scientific questions as the origin of man, disease and death, and the solar system, is certain, but their opinions upon these subjects are in direct opposition to the results of scientific investigations. Besides, it should not be overlooked that science has been the greatest benefactor to the world. To it are we indebted for the marvellous progress that has taken place in the present century. If the Bible is the infallible truth, containing rules for man's guidance, it should teach that which is undoubtedly the guiding principle of his life. But, unfortunately this is not the case, for upon many important matters, the statements of both the Old and New Testaments are in direct antagonism to the revelation of the facts of nature. Indeed, if the Bible is the word of God, it must always remain what it was, and what it is, by its very nature it is stationary; but science is the recorded evidence of progressive knowledge.

The position once taken by theologians that morality never changes, and that the Bible must remain as the supreme standard of appeal as to what is ethically right, is also undergoing a great modification. They have discovered that such a contention is opposed to the very essence of a correct moral code, which is its adaptability to the ever-varying necessities and circumstances of mankind. We do not contend that prudence, honesty, and benevolence, must be always changing their inherent nature. On the contrary, they will ever be binding upon man; but for what reason? Merely because he cannot exist justly and happily without them. He must be prudent or he loses his all, and thus becomes a burden on others; he must be honest or he will be a criminal to society, and will not be able to have any guarantee for his own rights and for the safety of his own possessions; he must be benevolent or else he will neglect his duty to others, and the old age of iron will return with its law of might making right, and the despotic rule of the strong over the weak. This is what is meant when we affirm that we can have no fixed rule of morality. It is said, however, that without such a fixed rule for conduct, all guarantees to virtue would be absent. Not so; a safe and never-erring basis for moral action can be found in the Roman law of the Twelve Tables which laid down the broad general maxim that "the well-being of the people is the supreme law." This may be taken as a fundamental principle for all time and all nations. The kind of action which will produce such well-being, depends, of course, upon individual and national circumstances, varied in their character and diversified in their influence. Rules of life "revealed" eighteen hundred years ago, do not meet the requirements and satisfy the higher aspirations of the age in which we live. This progressive morality is the principle of the utilitarian ethics which now govern the civilised world.

Looking at the question from a practical point of view, we ask—What can be the use or authority of a moral and doctrinal code from which each man is free to pick and choose just what commends itself to his own taste and judgment? Selection having once begun, who can say where it is to end? What will ultimately be left in common to all who, with this elastic theory, call themselves Christians? Already we believe it would not be difficult to gather from

various eminent men—learned, subtle, and devout, and all alike claiming to be orthodox—denial and refutation of every doctrine usually and vaguely considered essential to the creed. The Bible has long since been disqualified as an infallible moral guide in consequence of its being contradictory in its teachings, many of which are so obscure and mystic that to discover their real meaning “passeth all understanding.” It is, indeed, alleged that the special grace of the Holy Spirit always illumines and guides every one who studies these books in the proper frame of mind; but, as we find in fact that no two students read quite alike, each reading in accordance with his peculiar temperament, intellect, training, and circumstances, precisely as he would read were there no Holy Spirit in question, the said special grace, having no perceptible effect, may be safely left out of the calculation. Innumerable sectaries, all alike devout and sincere, all alike drawing their inspiration from the Bible, have differed fundamentally on the cardinal doctrines of Christianity, and we never heard of the Holy Spirit doing anything toward bringing these brethren into unity. A Christian eclectic submits the Bible to the test of his own reason and conscience, which have been educated and purified, not by the book itself, nor by any supernatural grace, but by the results of a long and gradual progress in enlightenment and general civilisation; which progress has been at nearly every step opposed on the authority of the book, and in the name of the religion founded on it.

CHARLES WATTS.

### ANCIENT MYSTERIES.

[CONTINUED.]

THE last links of Egyptian mysteries were found in the worship of Serapis and in the writings ascribed to Hermes Trismegistus. Serapis, in the Leyden papyrus Osarapis, *i.e.*, Osiris Apis, the sacrificial bull Apis, the living emblem of Osiris, was introduced by Ptolemy to assimilate the old Egyptian worship with that of the Greek Hades. In his head-dress of the corn measure, Serapis preserves the old meaning, but he takes more Christ-like characters. The Emperor Hadrian, an enlightened man, yet one anxiously alert for information on religion, who got initiated into all extant mysteries, when in Egypt, about 134, wrote that he found the worship of Christ and of Serapis one and the same.\* Antoninus Pius introduced the worship of Serapis into Rome. His mysteries were celebrated on the 6th of May.

H. Weingarten, the writer of the articles “Monastery” and “Monasticism” in Dr. Schaff’s *Religious Encyclopædia*, says:

“In the Serapis temples there lived, completely secluded from the world, whole congregations of monks. After giving away their property to the poor, they retired to the temple, where they lived upon the bread which their relatives brought to them. The purpose of this renunciation was wholly ethical—the purification of the soul; and as the whole form of the asceticism of the Serapis monks corresponded peculiarly well with the sombre character of the Egyptian worship of the dead and the graves, they were much revered by the Egyptian people: indeed, like the bulls of Apis, they were considered as incarnations of the deity. No wonder, then, that when Christianity became the popular religion of Egypt, that peculiar form of Egyptian religious life, but one in which a deep popular instinct had found its adequate expression, silently guided into the Christian Church. Just as the Christian Stylite saints of the fifth century were a mere imitation of the Stylite saints of the Syrian Astarte, so the Christian monks of the fourth century were a simple imitation of the Egyptian monks of Serapis.”

The books of Hermes Trismegistus, as transcribed for us by some of the Neo-Platonist school at Alexandria, continue the old Egyptian pantheistic doctrine in which Pythagoras, Plato, and other Greek philo-

sophers were instructed, who in turn reacted on Egypt in the time of the Ptolemies. These writings are among the last and most valuable monuments of Paganism. They are the link between Egyptian theology and Christianity. Hermes, the Egyptian Thoth (Thought), the measurer, was a generic name. The invention of letters being ascribed to Hermes, he became the god of wisdom, the Logos, interpreter, and initiator into mysteries. In these writings he unfolds the doctrine of a divine creator and of his son, begotten before all worlds, a doctrine, says De Rougé, in his *Etude sur le Rituel Funéraire des Egyptiens*, which is to be found on the earliest monuments. Similarities to the Gospel of St. John are numerous, and have made some think the writings were produced or touched up by Christian hands. In Hermes we read, for instance (*Poemandres*; i. 12): “But the Father of all things, The Mind, being Life and Light, begat a Man like to Himself, whom He loved as His own child, for He was very beautiful, having the image of His Father. For, in fact, moreover The God loved His own form [see Col. i. 13, R.V.], and to this delivered over all his own creations.”\* But, as Mariette mentions, on a stele at Berlin, the sun is called the firstborn, the son of God, the Word, and on one of the walls of the temple of Philæ, and on the gate of the temple of Medinet Abou, are inscribed these words, “He hath made all that is, and without him nothing that is hath been made,” words applied to the Logos by John fourteen centuries later.† The proof that Hermes Trismegistus is anterior to the gospel is clear.‡ Justin Martyr, the first of the authentic Christian Fathers, who himself mentions no evangelists by name, though acquainted with their story, says at the end of his exhortation to the Greeks:

“And if anyone supposes that he had learned the doctrine concerning God from the most ancient of those whom you name philosophers, let him listen to Ammon and Hermes, to Ammon, who in his discourse concerning God calls Him wholly hidden; and to Hermes, who says plainly and distinctly “that it is difficult to comprehend God, and impossible even for the man who can comprehend him to declare him to others.”§

This is taken from the *Poemandres*, which is also cited in the first part of chapter six of Justin’s second Apology. In his first Apology, chapter twenty-one, Justin says: “When we say that the Logos, who is the first birth of God was produced without sexual union, and that Jesus Christ, our teacher, was crucified, and died and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Zeus,” etc. And he begun his list by mentioning “Hermes, the interpreting Word and teacher of all.” Lactantius too, in his *Divine Institutes* (bk. i., chap. 6, Of Divine Testimonies), cites, “Hermes, whom the Egyptians called Thoth.” He says, (bk. iv. 9), “Trismegistus, who by some means searched into almost all truth, describes the excellency and majesty of the Logos.” But the most notable testimony is that of Irenæus, the first to mention the four gospels, for he cites Hermes as Scripture, saying, “Well then spake the Scripture, saying, first of all things believe that the God is One, he having created the Universe, and the rest.” The *Poemandres* or *Shepherd of Hermes*, was continued in the title of the *Shepherd of Hermas*, the most popular book in the Christian Church in the second, third and fourth centuries, before the Christ story was completely carnalised. It too was termed revelation, and inspired scripture by Clement, Origen and others. The author claimed to record

\* P. 6, J. D. Chambers’ translation.

† See Dr. L. Menard, *Etude sur l’origine des livres Hermétiques*, p. xliii.

‡ He is called great, great, great, on the Rosetta Stone, *b.c.* 195.

§ In Eusebius, *Ec. Hist.* bk. v. c. 8.

the words of angels, from whom he received much valueless information on divine mysteries. The *Pastor of Hermas* is indeed a poor Christian copy on the lines of Hermes' Poemandres, which furnishes additional proof how much of Christianity is of Egyptian origin.

J. M. WHEELER.

### HONESTY IN RELIGION.

EVERY man ought to define his religious position. What he honestly believes or honestly disbelieves, he should honestly own. The faith and lack of faith of this age are too much on the fence, or behind it. We would not have every man advertise his opinions on theological or religious matters, nor put up his creed on the corners of the streets. There is enough of this kind of business being done already.

We do not believe that a person's convictions can be determined by the church he attends. There is no religious significance in going to hear anyone preach. Churches have ceased to stand for religion, and the minister or choir that a person prefers to hear is no index of that person's righteousness. A great many people who regularly attend what are called religious services might sum up their faith in these words: "We believe in good singing. The love of good music supports a great deal of bad theology."

It is a fact well known, that churches are filled with people who do not believe the doctrines they hear preached in them. Were the sword of truth to be drawn through Christian congregations every single one would be severed. We hold it to be the duty of every man and woman to refuse to attend a church that stands for opinions opposed to their convictions. Too many people maintain a dishonest silence. We may listen respectfully to what we do not believe to be true, but to sustain and countenance the preaching of statements that are false to our understanding, is paying a deference to others that courtesy does not demand.

A position of sincerity is not an attitude of defiance. An honest statement of our views does not necessarily contain a challenge of the views of others. A great many seem to think because we express opinions that differ from those commonly accepted, that we put a chip upon our shoulder, and if we honestly state our convictions it is hinted that we do so to provoke a quarrel. If a man is not ashamed of his opinions we do not see why he should not express them when occasion demands.

We insist that the man or woman who does not believe that the Bible is the word of God, and that Jesus was a divine being, cannot consistently join a Christian Church. Honesty demands that they who believe that the Bible was written by man, as every other book was written, and who believe that Jesus was a human being, not unlike other human beings, shall quit the Christian Church. They do not belong there; they cannot honestly remain there.

Christianity, as it is defined in the creeds of Churches, could not draw an audience of intelligent men and women anywhere in the United States. Honesty in religion would not only empty the pews, but it would also leave the pulpits vacant.

*Boston Investigator.*

L. K. WASHBURN.

### HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Freethinker* in the window.
- (2) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances.
- (4) Display, or get displayed, one of our contents-sheets, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.

### THE IRISH RELIGIOUS QUESTION.

THE near approach of a General Election, together with the attitude assumed so emphatically by Ulster—the Tory half of it only—make it necessary to point out again to English and Scottish Freethinkers, the probable effect of Home Rule on ecclesiasticism in Ireland. I do not think that many Secularists will be influenced by "Ulsteria" to such an extent as to vote Tory, but there is a danger of the amount of brag being done in Belfast this week, being taken too seriously, and that some Liberals may attach weight to the cry of the Orange party in Ireland, that Home Rule is a menace to religious liberty.

The Orangeman has no more right to speak of upholding religious liberty than the Roman Catholic, for the simple reason that the amount of liberty he would permit to his opponents is a small and fixed quantity. The average Orangeman would feel no more compunction in curtailing the liberty of a Freethinker, than he would in setting his heel on a viper. The Orange idea of liberty began with William III. and unfortunately ended with him, hence he is just two hundred years behind the times. He is hand-in-hand with Protestant clerics who paradoxically join in the chorus against the priests of Rome—oblivious of the fact that they are all of one trade, and may yet be driven to make a common cause with Rome to prolong their own existence.

The Ulster Tory and Orange threats of resistance to Home Rule are only the final kicks of a minority that has hitherto been in the ascendancy and resents being put in the position its value entitles it to. The bravado about civil war has been dropped by all except the hot-headed and more injudicious partisans; and the determination to meet Home Rule with "passive resistance" is no doubt sincere, but will never be put in practice. The Ulster Tories are willing to do as much talking and brag as you like, but they are too astute to fight for a hopeless cause, and their money is too precious to them to risk it in revolution.

The fears of clerical intolerance—that an Irish Parliament will be like clay in the hands of the Roman priests—are to the superficial inquirer apparently well grounded. But those who are best acquainted with the Irish priests and the enormous influence they wield are most hopeful for the abatement of that influence under self-government. The extension of democratic forms of government has never in any country increased the clerical power; the effect has invariably been directly opposite. With the spread of knowledge, political and scientific, and the arousing of the people's interest in the administration of public affairs, the power of the priest declines proportionally. The recent bye-elections in Ireland, fought on clerical and anti-clerical lines, are a sufficient indication of the wholesome growth of a spirit of independence, which will continue to grow until clerical interference in Irish politics will be as rare as the four-leaved shamrock.

