

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XIV.—No. 11.

SUNDAY, MARCH 18, 1894.

PRICE TWOPENCE.

MR. GLADSTONE'S RELIGION.

MR. GLADSTONE'S resignation is a fact of religious, as well as political, significance. It will presently be perceived that he has been a great Conservative influence. Not only has he held Radicalism in check by his unquestionable ascendancy and the glamor of his personality; he has also been a bulwark to the cause of religion. Certainly his defence of the Bible was a pitiful performance, like his reply to Ingersoll. But that did not matter. Only a handful of people, after all, took the trouble to read the great statesman's apologies for the Christian faith. It was enough that he was on the side of orthodoxy. Christian advocates never tired of exclaiming that the greatest statesman of the age, one of brilliant intellect and unsurpassed eloquence, who led the Liberal party and held the office of Prime Minister, was a devout Christian, a believer in the inspiration of the Bible, and a subscriber to the cardinal doctrines of all the churches. Such an exclamation, of course, was lost upon persons who had the courage and ability to think for themselves. But it served the turn with the multitude, who are always prone to be overawed by the authority of "great names."

Now that Mr. Gladstone has resigned, and practically disappeared from the active political world, we shall hear less and less, and finally nothing, of this cheap argument for Christianity. Mr. Gladstone's successor is not exactly a pious man. Lord Roseberry is essentially a man of the world, with a saving sense of humor. He may profess himself a Christian, but he will never write articles in defence of Christianity. At bottom, he is more a friend of culture than a friend of religion. And when this is taken in conjunction with the presence in the Cabinet of an open Freethinker like Mr. Morley, it shows that orthodoxy is losing ground in favor of scepticism on the one hand and indifference on the other.

Mr. Gladstone is the last great figure of an old school which has had its day. Neither the Church of England nor the Nonconformist Conscience will rule in the future. The secularisation of public life grows apace, and the time is not far distant when the very name of God will sound strange in Parliament, despite the attendance of the chaplain. Religious considerations will be dismissed to the sphere of individual privacy, and the language of secular civilisation will prevail in all assemblies for the transaction of public business. In another fifty or a hundred years the ostentatious profession of Christianity will be rather a disadvantage than an assistance to statesmen, and he will be most trusted by the people who talks as little as possible about the affairs of any world but this. Even at present there is a certain allowance made for Mr. Gladstone. His occasional appeals to the Almighty are winked at on account of age and personality. A smaller or a younger statesman might be reminded

No. 660.]

that the Almighty's approval or disapproval would make very little difference in the division lobby, and that a month's prayer would be less effective than the services of a good Whip.

Mr. Gladstone's religion is out of date in the political sphere. Henceforth we shall only find it in churches. And the fact shows how far we have advanced on the path of national scepticism.

G. W. FOOTE.

THE GOSPEL OF PETER.*

THE author of *Supernatural Religion* has been known for twenty years as a gentleman of learning, fine critical acumen, and impartial judgment. The recently discovered fragment of the gospel of Peter being of considerable importance in the study of Christian evidence, a monograph upon it from his too little used pen is exceedingly welcome. As text to the volume the passage from Luke i. 1 appropriately appears—"Forasmuch as many took in hand to draw up a narrative concerning the matters which have been fully believed among us." After an account of the discovery of the manuscript, he gives a translation of its sixty verses (the Greek appears in an appendix) and proceeds to analyse both the external and internal evidences of the gospel.

The Church long had a tradition that Peter wrote a gospel. Justin refers to his memoirs. Origen mentions the Gospel according to Peter. So also do Jerome and Theodoret. It is probably referred to the epistle ascribed to Barnabas, in the epistle of Polycarp to the Corinthians, and used in the Diatessaron of Tatian. Eusebius says that Serapion, Bishop of Antioch, dated about A.D. 190, wrote a work upon the so-called Gospel according to Peter, which he composed to refute its untruths. According to Eusebius, Serapion said "we borrowed this gospel from others who used it—that is to say, from the followers of those who introduced it before him, whom we call Docetæ—for most of its thoughts are of this sect." The fragment agrees with this description, the last words of Jesus on the cross being, "Power, my Power, thou hast forsaken me."

The gospel is manifestly an independent story, drawn from similar but varying sources, from those of the canonical gospels. Its priority is probable from its omission of many particulars found in them. A full comparison of their differences and resemblances is made by our author, and the comparison is not to the disadvantage of "Peter" in point of credibility. For instance, our author says (p. 49): "It is distinctly a merit in the narrative of Peter that he does not, like the four Evangelists, give us the extraordinary spectacle of a Roman Governor and Judge feebly expostulating with a noisy Jewish mob in favor of an accused person brought for trial before him, whom he repeatedly declares to be innocent, and at last allowing himself to be coerced against his will into scourging and crucifying him." The Gospel of Peter indeed suggests the possibility that the Docetic form of Christianity was earlier than the orthodox view.

* *The Gospel According to Peter: a Study*, by the author of *Supernatural Religion*. London: Longmans, Green and Co.; 1894. Six shillings.

The work is by Peter, or else a forgery written in his name, for the last verse of the fragment runs, "But I Simon Peter, and Andrew, my brother, took our nets and went to the sea, and there was with us Levi, the son of Alphæus, whom the Lord . . ." But the same may be said of the second epistle ascribed to Peter. It begins in the name of Peter, though allowed to be spurious, even by Canon Farrar. Whoever the author, it is most notable that, going over similar ground to our gospels, he should have passed over, altered, and contradicted so many points in their story. The gospel confirms the other evidence that, in the early days of Christianity, many fabulous yarns were in circulation. Those which have come down to us have had the benefit of much touching up, but this has been insufficient to obliterate their inherently incredible character.

Dr. Rendel Harris argues for the comparatively late date of the structure of the gospel of Peter because it shows traces of a highly evolved prophetic gnosis and in particular most of the apparently new matter which it contains is taken from the Old Testament. But how does this apply to the canonical gospels? Could there be a more glaring piece of false construction and manufactured history than that in Matt. xxi., which makes Jesus ride into Jerusalem on *two* donkeys, because Zachariah said, with poetical iteration, "Thy king cometh sitting upon an ass and a colt the foal of an ass." Dr. Harris sees that alleged history has been constructed out of prophecy in the case of the gospel of Peter, but he does not see that this cuts the ground from under the whole gospel story. If "Peter" invented some incidents to fit the Old Testament may not "Matthew," "Mark," "Luke," and "John" have invented others? Matthew, for instance, makes his hero go to Egypt "That it might be fulfilled which the Lord spoke by the prophets, saying 'Out of Egypt have I called my son.'" Mark makes John the Baptist prophesied by Isaiah. John makes the soldiers to fulfil a saying which is in the Septuagint, but not in the Hebrew Bible. The entire yarn of a wonder-working Messiah is founded on the prophecies, and has little better to sustain it. Moses brought water from the rock, and fed the Jews in the wilderness. Elijah raised the widow's son. Whatever was expected of the Messiah Christians were ready to ascribe to their blessed Savior. As they could not get over the fact of his having met an ignominious death, they made his death into a voluntary atonement.

The author of *Supernatural Religion* has no difficulty in showing, that in such stories as those of the Transfiguration, the test of the highly evolved prophetic gnosis applies far more reasonably to the discredit of the canonical gospels, than to that of Peter. His conclusion, with which I have the honor to coincide, is expressed in the following words:

"In so far as the gospel according to Peter is concerned, the impartial verdict must be: It is neither better nor worse than the more fortunate works which have found a safe resting-place within the Canon of the Church. It is almost impossible, now, to judge of these works as we judge the fragment Centuries of reverence, and individual habit of hearing their contents with docility and with bated criticism, have rendered most of us incapable of judging the effect which a good part of their contents would make upon us, if, like the fragment of Akhmûn, they had been freshly discovered yesterday."

He further notices that the canonical gospels secured a gradual revision which might have smoothed away any roughness from the gospel of Peter, had it been equally fortunate. "It is the merit of the fragment that it presents considerable variation in the original sources, and shows us the fluidity of the early reports of that which was supposed to take place during the period which it embraces. We have in it a primitive and less crystallised form of the Christian tradition."

J. M. WHEELER.

HOW TO HELP US.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
- (3) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.

WHO WAS DARIUS, THE MEDE?

EVEN less than thirty years ago, it would have been nothing short of direct madness to have attempted to solve this vexed question. Now, however, with our ever-increasing knowledge of the ancient languages of Persia, Babylonia, and Assyria, we are able to embark without fear upon a task which but a few years ago would have been hopeless. One of the great literary achievements of this era has been the resurrection, as it were, of the history of Western Asia. The names of Sennacherib, Nebuchadnezzar, and many others were known to us only from vague passages here and there in scripture, or from historians whose authenticity was more or less doubtful. Owing, however, to the labors of Layard, Rawlinson, and many other eminent scholars, the vast literature of Babylonia, after a lapse of more than 4,000 years, is once more brought to the light of day. The progress of the decipherment of the cuneiform inscriptions of Assyria and Babylonia has been and is steadily progressing. It cannot be too strongly urged that these documents should be used freely in biblical criticism. In the first place we have the direct statements as they left the hands of the ancient scribes; and secondly, being written on clay and terra cotta, when once passed through the kiln and baked, it is impossible to interpolate or erase anything without it being distinctly seen. The Bible, on the other hand, was written by nobody knows who and nobody knows how. Moreover, being in manuscript until comparatively recent years, it has been interpolated over and over again. We fear, however, that we have departed from our point, but it is impossible to deal with the subject before us without some preliminary examination of the source from which we draw our information. In Daniel v. 31 we read: "And Darius the Median took the kingdom, being about threescore and two years old." Here, as will be seen, is a distinct statement to the effect that a certain Darius, who was a Mede, took the kingdom immediately after the death of Belshazzar. Let us now examine the native documents on this matter, and see whether they are able to tell us anything concerning this Darius. Alas! they are silent. The native account of the capture of Babylon is preserved in the British Museum. It is a cylinder, in the shape of a barrel, and is inscribed in cuneiform characters, and was written by order of Cyrus, king of Persia. This document informs us that Cyrus started his campaign in the month Elul (August), that the inhabitants of the land of Akkad, which was Northern Babylonia, revolted; and so the army of Cyrus advanced on the city of Sippara, which was captured on the 14th day of the same month. On the 16th day, Gobryas, the governor of Gutium, and the Persian army advanced on Babylon, hearing of which Nebonidus, the king, fled to Borsippa. Without fighting, Cyrus entered Babylon. Nebonidus was captured, but died shortly afterwards, Cyrus being king in his stead.