There is another safeguard against clerical domination under Home Rule. The present Nationalist party in Ireland is divided into two camps, and however they may be named or described, the fundamental difference in them is on the clerical question. The Parnellite section already form the nucleus of an anti-clerical party, the members of which on any question of religious liberty will be found on the side of freedom. The development of this party, and the coalition of the Tories with it, will make a strong anti-clerical body in Ireland, which, if not in an actual majority, will at least balance the power to such an extent that the influence of the priests will be kept in check.

While the outlook in Ireland is not brilliant with the glow of progress, still there is the germ of a hope for a better day that will come, not entirely through the emancipation of Irishmen politically, but by the freeing of them from the terrible incubus of superstition, both Catholic and Protestant. In this lies the dawning of real liberty and the true welfare of the people.

W. M. KNOX.

It is not merely the right, but the duty, of everyone competent to the task to do what in him lies to strengthen the fitful and uncertain influence of a sound intellect upon the vast and intricate jumble of conflicting opinions in the world at large.—*Leslie Stephen.*

## CHRISTIANITY AND EVOLUTION.

IN this world nothing can resist the everlasting process of nature—of growth, development, decay. All finite things—that is, all natural phenomena—are subject to this process, which is ceaseless, unending. Substitute the word nature for God and the words of the poet are full of meaning:

Change and decay in all around I see;  
Oh, thou nature who changeth not,  
Abide with me.

The eternal element, or substratum underlying phenomena, alone seems permanent.

All religions are of human origin. They have their day and cease to be. They are born in the fervid imaginations of enthusiasts; they grow and blossom from babyhood to manhood, reach maturity, and then gradually enter upon the period of decay. In order that a religion should live for any lengthened period two conditions are necessary—either that believers are ignorant and superstitious, or that the creed to which people are asked to give an intellectual assent is of a flexible character and capable of meeting the growing requirements of human nature. Few religions, however, are comprehensive enough in character or are susceptible of such modifications as to be rationally harmonised with the ever-accumulating series of facts which our scientific men are continually making known. Consequently the evolution of knowledge reveals the errors and shortcomings of these religions; the spear of criticism pierces them, and reason and common sense combine to tear them to tatters—to very rags.

In common with other great religions, Christianity has had its day, and is now in an advanced stage of decay. In its babyhood it relied upon fear and force, and made its way by its aggressive action against all who refused to bow the knee; in its manhood it became still more aggressive, and prospered by reason of its cruelty and crime; but when it reached maturity, it began to be attacked from without and within, and since the dawn of science in the seventeenth century down to the present day, Christianity as an intellectual belief has been gradually on the wane. And for this reason. It has been found out. Its fundamental doctrines have been shown to be untrue; demonstrated to be opposed alike to science, history, and true morality. And no religion can survive very long such a serious revelation; unless the people are supremely ignorant, or indifferent, or the religion itself is capable of being so modified and improved as to be adjusted to all newly-acquired information. In vain have the learned among the clergy endeavored to harmonise the teachings of Christianity with modern science; in vain have they attempted to establish the reasonableness of Christian miracles; in vain have they sought to demonstrate the unimpeachable character of Christian morality. Their efforts have been wasted. Nay, worse; the more vigorously they have endeavored to bolster up their creed the more clearly have they exposed its weakness and folly.

One by one the fundamental doctrines of the Church have had to be given up. The story of the fall of man and the doctrine of the atonement have been destroyed by reason of being opposed alike to the teachings of science, history, and to the highest principles of morality. In other words, the evolution of the human mind has destroyed them. Man is found to be, not a fallen being, but a rising one; and the cultivated human being revolts at the idea of allowing the innocent to suffer in the place of the guilty. The doctrine of evolution supplies an explanation of what is called "evil in the universe," which gets rid of the idea of an "evil principle" or being who causes mankind to experience certain results of an unpleasant and harmful character. For upon examination it is found that nature *per se* is neither good nor bad, but that we call those effects good which affect us pleasantly, and those evil which affect us painfully; but science makes known to us the means whereby we can use one force in nature to counteract the influence of another; and we have therefore good grounds for the belief that in time we may overcome these harmful forces, or at least so modify them that they become beneficial in their effects upon mankind.

By this means the evolutionist disposes of the idea of a personal Devil, and at the same time gets rid of the horrible notion of hell-fire. Respecting Jesus, the possession of common sense is sufficient to convince any rational being that a person who was born could not be eternal, or that a

poor, frail, weak-spirited man could either be all-powerful, all-wise, or all-good. As to the moral teachings of Jesus, the doctrine of evolution points to the numerous changes they have undergone; and experience demonstrates that what was wise and practicable in one age becomes unwise, impracticable, or even harmful in another. However good the teachings of Jesus once were, they are unsuitable to the present age. Human beings have developed intellectually and morally. What may have satisfied an ignorant and superstitious people is found to be practically worthless in an age of general enlightenment. And so we find that people who profess and call themselves Christians are unable to practise the teachings of their Master. Indeed, they show in their daily conduct that they neither believe in the blessedness of poverty nor in the wisdom of non-resistance of evil, for they struggle vigorously to become rich, and properly resist all encroachments upon their rights and liberties. They lay up treasures on earth, swear lustily upon the smallest provocation, and are wise enough to see the folly of lopping off an arm or plucking out an eye for some imaginary offence these organs or limbs are, from a Christian point of view, supposed to be guilty of. In short, all the characteristic teachings of Jesus they ignore; all the good, sound secular doctrines, whether ancient or modern, they put into practice as energetically as any Freethinker. They recognise that they must act in conformity with the spirit of the age, must make the best of this life, or be pressed out of existence. The doctrine of evolution is the doctrine of the survival of the fittest in another form. Only those religions survive that can adjust themselves to the ever-changing conditions of life.

Christianity has undergone a multitude of changes, and will have to undergo still more. But it can never survive the great ordeal through which it will soon have to pass; it will be tried at the bar of science, reason, history, and morality, and on all points it will be found wanting. Our duty is to prepare the world for the next great change. To substitute facts for fiction, truth for error, reason for blind belief, in the certain hope that the knowledge of truth and the practice of virtue will bring about a purer state of existence and promote the future well-being of the whole race.

ARTHUR B. MOSS.

## ROMAN CATHOLIC REFUTATIONS OF GALILEO

From the mass of books which appeared under the auspices of the church immediately after the condemnation of Galileo, for the purpose of rooting out every vestige of the hated Copernican theory from the minds of the world, two may be taken as typical. The first of these was a work by Scipio Chiaramonti, dedicated to Cardinal Barberini. Among his arguments against the double motion of the earth may be cited the following:—

"Animals, which move, have limbs and muscles; the earth has no limbs or muscles, therefore it does not move. It is angels who make Saturn, Jupiter, the sun, etc. turn round. If the earth revolves, it must also have an angel in the centre to set it in motion; but only devils live there; it would therefore be a devil who would impart motion to the earth. . . . The planets, the sun, the fixed stars, all belong to one species—namely, that of stars—they therefore all move or stand still. It seems, therefore, to be a grievous wrong to place the earth, which is a sink of impurity, among the heavenly bodies, which are pure and divine things."

The next, which I selected from the mass of works, is the *Anti-Copernicus Catholicus* of Polacco. It was intended to deal a finishing stroke at Galileo's heresy. In this it is declared: "The scripture always represents the earth as at rest, and the sun and moon as in motion: or, if those latter bodies are ever represented as at rest, scripture represents this as the result of a great miracle. These writings must be prohibited, because they teach certain principles about the position and motion of the terrestrial globe repugnant to holy scripture and to the catholic interpretation of it, not as hypotheses but as established facts. . . . It is possible to work with the hypotheses of Copernicus so as to explain many phenomena. . . . Yet it is not permitted to argue on his promises except to show their falsity."—*Dr. Andrew D. White, "Popular Science Monthly."*

A miserly farmer was sitting one night at the supper table amongst his servants. "Sandy," said he to the herd loon, who was looking at his plate of chopped "neeps" with a serious face, "Sandy, dae ye believe in the super-natural?" "Na, but I believe in a natural supper," was Sandy's reply

## THE WRECK OF HEAVEN.

I HAD a vision: nought for miles  
 But shattered columns, shattered walls of gold,  
 And precious stones that from their place had roll'd,  
 And lay in heaps, with litter'd golden tiles;  
 While, here and there amid the ruined piles  
 Of gold and sardius, and their glittering mould,  
 Wild tufts of amaranth had taken hold,  
 Scenting the golden desert like sweet isles.

And not one soul, and not one step nor sound,  
 Until there started up a haggard head  
 Out of the gold, from somewhere underground.  
 Wildly he eyed me and the wreck all round:  
 "Who'rt thou?" quoth I. He shrilled a laugh and said:  
 "The last of souls, and this is what I found."

Aye, aye, the gates of pearl are crumbling fast;  
 The streets of beryl topple stone by stone;  
 The throngs of souls in white and gold are gone,  
 The jasper pillars lie where they were cast,  
 The roofless halls of gold are dumb and vast;  
 The courts of jacinth are for ever lone;  
 Through shattered chrysolite the blind winds moan;  
 And topaz moulders into earth at last.

And earth is the reality: its hue  
 Is brown and sad; its face is hard to till;  
 Upon man's brow the sweat must hang like dew.  
 But grain takes root in valley, plain and hill,  
 Tho' never here the amaranth yet grew;  
 And grain breeds grain, and more and more grain still.

—The Academy.

EUGENE LEE-HAMILTON.

## THE THIRD BIRMINGHAM DEBATE.

THE final contest between Dr. McCann and Mr. C. Watts took place on June 14, when Baskerville Hall was again well filled. Mr. D. Baker presiding. The applause was about equally divided, but for the first time it was varied by a little hissing. Dr. McCann claimed superiority for Christianity on the ground that it taught free will, and rightness based on the will and wish of God. He recognised Christian authority and urged the consolation derived from faith. Mr. Watts called upon him to fight, but he contented himself with clever fencing.

Mr. Watts easily disposed of the Doctor's claim against necessity by quoting where it was clearly taught in the Bible. Besides, before anything can be based upon the "wish" and "will" of God, it must be shown what they are—a little matter they did not attempt. Mr. Watts failed to draw him on these points. As to Christ's authority he was none because his teachings are not put into practice. Mr. Watts accepted "faith," of which the Doctor spoke much, but it was that based on experience, not mere conjecture. "Consolation" and "feeling" proved nothing. Dr. McCann can expound well, but to defend is not in his line. He appears to be hampered with too much knowledge to attempt it.

The Doctor pronounced in favor of freedom for all, "a fair field and no favor," and expressed his preference for an intelligent educated sceptic to an ignorant bigotted Christian.

Whether either side considers the question settled, or whether there will be any future debate I am unable to say. It is quite clear that the debates being conducted in good order and good temper must prove beneficial to Freethought and free inquiry and advance the cause of progress.

CHARLES C. CATTELL.

In Kirkintilloch there is a saying, "A clean pap aff for Auld Kirkie." The way this originated was as follows. In a village about three miles from Kirkintilloch an epidemic fever was raging, and, some of the victims being elders of a certain church, a number of the Kirkintilloch elders came to officiate at communion in their places. In the middle of the communion the beadle approached the minister and said: "Sir, the elements are din." The Minister: "The elements are done. Which do you mean—the bread or the wine?" The Beadle: "The wine, sir." The Minister: "How can you account for that, for we have no more communicants than we had last year, and we ordered the same amount of wine?" The Beadle: "Hoot awa', man, dae ye no' ken there's a wheen o' the Kirkintilloch anes ower, and it's jist a clean pap aff wi' them."

## ACID DROPS.

Welsh Calvinistic Methodists have turned over a new leaf. Twenty years ago they voted against the Bible being read in day-schools. Now they have passed a strong resolution, urging all the School Boards in Wales to have the Bible introduced to the schools under their charge. No doubt they have found that Christianity can only be maintained by using State machinery to force it upon the young before they are able to judge for themselves. But they forget that the principle (or rather *tyranny*) they invoke justifies the Established Church. If State machinery is legitimately used to force religion upon children, why should it not be used to force religion upon adults? Calvinistic Methodists will find it difficult to oppose the State Church from any logical standing-ground. They have simply given themselves away!

Dr. Briggs, the American "heretic," though rather a mild one, is to have another trial. The Presbyterian Assembly has decided by 429 to 87 to sustain the appeal of the Prosecuting Committee, and ordered the Presbytery of New York to proceed "so that the case may be brought to issue, and tried upon the merits thereof, as speedily as may be practicable." The Assembly warns "all under its care that it is a fundamental doctrine that the Old and New Testaments are the inspired and infallible Word of God. Our Church holds that the inspired Word, as it came from God, is without error." Good old General Assembly! It means to have a row, and we should be sorry to spoil the fun.

The Rev. C. A. Berry, of Wolverhampton, has just lost his mother, and the *Christian World* says he is an object of "deep and wide sympathy." His mother was eighty-one, she had been ill for a long time, and quite unable to recognise her son. Are we to suppose that Mr. Berry wanted to keep his poor old helpless bed-ridden mother out of heaven? If not, where does the "sympathy" come in?

According to a religious contemporary, "the character of the congregation has distinctly changed" since Mr. Spurgeon's death, and "a more thoughtful element has been introduced." What a handsome compliment to "the greatest preacher of the age"!

Preachers always overdo things. Their philosophy is as childish as that of the theatre-goers who must see the villain of the play adequately punished before the curtain drops. At the present time the black gentry are inveighing against gambling—which, of course, we are not going to defend. But they are not content with pointing out its evils. Dr. Thain Davidson, for instance, says, "I have never known a gambler who did not come to a wretched end." Never! Why, thousands of them are "respectable" citizens and pew-holders; they will make very edifying ends, they will have nice funerals, and be buried in the certain hope of a glorious resurrection. Dr. Thain Davidson and his like should draw it a little milder. By keeping closer to the facts they will make a better impression—if they make any impression—on the gamblers they want to reclaim.

Professor Dods says that "About the duration and quality of future punishment we know nothing." What a pity this was not said eighteen hundred years ago!

Baron Bunsen's young son (we read in the *Life of Lord Houghton*) asked "What was the use of God promising not to drown people again if he was going to burn them? That *enfant terrible* would overturn the apple-carts of all the priests in Christendom."

Lord Houghton, when in Spain once, was delighted by a fisherman putting the following question to a Spanish priest—"Is it true, Monsieur Abbé, that the good God has gone off to America?" Perhaps the fisherman saw that the good God was no longer in Spain.

Carlyle once said to Lord Houghton, "The time will come when men will look back on the common orthodox religion as we now look on the religion of savages."

At the 191st anniversary of the S.P.G. the Archbishop of Canterbury expressed the opinion that the religious Christianity had to contend against were not trivial. It would be strange indeed if the Society for the Propagation of the Gospel

had not learnt this. Mohammedanism in especial, he pointed out, is usually under-valued. Noble characters were formed under its influence, men of piety, justice and truth. It was not ministering to pride and luxury which made Mohammedanism so irresistible a faith, so impenetrable a citadel, so impregnable a rock.

Then, it was startling to the Archbishop to find that on the east coast of Africa the Hindoos were building temples in all directions, and that their religion had a stronger hold on them in European spheres of influence than in their own country. Christians are slowly learning that theirs is but one of the many religions that has gathered up the hopes and fears of mankind. As they digest this knowledge, the notion that they are in exclusive possession of divine truth may be expected to gradually fade.

God's lightning has not only been active recently in striking churches in Spain. During a storm some fifty persons took refuge in the corridors of the Grant Monument, Lincoln Park, Chicago. The lightning struck the monument, taking its course through the people collected inside. Everybody was thrown to the ground, two men and one woman being killed on the spot, and other persons being seriously injured. Another instance of divine beneficence.

Terrible tornadoes have broken over Minnesota and Canada, demolishing houses wholesale and resulting in great loss of life. At St. Rose, seventeen miles from Montreal, the church and schoolhouse were overthrown, and twenty-five children found beneath the debris. Three were killed, and many were seriously injured. The teacher was carried from where she was standing, and dashed against a wall. She has since died from the effects of the injuries she sustained. The track of the tornado, about three miles wide, was like a battlefield. Scores of people were prostrated on the ground, bleeding and suffering intense agony from fractured limbs, deep gashes, and severe bruises. At St. Therese, just outside St. Rose, where there is a small cluster of houses, every dwelling was demolished. The schoolhouse there was destroyed, and two children were killed, while many were injured. And so the story of God's loving kindness continues.

Circumstances are rough, very rough, on "spiritualists." A policeman in the Northampton borough force was lately assaulted by half a dozen roughs, and the rumor spread that he had died in the infirmary. His newly departed spirit spoke at a "spiritualist" meeting the same night, but next morning the chief constable told the magistrates that the injured man was "going on very nicely," and, in fact, the constable left the infirmary on that day. But nothing daunts these spiritualists. Their leading light at once wrote to a Northampton paper to explain the little affair of the meeting. "It is," he wrote in the course of his explanation, "nothing new with us for persons to come to our meetings and speak when their bodies are at home." We can well believe it.—*Star*.

Another Messiah has appeared in America. This time in Bolivia, South America. These rival Christs should meet and settle their pretensions by some *trial de combat* such as seeing which could best walk on water, or ascend up through the clouds.

Charles Giles committed suicide at Belvidere last week. He appears to have been very religious, and left a letter to his family, which commenced, "My dear father, mother, brothers and sisters,—Weep not for me, I long to be with Jesus, to rest my wearied head on his breast," and so on right away to "God bless you all." It ended: "I am in perfect peace. I have always wanted to be with Jesus. I am now." The jury found a verdict of temporary insanity.

Germany is becoming unbearably holy. A merchant at Frankfort-on-Main has just been prosecuted for profanity. He headed an advertisement with the words "Let there be light, and there was light." For this criminal conduct he has been sentenced to a fine of £5.

Prosecutions for Blasphemy seem to be reviving all over Europe. Even the editor of the famous Vienna paper, the *Neue Freie Presse*, has been put on trial for publishing matter subversive of religion. He defended himself in a brilliant speech, and the jury returned a verdict of "Not Guilty." Try again, Vienna bigots!

Hugh Price Hughes, as our readers know, is not very particular in his statements. Addressing a Women's Temperance Association lately, he said that the liquor bars ought to be removed from the House of Commons, and alleged that "some of the most important divisions of the past few years had taken place with the members so drunk that the whips could scarcely carry them into the lobby to vote." We believe this is a stretch of fancy; but if it be true, we have no doubt that the drunken members were all professed Christians. There is a lot of bibulous clay in the sheepfolds of faith.

Curates and others of the poorer clergy complain that they are charged exorbitantly, and even often overcharged by the bishops' officers, when licensed or inducted to a benefice. A Clergy Fees Reform Association has been started to remedy the grievance.

The Archbishop of Canterbury has issued a form of prayer for use during the coming elections. It asks the Almighty to influence the people so that they may "faithfully and wisely make choice of fit persons to serve in the great council of the nation." What arrant buncombe! Every man in his senses knows that the elections are practically decided already. "Fit persons" will be voted for as they are in favor of or against Home Rule for Ireland. "Canterbury" knows this well enough, but he must keep up the farce in which he is paid £15,000 a year to act as first comedian. His prayer for the elections will have just as much effect as his occasional prayers for a change in the weather. He knows it, we know it, everybody knows it. Hypocrisy, thy name is—well, something like "Canterbury."

Suppose the Liberals get a majority, will God have put them in power in answer to this prayer; and if so, will "Canterbury" have the courage to say so to the Tory Churchmen of his diocese?

The Bishop of Liverpool gave another instance of pious impiety last week. Speaking at the meeting to alleviate the distress caused by the disastrous hurricane at Mauritius, he said it was "one of those events for which there was no accounting at all." Then he said it "could only be regarded as the direct interposition of Almighty God"; and then he went on to say that "many of the inhabitants were Roman Catholics," which might insinuate to some of his audience that they had done something to stir up the Almighty's wrath. Yet the bishop regards us as blasphemers.

The "uncle" guid" of Cardiff object to the spectacle of lads bathing near the town, whereupon the *South Wales Radical* says this is of a piece with the Sabbatarianism which closed the public-houses on Sunday without so much as supplying a coffee-stall—or, we add, without diminishing drunkenness in Wales. Says the *S. W. R.*: "The absence of decent baths in Cardiff is a disgrace to its Christianity. Cleanliness is next to godliness. Let us sell a few of our half empty chapels and buy a swimming bath with the proceeds."

The Highland host of the Free Kirk have gathered together at Inverness and solemnly declared that the Assembly was imperilling the interests of divine truth in allowing teachers at colleges of questionable orthodoxy.

Meanwhile here is Bishop Mitchinson, in his charge to his clergy, declaring that Church School Boards have been a failure, warning them that the Church will have to come to terms with the ratopayers and admit them to a greater share in the management, and suggesting that perhaps after all they cannot do better than hand over Church schools and training colleges to the Boards, with right of preference in renting them for use on Sunday. But most of the clergymen are too wide awake to their own interests to follow the advice of the Bishop.

The question whether a person can be a member of a Christian Church without being baptised is to be brought before the Wesleyan Conference. One minister who struck out the names of some ladies from the role of members because they were unbaptised has been reprimanded, and has appealed to the Conference. The *Church Times*, writing on the Grindelwald Conference for Christian re-union, says: "In all probability some will attend the Conference who have not even been baptised: are they to be received to Communion without inquiry? We hope the Grindelwald chaplain will

remember that he has no right to play fast and loose with Church principles." The *C. T.* holds that, as Christ said "He that believeth and is baptised shall be saved, but he that believeth not shall be damned," the unbaptised, like the unbelievers, are not Christians and as good as damned already, which is rather hard on the Quakers.

The Rev. George Duncan, D.D., sends us a pamphlet he has written on *Hell-Fire*. It is advertised on another page of this journal. We are bound to say, however, it is not a particularly meritorious production. The author, without rhyme or reason, gives up a literal hell of fire, and tells us that impenitent sinners, in the next life, seem to dwell in a furnace. They are tortured with everlasting despair. Such is Dr. Duncan's opinion, but he does not say how he reconciles this ghastly belief with the "goodness" of God.

The English press, which took small notice of James Thomson (B.V.) while he lived, has been strangely pitiful over him since his death. Last week's *Speaker*, for instance, says that his "life was a slow death by starving." Those who knew him are aware that it was nothing of the kind. He was only starved in sympathy and appreciation. This was withheld by the critics until it was too late to do him any real service.

The Rev. W. E. B. Gunn, lately of St. John's, Egremont, Cheshire, is one of those men of God who "go it a burster" at the expense of their fellows. It appears from his accounts now filed in the Birkenhead Bankruptcy Court that his liabilities are some £27,000, the unsecured debts being nearly £20,000. The liabilities include over £6,000 due to London and Liverpool money-lenders, and nearly £4,000 to sharebrokers. Probably his trust has been in the Lord, and the creditors will have to look to the same quarter.

A fakir, wearing more than a hundredweight of iron chains and bands on him, recently left the cantonment station at Meerut. The railway authorities declined to allow him to travel as a passenger, but sent him as goods by weight, in spite of his argument that native women were never charged for their anklets and bangles. The iron absorbed the heat so much that the man had to be incessantly sprinkled with water. He is an old man, and nearly died at the station. But of course he is working out his soul's salvation.

In the palmy days of Christianity many devotees left the worldly life and adopted as hard measures as this Hindu fakir to subdue the world, the flesh, and the Devil, and ensure the favor of God. Their story may be read in the chapter on "Monkery" in *Crimes of Christianity*.

A few weeks ago a pious mother who lives in Brooklyn was arrested on the charge of having burned her little daughter with a red-hot stove cover-lifter because the child had not learned certain passages in the catechism. The woman was acquitted, but the judge said he had no doubt but what she was guilty. The notion that it was necessary for a little child to know the catechism made her mother brutal enough to burn her with a red-hot iron for her lack of such knowledge. It will strike the Freethinker that the religion that makes the mother a brute is not calculated to make her child a saint.

In Russia there has existed for some years a society nicknamed "angel-makers." The business of the members of this gang was to murder little children who were not wanted by their parents. As many as sixty-five babies had been disposed of before this process of "angel-making" was discovered. Six men and women who were proven to be identified with this nefarious business are to pay the penalty of the law for murder.

These child murderers cloak themselves in a garb of religion, as did a secret society of Spanish monks, who last century were under an engagement not to let dying people live after they had taken extreme unction, in case they should get well, go on sinning, and so endanger their salvation.

The *Victoria Advocate* says that the *New Orleans Picayune* says that the *Cartersville Current American*, of Nacoma, Kansas, is responsible for an awful story of a Rev. J. W. Ward, who is a great admirer of the Rev. Sam Jones, the evangelist.

According to this veracious paper, Rev. Ward took occasion to extol Mr. Jones in such terms as to cause alarm to his members, as he wrought himself up in a frenzy of excitement. He declared that it would give him the profoundest pleasure to see those who was ridiculing Sam Jones consigned to a literal hell, where they would sizzle and burn throughout eternity, and that he would rather believe God is a lie, than Sam Jones had not accomplished even more for the good of mankind than Jesus Christ.

He carried on in a blasphemous manner some time, when he brought the thing to a sudden climax by standing on his tiptoes, stretching his right hand towards heaven with index figure pointed into space, and with a demoniac laugh said vehemently: "I declare from this pulpit to this people and all the world that Rev. Sam Jones is pre-eminent when compared to Jesus Christ, and in evidence of this belief I call upon God to paralyse me here and now if it is not so." Scarcely had the words died on his lips, when he became rigid and a ghastly pallor overspread his countenance, his hand remained pointing to the ceiling. Our American friends might sift this matter out. Those desirous of seeing a monument of God's goodness should take a visit to Nacoma and interview the Rev. J. W. Ward.

Dr. Farrar, in the *Review of the Churches*, pronounces against fasting communion, and says there is not a scintilla of evidence of its having been the practice in the first two centuries. So we suppose communicants can mingle the blood of the Lord with their matutinal coffee without any compunctions of conscience.

The Ritualistic English Church Union is now one of the most powerful of the religious societies, numbering some 33,800 members, of whom over 4,000 are clergymen. The E.C.U. has been holding its thirty-third anniversary, and the harmony of the occasion was much disturbed through the resignation of Archdeacon Denison, the senior vice-president.

No allusion to this resignation was made in the report, but the matter was called attention to by the Rev. R. H. Baker, who protested against this omission. The archdeacon's resignation came about from his desiring the E.C.U. to re-affirm the integrity of the Bible in the face of the newer criticism. But the wise councillors of the E.C.U. thought it very undesirable that the question of the newer criticism of the Bible should be brought before the attention of the branches at all. It is so likely to prove unsettling if the members discover that Canon Cheyne thinks Daniel a forgery, that Canon Driver considers Jonah a fiction, and that Canon Gore thinks Genesis a myth, that the E.C.U. prefers to sit and say nothing.