It will be seen that there is not a word here about Darius nor Belshazzar either. No Oriental writer nor any Babylonian inscription knows anything about Darius, the Mede. Is he a myth? Let us see. Cyrus, before capturing Babylonia, had made war with Media, and had conquered that country before starting on his Babylonian campaign. It would therefore be possible that the much-wanted Darius, the Mede, is no one more or less than Cyrus himself, who would of course be the king of Media as well as of Persia. This, however, is merely an hypothesis. Daniel says distinctly that Darius, the Mede, took the kingdom. We must therefore come to the conclusion that this Darius is Cyrus under another name, or that he merely existed in the imaginative brain of the writer of Daniel v., and considering that *no* Babylonian document mentions the existence of such a person, much less his rule over Babylonia, and considering also that *no* Oriental writer knows anything at all about him, we may dismiss the famous Darius, the Mede, as one of the many persons mentioned in scripture who in reality never existed.

NEBO.

"Give the Devil his duo, Pat, and where would you be at this moment?" "Alone, your honor."

EDUCATION AND THEOLOGY.

II.

It has always been of the utmost importance that the nature and object of education should be clearly understood. But it is more than ever desirable that its true meaning and purpose should be recognised at the present time, when the members of the Church party on the London School Board are persistently striving to subvert the National policy of education. These theological obstructionists must be reminded again and again, that no man ought to be compelled, either directly or indirectly, to pay for teaching his own or his neighbor's children a religion in which he does not believe. Public schools ought to be secular, free from religions of all kinds, for these have always, with few exceptions in which Christianity cannot be included, been a constant source of dissension, strife and dispute. America does her public schooling well, and is fairly free from what we quaintly call "The Religious Difficulty." The *Independent* (U.S.), referring to certain sections which, even in America, would like to get hold of the schools, says: "The time has come when all religious denominations must affirm that no public moneys shall be used for sectarian instruction; the time-honored principle of the separation of Church and State must be again emphasised. If a church is not willing to support its own schools, it cannot come to the State for aid. Our public schools must be kept free from the touch of ecclesiastical control. No church has a right to use ecclesiastical pains and penalties to control the vote of American citizens."

The clergy are constantly boasting that the children of past generations were indebted to the Church for the education they received. It is true, that before 1870, religious bodies were active in imparting a certain kind of instruction in British and National schools, but little or no education, in its truest sense, was given. Reading, writing, spelling and arithmetic, constituted the whole of the instruction which the children of the working classes received in those days. Of course, tuition in these four departments is necessary, but these branches do not comprise education in its highest and fullest sense; they are only the means whereby education is obtained. Even knowledge is not necessarily education, which consists in the ability to use what is known wisely, not only for the benefit of the individual, but also for the welfare of general society. True education involves physical and moral training, intellectual discipline, and the formation of character. It includes the imparting of authentic knowledge about the phenomena of nature and of man. Professor Huxley, in the March number of *Macmillan*, 1868, wrote as follows:

"By way of a beginning, let us ask ourselves, What is education? And, above all things, what is our ideal of a thoroughly liberal education? Of that education which, if we could begin life again, we would give ourselves—the education which, if we could mould the fates to our own will, we would give our children. Well, I know not what may be your conception upon this matter, but I will tell you mine, and I hope that I shall find that our views are not very discrepant. Suppose it were perfectly certain that the life and fortune of everyone of us would one day or other depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of check? Do you not think that we should look with disapprobation amounting to scorn upon the father who allowed his son, or the State which allowed its members, to grow up without knowing a pawn from a knight? Now, it is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces the phenomena of the universe, the rules of the game are what we call the laws of nature. Well, now what I mean by education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of nature, and the fashioning of the affections and of the will into harmony with those laws. For me education means neither more nor less than this: anything which

professes to call itself education must be tried by this standard, and, if it fail to stand the test, I will not call it education, whatever may be the force of authority or of numbers upon the other side."

This is a kind of education that the Church has never understood, and therefore has never taught. The Earl of Hardwick, at the opening of Parliament, November 19, 1867, is reported to have said, "All that was required for the working classes was to teach them to read the Bible." And Dr. Adam Smith states, in his *Wealth of Nations*, "The object of religious instruction is not so much to render the people good citizens in this world, as to prepare them for another and a better world in the life to come." This is the sort of "education" that the Church has imposed upon the rising generation. The result has been that the real object of culture, which is to elevate and to discipline the moral nature of man, has been retarded by such theological instruction.

We desire to emphasise the fact that the true object of all correct education is to cultivate the faculties and to develop the sympathies that are common to all members of the human family; to make them intelligent and humane, and to fit them to play their part in daily life so as to harmonise with the good of all. By what means can this be accomplished? We answer, by the acquirement of secular knowledge and the study and application of the sciences, for these create the very conditions of existence that secure the greatest possible amount of social happiness. In order that our Board schools may be properly utilised for these purposes, we submit that the teachers therein should devote the whole of their attention, when teaching in school, to the inculcation of practical truths, and leave speculative opinions concerning theology alone. These truths are sufficient to tax the ability of the teacher and to occupy the time of the scholar, without perplexing their minds with such proposals as Mr. Riley and his religious supporters wish to be carried out. These pious enthusiasts would have Bible lessons given, the Trinity explained, and the children told that Christ is God.

But, as the *London Daily Chronicle* aptly observes, if we once embark on the enterprise of drawing out a program of theological study for School Board children we shall court the fate of those who rush to the letting out of waters. The children will be taught a particular form of theology by people who are never weary of denouncing reformers for teaching "luxuries" at the expense of the ratepayers. Nothing can be more diverting than the attitude of people who howl with rage because we teach children who are to be handcraftsmen how to draw a plan, but who wail and gnash their teeth because we do not teach them dogmatic theology, and indoctrinate them in the antiquities of ecclesiastical history. It is worse than folly to urge that a girl cannot be taught all that is necessary to make her a good wife and a fond mother without she is told that the son of Mary had no human father. How can it qualify a clerk, intellectually or morally, to be assured that theologically one is three, and three are one? Cannot a boy be prepared to become a good workman without being taught to submit to bad masters, which is enjoined in the New Testament? Will it be impossible to have in the future efficient statesmen and sound moralists except among such as taught that the ruling powers in the universe were established, and are controlled by God? Such notions are preposterous and worthy only of the Dark Ages when theology was master of the situation, and education amongst the masses was unknown.

The facts of science and the teachings of the Bible cannot be taught as if they were both true, without confusing the youthful mind, and causing erroneous notions to be formed. For instance, if the "laws of nature" are to be relied upon the doctrine of prayer is a delusion; if success in life is dependent upon intelligence and industry, it is not the gift of God; if of ourselves we can do no good thing, self-improvement is impossible; if disease is caused through a violation of natural law, it is not the result of the possession of devils; if some persons were ordained to condemnation before they were born, there is no such thing as universal salvation; if "the wisdom of the world" is necessary to man's progress it ought not to be described

as being "foolishness with God." Finally, if the contents of the Bible cannot be understood by eminent scholars, children ought not to be expected to know its meaning, and to teach them that which they cannot comprehend is a waste of time and an injustice to taxpayers, who contribute money for the education, not for the bewilderment of the young. This is not a question only of personal conviction, but one of national concern. Our contention is that the State has no right to bias the rising generation either for or against religion, and every attempt to do so, should be opposed to the very last by the Secular party.

CHARLES WATTS.

(To be concluded.)

A FREETHINKER AT LARGE.

XVIII.—THE POSITIVISTS AT NEWTON HALL.

IT is easier for a needle to pass through the eye of a rich man than for a camel to find Newton Hall on a dark winter's night. Certainly, when I essayed to discover the resting-place of Mr. Frederic Harrison and his Positivist friends I "got the hump" long before reaching my destination. Fetter-lane, one of London's old-world streets, is rich in gabled houses. Into its not too ample bosom there run innumerable courts, alleys and passages which give access to an intricate net-work of lanes devoted on working days to the printing industry. Now Newton Hall is situate in Fleur-de-lis-court; but the puzzle was to find Fleur-de-lis-court. I entered the quaint old thoroughfare from Holborn on a dark Sunday evening, when Fetter-lane was as a city of the dead. On either side I saw sepulchral passages, with, in most cases, a gleaming lamp at the further end. I felt my way in fear and trembling up several of those dismal entries, only to find that the delusive lamp served to illuminate side-entrances to "The Bloater and Flat Iron," or other hostelries beloved of the printing fraternity. At length I found my Fleur-de-lis between two hoardings, almost at the Fleet-street end of Fetter-lane.

By this time I was in a half-fainting, half-hysterical condition; but the holy calm and quietness of the Positivist temple soon restored me. Newton Hall I found to be a fairly large and well-furnished apartment, capable of seating some two hundred persons. The architecture and decorations of the place are characteristic of early eighteenth century work, and Newton Hall possibly formed part of the residence of some noble and wealthy family when George I. left Hanover to our undoing. The old chamber has been transformed by the Positivists into a very comfortable meeting-place. Two rows of chairs are divided by a central aisle. At the extremity of the room stands a small, sweet-toned organ, and near it a slightly elevated platform fitted with reading-desk and two lamps. Around the walls are placed busts of the world's greatest men. A book-stall near the door affords one an opportunity to purchase the literature of Humanity upon strictly cash principles, and I expended a shilling or two there, much to my soul's health.

On the evening of my visit, Mr. Frederic Harrison delivered the last of a series of discourses on Positivism. The audience which assembled to hear him was worthy of the distinguished man of letters who has for so many years devoted much ability and energy to the work of explaining and popularising the views and theories of Auguste Comte. The gathering was not large, perhaps numbering 150 all told; but as I looked at the earnest, thoughtful faces around me, I reflected that no preacher on the face of the earth could ever hope to attract an audience of that kind, preach he never so wisely.

At seven o'clock Mr. Harrison took his place at the reading-desk, and, after making a few announcements relating to future arrangements, gave out the first verse of a "hymn," which the congregation proceeded to sing with organ accompaniment. This being finished, Mr. Harrison, without further preface, read his discourse.

It is here that my trouble commences. Hamlet, with the part of the crazy Prince omitted, would be a

less ridiculous thing than an account of a visit to Newton Hall, without, at any rate, some attempt to body forth an outline of Mr. Frederic Harrison's address. At this moment I am aghast at the work which I ought to do, and which I know very well I can *not* do. When one goes to hear a parson preach one's task is easy. From a mass of vapid verbiage one has simply to pluck out the idea (if haply there be one) and state it in a few words of clear English. But of verbiage there was none in Mr. Harrison's lengthy discourse. It contained no superfluous word, and condensation in this case simply means mutilation. It would be as reasonable to speak of condensing a man by cutting off his arms and legs. Therefore, whilst trying to give an abstract of Mr. Harrison's address, I will endeavor to record some of the impressions which it made upon my mind.

In the opening portion, Mr. Harrison dealt at length with the subject of "religion." He used the word in an entirely non-theological sense, defining religion as nature in harmony with its conditions. To discover the true conditions of life, and then to order our lives so as to harmonise with those conditions—that is the true function of religion; and in this sense the profound aphorism of Comte, "Man grows more and more religious," is the expression of an eternal verity. Co-operation amongst men is the means of true religious development, and continuity of life multiplies the individual indefinitely. The life and work of the race goes on, although individuals pass away. In the long run it will be found that happiness is the equivalent of duty, and prosperity of virtue: that is, the performance of duty brings happiness, and virtuous conduct ensures prosperity. Thus religion, in its latter-day significance, realises the dreams of the older theological faiths, in which men blindly groped for the truth. Religion abandons its supernatural claims of ten thousand years, and now seeks only to adjust man to his environment upon this planet. Does (theological) religion appeal to the *whole* nature of man—to his thought, powers of action, and powers of feeling? Theology can never affect or satisfy all of these. Many religious leaders, as Mahomet for example, tried to accomplish this complete work; but they all failed. Theology in its conventional aspect has to-day retired from the whole vast field of human life, activity and intelligence, and restricts itself to a few metaphysical doctrines. In the field of emotion and feeling, it provides only certain more or less fixed hours of worship, of adoration of a "supreme being."

It is the business of Positivism to give the true depth and meaning to all the aspects of human life and thought. The belief of man must be founded upon clear canons of reasoning, upon the truths of science, and an accurate knowledge of the course of history and the development of morality. Hence true Positivism is not merely a theory of the universe; it is a real education of all the faculties. An ignorant believer cannot in the Positivist sense be a really religious man. He may be fervent in his belief, whether in theology or in Positivism; but his ideas must be crude and easily led away by nonsense like spiritualism, or sciolism like phrenology; or his mind may be shaken upon such fundamental subjects as marriage or the discipline of children.

With regard to conduct, Positivism teaches the necessity of keeping oneself unspotted from the world. It enjoins the performance of duties in home and in daily tasks. It would make industry beneficent, instead of cruel, and justice rule instead of force. Neglect or ignorance of this principle causes untold misery, despite lofty professions of morality. A better social state can only be brought about by a complete system of rational ethics, not by copy-book maxims or catechism-responses.

Mr. Harrison then proceeded to explain and justify the Positivist idea of "worship," which, he said, was a set of observances intended to train the heart and feelings. It was a complete antithesis to the existing conventional idea of worship—the perfunctory repetition of a set of well-known formulas. The worship of the heart included domestic tenderness, education in duty, spiritual use of noblest poetry, communion with noble spirits, and every generous act in daily

life. Positivist "prayer" and work implied the continual training of the mind to all lofty feeling.

After expounding other aspects of the Positivist philosophy, Mr. Harrison proceeded to criticise the position of the Atheist who appears to be the pet aversion of Comtists. The great Auguste himself said that the Atheist was "the most irrational of theologians." Mr. Harrison declared that the Atheist often borrowed and used the weapons of the intolerant Theist in his attempts to get rid of "religion." It appeared to me, as I felt the cold stream of scorn running down my neck, that all the trouble arose from affixing different meanings to the same word. When I, as an Atheist, go out into the streets to combat "religion," that word implies to me, as to thousands of others, a narrow, dominating, persecuting creed, which has impelled its devotees in bygone days to burn, torture, or imprison those who rejected its claims or questioned its pretensions. It is the Christianity which has imprisoned my friends and would rob me of my bread-and-butter if it could do so. It is the Christianity which sets foolish lads and degraded "men" howling at Freethought speakers, hoping vainly to drown the voice of reason and truth. This is the "religion" against which I fight, and shall continue to fight whilst strength remains to me. But when I reach Newton Hall, "religion" comes to mean sweetness, and light, and science, and justice, and brotherhood; and it has no God, no Jesus Christ, no racks, no Smithfield fires and no Holloway Gaols. And Mr. Harrison pours out ten gallons of superior scorn upon me because I have been "attacking religion." Surely the duty lies upon the Positivists to find some better title for their synthesis than a word which has for hundreds of years been bound up with theology and all its hideous brood. The world will not give up its ancient ways and notions at the bidding of a handful of philosophers at Newton Hall. Mr. Harrison and his friends may define "religion" as they please; but to the rest of mankind the old word will convey the old meaning long after *our* coffins have been ordered and sent home.

This little passage of arms has occupied space which I might perhaps have more appropriately used in record than in controversy. But it matters little whether Mr. Harrison's address is truncated more or less: it were impossible, under any practicable conditions, to do anything like justice to a discourse which charmed me by its literary grace and impressed me by its force and sincerity. I pass over without ill-will the speaker's unsympathetic reference to Atheists; for there is surely in the National Secular Society no more pronounced Atheist than Frederic Harrison the Comtist, and the question between us is one of method rather than of principle.

It may be added, in conclusion, that Mr. Harrison and his friends at Newton Hall are not the only Positivist body in London. There is the older school in Chapel-street, where Dr. Congreve preaches Comte and him sanctified amidst more picturesque and ecclesiastical surroundings than in the puritan conventicle of Fleur-de-lis-court. I may supplement this paper by some account of a later visit to the rival school.

GEORGE STANDRING.

OBSERVATIONS AND IMPRESSIONS.

MR. COULSON KERNAHAN is a writer who, we should say, has a future of promise. He is the master of a peculiar, delicate, weird style, which yet is not by any means affected. His latest book, however, entitled *A Book of Strange Sins*, seems to have got him into trouble in some religious quarters. The book is a collection of short "studies," but the one that has caused the row is called "The Lonely God." The sketch, if we remember rightly, appeared in the *Idler* a few months ago, under another title. But a few extracts will illustrate Mr. Kernahan's heterodoxy. He makes a man converse with God, thus:—

"And again the man: 'Thou art God the Eternal One, Ruler of Earth and Sea. Is it nothing to Thee that all men worship Thee, and hold Thee in reverence?'"

"But to him the Almighty made answer: 'The thought of God is, to most men, but a plank to which they hope to cling

when the waters of death are closing over their heads. How many are there, thinkest thou, who love the God they have never seen, as thou lovest thy wife and child.' And the man said: 'Thou hast but to say the word, and, behold, all men must love Thee.'"

"But God answered him: 'The love which I compel I care not for.'"

Then the man suggests that God should create "another God, like even unto Thyself, that so Thou mayest be alone no more."

"And yet again God said: 'That which I create is but My creature, and can never be My companion; and from My loneliness, even Mine own Omnipotence is powerless to deliver Me.'"

"Rememberest thou not Him who was slain on Calvary, that men taunted Him, saying, 'He saved others, Himself He cannot save.'"

"Even so from the loneliness wherefrom God saveth others, Himself God cannot save.'"

The writer of such a book as this is far gone on the "down grade."