One very amusing thing was said in the course of the debate by the Rev. W. Crouch on behalf of the Council. He declared that they were one and all ready to lay down their lives for the integrity of the Holy Scriptures. But he added there were no two members who were agreed about the meaning of it.

This is characteristic. Every clergyman is asked before ordination, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" And the answer he makes is "I do believe them." Only he adds *sotto voce*, "as far as I can, and I claim the right to put any interpretation on them I please."

The speech which was most cheered at the meeting of the E.C.U. was that of the Rev. R. R. Dolling, who declared that the way to bring the people back into the fold of the Catholic Church was to popularise the Mass. No wonder Archbishop Vaughan says the Ritualists are making their game and helping to make the people of England Roman Catholics.

The efficacy of the sacraments is always a cardinal doctrine with the priest, because it magnifies his office as ministrant of the holy mysteries. Sacramentalism and sacerdotalism go hand-in-hand, and the Ritualists have their ultimatum in Rome.

The editor, publisher, and proprietor of the *Medium* advertises for sale at his own shop "Glass eggs for the development and practice of clairvoyance." Only five shillings each. A clairvoyante tells us that extraordinary results may arise from sitting on them.



## MR. FOOTE'S ENGAGEMENTS.

Sunday, June 26, Hall of Science, 142 Old-street, E.C.: at 7.30, "Mr. Gladstone's Manifesto on Religion."

## TO CORRESPONDENTS.

- MR. CHARLES WATTS' ENGAGEMENTS.**—June 26, Birmingham. July 3, Hall of Science; 4 and 5, public debate at Camberwell with the Rev. P. F. Duffy; 10, Hall of Science; 17, Birmingham; 24, South Shields; 31, Newcastle. August 7, Birmingham; 14, Liverpool; 21, Manchester; 28, Grimsby. Sept. 3 and 4, Rughden; 11, Town Hall, Birmingham; 18, Birmingham; 25, Hall of Science. October 2, Hall of Science; 9 and 16, Birmingham; 23, Glasgow; 25 and 26, Belfast; 30, Edinburgh. Nov. 6 and 13, Birmingham; 20, Sheffield; 27, Hall of Science. Dec. 4, Hall of Science; 11, Manchester; 18 and 25, Birmingham.—All communications for Mr. Watts should be sent direct to him at Baskerville Hall, The Crescent, Birmingham.
- W. HOLLAND.**—You probably forget to send your name with the cuttings. We acknowledge when we can. Mr. Forder will send you a photogravure of the Bruno Statue, post free, for threepence.
- A. J. H.**—Mr. Foote does not know of any relatives of his in Plymouth or the neighborhood. He is glad to hear from an old fellow-townsmen who has "found salvation." We rejoice to know that you, like so many others, think this paper "a wonderful pennyworth." Your subscription to the Benevolent Fund has been handed to the N.S.S. secretary.
- C. W. M. G.**—Glad to hear from one who was first attracted to Freethought by Mr. Foote's lecture in Victoria-park last summer. Pleased also to learn that you feel "better able to perform the duties of life" now your mind is freed from superstition. Your success in promoting the sale of the *Freethinker* shows that it finds customers wherever it has a fair chance.
- W. DAVIES.**—You were too late for an answer last week. The 1,074 is the number of persons who joined the N.S.S. last year.
- W. L. JONES.**—Your letter to the reverend gentleman is well written on the whole. There are slight faults of composition, which you might easily correct with practice. Mr. Jones will forward your member's card.
- J. G. FISHER.**—Received. Excepting the paragraph on Religious Freedom, which we endorse, the address is outside the province of this journal.
- NEMO.**—Thanks for your very interesting letter. We shall always be pleased to hear from you. It appears to us that the "Power" you still believe in is a last relic of anthropomorphism. Spelling it with a capital P is a part of the delusion. But do not understand us as dogmatizing. It would be brutal incivility to do that to one who started as a clergyman, and has taken twenty years of painful thought to get rid of the special superstitions of Christianity. See "Acid Drops."
- T. PHILLIPS.**—Sorry to hear of Mr. Dawson's death. We always reckoned him a personal friend of ours as well as a loyal friend of the movement.
- J. KEAST.**—A paragraph was already written. We are pleased to hear of Mr. Watts's successful visit to Bristol, and hope it will encourage the Branch to renewed effort.
- C. DOUG.**—Glad to hear Talmage is coming to Liverpool, and presumably to other English towns. He will do Freethought more good than Christianity.
- E. COLVILLE.**—We hope the West Ham Branch will be able to obtain suitable premises. Mr. Foote will be glad to render any assistance in his power.
- MOSES.**—(1) If casting lots is not gambling, its method is the same. (2) Mr. Forder will supply you with a Secular Burial Service. (3) Mr. Foote has never visited Monmouthshire. What arrangements for lectures are possible in your locality? Thanks for your appreciation and good wishes.
- H. M. RIDGWAY** writes—"Mr. W. Digby, Radical candidate for South Islington, is in favor of the Liberty of Bequest Bill and the abolition of the Blasphemy Laws. I trust he will have the support of every Freethinker in the division."
- O. B.**—The "Parson's Idol" you send us has for many years been published as one of our "Freethinker Tracts" at 6d. per 100.
- VULCAN.**—You should apply in the first instance to the nearest Branch, which in your case is at South Shields. The N.S.S. Executive issues lecturer's diplomas, but only to persons of standing, ability, and experience.
- V. ROGER** invites local Freethinkers to meet at his residence, 114 Kennington-road, S.E. next Sunday evening (July 3) at 8, to consider important business affecting Freethought propaganda. All members of the Lambeth Branch, and others who wish to see the work carried on efficiently, are earnestly invited to attend.
- QUERY.**—We do not remember such a passage in Mill's writings, which are too voluminous for us to undertake a search.

G. MORRIS.—A similar joke has appeared.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention.

**PAPERS RECEIVED.**—Evening News and Post—Scarborough Evening News—Clarion—Echo—Manchester Evening News—Health Messenger—Erith Times—Liverpool Courier—Western Morning News—Western Mail—Two Worlds—Independent Pulpit—Liberty—Freidenker—Flaming Sword—Modern Thought—Western Figaro—Daily Chronicle—Progressive Thinker—Bath Herald—Umpire—Der Arme Teufel.

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.

The *Freethinker* will be forwarded, direct from the office, post free, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

It being contrary to Post-office regulations to announce on the wrapper when the subscription is due, subscribers will receive the number in a colored wrapper when their subscription expires.

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.

**SCALE OF ADVERTISEMENTS.**—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements:*—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

## SUGAR PLUMS.

The London Hall of Science platform will be occupied this evening (June 12) by Mr. Foote. His subject will be "Mr. Gladstone's Manifesto on Religion."

There are many Freethinkers in London who could display a bill of the Hall of Science lectures in their window or on some part of their premises. This is a cheap way of advertising, and would do a great deal of good. Miss Vance, the Lecture Committee's secretary, will be happy to send bills to applicants. Her address is, 24 Caroline-street, Camden Town, N.W.

Mr. E. Truelove, the veteran Secularist, who sells advanced literature at 256 High Holborn, informs us that a live bishop called at his shop to buy a copy of the *Freethinker* containing Mr. Foote's article on "A Bishop in the Workhouse." Mr. Truelove could not help saying to his visitor that he thought the bishop did quite right, and his visitor, as he went out of the shop, said he thought so too. "I am afraid, however," Mr. Truelove adds, "that he will not read the whole of the article; it is so good. He ought to favor you with an article in reply." Of course he ought. That's clear. But will he?

We are pleased to hear that Mr. Charles Watts had capital audiences at all three of his lectures last Sunday in Bristol. Mr. Keast presided in a most able manner on each occasion, and Mr. Watts had an enthusiastic reception in the city of his birth, his old friends mustering in full force to give him a hearty welcome on his first visit since his return from Canada. This evening (Sunday, June 26) Mr. Watts lectures at Baskerville Hall, Birmingham.

We hear that the Rev. J. M. Logan, with whom Mr. Foote debated at Bristol, is spreading a report that Mr. Foote declines to hold a written discussion with him. This is not true. Mr. Foote is quite willing to engage in a written discussion with Mr. Logan on the plain question "Did Jesus Christ Rise from the Dead?" The discussion need not appear in the *Freethinker*, which Mr. Logan considers a very wicked publication. It can be issued in pamphlet form. Mr. Foote is willing to publish it at his own risk, and pay Mr. Logan half the profits; or to pay half the cost of production and take half the copies printed, Mr. Logan doing the same. If Mr. Logan likes to give any of his share of the profits, or the whole of it, to a Bristol charity, he is of course at liberty to please himself. Mr. Foote does not feel called upon to give his time and energy *again* to such an object. He is a poor man, with many obligations, and no income but what he earns from day to day.

During the negotiations for the platform debate at Bristol, Mr. Foote gave way on every point, and finally gave the Committee *carte blanche* to make whatever terms they would with Mr. Logan. He wanted the debate to take place, for the purpose of stirring up Freethought in Bristol, and estab-

lishing a Branch of the National Secular Society. His object being achieved, he has no reason for submitting any further to Mr. Logan's caprices. He does not mean to lend himself to any circumlocutions or ambiguities. He is willing to discuss in writing the plain question already stated—a question which Mr. Logan fought shy of during the former negotiations, and which he appears very reluctant to debate at all.

Should the *Bristol Mercury* be willing to print the discussion, letter by letter, Mr. Foote would have no objection to its so appearing, provided it be printed in pamphlet form afterwards.

Vegetarians are going to celebrate the Shelley centenary. On Saturday, June 25, they will foregather over a vegetable repast at the Wheatsheaf Vegetarian Restaurant, 13 Rathbone-place, Oxford-street, London, W. The chair will be taken at 6 p.m. by W. E. A. Axon, Esq., who will be supported by Dr. Furnivall, Mr. H. S. Salt, and other representatives of the Shelley and Vegetarian Societies. During the evening songs and recitations from Shelley's works will be given. The tickets are 1s. 6d. before June 22; after that 2s.

Mr. Sam Standing had a splendid open-air audience at Barnsley. The Secularists there have decided to reform the Branch. Names of intending members were taken on the spot.

At Manchester on Sunday afternoon Mr. Sam Standing and the Branch committee re-occupied the open-air station in Denmark-road. There was a big meeting, some 2,000 strong. Efforts were made to break it up, but unsuccessfully. The police were present to quell any serious disturbance. It was a real triumph.

The West Ham Branch, which has to leave its present premises, is trying to obtain a more convenient building. All communications meanwhile should be addressed to the secretary, Miss Colville, 229 Leytonstone-road, Stratford.

The Elections are fast coming upon us. Amid the clamor and clangor of political tocsins, we hope our friends will not forget to ascertain the views of candidates on the matters of Liberty of Bequest, and the Blasphemy Laws. Forms of questions can be obtained from the secretary of the National Secular Society, 28 Stonecutter-street.

In reply to the secretary of the Battersea Branch, Mr. John Burns says: "I will vote for the repeal of the Blasphemy Laws; I also would vote for the right of bequest to all sections."

Mr. Joshua Rowntree, M.P. for Scarborough, is in favor of a repeal of the Blasphemy Laws, and will support a Bill legalising bequests to Secularists Societies.

Newcastle members of the N.S.S. should note that the local Branch holds its annual meeting, for the election of officers, etc., at 3 this afternoon (June 26) in the Eldon Hall. There should be a good attendance.

The Nottingham Branch has decided to rouse up the out-lying districts. A brake party will visit Newark on Sunday, July 17. Addresses will be delivered by Messrs. Hooper and Lance.

The Bradford Branch of the N.S.S. had a pleasant day last Sunday for its annual trip to Morecambe, where Messrs. A. B. Wakefield and J. Grange delivered good addresses to large audiences, despite the attempt of the incumbent of Emanuel's Church to draw off the people by shouting and singing. Mr. H. Smith, of Farsley, presided, and the visit to the seaside was made to serve the cause of Froethought as well as the enjoyment of the visitors.

The London Secular Federation's Annual Excursion takes place on Sunday, July 17. A special train will go from London Bridge, by the London, Brighton, and South Coast Railway, to Worthing. The return tickets (3s. each for adults, and 1s. 6d. for children under twelve) may be obtained of the Branch secretaries, at the Hall of Science, and at 28 Stonecutter-street. As it is only by a large sale of tickets that the Federation can reap any financial benefit, it is to be hoped that London Freethinkers will make the excursion

a thorough success in point of numbers as well as in other respects.

The special train leaves London Bridge at 9.45 for Worthing, calling at New Cross on the way, and will return from Worthing at 7.20. This will allow Freethinkers from all parts of London to be in time for the start; it will also allow them to get back in good time for trains and 'buses to their homes.

The Jewish synagogue collected a larger amount than any Christian church on Hospital Sunday. The open-air collection of the Finsbury Park Branch of the N.S.S. is duly reported in the *Chronicle* as £17 11s. We, however, recommend contributions rather to the Hospital Saturday Fund, as less under the disposal of the churches.

The Hull Branch assembled on Sunday to hear a lecture from a young gentleman who has for some time past been showing up the "fallacy of Secularism" in the local press. He lectured on "God is Love," and it was understood that he would demolish the Branch secretary, who has written a stirring pamphlet on the same subject. The young gentleman's success, however, was not equal to his friends' expectations. Some good discussion followed the lecture, and the credit of the Branch was well sustained.