It seems, however, that the London *Quarterly Review* has called Mr. Kernahan's "a loathsome book." And Mr. Kernahan has been annoyed, and wants a committee of Wesleyan ministers to sit and report on the matter. One would have given Mr. Kernahan credit for more back-bone than this.

In the *Wesleyan Methodist Magazine* there is an article by Mr. George Jackson on "The Unanswerable Argument for Christianity," which turns out to be the power of Jesus to heal lame men—morally lame, of course. But the writer drags in the name of Colonel Ingersoll, and brings up a man to confute the Colonel in this fashion, after one of his discourses:

"Well, sir, this is all very clever, but now listen to me. Two years ago I was a poor, devil-hunted wretch; the drink had made of me a fiend and of my home a hell; I had a wife, but she had no husband; I had children, but they had no father; I was a brute, and worse than a brute. But Jesus Christ met me, and now everything is changed. You can see it for yourself if you will. Now, sir, you have 'explained' a great deal, will you explain ME."

We should say at the start that, in addition to being cured of his drink-craving, the gentleman had also acquired an interesting and melodramatic mode of address, though whether Jesus was responsible for this latter, we cannot of course tell.

But we would venture to put to Mr. Jackson this point: If Jesus was God, and God is the omnipotent creator of all things, what can be said for his allowing—nay making—this man become the wretch here represented, when in his omnipotence he could have prevented it? When Mr. Jackson answers this, we will explain how a besotted character may be temporarily reclaimed by a religious hallucination.

All religions have their sacred shrines and their faith cures, all attested by equally convincing evidence. And if the drunken man with the glib tongue demonstrates the truth of Wesleyan Methodism, do not the cures at Lourdes equally demonstrate the truth of Catholicism?

In fact, that is one fatal point against religion in general—there are too many religions in particular. They mutually destroy each other. Say there are a thousand religions in the world—there are doubtless more—each religionist then believes that 999 are false. Well, the Freethinker only disbelieves one 1-1,000th more than the religionist—surely a petty offence to damn a man for. It is playing it low down—very low down, indeed.

Mr. George Kennan, in a letter to the *Pall Mall Gazette*, says that the Russian Press Censorship practically strangles Russian literature. "Through a Russian author's best thoughts and most telling illustrations, there is often drawn the red line of consorsial prohibition." To stifle thought—and if that be impossible, at least to stifle the free expression of thought—that is the aim of every despotism. Rome

has its Index Expurgatorius, Russia its Press Censorship. And it must not be forgotten that Russia is a very religious country, and the Czar a very religious man.

Apparently there are some religious people who take a kind of pleasure in referring to the author of the *Age of Reason*, as "Tom Paine." Perhaps they think the familiarity insulting, yet assuredly it is a poor, cheap mode of insult. But certainly we did not expect to find a journal of repute, like the *Literary World*, descending to this depth. If a Freethought journalist were to persistently refer to Charley Spurgeon or Joey Parker, he would rightly degrade himself in the eyes of everyone who respected the ordinary decencies of expression. But it is an old failing of the religious mind—in dealing with Freethinkers—to mistake vulgarity for smartness, and abuse for force.

Mr. Price Hughes, reviewing recently Mrs. Besant's *Autobiography*, is compelled to admit her heroism, her nobility, her love of truth—or what she considers truth—for its own sake. And he is appalled to "realise how outrageously she was misunderstood and misrepresented only a few years ago." But the reflection does not seem to carry any lesson to Mr. Hughes.

FREDERICK RYAN.

PETER'S PENCE.

PETER'S PENCE claims to have apostolical authority. Did not the early Christians lay the produce of all their goods at the apostles' feet? And did not Ananias, and Sapphira, his wife, come to a sudden death because they kept back part of the price, and lied about the matter? There were no coroners' inquests in those days, or the blessed Peter might have reaped an earlier martyr's crown. Paul, too, was a dabster at a collection. He writes to the Corinthians: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This has ever been the motto of the Church: Hand over your ready cash, and yours shall be the kingdom of heaven.

The Papists have a cock and bull story of how Offa, King of Mercia, dated 758-796, on account of the murder of Ethelbert, offered to pay an annual tax to the Apostle Peter, his successor at Rome taking the cash, and signing a receipt with the fisherman's seal. This afterwards got construed into a tax of a silver penny by every family possessed of land or cattle, of the yearly value of thirty-pence. This was a nice drain on the resources of England for the benefit of prelates in Italy. Pope Gregory VII. tried to use it to bring England into a relation of vassalage to the Holy See, but our isolation and distance enabled England to preserve some measure of independency. Levied by the legates, it was collected by the bishops, often with difficulty, so that it was farmed out for what it would realise. The Romefeet, or as it was afterwards called, Romescot and Romeshot, was always detested, and was at length abrogated by Act of Parliament, July 9, 1533.

When the game of extortion could no longer be enforced, the faithful were called upon for freewill offerings. The proffer by the Italian government of a pension to Pio Nono, was made the occasion of a fresh whip-up of Peter's Pence, and every year poor Pat, Hans, Jacques, Carlo and José, shell-out for the prisoner of the Vatican, a sum which makes him one of the richest men in the world. Curiously enough, one of the principal preachers of Peter's Pence in England, was the Dominican monk, Father Robert Rodolph Saffield, whose biography was reviewed in a late number, and who became a Freethinking Unitarian.

Does anybody deny that clergymen are members of the surplice population?

Sunday-school Teacher—"You may repeat the golden text." Johnnie—"Them wot's got, gits, an' them wot's got nothin', gits left!"

Teacher—"Can any little boy tell me why St. Peter is always at the gate?" Johnny Ferguson—"I reckon he's a-layin' for dose fellies w'at robbed him ter pay Paul!"

"My boy," said a certain Methodist minister, "is the most truthful little fellow that ever lived." "I believe it," answered Mr. Brown; "I've heard it said that the suppressed qualities in the father always crop out in the son."

A preacher who kept a huckster's shop was heard one day to say to his shopman, "John, have you watered the rum?" "Yes." "Have you sanded the brown sugar?" "Yes." "Have you wetted the tobacco?" "Yes." "Then come in o' prayers."

ACID DROPS.

Mr. Holyoake has not proved the truth of the Atheist Shoemaker story, but he has relieved the Christians from the necessity of considering its evidences. A writer in the *Christian Commonwealth* describes his report as "decisive, conclusive, and complete." Of course the readers of this pious journal are not referred to the detailed evidence on the other side. The game is to stick to Holyoake, and play him off against Foote; on the ground that if one Secularist says a Wesleyan minister has told lies, and another Secularist says he has not, the Christians will have no difficulty in deciding which to believe.

Mr. Foote's "alleged discoveries" is a pious euphemism for the Atheist Shoemaker's family, shopmates, and landlady. Where "infidels" are concerned the average Christian has about as much sense of fair play as a professional assassin.

"Mr. Holyoake," says the *Christian Commonwealth* writer, "is at least an honest anti-Christian." Now let us see what this paper thinks of Ingersoll. In a leading article it speaks of his "silly witticisms," it calls him the "renowned blasphemer," the "mountebank of scepticism," an "abject failure," and so forth. Mr. Holyoake is hardly to be congratulated on earning the praises of Ingersoll's enemies. For our part, we are glad to stand with "Bob."

The West Durham *Co-operative Record* congratulates Mr. Holyoake on his commanding such confidence in Christian circles. With wonderful innocence, also, it refers to Mr. Hughes's placing himself in Mr. Holyoake's hands as "risky." It does not occur to the Co-operative writer that the risk is very slender when an accused person is allowed to select his own judge.

The London Wesleyan Mission held their annual reunion in Exeter Hall on Monday, and some friends distributed several hundred of the "Atheist Shoemaker" pamphlets at the doors. Mr. Price Hughes was politely tendered a copy, which he affected not to see. One distributor got inside, and had to wait till the end of the meeting to hear the man who most interested them. He spoke last, and briefly, and of course ignored the pamphlets scattered over the hall.

Powerful appeals were of course made for cash, one speaker promising special divine blessing during the year to those who gave an extra guinea. That this was applauded can be understood on the assumption that the prayer or hymn sung during the collection is granted to Methodists. It ran, "Take my silver and my gold . . . take my intellect."

The necessity of the Parish Councils Bill is well shown in a case just tried at the Notts Assizes. The vicar and churchwardens of Willoughby-on-the-Wold are the trustees of a schoolroom erected by combined Churchmen and Dissenters in 1861. This room had been leased from 1873 to the School Board. In 1893 the vicar being opposed to the majority on the Board, refused to renew the lease, and on Sunday, May 7, after benediction, walked up to the room and locked out the School Board without notice. In taking away their property they removed a fence erected by them to fence the playground. The vicar brought an action for damages, but the verdict was in favor of the defendants. The judge spoke strongly on the trivial nature of the action. Meanwhile the schoolroom stands unused and the ratepayers are threatened with the cost of a new-school. Surely it is time the days of parson-rule were over.

A small section of the Broad Church clergy are alarmed at the probable results of the antagonism of the bishops and clergy to the Parish Councils Bill, and "for the honor of our Lord Jesus Christ" address a memorandum to the Primate, in which they say—"It is difficult enough for us clergy to convince the working masses that the name of Christ has any meaning or message to them in their needs and in their hopes. It is made hopeless if their contact with Christ's organic and responsible Church is to be one of incessant obstruction and collision." The Church will have to alter vastly if its policy is to be anything else than one of incessant obstruction to progress.

Glasgow's long roll of citizens includes a grotesque gentleman named Harry Alfred Long. He is a hero among the

rabid Orangemen, who put him at the top of the list of successful School Board candidates just to spite the Catholics. He has a high opinion of his own powers and accomplishments, and does not attempt to conceal it. He often speaks of "We scholars," and believes he has worsted any number of "infidels" in open debate. Harry Alfred Long is a famous figure in his way, and with all his faults—or perhaps because of them—Glasgow would be duller without him.

Mr. Foote's visit to Glasgow kindled the soul of Harry Alfred Long. Whether he was late in hearing of it, or was a long time resolving what he would do, we are unable to determine. Anyhow, late on Saturday night, he sent round a note by hand to Mr. Forrester. It was a challenge to Mr. Foote to debate for two or four nights. Mr. Foote, however, neither issues challenges nor accepts them. Issuing them would be braggadocio, and accepting them would put him at the mercy of every vain, ambitious fool. Mr. Foote always leaves it to the Branches to arrange debates with representative committees on the other side; his own attitude being one of readiness to maintain Secularism in public discussion if the Branches at any time seriously invite him to do so.

So much for the "challenge" in general. And now for Mr. Long's challenge in particular. It was a very funny challenge. He offered for two nights to "affirm the mistakes of Mr. Foote" in his writings, and Mr. Foote was to "defend them." Heaven and earth, yea, and hades into the bargain! what has Mr. Foote done to be thought such a jackass? No doubt he has made a good many mistakes in his time, like other men, smaller and greater; but he would prefer to say as little as possible about them; and as for defending them—well, to speak plainly, he isn't such a born fool.

Mr. Long for his part undertook to defend "the mistakes of Moses." It was a very generous offer, and as Moses belongs to the infallibility group, which Mr. Foote does not, the old gentleman ought to be grateful. Harry Alfred Long may defend his own mistakes, or the mistakes of Moses, or the mistakes of anyone else; but Mr. Foote is not going to assist him to a platform and an auditory for the comical performance. We admit Mr. Long's talents in the direction of broad farce, but the line must be drawn somewhere, and it has been left to Mr. Forrester to break the news to him as gently as possible.

Willie Wright, the "miner evangelist," labors for the Lord in Yorkshire. He says he does not believe that unbelief is spreading. During twenty years he has never met with one avowed infidel, and the *Christian Commonwealth* calls this "striking testimony." Well, it is striking. It is enough to strike an honest man speechless.

The "miner evangelist" puts in an explanation. He has encountered a few "Freethinkers," but "they always repudiated with indignation the name of Atheist." Did they now? If the "miner evangelist" had to give us £1 apiece for the Atheists we can produce in his own industry he would soon be bankrupt.

The majority on the London School Board are very Christianly, but they have scant courtesy. A deputation of ladies from the Women's Liberal Federation, who attended to protest against the imposition of theological tests, was kept waiting from three o'clock, the hour appointed for them, until half-past seven before they were allowed to be heard. Miss Baggart, who spoke for the deputation with much effect, and Mrs. Maitland, a former member of the Board, told them plainly they were disgusted with the time wasted and bad feeling shown upon the religious question.

Christians abominate idolatry, but according to a correspondent of the *Daily News*, two millions of icons, or sacred images, are yearly produced in Russia.

A correspondent writes as follows:—"The reverend bishop of the diocese is holding a confirmation here within the next few days, and as a business employée, I have had to make some confirmation caps. Now, I am wondering if the gentleman in question will lay his *holy hands* upon, and bless those infidel-made caps, or whether the Almighty by some miraculous means will disclose the secret, or, after his usual fashion in these modern days, treat it with *silent contempt*.

I can assure you, sir, I am awaiting results with trepidation, for I shall feel nothing short of a murderer if the steeple falls in upon those unfortunate caps and heads, and shall be inclined to say, surely the kingdom of heaven is at hand."

Mary Aspinall, the wife of a grocer at Sunderland, died a fortnight after her confinement. Being a sincere Christian, who took the Bible to mean what it says, she refused to have a doctor. Her medicine man was a pastor who treated her in the Scriptural fashion, namely, by the laying on of hands. She declared that to call in a doctor was to throw overboard the Almighty, and she said she would trust in Providence. Evidence given before the Coroner's jury showed that the poor woman died of blood poisoning, and that a doctor might have saved her life. The Coroner told the husband it was his duty to have insisted on a doctor being called in, and the jury expressed the opinion that the woman had brought on her own death by refusing medical aid. Scientifically, they may have been right, but religiously they were quite wrong. Mary Aspinall was a true Bible Christian, while the Coroner and his jury are only sham Christians, who would probably put more trust in a half-lunatic quack, than in the high and mighty being called Providence.

Father Ignatius has been letting off steam at Norwich. If the Bible, he said, was not the word of God it was a myth. He believed in the literal verbal inspiration of every sentence from the first verse of Genesis to the last of Revelation, and he insisted that "people who did not hold verbal inspiration were either infidels or most illogical persons." The Father is of the good old sort and refuses to hold with the hare and run with the hounds. "If," he continued, "the story of the Fall was not a divinely-inspired revelation to Moses from God on Mount Sinai; if it was not what Moses professed it to be, and Jesus Christ and the apostles declared it to be; if it were true, as Professor Ryle said, that Christianity was founded on a Pagan myth picked up by the Jews in Babylon eight hundred years after Moses, then Christianity must be worse than a fable itself." He went on to tell his audience that "if there was no personal Devil, Christ was a deceiver, and that the modern churches and chapels were bolstered up by the Devil." The Father is a lively specimen of the old-time Christian. Pity he was born three hundred years too late.

The Rev. Septimus Buss, vicar of Shoreditch, says the sense of sin is blunted because of the spread of infidelity. "Doubt is in the air. Everything is questioned. Whereas in the days of our youth the 'infidel,' as he was called, was merely a Theist, he has now developed into an Agnostic, an Atheist, a Materialist, a Secularist." How dreadful! All who do not deal at my shop are wicked sinners, and the worst of it is their sense of sin is so blunted they don't know it.

The Salvation Army at Chicago held a big mock trial, and summoned Colonel Ingersoll, as the "Prince of Paganism," to appear and show cause why he is such. The summons is in part as follows: "You are commanded to appear at the court-room, Princess Rink, on February 8, 1894, then and there to testify the truth in a matter in suit wherein the Salvation Army is plaintiff, and Satan, alias the Serpent, alias the Devil, alias Angel of Light, alias Science so called, is defendant; and that you then and there produce the Bible which you blasphemed and the manuscript of the lectures with which you upheld the defendant; and this you are not to omit under the penalty of the law of conscience." It is a pity the Devil cannot be induced to present himself to scare these Salvationists. They do their best, or worst, to "raise" him, and if noise could do it, they would have succeeded long ago.

Mr. Goldwin Smith is fond of playing the *role* of Cassandra. In the current *Nineteenth Century* the calamity howler writes on "The Impending Revolution." He discovers a most momentous sign in that "the most decided scepticism is visibly gaining ground both among the highly educated classes and among the quick-witted though unlearned artisans." Of religion he says "the masses begin to suspect it as a cunning device of the privileged classes for keeping the good things of this life in the hands of the few."

Mr. T. G. Law contributes an article to the March number of the *Nineteenth Century* on "Devil Hunting in Elizabethan England," giving the story of the alleged casting-out of devils

by Catholic priests in 1585—86. These cases, unlike those in Palestine, had hundreds of living witnesses. But even Catholics, except the late Jesuit Father Morris, now give up their claim to supernatural reality. Mr. Law remarks on the bad character of the possessed, and says, "As to Richard Maring, the more devils that were cast out from him, the more accomplished impostor he became." But he does not say that the whole superstition of casting out devils has its foundation in the New Testament.

A "Christian scientist" drank poison to prove his confidence in the "faith cure." The result was a funeral.

Talmage is going to stay on at the Tabernacle. It was entirely a question of cash, and although he professed to be inexorable, his resignation was withdrawn when it had achieved its purpose of making the congregation shell out.

Talmage has been discoursing on "The Human Face." Naturally he said nothing about the mouth.

The Archbishop of Zante called at Singapore on his way home from the Parliament of Religions, and was interviewed by the *Straits Times*. He appears to have been most astonished by the women preachers in America, in opposition, as he pointed out, to the direct injunction of the apostle Paul.

John Henry Bird is a member of the Salvation Army, engaged with the Prison House Brigade. His work in the Lord's vineyard is so engrossing that he has left his children to the care of the Lord, and they have cost the Camberwell parish £160.

In *St. Margaret's Review*, the parish magazine of the Rev. John Wakeford, for this month, there is an attack on the Mayor of Liverpool, and on the faith and morals of Unitarians, generally. The Rev. R. A. Armstrong wrote to Mr. Wakeford for an explanation. He was told, "I protest, first, against your impertinence in treating me as though I were responsible to you." Mr. Wakeford went on to say "the Unitarian god is quite another being from Him whom we worship; he has the attributes and semblance of a retired merchant."

The Rev. Mr. Wakeford further accused the Rev. V. D. Davis (Unitarian) of receiving money under false pretences, since he preaches Unitarianism in a chapel endowed to teach sentiments conformable to the doctrinal articles of the Church of England. Mr. Davis retorts that the charge is "false and injurious." How they love one another!