The *Dundee Courier* reports the first lecture delivered under the auspices of the new Dundee Branch of the N.S.S. by Mr. G. Phillips, who took for his subject "The Revelations of Moses." There seems to have been a good discussion, which should serve to benefit the cause.

Col. Ingersoll was interviewed in Chicago recently, during which he said, among numberless other good things: "The real motto of the Church is, 'He that ears to hear, let him hear,' and not 'He who hath brains to think, let him think.' The last is the motto of progress, of infidelity, of science."

The Colonel never loses an opportunity to "kick hell." In that same interview he was reported as saying: "I wonder that any human being ever believed that a God of infinite mercy created billions of men, women, and children in his likeness, knowing they were to suffer eternal pain, the victims of his wrath for ever. How can anyone believe it who has a heart without going insane, is beyond my imagination. And yet preachers have the impudence, or the insanity, to call this doctrine the 'tidings of great joy.'"

Frau Hedwig Henrich Wilhelmi, who has suffered imprisonment for blasphemy in Germany, will, in the autumn, return to the freer atmosphere of the United States.

Although the old saints' names on certain streets still show the influence of past religion on Paris, the claims of literature, science, and art are more and more coming to the front. A new street in Paris is being named after Flaubert, the great novelist and Freethinker, best known in England as the author of that wonderful realistic novel *Madame Bovary*. Henri Beyle (De Stendhal), who died fifty years ago, has also had recognition, a new medallion by David D. Angers being placed on his tomb. Beyle was a pronounced Atheist, as is evident from his correspondence published by Prosper Merimée, who wrote a monograph on him dated Eleuthero-polis (Brussels), 1864; de l'Imposteur Nazareen. One of Beyle's sayings was "Ce qui excuse Dieu, c'est qu'il n'existe pas"—"God's excuse is that he does not exist."

"Impending Paganism in New England" is the title of an article in *The Forum* for June, written by Dr. Hyde, president of a theological college. He shows that of the 6,987 families in Waldo county, 4,850 report themselves as not attending any church; of 7,288 families in Oxford county, same State, 4,577 attend no church. The abstainers from the "services" do not lose much, for these services are "meagre and uninspiring." The churches are "continually on the verge of bankruptcy"; their income is derived from fairs and entertainments, and they are "supported practically by a club of women, not by families and men." He thinks that evidently there is something rotten somewhere. We think the rottenness is in Christianity itself.

Mr. J. G. Fisher had a large and patient audience between the showers on Woodhouse Moor, Leeds, last Sunday, dealing

with "this world and the next." There was some opposition, and it is intended to keep up these meetings during the summer.

The *Independent Pulpit*, of Waco, Texas, maintains a good standard. This pulpit is a thoroughly Freethought one. Mr. C. L. Abbot's "Studies in the Old Testament" are full of scholarly criticism, and the June number has a good paper on "Immortality," from the pen of Judge J. Richardson; an article on "The Illusions of Spiritism" by H. Wettstein, and other interesting matter.

N.S.S. Branches should elect their corresponding members of the General Council forthwith. According to the rules, it should have been done within three weeks after the Conference. But some Branches will be late, and those that are so are requested to lose no further time.

#### AN ESSAY ON NOTHING.

I AM the possessor of a rare little book with the above title, issued in what is called the Ariel Series, by E. and G. Goldsmid, at Edinburgh, 1886. The essay is "Reprinted from the edition of 1777," and is called on the parchment cover "A Quaint Jeu d'Esprit attributed to Arnot." Hugo Arnot, an Edinburgh advocate, born at Leith on Dec. 8, 1749, writer of a well-known *History of Edinburgh* (1779) and *Criminal Trials* (1785), who died Nov. 20, 1786, is in fact known to be the author. He was considered an eccentric man, and being disliked for his biting satire and strange opinions, probably took to literature for want of practice at law. The *Essay on Nothing* proves him to have been a Freethinking disciple of Hume.

The book is as strange as its title, and in every way is calculated to attract the bibliomaniac. The edition is limited to fifty copies, and each page is printed with an artistic border in blue and gold. The essay itself is dedicated "To the most mighty and tremendous potentate, Oblivion, who lived and reigned from the earliest ages, and whose empire shall continue world without end." It celebrates the praise of Nothing, and expounds the views of philosophers from those who say that All came from Nothing to those who maintain it is "the grave in which all nature shall be eternally buried and extinguished," or, in the words of Pliny, "the last and eternal night, which shall destroy both the gods and the world together."

"The materialists hold that it is our business not to be gaping and staring, and deliberating how we are to travel the next stage, and thereby tumble in a ditch, and break our legs by not observing the road that lies immediately before us; more especially as we are utterly ignorant what sort of country this same Eternity is. We know there lies a very wide ocean between that country and this. We know also that multitudes of emigrants are daily going thither, who, by the bye, notwithstanding all the hardships they complain of suffering in this poor country, never leave it till their leases are expired.

"That whether it is owing to all the vessels being shipwrecked in the passage, or to the delight which our countrymen take in their new abode, or to their being scalped and roasted by the natives, as is the custom with the savages in America; it is certain that not one person has so much as been reported to have returned from it for these seventeen hundred years, and beyond that period history is dark and fabulous. This has raised so high the insurance of vessels bound for that country, that a cunning old fellow, with a triple crown on his head, and a parcel of keys jingling by his side, who pretends he is nearly related to the King of that country, draws bills payable at sight upon a large premium advanced, by which means, poor ignorant people are cheated out of their money. And, even in those countries, where the old Rogue's tricks are seen through, there is a certain class of people called priests, who though they do not absolutely draw bills on that country, yet assure the emigrants that their word will be taken as better caution than the old Rogue's bills; and, for this good word of theirs, they accordingly are liberally rewarded."

The spiritualists give him their case since they make nothing of the world. Yet both these views, says our satirist, overlook the vast sphere of Nothingness. Time present is no sooner said than done. Time past is but a memory, and time future a hope. Each then, when analysed, are Nothings. Words, too—the counters of wise men and the money of fools—are but as wind, or nothing. Daily experience testifies how we are apt to be misled, making something out of nothing. He argues that numbers and figures which have no positive existence in nature, but are only names or signs for the relative quantity and proportion of things, have yet mystical power assigned them. There are worshippers of Nine, Seven, and Three. Ridiculing these by writing of the seven Jewish brethren friid because they would not eat bacon; and the

seven years that Nebuchadnezzar champed thistles on a common, and by an argument that there are only three senses, since tasting and smelling are comprised in feeling, he goes on to show how most esteem the greatest number, Number One:

"Therefore, having conceived an affection for Number One, at the same time conscious of the undoubted sovereignty of Number Three, they advance a doctrine which at first sight appears paradoxical, namely, that Three are no more than One, and that One is as many as Three; which, however, is indisputably true, since three feet make no more than one yard, three groats than one shilling, and three tailors than one man; and that one yard is equal to three feet, one shilling to three groats, and one man to three tailors."

Nothing, continues Arnot, is the great theme which employs pens and voices. "As an undeniable proof that the talents and ideas of our mind are acquired merely by eating vegetable, our most holy religion assures us that knowledge grew on a sort of apple-tree, of which our mother ate; and therefore we shall all be damned; but," he continues, "the generality of people, with whom I have the honor to be acquainted, are so directly the reverse of our common mother that they would rather be damned than they would learn anything, or be at the pains to acquire any ideas or principles distinct from trash and nonsense."

The Nothingarianism advocated by Arnot will, he says, diminish the labor of "those useful members of society called metaphysicians," save kings from instituting laws *de heretico comburendo*, or "prohibiting such essays as this." Further he says it will silence disputes about the Thirty-nine Articles, abolish the Inquisition, and save lives by preventing crusades, conspiracies, and massacres in favor of religious controversy.

The *Essay upon Nothing* is indeed, under cover of much quaintness and some nonsense, a very able plea for tolerance, freethought, and humility, and as such it is deserving of remembrance.

J. M. W.

#### THE FIREMAN'S FUNERAL.

SMART, the fireman, who was killed on duty at Holloway, although a member of the Bethnal Green Branch of the National Secular Society, did not after all have a Secular burial. His relatives handed over the funeral arrangements to the Fire Brigade, and the interment took place in consecrated ground. Captain Simmons appeared shocked at the idea of a Secular burial. Freethinkers were not Catholics, Mohammedans, and others, who all "believe in something." In any case, according to the Act, only a Christian burial service is allowed on consecrated ground; so there was no alternative but to let the parson tell lies (as Smart would have thought them) over the coffin. There was a tremendous crowd at the cemetery; scores of firemen and policemen, and thousands of people.

#### OBITUARY.

William Cory Johnson, the author of *Ionica*, a little volume of delicate verse, who died last week, had been a master at Eton and a fellow of King's College, Cambridge. His poem, "Mimnermus in Church," which was printed in our columns some time ago, is a monumental gem testifying to his Freethought sentiments and refined poetical ability.

It is my painful duty to announce the death of Mr. B. Dawson, whose name is well known to the Freethought party as one of the oldest Freethinkers in the Spennymoor district. Deceased was a leading figure in every movement of reform, a true soldier of Freethought, and an earnest worker in every cause having for its aim the benefit of humanity. An uncompromising Secularist and a fearless opponent of the theology, he has left behind him a reputation for sterling honesty of character and kindness of heart such as will be equalled by few and excelled by none. The world is distinctly the poorer for his loss. The coffin, which was covered with wreaths, bore the simple inscription: "Bartholemew Dawson, died June 16, aged 58 years." The interment took place on Sunday last, the *cortège* (one of the largest ever seen in the district) comprising people of all classes and creeds, including Freethinkers from considerable distances.—T. PHILLIPS, sec.

The new edition of Dr. W. Robertson Smith's *Old Testament in the Jewish Church* is fully a third larger than the original of eleven years ago. Dr. Smith has brought his criticism somewhat up to date, though he still interlards it with unctuous phrases about "divine grace," etc.

## THE GODS.

THEN are there Gods indeed?  
 Or was it a fantastic creed  
 Dreamed of our dotting fathers long ago,—  
 Which peopled the blue space  
 With an immortal race,  
 Who mixed their thoughts with things below  
 And recked of human weal and human woe?  
 Was it a poet's dream  
 That power and will supreme  
 Possess the thrones above?  
 That infinite wisdom, strength, and love  
 Fulfil themselves in days and years  
 And motions of the spheres?  
 That from the central core  
 To the uttermost outward rim  
 Of this round sea without a shore,  
 Which men with senses weak and dim  
 Pretentiously explore,  
 And through disastrous ages puzzle o'er,  
 This multiform mysterious shell  
 And curtain of material seeming  
 Which nature, like a conscious maiden innocently  
 teeming  
 With many a thought she loathes yet longs to tell,  
 Before her secret wonders coyly holds,  
 And save to those who love her well  
 Or win her by transcendent dreaming,  
 Or painful study of her laws,  
 Never unfolds,  
 Or loosely lifts, or amorously withdraws—  
 That through creation's cosmic course,  
 Through first effect and final cause,  
 Through fashioning Will and plastic Force,  
 Through molecules made warm  
 With harmony of growth and form,  
 When pulse of mystic motion first  
 The shell of Chaos burst,  
 Through germs of birth and breath,  
 Through life and death,  
 One universal soul  
 Informs and fills the whole—  
 That still through water, earth, and air  
 God lives and flows, and Heaven is everywhere?  
 If such a Heaven there be.  
 If earth and air and sea,  
 If all around, beneath us, and above,  
 Thrill with the eternal pulse of Love;  
 If universal life,  
 With Godhead, and with Gods be rife,  
 Why mock they man's persistent prayer,  
 Why groan and fret we thus for ever and in vain,  
 Why find our woes no echo there,  
 And our tremendous pain  
 Awaken but indifference and disdain?  
 —From W. Forster's "Midas."

The Order of the Holy Redeemer sends out circulars asking subscriptions for its homes; but according to the Rev. V. H. Moyle, vicar of Ashampstead, the solicitor whose name is given, says he is not solicitor to the Order, and the auditor declares he has never seen the accounts. The Order of the Holy Redeemer, like other high-sounding religious societies, appears not to be able to stand sceptical scrutiny.

The *Flaming Sword*, the organ of Koreshanity, now gives on its cover a portrait of Koresh, or Cyrus Teed, the new Messiah and founder of the new religion, which includes the practice of celibacy and the belief in God as of both sexes, and that the world is concave. Teed is a clean-shaven, determined-looking man of about forty, with plenty of mouth. Jesus Christ stood at a disadvantage in not being able to send about his photo.; but perhaps this was an advantage.

At Echternach, on Whitsun Tuesday, the villagers and others go through a mystic dance, said to be in honor of St. Willibrod, but more properly termed a spring procession. The mystic dance consists of five steps forward and two backwards to an ancient tune, to which is attached the following verse:

Adam had seven sons,  
 Seven sons had Adam;  
 He must have had seven daughters  
 Before he could have married them.

## A CASE IN COURT.

THE Rev. Oleaginous Cant, rector of St. Ninnies, Gullem, was brought before Mr. Reason, presiding magistrate in the Court of Common Sense, charged with obtaining money under false pretences. This being a test case, many interested spectators in clerical garb were in attendance. Evidence having been given that the defendant drew an annual salary of over £500 on pretence of teaching men the way to heaven and saving them from hell, the magistrate asked—

Well, Mr. Cant, what do you say to this charge?