The ecclesiastical staff of the Queen's household is a large one, and costs a large sum in salaries. It consists of the dean and sub-dean of the Chapel Royal, St. James, the clerk of the closet, three deputy-clerks, a resident chaplain, a closet-keeper, forty-eight chaplains in ordinary, and ten priests in ordinary, besides four chaplains, three preachers, and three readers for the chapels at Whitehall, Hampton, Windsor, and Kensington. There is also a choir of boys, who wear gorgeously embroidered coats, four organists, two composers, a violinist, a sergeant of the vestry, and a master of the boys. When the Queen is in Scotland she has an entirely new set of Presbyterian functionaries.

That nest of corruption, the Corporation of London, have determined to spend a sum not exceeding a thousand pounds in extending hospitality to the delegates of the Young Men's Christian Association, who will assemble in London in June. With a number of little gifts of this kind, and plenty of banquets and mutual presentations, there will not be so very much to hand over to the people of London when the day of reckoning comes.

"Christ is my salvation" was in the notebook of James Peters, who was found drowned in the New River. He had apparently been homeless and destitute.

It appears that altogether 300 persons, principally women and children, lost their lives through the fire and panic at a performance in honor of the gods given at the local temple at Ningpo, China. God could not be expected to have any regard for these heathen idolaters.

It appears from the papers seized at the recent raids on Anarchists in France, that funds were supplied by priests and reactionary aristocrats for the propagation of physical force. Money was spoken of in the letters as ammunition.

The Naples correspondent of the *Daily News*, tells how a certain Baron Arrigo had to pay 120,000 francs as ransom to some brigands. He was told that of this sum 20,000 had gone to the priest named Quattroicho for "camorra," and 10,000 to the priest's brother, Pasquale, for the expenses of preparing his release.

Abbé Brunea, the priest suspected of a double murder, incendiarism, and theft, has now been formally indicted for this extraordinary and almost incredible list of crimes. He is charged with having, in July last, near Laval, murdered a parish priest, M. Fricot, and a widow named Bourdais, as well as with having twice set fire to a presbytery in order to obtain money from an insurance company. He is likewise accused of having stolen securities from the house of Abbé Fricot. The prisoner was vicar of Entrammes, in the Department of Mayenne.

The affairs of the Rev. B. D. Davies, late of Upper Norwood, came before the Bankruptcy Court recently. The Official Receiver stated that nothing had been heard of the debtor, nor had he filed his accounts. He had speculated unsuccessfully on the Stock Exchange.

At Harlingen, in Holland, a pastor of the Reformed Church fell in love with a young girl in his service. She refused to marry him, however, and one day he called her into his study under the pretext of paying her some money due to her. Shortly afterwards screams were heard, followed by rapid firing, and some neighbors entering the room found the girl dead, seven bullets from a revolver having lodged in her body. The pastor was at once arrested.

"Mormonism has been steadily gaining ground for some time past," says the *Samoan Herald*, "several of our foreign residents having joined that church from sheer admiration of the pure and self-denying lives led by its missionaries, and this has had its effect on the natives, who also have joined in numbers." What a cruel blow for the orthodox shepherds of the L.M.S. and Wesleyan Missions!

A hardware man in pious South Australia justifies his trading alone under the title of Snuffebust and Co. because he says that God is a partner in the business with him. He does not say which partner it is marks up the goods for the stupendous cheap sale, utterly regardless of cost. Also, it doesn't seem to occur to him that it would be more respectful to let the name of the Almighty appear in the firm's name, and make Snuffebust the Co. The mortal must surely be junior partner in the concern.—*Sydney Bulletin*.

Upon the parish notice board of a certain church not more than a mile or so east of Charing Cross, there figures the following enigmatical combination of scripture names: "Mary Magdalene with St. James the Less, by St. Paul." This is not the pedigree of some horse profanely named after an august female saint; far less is it any blasphemous aspersion on the memory of the fair penitent of the New Testament, and that of the great apostle to the Gentiles—oh dear no! It is merely an announcement that the parishes of St. Mary Magdalene and James the Less have been united, and adjoin the Cathedral of St. Paul!

There was some amusement at the trial of the pious Dr. Cæsar Dudley Sherrard, for detaining lunatics without a licence. Mr. Matthews, describing the case of the young man Simpson, said, "He was the son of a solicitor of Sheffield, and his mind, in consequence of overwork, became weakened. Contrary to the usual practice in the profession, the young man used to advise clients who came to him not to go to law. (Laughter). He used to tell them that was the wrong way to proceed, and that what they must do was to pray. (Laughter). Professionally, that was not likely to advance legal business much. (Laughter)—Mr. Justice Grantham: "Do you rely on that alone to prove insanity?"—(Laughter). Mr. Matthews, however, had something else. The young man used to say, like the prophets of old, that the spirit had him in its grasp, and he must go whither the spirit led him.

Mr. Foote's Engagements.

Sunday, March 18, Free Library Hall, Ocean-road, South Shields:—11, "Did Jesus Rise from the Dead?"; 3, "How Atheists are Converted" (with special reference to the Rev. Hugh Price Hughes's "Atheist Shoemaker"); 7, "A Search for the Soul."

TO CORRESPONDENTS.

MR. CHARLES WATTS' ENGAGEMENTS.—March 18, Nelson; 25, Hall of Science, London.—All communications for Mr. Watts should be sent to him (if a reply is required a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S.E.

W. COOK (S. Shields) thinks it was a clever stroke on Mr. Hughes's part to get a testimonial from Mr. Holyoake. The Methodists, he says, are jubilant, and snap their fingers at the evidence. He asks us to lay our case before some honorable Christian ministers, like Stewart Headlam and Fleming Williams, and get them to make a report for publication in the newspapers. This is a good idea in its way, but it is against our line of policy throughout. We have objected to Mr. Hughes's selecting his own judge, and cannot follow his example. The proper tribunal is a Court of Honor agreed to by both sides.

S. SYKES.—(1) We were not aware that the debate between Mr. Holyoake and Mr. Bradlaugh was out of print. Probably you could get a second-hand copy through Mr. Forder. (2) Your suggestion, that we should ultimately put the whole of the Atheist Shoemaker case in a small book, is one that we have had in mind already. No doubt it would be useful to have the complete details in a permanent form for perpetual reference.

E. P.—You say truly that "Ideals are lies if made to deceive." Every *bonâ fide* Secularist we know of regrets Mr. Holyoake's attitude. All we get on the other side is abusive postcards from Christians.

W. BURGESS.—Such a Freethought Catechism as you suggest would doubtless be useful. We will give the matter our attention when we get a little leisure.

E. ROBINS.—Mr. Foote only did a simple act of duty in speaking at your sister's burial. We are very much pleased to hear that you will do your best to take up your sister's work and endeavor to be as active and useful in the cause of Freethought as she was. This is the true philosophy. Love of the dead is best shown in service to the living.

R. O. SMITH, hon. treasurer of the L.S.F., acknowledges:—L. Angel, 5s.

H. G. S.—Thanks. See "Acid Drops."

JAMES BOWEY.—Cuttings are welcome. Your suggestion is a good one.

O. DREWELL.—Will find room if possible.

W. MOORE.—The matter has been dealt with before. The vicar of Plaistow belongs to the Price Hughes species. The Cromwell Club did not belong to the Secularists, and was never under their control. They hired its hall occasionally for a lecture. That is all. If the Holy Ghost struck every Christian Ananias dead nowadays, there would be a frightful death-rate in clerical circles.

A. G. SCOPES.—Thanks. See paragraph.

L. W. W.—"Blessed be ye poor" and "Woe unto you that are rich" will be found in Luke vi. 20, 21.

J. W. PAUL writes—"You should not call your opponents liars. You should treat them with the same gentlemanly courtesy they showed when they locked you up for twelve months in a coal-cellar."

E. COLE.—Pleased to know of your "unbounded admiration." Many correspondents, like yourself, rather complain of our lenity to Mr. Holyoake. But we think of his age, and his past, and we are loth to do more than is necessary. All the facts are on record, and speak for themselves.

NEW YEAR'S GIFT FUND.—G. E. Lupton, £1.

W. MOORE.—Thanks for your cordial letter.

LECTURE NOTICES not marked on envelope as such have been forwarded to Mr. Foote.

MANY correspondents remain unanswered in consequence of Mr. Foote's absence in the North.

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.

LECTURE NOTICES, ETC., should be written on postcards or the envelopes marked outside, and be sent to 14 Clerkenwell-green, London, E.C.

PAPERS RECEIVED.—Der Lichtfreund—Boston Investigator—Open Court—Freidenker—Two Worlds—Der Arme Teufel—Western Figaro—Liberator—Liberty—Clarion—Flaming Sword—Liver—De Dageraad—Progressive Thinker—Post—Secular Thought—Truthseeker—Ironclad Age—Pioneer—Twentieth Century—Independent Pulpit—Islamic World—Straits Times—Liverpool Daily Post—Christian Age—Chat—Altruist—Edinburgh Evening Dispatch—Hull Daily News—Isle of Man Times—Crescent—Boston Globe.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention. **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:*—(Narrow Column) one inch, 3s.; half column, 15s.; column, £1 10s. Broad Column—one inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

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.

The Freethinker will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

THE "LIE" PAMPHLET.

WE have now an ample supply of this pamphlet, which will be maintained in advance of the demand, at least until our resources are exhausted. No one who can distribute copies effectively need hesitate to apply for them. We hope our friends in all parts of the country, as well as in London, will keep a sharp eye on Mr. Hughes's meetings. Copies of the pamphlet should be circulated on such occasions, and an adequate supply can always be obtained for the purpose. Should any difficulty be experienced, we beg our friends to communicate with us on the matter. Newsagents cannot, of course, be expected to order the gratuitous copies for their customers, as they cannot work without a profit. To meet their case we have printed a small special edition at one penny. **G. W. FOOTE.**

FUND FOR NAILING DOWN THE "ATHEIST SHOEMAKER" LIE.

E. Risley 2s., J. McIntosh 2s., A. Deeprose 2s., W. Pill 1s., T. Twining 1s., W. Taylor 1s., Ella E. Gibson (America) one dollar, W. H. Stevens 10s., Mrs. Collins 10s., E. P. £1, S. A. Gimson £1, A. J. Essex 2s., E. Pinder 2s. 6d., J. Potter 2s., S. G. Woolley 2s., T. Hurst 1s., O. Pell 1s., Mrs. Slater 6d., collected at Mr. Foote's Glasgow lectures £1 18s. 1d., L. W. W. 1s., G. D. Lupton 5s., W. R. Lupton 2s. 6d., H. A. Lupton 2s. 6d., W. Moore 1s., Five Pendlebury Friends 6s. 6d.

SUGAR PLUMS.

Sunday at Glasgow was what the Scotch call a "saft" day. An Englishman would call it beastly. Rain, sleet, and occasional snowstorms, made up the meteorological bill of fare. It was a wonder that Mr. Foote had any audiences at all; still more wonderful that he had good ones. The hall was fairly filled in the morning and better in the afternoon, while in the evening the seats were all closely occupied, and a good many persons were standing. Mr. Woodburn took the chair at two of the lectures, and Mr. Gilmour at the third. There was a brisk demand for the "Lie" pamphlet. The Branch has already had two thousand copies, and will probably want a further supply. Mr. Foote met with a very warm reception, and his lectures were much applauded.

Mr. Foote delivers three lectures to-day (March 18) in the Free Library Hall, South Shields. He will be happy to meet as many as possible of his friends from the surrounding district, especially from Newcastle, Sunderland and Jarrow. In the afternoon he discourses on the Atheist Shoemaker case and its lessons.

Mrs. Frederica Macdonald, who debated at St. James's Hall with Mrs. Besant, lectures at the London Hall of Science this evening (March 18) on "Theosophy, Mahatmas, and the Herd." Mrs. Macdonald has a personal knowledge of India, and has made a special study of Hinduism. Her lecture is sure to be instructive, and no doubt entertaining. We bespeak for her a good audience and a cordial greeting.

Last Sunday Mr. Charles Watts had three capital audiences in Liverpool, the largest he has ever had in that city. In the evening the hall was filled in every part, and a long and

animated discussion followed the lecture. Several hundreds of the Atheist Shoemaker pamphlet were disposed of, and the *Freethinker* had a good sale.

Last Monday evening Mr. Watts commenced his debate with the Rev. Mr. Hyde at Derby before a crowded audience. Excellent order prevailed throughout the proceedings. Next week we shall give further particulars of the discussion.

To-day (Sunday, March 18) Mr. Watts lectures three times in Nelson.

A small band of Freethinkers on board the "Royal Sovereign" send us a subscription to circulate our exposure of the Atheist Shoemaker story, and we have forwarded a hundred copies of the pamphlet to them for distribution. Our friends on board have to be careful, but they are "progressing favorably." They regard the "sky-pilot brigade" as the most deceitful in any service in the world.

Mr. W. Willis, L.C.C., will lecture at the Battersea Secular Hall on Sunday evening on "Secularism and Democracy." We are informed that he will point out the necessity of Secularists taking active part in the great social reforms which will tend to better the condition of mankind. Mr. Willis should have a good audience.

On Good Friday the Battersea Branch will hold a social gathering. During the evening the Marlowe Dramatic Company will give a sketch, and there will be singing and plenty of dancing. Tickets are only 3d.

The Newcastle Branch holds its annual *Conversazione* and Dance in Greenwell's Royal Arcade Assembly Rooms, on Easter Tuesday, March 27. There will be a knife and fork tea at 6.30, followed by concert and games, and dancing will be kept up till 2. Tickets, which can be obtained from J. Mein, Sec., 17 Warwick-street, Heaton, or at the Good Templar Hall, 2 Clayton-street, should be secured early.

The Report of the Leicester Secular Society shows that it maintains its usefulness. As, however, 1893 was the last year in which it was to receive £100 from the trustees of the late Mr. Josiah Gimson, it will behoove its members and friends to give it increased support in the coming years.

A lecture by Mr. G. Conrad Naewiger, on the subject "Was Jesus Christ a Socialist?" is reported in the *Hull Daily News*. The lecturer maintained that Christ's mission was not that of a Socialist, but rather that of one who intended to gather together the scattered tribes of Israel. He did not trouble about the economical question, but rather endeavored to convince the Jews as to his claims to the Messiahship.

The Tate Library at Streatham is now open on Sunday afternoons. It is to be hoped it will be sufficiently patronised, or Sabbatarians will plead that Sunday opening is unnecessary.

The Court of Common Council has passed a resolution in favor of opening the forthcoming loan exhibition of pictures at the Guildhall on Sunday afternoons. There were eighty-eight supporters and as many opponents, the casting vote being given by the Lord Mayor in favor of the resolution.

Ella E. Gibson, of Barre, Massachusetts, sends us two dollars—one as a member's subscription to the National Secular Society, the other for the circulation of the "Lie" pamphlet. In her letter she says—"I regret, exceedingly, the action of Mr. Holyoake, as it will furnish capital for the enemies of Freethought." With respect to this journal she writes—"I am delighted with the *Freethinker*, and have been trying for a long time to write and tell you so, and that I think your method of propagandism superior to ours. I see you have the same laws to contend with in 'Christian England' as we have in the United States." We greatly regret to learn that Ella E. Gibson has had to suspend the publication of the *Moralist* on account of her ill health—malaria contracted in the War of the Rebellion.

Robert C. Adams, president of the Secular Union of Canada, has challenged the evangelist, B. Fay Mills, to debate this proposition: "Which principles will best promote human

welfare—those of Evangelical Christianity or those of Naturalism."

Secular Thought contains the discussion between Mr. Watts and Dr. Westbrook on "Is there a Life Beyond the Grave?" M. Emily Adams, in an article on "Christianity a Monkish Invention," endorses the contention of Prof. E. Johnson in his *Rise of Christendom*. Our Toronto contemporary gives its readers a column of paragraphs from the *Freethinker*.

Mr. Joseph Symes has returned to Melbourne from New Zealand via Hobart, in excellent health and spirits, and ever ready for work.

Mr. Wheeler's recent article on "The Bible and the Child" is translated into the Swedish *Fritänkaren* for March, with some commendatory remarks signed "A."

Professor Max Müller, in his recent lecture at the Royal Institution on the Brahmin's View of the Soul, made clear his opinion that Hindu Pantheism runs closely into Agnosticism. The Indian conception of the soul was as a purely subjective idea. Perception, memory, sense, and feeling were only as a veil, behind which Brahm, the real self, looked out into the world. Brahm was unknowable. When the student asked for information, the teacher was silent. He was telling all he could.

As soon as Mr. Foote returns from Scotland arrangements will be made for a fresh batch of first-rate cartoons and portraits to appear in the *Freethinker*. The illustrations have been interrupted lately in consequence of the great demand on our space in connection with the Atheist Shoemaker controversy.

VISIONS OF THE DYING.

Dr. Buckley, editor of the *Christian Advocate*, of New York, says: "During the past thirty years I have seen many die, and many who thought themselves to be dying who afterward recovered, but I have no ground to suppose any of the visions supernatural, nor have I seen any indication of the development of a faculty of cognising another world." His explanation of death-bed visions is that the vital force is so nearly exhausted as to be incapable of stimulating any of the brain cells except those early impressed; and a dying person is more likely to look backward and see his childhood home than to look forward toward what he expects to find after death. Devout and consistent Christians, Mr. Buckley says, sometimes die in great agony of spirit, while total unbelievers pass calmly away, their minds unruffled by apprehension or remorse. The fact as he states it is that "when the dying appear to see anything it is in harmony with the traditions they have received." Thus dying Catholics may have visions of the Virgin Mary, because they have been trained to supplicate her, and have had her image before them in the church; but she never appears to Protestants who have not been trained in their youth as Catholics. "Where wicked persons see fiends and evil spirits, they harmonise with the descriptions which have been given in the sermons, poems, and supernatural narrations with which they have been familiar."

Hugh Price Hughes was at Alford the other evening, begging for the West London Mission. One of our friends, Mr. A. G. Scopes, of Ipswich, enclosed one of the "Lie" pamphlets in an envelope, with a letter, saying that he could hardly have thought the reverend gentleman guilty of such a fabrication, and hoping he would say a few words on the subject. This was handed to him on the platform. Of course he opened it eagerly, but soon crammed the thing into his pocket. Equally, of course, the "few words" were not said. It is not Mr. Hughes's policy to say anything. All enquirers are referred to G. J. Holyoake Esq., Eastern Lodge, Brighton.

The Church has been, and still is, the great robber. She has rifled not only the pockets but the brains of the world. She is the stone at the sepulchre of liberty; the upas tree in whose shade the intellect of man has withered; the Gorgon beneath whose gaze the human heart has turned to stone.—*Ingersoll*.

THE FORWARD MOVEMENT OF THE CHURCHES.