MINISTER—I wish you to recognise that it is my sacred business to save the souls of poor lost sinners.

MAGISTRATE—What do you save them from?

MIN.—From eternal hell-fire, the consequence of the wrath of God.

MAG.—What do you know of hell? Have you ever been there?

MIN.—Oh dear, no. Holy men of my sacred calling never go to hell.

MAG.—Well, what do you know of God? Have you ever seen him?

MIN.—No; but I am his ordained servant. He has anointed me to the calling of a priest, and tells me all about heaven and hell in a precious book he has given me.

MAG.—When did he give it to you?

MIN.—Oh, he did not give it to me personally. It has descended to me from others.

MAG.—Then you have never seen him nor heard from him.

MIN.—No, sir. But he sent his only begotten Son to say that whosoever believeth on him should not perish.

MAG.—Have you seen his Son?

MIN.—No, sir; but I have his precious holy word.

MAG.—Is it in his own handwriting?

MIN.—No, sir; but he inspired others to set it down.

MAG.—Have you the original documents?

MIN.—No, sir; they are lost; but—

MAG.—I think I need hear no further. It is evident you take real money for suppositious services derived from a suppositious title. I advise you to at once set to work to obtain a honest living, or I shall have to treat you as one of the criminal and dangerous classes.

LUCIANUS.

## WAXING THEM TOGETHER.

Many of the first settlers of Illinois were rude in speech and rough in manner. Money was scarce with them, and service was paid for in produce. Parson Jones used to illustrate these incidents of frontier life by the following anecdote: "One day there came to his office a young man accompanied by a young woman. 'Be you the parson?' asked the manly youth. 'Yes, sir.' 'Can you tie the knot for us right away?' 'Yes, sir.' 'How much do you charge?' 'One dollar is the legal fee, sir.' 'Will you take your fee in beeswax?' 'Yes, if you can't pay cash.' 'Well, go ahead and tie the knot, and I'll fetch in the wax.' 'No,' said the parson, thinking there was a chance for a little fun; 'bring in the beeswax first, and then I'll marry you.' Reluctantly the youth went out to where was hitched the horse upon which, Darby and Joan fashion, the pair had ridden, and brought the wax in a sack. On being weighed, its value was found to be only about half a dollar. 'Wall,' said the anxious groom, 'tie the knot and I'll fetch more wax next week.' 'No, sir, I don't trust; that's against the rules of this office.' Slowly the disappointed youth turned to go out, saying, 'Come, Sal, let's go.' 'I say, mister,' answered Sal, with a woman's wit, 'can't you marry us as far as the wax will go?' 'Yes, I can and will,' replied the parson, laughing; and he did."

Charlie was sitting on mother's lap one night when he asked her: "Who made me, mamma?" "God made you, darling." "Well," he asked, "Who made God?" "I can't tell you," she answered, "no one made God." He waited a moment, then drew himself up with importance as he boldly asserted, "I made God."

An undertaker in Cork sent his Irish workman to scrow a coffin-lid down. Just as the Irishman was placing the lid on, he discovered that the corpse had a half-crown in his hand. Pat, on seeing this, took it away, and completed his task. When he returned, he was asked how he got on. "Very well," said he; "but why was a half-crown put in the corpse's hand?" "To pay his fare over Jordan," the questioner replied. "Poor sowl!" said Pat, "he'll have to swim across, for I took it out."

## BOOK CHAT.

## SHELLEY'S PRINCIPLES.

Mr. H. S. Salt, whose name will be familiar to some of the old readers of *Progress*, is one of the most devoted of Shelleyans. It would be unfair to say that Shelley is the god he worships, but he loves and reveres the poet as much as may be "on this side of idolatry." Some months ago he read a fine paper before the Shelley Society, which he now publishes through Reeves, 185 Fleet-street, at the price of one shilling—large paper copies price half-a-crown. The type is bold and clear, the printing good, and the cover of revolutionary color. Mr. Salt entitles his essay, *Shelley's Principles: has Time Refuted or Confirmed Them? A Retrospect and a Forecast.*

An interesting part of Mr. Salt's essay is that in which he traces the change in the critics' attitude towards Shelley. At first the poet was a monster of blasphemy and depravity; now he is a beautiful and ineffectual angel; by and by, Mr. Salt predicts, his character and teaching will be accepted as no less lofty and valuable than his poetry. But, after all, it is possible to have too much of this. Professional critics are hardly worth all the trouble spent upon them. They earn their bread, and must live. Why should they be expected to recognise and applaud original genius, especially if its ideas are far in advance of its time? They cannot make a reputation, and they cannot mar it. As Bentley said, no man was ever written down by anyone but himself. Did not Shelley himself see, did he not in fact say, that the verdict on a great poet is pronounced by a jury impanelled from among the best and wisest of many generations? He who is ahead of his time must wait for general recognition; otherwise he is not ahead of his time.

This monitory attitude towards the poor critics is apt to lead to excessive reprobation. This is the reason, we presume, why Mr. Salt alludes to Matthew Arnold as one of Mrs. Grundy's "own special artists." Surely Arnold was a great deal more than that. He did not accept Shelley's ideas, at least as Mr. Salt does; but he was a true poet himself, he wrote some exquisite criticism within the limit of his sympathies, and he treated Philistia to some very wholesome banter and satire. Don't let us be too hard on each other. We are not all cast in the same mould. Great and beautiful as Shelley was, a world full of Shelleys would be (in its way) monotonous. Nature never loses her love of variety.

On the other hand, it is not well to lose sight of the fact that the best minds have always appreciated Shelley. "When they find out Shelley," said Byron, "where shall we be?" Landor, Hunt, Taylor, Houghton, Macaulay, Browning, Thomson, Rossetti, Swinburne, and too many others to catalogue, have unstintedly celebrated Shelley's genius, and generally his noble character. Why then be so wroth with the anonymous critics of living and even dead publications?

Mr. Salt stands up for Shelley's originality, but he somewhat overdoes it. Shelley was original as a poet, but not as a thinker—which Mr. Salt perceives. The English Deists, Voltaire, Diderot, D'Holbach, Condorcet, Paine, and Godwin, supplied all the principles of his philosophy. Nor is it quite true that Shelley was "Paine and Godwin, with a large heart added." Paine had a large heart. Shelley's originality was a high creative imagination. This, with the large heart, and the revolutionary principles, made him the singer of progressive humanity.

We are glad to see that Mr. Salt echoes none of the fashionable nonsense about *Queen Mab*. He allows it to be—what as the work of so young a poet it must have been—in many ways "a crude and ill-considered performance," but the views it expresses on religious and social topics "are practically the same as those held by Shelley to the last day of his life." Mr. Salt also objects to "the colorless title of Agnosticism." Shelley called himself an Atheist—Mr. Salt says "in the special sense that he denied the existence of the personal god of the theologians." *Prometheus Unbound* is the drama of the Religion of Humanity, free from Comte's sacerdotalism. In no proper sense was Shelley a Pantheist in his "later" stages. Mr. Salt seems to us to make too much of the "World Spirit" which he says Shelley believed in. Poetry is personification, and the logical intellect must not be deluded by imaginative symbols. Did Shakespeare

believe in the *anima mundi* when he spoke of "the prophetic soul of the wide world dreaming on things to come"?

It has been surmised that Shelley would have become a Christian if he had lived long enough. So would John Stuart Mill and Charles Bradlaugh. They did not (of course!) reach the age of intellectual maturity. Mr. Salt, however, laughs, as we laugh, at the notion that Shelley could ever have degenerated into a Christian.

Being a Socialist himself, Mr. Salt makes Shelley a Socialist "in spirit, if not in the letter." True enough, if the "spirit" means a quenchless desire for justice and liberty, the abolition of idleness and the elevation of the people. But would Shelley have been a friend of Collectivism? Would he have been a State Socialist? He had a boundless belief in the "moralisation of society," but Mr. Salt confesses he was "a Communist rather than Socialist." Now he was not so foolish as to believe that "share and share alike" could be carried out by legislation or any kind of social machinery. His communism therefore was rather the communism of a lovely nature, unwilling to hold a barrier between its own property and another's need, and hoping for the time when the sentiment of "mine is thine" would permeate society as silently and irresistibly as the sunlight permeates the atmosphere.

Shelley's views on marriage are shared by Mr. Salt, who calls it a "stereotyped and loveless institution." No one can deny the truth of Shelley's cry, "Can man be free if woman be a slave?" Yet the problem of marriage is more complicated than Shelley appears to have recognised. Children are the cause of marriage. It is for the maintenance of the family. And here we require something more than generalities. Mr. Salt should say what he means. Does he want a more rational law of divorce, or the abolition of marriage altogether? And does he think that "the average sensual man"—to say nothing of the average sensual woman—could be trusted with such a liberty, in view of their present powers of intelligence and self-control? It is all very well to cry that marriage is not fit for men and women; there is as much truth in the counter-cry that many men and women are not fit for marriage.

Mr. Salt is a Shelleyan to the uttermost. He is a vegetarian. He is also secretary of the Humanitarian League. He aims at perfection. It would astonish many good Christians to know what sensitive moral fibre may exist in an arch-heretic. Mr. Salt even regrets that Shelley was so "unfortunate" as to be "brought up in affluence and saved the necessity of earning his own living." We confess we can hardly share the regret. Socialism itself, if it wants poets, will have to provide for their "loading," as Whitman called it. The muse does not come by appointment. She will not turn up at tea-time. And after all Shelley did earn his living, and a good deal more. So did every true poet that ever lived. The poet's brain swarms with ideas. Give him wax for the hive—what does it cost you? And in return you get the delicious honey of truth, with a miraculous power of reproduction for future generations that will not even have to pay for the wax.

## SHEARS THE SHEEP.

They took up one collection for the heathen in Oathay,  
Another for the naked kids in Siam far away;  
They passed around the plate again to pay the sexton's bill,  
Another round—no money came—the church was very still.  
"Why pay ye not?" the parson said—his voice was stern and deep—  
"The Lord would be no shepherd if he did not shear his sheep!"

A new view of the old problem of the fall was suggested by a colored preacher, whose discourse is thus reported: "Now, bredren, wen de Lawd called Adam to 'count, did he stan' up like a man and confess his sin and ask forgiveness? He didn't do nuffia of de sort, bredren, but he say: 'Lawd, de 'omen dat Dou gubest me gub me for to eat.'" Pausing a moment he repeated: "'De 'omen dat dou gubest me gub me for to eat.'" Then again: "'De 'omen dat DOU gubest me gub me for to eat.' Dar, bredren, you see dat mean, skulkin' Adam was a tryin' to sneak out of it by throwin' all de blame on de Lawd."

**SUNDAY MEETINGS.**

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]  
Secretaries may send in a month's list of lectures in advance.

**LONDON.**

Battersea Secular Hall (back of Battersea Park Station): 3.30, quarterly meeting, election of officers, etc.; 5.30, tea and entertainment (tickets 6d.) Tuesday at 8, social gathering. Wednesday at 8, dramatic class. Saturday at 8, dancing.

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: 7.30, music; 8, S. H. Alison, "Satan's Pedigree." Saturday at 7.30, dancing.

Camberwell—61 New Church-road, S.E.: 5.30, debating class, impromptu speaking; 7.30, Mrs. Annie Besant, "Life and Writings of Giordano Bruno."

Hall of Science, 142 Old-street, E.C.: 7.30, G. W. Foote, "Mr. Gladstone's Manifesto on Religion."

West Ham—Secular Hall, 121 Broadway, Plaistow: 7.30, Mrs. Thornton Smith will lecture.

**OPEN-AIR PROPAGANDA.**

Battersea Park-gates: 11.15, C. Cohen, "Miracles"; 6.30, A. Guest, "Prayer."

Bethnal Green (opposite St. John's Church): 11.15, S. H. Alison will lecture.

Camberwell—Station-road: 11.30, H. Snell, "Is there a Moral Governor of the Universe?"

Clerkenwell Green: 11.30, J. Rowney will lecture.

Columbia-road (near Columbia Market), Hackney-road: 11.15, Mr. St. John will lecture.

Edmonton (corner of Angel-road): 7, C. Cohen will lecture.

Finsbury Park (near the band-stand): 11.30, T. Thurlow, "The Bible as a Whole"; 3.30, C. J. Hunt, "Christianity and Slavery."

Hammersmith (corner of The Grove): Thursday at 8, a lecture.

Hammersmith-bridge (Middlesex side): 6.30, F. Haslam will lecture.

Hyde Park (near Marble-arch): 11.30, W. Heaford, "Pious Bogies and Bogiemen."

Kilburn—Salisbury-road (near Queen's Park Station): 7, H. Courtney, "Choose ye this day whom ye will serve."

Kingsland Green (near Ball's Pond-road): 11.30, J. Fagan, "The Apostles' Creed."

Lambeth—New Cut (near Victoria Hall): 11.30, R. Rosetti, "Is the Bible the Word of God?"

Leyton (open space near Vicarage-road, High-road): 11.30, T. Thurlow, "Is the Bible a Good Book?"

Midland Arches (near Battle Bridge-road): 11.30, A. B. Moss, "Wandering Jews."

Mill End Waste: 11.30, F. Haslam, "The Exodus from Egypt."

Old Pimlico Pier: 11.30, C. J. Hunt, "The Morality of Secularism."

Plaistow Green: 11.30, Mr. Hubbard, "His wonderful works to the Children of Men."

Regent's Park (near Gloucester-gate): 3.30, W. Heaford will lecture.

Victoria Park (near the fountain): 11.15, C. J. Steinberg will lecture; 3.15, C. Cohen will lecture.

Walthamstow—Markhouse Common: 6.30, C. Cohen, "Christianity and Morality." Thursday at 7.45, C. Cohen will lecture.

Wood Green—Jolly Butchers-hill: 11.30, A. Lewis, "Education."

**COUNTRY.**

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 11, members' meeting; 7, Charles Watts, "Man: his Origin and Destiny."

Bristol—Shepherd's Hall, Old Market-street: 6.30, business; 7, a lecture by a Member.

Chatham—Secular Hall, Queen's-road, New Brompton: 7, Stanley Jones, "Is there Evidence of the Existence of God?"

Crook—35 Gladstone-terrace, Sunnyside, Tow Law: 6.30, important business meeting.

Derby—44 Howard-street: 7, quarterly meeting.

Hanley—Secular Hall, John-street: 7, quarterly meeting.

Hull—St. George's Hall, 6 Story-street, Albion-street: 7, Mr. Greevz-Fisher, "Evolution Hypothesis."

Liverpool—Oddfellows' Hall, St. Anne-street: 11, Tontine Society.

Manchester N. S. S., Secular Hall, Rusholme-road, Oxford-road, All Saints: sale of work, social, and social evening; tea at 5 (9d.)

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, annual meeting; 7, G. Selkirk, "Faith or Reason—11."

Nottingham—Secular Hall, Beck-street: 7, J. Hooper, "Heaven and Hell: where Situated?"

Plymouth—100 Union-street: 7, a meeting.

Portsmouth—Wellington Hall, Wellington-street, Southsea: 7, Mr. Scarrott will lecture.

Sheffield—Hall of Science, Rockingham-street: Miss Ada Campbell, 3, "The Real Atonement, or Man's True Savior"; 7, "Good and Evil, Vice and Virtue, Men and Women"; tea at 5.

South Shields—Capt. Duncan's Navigation School, King-street: 7, impromptu addresses.

Sunderland—Bridge End Vaults, Bridge-street: 7, a meeting.

**OPEN-AIR PROPAGANDA.**

Chatham—New road (near Waghorn Memorial): 11, Stanley Jones, "Man and his Relations."

Hull—Corporation Field: Mr. Greevz-Fisher, 11, "The Bible in Board Schools"; 3, "Will Atheists go to Hell?"

Liverpool—Ring o' Bells: Mr. Smith, "When I was a Child (2 Cor. xiii. 11)"; if unfavorable weather, in the hall at 7.

Manchester—Denmark-road; Monday at 8, Sam Standing, "The Palace of Varieties."

Nottingham—Sneinton Market: 11, J. Hooper, "Tories, Whigs, and Radicals."

Pendlebury—Market-place: Thursday at 7.30, Sam Standing, "The Duty of Secularists at the Coming Election."

**LECTURERS' ENGAGEMENTS.**

H. SNELL, 6 Monk-street, Woolwich.—June 25, e., Hotspur Club; 26, m., Camberwell. July 3, m., Battersea; a., Victoria Park; 10, m., Lambeth; e., Hammersmith; 17 to 31, Holidays. Aug. 7, m., Battersea; a., Finsbury Park; 14, m., Westminster; a., Regent's Park; 21, m., Camberwell; 28, e., Camberwell.

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—June to Sept., all mornings booked.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—July 3, m., Camberwell; 10, Clerkenwell; 17, m., Westminster; 24 to 31, Annual Tour. Aug. 7, Camberwell; 14, Southampton; 21, Westminster.

C. COHEN, 154 Cannon-street-road, Commercial-road, E.—June 26, m., Battersea; a., Victoria Park; e., Walthamstow.

SAM STANDRING, 106 Oxford-road, All Saints' Manchester.—July 3, Blackburn; 10, Salford; 17, Bradford. Aug. 7, Rochdale; 14, Hull.

C. J. STEINBERG, 103 Mile End-road, E.—June 26, m., Victoria Park. July 10, m., Columbia-road; 17, m., Lambeth; 24, m., Bethnal Green; 31, a., Finsbury Park.

S. H. ALISON, 52 Chant-street, Stratford, E.—June and July, all mornings booked; July 10, e., West Ham; 24, e., Battersea. Aug. 7, m. and e., Chatham; 14, m., Bethnal Green; e., Walthamstow; 21, m., Victoria Park; 28, m., Wood Green.

JAMES HOOPER, 11 Upper Eldon-street, Sneinton, Nottingham.—July 3, Manchester; 10, Hull; 11, Grimsby.

T. THURLOW, 34 Wetherell-road, South Hackney.—June 26, m., Walthamstow. July 3, Aug. 14, Sept. 11, mornings, Kingsland Green.

J. GREEVZ-FISHER, 78 Harrogate-road, Leeds.—June 26, Hull; 29, Bradford. July 3, Leeds; 17, Leeds.

STANLEY JONES, 28 Stonecutter-street, London, E.C.—June 26, Chatham. July 3, m., Victoria Park; 17, m., Kingsland Green; 24, m., Plaistow Green; 31, e., Battersea. Aug. 7, e., Hammersmith; 14, a., Tottenham; 21, Halstead; 28, m., Lambeth.

**FREETHOUGHT PUBLICATIONS.**

**FOOTE, G. W.**

The Grand Old Book. A Reply to the Grand Old Man. An Exhaustive Answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture"	1 0
Bound in cloth ... ..	1 6
Is Socialism Sound? Four Nights' Public Debate with Annie Besant	1 0
Superior Edition, in cloth ... ..	2 0
Christianity and Secularism. Four Night's Public Debate with the Rev. Dr. James McCann...	1 0
Superior Edition, in cloth ... ..	1 6
Darwin on God ... ..	0 6
Superior Edition, in cloth ... ..	1 0
Reminiscences of Charles Bradlaugh	0 6
Infidel Death-Beds. Second Edition, much enlarged	0 8
Superior Edition, on superfine paper, bound in cloth	1 3
Letters to the Clergy. First Series. 129pp.	1 0
Defence of Free Speech. Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes	0 4
Letters to Jesus Christ ... ..	0 4
Philosophy of Secularism ... ..	0 3
Atheism and Morality. Third edition ... ..	0 2
The Bible God ... ..	0 2
The Folly of Prayer ... ..	0 2
Christianity and Progress. Reply to Mr. Gladstone	0 2
Mrs. Besant's Theosophy. A Candid Criticism.	0 2
Secularism and Theosophy. A Rejoinder to Mrs. Besant ... ..	0 2
The New Cagliostro. An Open Letter to Madame Blavatsky ... ..	0 2
The Impossible Creed. An Open Letter to Bishop Magee on the Sermon on the Mount ... ..	0 2
Salvation Syrup; OR, LIGHT ON DARKEST ENGLAND. A Reply to General Booth. Second edition	0 2
What Was Christ? A Reply to J. S. Mill ... ..	0 2
The Shadow of the Sword. A Moral and Statistical Essay on War... ..	0 2
Royal Paupers. Showing what Royalty does for the People, and what the People do for Royalty	0 2
The Dying Atheist. A Story ... ..	0 1
Was Jesus Insane? A searching inquiry into the mental condition of the Prophet of Nazareth	0 1
Is the Bible Inspired? A Criticism on <i>Lux Mundi</i>	0 1
The Rev. Hugh Price Hughes's Converted Atheist. A Memoir in Five Chapters... ..	0 1
Bible Romances. New Edition. Revised and largely rewritten.—(1) The Creation Story, 2d.; (2) Eve and the Apple, 1d.; (3) Cain and Abel, 1d. & 6d.	

Noah's Flood, 2d.; (5) The Tower of Babel, 1s.; (6) Lot's Wife, 1d.; (7) The Ten Plagues, 1d.; (8) The Wandering Jews, 1d.; (9) Balaam's Ass, 1d.; (10) God in a Box, 1d.; (11) Jonah and the Whale, 1d.; (12) Bible Animals, 1d.; (13) A Virgin Mother, 2d.; (14) The Resurrection, 2d.; (15) The Crucifixion, 1d.; (16) John's Nightmare, 1d.	
<b>Bible Heroes. First Series</b> , in elegant wrapper ... 1 0	
(1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses I., (8) Moses II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah and Co., (12) Professor Samson. <i>One Penny each</i>	
<b>Bible Heroes. Second Series</b> , in elegant wrapper ... 1 0	
(13) Prophet Samuel, (14) King Saul, (15) Saint David I., (16) Saint David II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah, (20) Bald Elisha, (21) General Jehu, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea), (24) St. Peter, (25) St. Paul. <i>One Penny each singly.</i>	
<i>The Complete Work, bound in cloth</i> ... 2 6	
<b>INGERSOLL, ROBERT G.</b>	
<b>Some Mistakes of Moses.</b> The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132pp. ... 1 0	
<i>Superior Edition, on superfine paper, bound in cloth</i> ... 1 6	
<b>Defence of Freethought.</b> A five hours' speech at the Trial of C. B. Reynolds for Blasphemy ... 0 6	
<b>Reply to Gladstone.</b> With a Biography by J. M. Wheeler ... 0 4	
<b>Rome or Reason?</b> A Reply to Cardinal Manning ... 0 4	
<b>Crimes against Criminals</b> ... 0 3	
<b>Oration on Walt Whitman</b> ... 0 3	
<b>Humanity's Debt to Thomas Paine</b> ... 0 2	
<b>True Religion</b> ... 0 2	
<b>The Three Philanthropists</b> ... 0 2	
<b>Love the Redeemer</b> ... 0 2	
<b>Why am I an Agnostic?</b> Parts I. and II., each ... 0 2	
<b>Faith and Fact.</b> Reply to Rev. Dr. Field ... 0 2	
<b>God and Man.</b> Second Reply to Dr. Field ... 0 2	
<b>The Dying Creed...</b> ... 0 2	
<b>Creeds and Spirituality</b> ... 0 1	
<b>The Limits of Toleration.</b> A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford ... 0 2	
<b>Art and Morality</b> ... 0 2	
<b>Do I Blaspheme?</b> ... 0 2	

<b>The Clergy and Common Sense</b> .. ... 0 2
<b>Social Salvation</b> ... .. 0 2
<b>Marriage and Divorce. An Agnostic's View</b> ... 0 2
<b>The Great Mistake</b> .. ... 0 1
<b>Live Topics</b> ... .. 0 1
<b>Myth and Miracle</b> ... .. 0 1
<b>Real Blasphemy</b> ... .. 0 1
<b>Repairing the Idols</b> .. ... 0 1
<b>Christ and Miracles</b> ... .. 0 1

**POSITIVISM.**

"Reorganisation, without God or King, by the Systematic Worship of Humanity." Newcastle-on-Tyne, Church of Humanity, St. Mary's-place. Service and addresses on Positivism every Sunday evening at seven. All seats free.

**THE RIGHTS OF MAN**

By THOMAS PAINE.

With a Political Biography by J. M. WHEELER.

*Paper covers, 1s. Bound in cloth, 2s.*

**NOW READY.**

**NEW SPRING and SUMMER PATTERNS in SUITINGS, TROUSERINGS, and LADIES' DRESS MATERIALS.**

All at a Reasonable Price. Satisfaction Guaranteed. *Terms Cash. Terms Cash.*

**SPECIAL LINES.**

- Light Fawn Beige, 24 inches wide, 8d. per yard.
- Light Fawn Cashmere, 44 inches wide, 9d. per yard (slightly imperfect).
- Light Cardinal Cashmere, 44 inches wide, 9d. per yard (slightly imperfect).
- Black and Navy Serges, for dresses, 42 inches, 1s. 4d., 1s. 6d. and 1s. 8d. per yard.
- Tweed Suit Lengths, 12s. each.
- Tweed Trousers Lengths, 5s. 6d. each.
- Black Serge Suit Lengths, 12s. 6d. each.
- Beautiful Black Figured Cape Cloth, all wool, 50 inches wide, 3s. 3d. per yard.

I will send patterns of any of the above lots on receipt of stamped addressed envelope.

**J. W. GOTT, 36 VILLIERS ST., BRADFORD.**

**LIST OF BOOKS**

SOLD BY

**W. H. REYNOLDS, PUBLISHER, NEW CROSS, LONDON, S.E.**

And sent through the Post Only.

- The Strike of a Sex; or, Woman on Strike against the Male Sex for her "Magna Charter,"** the absolute ownership of her own person. One of the most advanced books ever published; intended to revolutionise public opinion on the relation of the sexes. Should be read by every person. Post free 8d.
- Theosophy and the Law of Population.** By Annie Besant. Post free 2d.
- Sexual Physiology for the Young; or, Science in Story.** By Dr. Foote. 250pp., with one hundred illustrations, bound in cloth. Should be read by every young person. Post free 2s. 3d.
- The Elements of Social Science.** The most complete work on sexual matters ever published. Should be read by every adult. Bound in cloth, 604 pages. Post free 3s. 3d.
- The Radical Remedy in Social Science; or, Barring Better Babies through Regulating Reproduction by Controlling Conception.** By Dr. Foote. Post free 1s. 1d.
- Over-Population; a Lecture delivered for the Sunday Lecture Society, under the title "The Law of Population: its Meaning and Menace."** By John M. Robertson. Post free 2½d.
- Plain Home-Talk,** by Edward B. Foote, M.D. (U.S.A.) embracing medical common sense. 909pp., with 200 illustrations. CONTENTS: The Cause, Prevention and Cure of Disease—The Food we Eat—The Liquids we Drink—The Atmosphere we Live in—The Clothes we Wear—Bad Habits of Children and Youth—Bad Habits of Manhood and of Womanhood—Sexual Starvation—How to have Healthy Babies—Private Words to Men—History of Marriage, etc. The book is carefully and thoughtfully written in plain language, easily understood, and with the object of making its readers better parents and better citizens through the knowledge obtained of themselves and their duty to others. No parent should be without this book. Useful for everyday reference. Post free 6s.
- Dr. Foote's Handbook of Health,** comprising information of the utmost importance to all who wish to enjoy life. 128pp., post free 1s. 1d.
- The Wife's Handbook: How a Woman should order herself during Pregnancy, in the Lying-in Room, and after Delivery; with Hints on the Management of the Baby, and on other matters of importance necessary to be known by Married Women.** By Dr. H. A. Allbutt. Post free, 8d.
- Early Marriage and Late Parentage.** The only solution of the Social Problem. By Oxoniensis. Post free 2½d.
- The Over-Growth of Population, and its Remedy.** An address to men only, delivered at Lambeth Baths on Tuesday, January 15, 1889, by William Lant Carpenter, B.A., B.Sc. Post free 2d.
- The Political Status of Women.** By A. Besant. Post free 3d.
- The Life and Writings of T. R. Malthus,** by C. R. Drysdale, M.D. 120 pages, with portrait of Malthus. Should be read by every student of social problems. Post free 1s. 1d.
- Poverty, its Cause and Cure.** By M. G. H. Post free 2d. A splendid propagandist tract. Should be widely distributed by Malthusians. Post free 2d.
- Married Life—Comfort or Misery?** A dialogue and splendid propagandist tract. Should be widely distributed by Malthusians. Post free 2d.
- Wedded Life—As it is, and as it should be.** By Mary Sowden. Post free 2d.
- Early Marriages and Limited Families.** By Dr. Alice Vickery. Post free 2d.
- What do we Women Want?** By Jane Hume Clapperton. Post free 2d.
- The Malthusian Movement—What is it?** By Geo. Standring. Post free 2d.
- Mr. Justice Windeyer on the Population Question.** Post free 2d.
- The Right to Die.** By T. O. Bonsor, M.A. Post free 2d.
- Labor's Prayer.** By C. Bradlaugh, M.P. Post free 1½d.
- The Parson's Idol.** Twenty copies, post free, 2d.
- Col. Ingersoll's Reply to the Right Hon. W. E. Gladstone's Defence of the Christian Religion.** Should be read by every person. 32 pages, post free 2d.
- Modern Socialism.** A thorough exposition of Scientific Socialism, by Annie Besant. Post free 7d.
- THE MALTHUSIAN.** A Crusade against Poverty. The monthly organ of the Malthusian League. Post free 1½d.
- Malthusian Leaflets—**A packet will be sent, on receipt of postage, to any person who will undertake to distribute them. A complete List of Malthusian Appliances, with prices, sent on receipt of a stamped directed envelope.

To those willing to assist our propaganda I shall be pleased to send eighty copies of either of the pamphlets marked (\*), or assorted, post free on receipt of 2s.

—READY NEXT WEEK—

# ROME OR ATHEISM

## THE GREAT ALTERNATIVE

By G. W. FOOTE.

PRICE THREEPENCE.

PRICE THREEPENCE.

# “BIBLE STUDIES”

AN ESSAY ON

## PHALLIC WORSHIP & OTHER CURIOUS RITES & CUSTOMS

By J. M. WHEELER.

*Contents:*—Phallic Worship Among the Jews—Circumcision—Moses at the Inn—The Brazen Serpent—Religion and Magic—Taboos—Blood Rites—Scapegoats—Trial by Ordeal—Bible Witchcraft—Saul's Spiritualist Séance—Sacrifices—Passover—The Evolution of Jahveh—Joshua and the Sun—Hebrew Prophets—Old Testament Marriage—Song of Solomon—Sacred Seven.

Price 2s. 6d.

Superior paper, illustrated, and bound in cloth.

Price 2s. 6d.

### LONDON DEPOT FOR CO-OPERATIVE PRODUCTION.

Every Article sold here Produced in Co-operative Workshops under conditions where Workers share Profits and Management.

“I agree that labor which labors for itself as well as laboring for another, is better labor. . . . and should be encouraged in every field of labor.”—Charles Bradlaugh, speech in House of Commons, April 22nd, 1890.

Before purchasing elsewhere, try goods produced under improved industrial methods, and effect a saving by getting reliable articles.

We have our New Season's Stock of SCOTCH TWEEDS & WOOLLEN CLOTHS to select from and our Tailoring Department gives every satisfaction.

The list of goods in stock includes—

Boots and Shoes of all kinds, hand and machine made; Hosiery and Shirts, Tibet Fancy and Cotton Skirting and Skirts, Ladies' Costumes, Cloths, Harris Tweeds, Wool Cloakings, Shavels, Scarfs, Flannelles; Watches, Cutlery, Needles, Cabinet-making, Bass Brooms, Seeds, Nutritional Cocoa, etc.

Call or write for prices and patterns.  
36 HART STREET, BLOOMSBURY, W.C.  
(Near British Museum).

### MANCHESTER FREETHOUGHT PUBLISHING DEPOT, 106 OXFORD ROAD, ALL SAINTS.

HEMINGWAY and WILLOCK are prepared to deliver Freethought Papers and all kinds of Literature to order. Colonel Ingersoll's works, assorted package of 12 pamphlets, post free, One Shilling. Just published, Sam Standing's popular lecture, “Christ on the Labor Question,” 1d. each; 9d. per dozen.

### OUR SPECIALITIES.

THOUSANDS OF TESTIMONIALS.  
GENTS' IRISH CAMBRIC HANDKERCHIEFS, 3s. 6d. per dozen; Ladies, 2s. 6d.; Hemstitched Lawn, 3s. per dozen. Carriage paid. Money returned if not approved. Table and Bed Linen at Wholesale Prices.

GORDON & CO., Agents for Irish Goods,  
21 BLANSHARD STREET, MANCHESTER.

### Every Freethinker should read “The Bible and Evolution.”

By ARTHUR H. MOSS.

Cheap Edition, ONE SHILLING.

As interesting as a well-told tale. The “Freethinker” says: “The matter is good and the style is bright. The reader is carried along on an easy flowing stream of science, history ethics and common sense.” The late Charles Bradlaugh, Mr Charles Watts and other leading Freethinkers spoke well of it. In the press, by same author, “Christianity and Evolution”—Forder Stonecutter-street; Watts and Co., 17 Johnson's-court.

“A HOME FROM HOME” (for Freethinkers)—Mrs Harry Long, No 3, Vane-road, Blackpool. Apartments, near central station promenade, and sea. Readers, please show this to your friends.

TO FREETHINKERS, Ladies and Gentlemen, requiring superior Cut Garments at moderate prices. First-class Style and Fit Guaranteed.—H. HAMPTON, Artists Tailor, 14 Great Castle-street, W. Three doors from Regent Street. (Patronised by leading Freethinkers.)

1000 INVOICES or Memo Forms, 8 by 5 ins. good ruled paper, nicely printed, sent carriage paid for 5s. 6d. Cash with order. Business Cards 6s. per 1000. E. Sunderland, Printer, Hamerton-street, Bradford. Trade Society House.

TO MARRIED PEOPLE.—An enlarged Illustrated List of Malthusian Appliances will be forwarded by return of post on receipt of 2d. in stamps.—Address, DAVIES, Chemist, 101 Park-lane, Leeds.

WOULD WOMEN TO BE PUNISHED FOR HAVING TOO MANY CHILDREN? Fourpence, post free. G. W. F. Kingfisher Leeds.

### EVERY MAN HIS OWN DOCTOR.

MEDICAL ESSAYS. VOL. I. For Postal Order for 1s. 2d.

It contains Articles on: Management of Infancy; Health; Longevity; The Teeth; Brown Bread; Bread Making; Food; Vegetarianism; Tobacco; The Drink Question; Fruit; Fresh Air; Exercise; Bathing; Sight; Holidays; etc. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Blackheads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch; etc.

MEDICAL ESSAYS. VOL. II. Of the Author, for Postal Order for 1s. 2d.

Containing Articles on: The Healing Power of Nature; Clothing; Electricity in Disease; Apparent Health; Vegetarian Experiments; The Pig as Human Food; Popular Fallacies about Flesh; The Beef Tea Delusion; Salt; Saline Starvation; Tea Drinking; The Hair and its Management; sleep and Sleeplessness; Want of Energy, etc.; Health Hints for Workers, for Shop Assistants, and for Servants; Advice for the blind; for the Stout; and on the Proper Treatment of simple Fever, Measles, Scarlet Fever, Whooping Cough, Kingworm, Hypochondria, Bloodlessness, Diarrhoea, Ulcerated Legs, Tumours, etc.

MEDICAL ESSAYS. VOL. III. Post free from Author, for Postal Order for 1s. 2d.

It contains articles on: Health and Wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get It; The Management of Young Children; Hunger and Appetite; Effects of Fasting; Perfect Foods; Green Foods; Suppers; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing; etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholesome Bread, to Breathe Properly, to Grow Tall, to Keep Warm, I Live, to Live 100 Years, to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of the following Diseases: Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Halls and Carbuncles, Subacute Tumors or Wens, Hay Fever, Winter Cough, Chills, and on the Diseases Produced by taking Mercury.

“Hygienic Medicine.”—For Postal Order for 1s. 1d.

An Eye opener to Drug Takers.

“Rheumatism”—Its Cause and Cure. Post Free for 7d.

“Diet and Digestion.”—Post Free for 7 stamps.

“Consumption.”—In Natural Cure. Post Free 7d.

“Three Pamphlets to Young Men.”—13 stamps.

All the above can be got from  
Dr. T. R. ALLINSON, 4 SPANISH PLACE,  
MANCHESTER SQUARE, LONDON, W.  
Please mention this paper.]

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each, on 18c. gold 15s, stopping 2s. 6d., extraction 1s., painless by gas, 5s.

### OUR SPECIAL ILLUSTRATED LIST

Should be in the hands of every Married Couple in the Kingdom, wishing to regulate the number of their family according to their means, as it contains full particulars of all Preventive Requisites recommended by Dr. H. A. ALLBUTT and others; and valuable information on matters of importance necessary to be known by Married Women.

A copy will be sent, under cover, on receipt of stamp, to any part of the United Kingdom, and to foreign parts on receipt of letter postage.

Address—E. LAMBERT & SON, M.M.L.,  
(DOMESTIC & HYGIENIC DEPT.)

60 Queen's Road, Dalston, London, N.E.

ROBERTSON'S COMMERCIAL TEMPERANCE HOTEL (established 1890), 87 Middle-street, and 2 3 and 4 St. George's-passage (opposite St. George's Church), Deal. Five minutes from Railway Station. Good accommodation for cyclists.

### NATIONAL SECULAR HALL SOCIETY (LIMITED).

(Incorporated under 39 and 40 Vic., cap. 45, Act 1876)

Chairman:

G. W. FOOTE, 14 Clerkenwell-green,  
London, E.C.

Directors:

GEORGE ANDERSON, 35A Great George-street,  
Westminster, S.W.

W. COOPER, 112 Canonbury-road, N.

G. J. HOLYOAKE, Eastern Lodge, Brighton.

W. H. REYNOLDS, Camplin House, New  
Cross, S.E.

R. O. SMITH 81 Ridge-road, Hornsey, N.

T. P. SMITH, 275 City-road, E.C.

G. STANDING, 7 and 9 Finsbury-street, E.C.

Hon Secretary:

R. FORDER, 28 Stonecutter-street, E.C.

Registered Office:

HALL OF SCIENCE, 142 Old-street, London, E.C.

The Shares are £1 each, payable as follows:—2s. 6d. on application, 2s. 6d. on allotment, and in subsequent calls of 2s. 6d. as may be found necessary, with two months' notice for each call.

GENERAL OBJECT.

The Society, according to its Rules, has full powers for the most extensive operations that may be possible in the future for the erection and maintenance of Secular Halls in London and in the Provinces.

One of the Society's Rules requires that no member shall be eligible as a Director unless he is a member of the National Secular Society.

IMMEDIATE OBJECT.

The purchase of the Hall of Science, 142 Old-street, London E.C., and the conversion of the same into a first-class Secular Hall and Institute.

Write to the Secretary for  
Application Forms.

## HELL-FIRE: Who Lit It When, Where, & How!

All these Questions Answered by the  
Rev. Geo. Duncan, D.D.

POST FREE SEVEN STAMPS.

F. HEARNDEN, 20 and 21, New Inn Chambers  
Wych Street, London.

## W. J. Rendell's “WIFE'S FRIEND.”

Recommended by Mrs. Esant in “Law of Population,” page 82, and Dr. Allbutt in “Wife's Handbook,” page 51. Made solely by J. FULLER, 15 Chadwell-street, Clerkenwell; 2s. 6d., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringe, with Vertical and Reversible Current, 3s. 6d., 4s. 6d., and 5s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. doz. All prices post free.

W. J. Rendell

15 Chadwell Street, Clerkenwell, E.C.  
Near the “Angel.”

## THE FAMILY LIMIT

1s. 6d. per doz., post free.

For further Particulars send stamped directed envelope to

A. MOSS, 36 Upper Park Street,  
ISLINGTON, LONDON, N.

Printed and Published by G. W. FOOTE, at  
28 Stonecutter-street, London, E.C.