THE zeal now being manifested by the various churches for the secular welfare of the workers speaks volumes for the value of education and the possession of the parliamentary vote. Such is the reflection suggested by a perusal of the numerous labor sermons now being reported in the newspapers. Take, for instance, that of the Rev. W. A. Morris, reported in the *Daily Chronicle* for Feb. 24. This reverend gentleman, so well known and highly respected by South London Radicals, insists that shorter hours and more leisure for the workers are a necessity of a healthy society. This, of course, is perfectly true. But it is not quite so clear that Christians are hypocrites who do not, as Christians, oppose a system which renders this impossible. It is all very well for Mr. Morris to say that "our religion must be our final court of appeal." But Christians have never been able to agree as to what constitutes "our religion." To the bishops in the House of Lords, recently denounced by the Guild of St. Matthew, "our religion" means one thing, to Mr. Morris another; to Tolstoi, again, "our religion" means what most Christians would call social anarchy. The only point on which the leaders of the Forward Movement are agreed would seem to be that "our religion" must be—whatever the workers are likely to approve of!

The workers have learnt that "our religion" has never helped them; and, in consequence, they are failing more and more to help "our religion." So long as the workers were ignorant and, politically, powerless, "our religion" did not concern itself about shorter hours and a living wage. Then "our religion" taught the workers that

There's nothing worth a thought beneath
But how I might escape the death
That never, never dies.

And there could be no escape for those workers who did not submit themselves to all their governors, teachers, spiritual pastors and masters, and order themselves lowly and reverently to all their betters.

Mais nous avons changé tout cela. The workers have now a little education and the vote. And they have made it plain to their spiritual pastors and masters that "our religion" is of no use to them, however well it may suit their "betters." Their spiritual pastors and masters can see that they will have to "find another job" unless this dislike for "our religion" be removed. It has therefore become necessary to modify "our religion." The workers object to eternal torment. Therefore "our religion" has abandoned hell. Thoughtful workers smile at the doctrine of a personal Devil. So "our religion" has given the Devil "the sack." Self-respecting workers object to the catechism just quoted. "Well, you know," they are gravely told, "the Prince of Wales had to learn the catechism just as you have." At this the workers smile quite audibly. But, really, what better reply can they expect? Many of the workers have become enamoured of Socialism. So their spiritual pastors and masters must preach that Christ was a Socialist, and that God Almighty wills that the poor, down-trodden workers should have shorter hours and a living wage.

Surely this ought to satisfy every horny-handed son of toil. But no. Some of them refuse "our religion" at any price. Those troublesome Secularists have lectured to them, and this is the result. Intelligent working-men actually say that an Almighty God whose will can so easily be thwarted is of no use to anyone. According to Henry George, God intended the land for the workers; only certain bold, bad men, called landlords, will not let Omnipotence have his own way! Poor old God! He means well. There can be no doubt of that; for does not "our religion" say as much? But he cannot help the workers because of the bishops and others who thwart his will. So the workers must just help themselves. As Mr. Morris says, the people must now take up the tale and say, "This (the present system) shall not be!"

Yes; certainly the workers themselves must do this, for God Almighty will not. And if "our religion"

assist them it will only be because their spiritual pastors and masters feel that their own safety depends on their supporting the workers. A. LIDDLE.

SOME PULPIT ARGUMENTS.

[CONCLUDED.]

BUT as everyone knows, the case for Scepticism need not rest here. Scepticism has never produced a Dunstan, an Arundel, a Wolsey, or a Mary Tudor; and be the faults of Scepticism what they will, it has never actuated men to torture and destroy, as dogmatism has done. By their fruits ye shall know them. Looking back on the history of religions in the past, one sees the greatest wrong and tyranny actuated by religious motives. Crimes were continually perpetrated by the express sanction and dictation of the most explicit and unequivocal texts taken from the Bible. And from such a review one comes impressed with the conviction that the fruits of Christianity have not given it a title to assume a complacent attitude of moral superiority over all other forms of human opinion.

Another statement confidently made from the pulpit, is to the effect that without Christ as a centre to give cohesive force to the religious sentiment, no ideas of right and morality will hold together. It is stated, with various changes rung on the same theme, that men require a tangible, actual symbol, which can be readily prefigured to the mind, which is capable of being called up to our imagination, and held to clingly with reverence and love. The worth of this idea must be allowed to be a very actual one to many minds. It is true that this bodying forth of the good principle in a form of flesh and blood, a form pure, blameless, ideal, yet conceivable as real, is a powerful factor in keeping alive that good principle in many hearts. Pressed a little further, the same idea is seen in the pictures and images of the Roman Catholic Church; though in this instance, of course, it appears in a vastly grosser form. Recognition of the fact that man is intensely anthropomorphic in his beliefs, does not necessarily mean disallowance of the truth that these ideas may, to a certain degree, work for good. The real question is, whether a purer knowledge of the religious principle might not permit men to dispense with this personification of the sentiments and virtues, without incurring moral loss. The Greeks found their ideas of strength, majesty and love, made clearer by the chisel of Phidias, but it is hard to believe that their pure intellectuality would fail to keep them free from confounding these images with the ideas they represented. The statue of Zeus would be recognised to be the efforts of a man to grasp a great transcendental idea, and the human perfection of the sculptor would not lead them to suppose an actual likeness was presented, or that Zeus's vital essence had in any way informed it with intelligence. All such prefigurations must be understood to be merely helps or props to the true principle of religion and not essential parts of it. So long as we take intelligent interest in our fellow beings, we will be strengthened by the sight of heroic actions, noble struggle against wrong and self-sacrifice for the sake of others. But this hero worship, in no matter how exaggerated a form, for no matter how noble a personage, will not fitly take the place of individual right doing or stand for personal decision in moral cases. Imitation of another, or making another the custodian of our own soul, can never be properly regarded as so noble an attitude of mind as original thought and carefully-reasoned action under a sense of great moral responsibility. To throw our sins, our innate responsibility, upon a second person, to delegate our thinking to another on the most vital of all questions, is a method which may bring a certain amount of placid contentment—like that of men who have their praying and penance done for them—but it is not the highest spiritual achievement. Such procedure is only a mean shirking of our proper duties. To have implicit trust means to have absolutely vacated the seat of moral judgment, and the purest and brightest personality cannot rightly fill the place which was reserved for

our own individual reason. And with regard to the assertion that this reason is not fitted for the task of judgment, and that moral and religious ideas are weak, powerless, and scattered when unconnected with the belief in Christ, such an opinion would imply, not only that all pronounced scepticism is poor in moral force, but that Unitarianism, Deism, Pantheism, Utilitarianism, etc., are correspondingly void, and that is an assumption which is not supported by facts.

Sometimes it is said by clerics who should have considered the matter better, that reason and soul or spirit are totally different and distinct. Modern science, so far as it has gone to elucidate this deepest of all problems, cannot entirely dissociate them, but rather makes them modifications of the one entity. To conceive the soul as warring against reason would make the soul a dangerous attribute to depend on. But the pulpit is emphatic that spirit or soul is above reason, and does not require its guidance. That the soul apprehends God, is in communion with God, and therefore is, as it were, acting by God's reason, is the great clerical postulate. That men have certain moments of high spiritual exaltation is even supposed to prove the existence of God. Orthodoxy says, Pay no heed to that which you call reason, but trust in your spiritual emotions. But even they are *reasoning* from these feelings that there exists a deity, and the only difference is that the sceptic, reasoning from another standpoint—that of experience of the life about him and the way human affairs are conducted—elects to doubt. The position of the theologians seems on examination to be an insecure one. We cannot understand anything or form an adequate idea of anything that is outside the boundary of ordinary experience without reasoning about it; we cannot say "I believe" without a deliberate act of reason. It would be easy to prove that we neither speak, think, nor act without employing this faculty. Stirred to the depth with religious feeling, we must still bring this passion to rational review before our intellects (though the process may be performed in so infinitesimal a period as to be performed unconsciously) before we can arrive at the definite conclusion of faith. One class of people only act without ordered reason, namely, those that are lunatic, with whom few will care deliberately to class themselves. To be above or below reason is the same thing. It is marvellous to hear men, even of good understanding, insisting that we must disregard the only trustworthy guide we possess, and place our faith on anything so unreliable as the emotions. If faith is merely an emotional state of mind, it is dangerous; if it is not reasonable, it is not sane.

T. E. M.

"WHEN THE DEVIL WAS SICK."

1.—THE CHURCH AND THE MASSES.

"WHEN the Devil was sick, the Devil a saint would be." From this it would appear that, whatever others may think about him, the Devil has not yet given up hopes of salvation. Nor, for the matter of that have the churches; that is, salvation for themselves—not for the Devil. If Nicky Ben were interviewed on the subject, he might express an opinion that his chance of salvation was much greater than that of the churches; but that is a detail. What concerns us now is, to note that even the most depraved entertain hopes of salvation, and that the Devil and the churches are at one on this point, no matter how much they may differ on others. A cynic might interject a remark that the most depraved people manifest the most complete faith in their ultimate arrival at a state of cherubic bliss, when they will disport themselves in a billionaire's palace, play on silver harps, and wear crowns of 22-carat gold on the ghosts of their empty skulls. But, then, cynics are disagreeable persons. They have a nasty habit of speaking the truth, which is very unpleasant to people whose "righteousness is as filthy rags," and whose claim to respect is founded on the alleged merits of an individual who may or may not have lived and died somewhere about twenty centuries ago.

When the churches were in the full vigor of health, they troubled themselves very little about the masses,

except to trouble *them*. There was no injustice they would not consecrate; no social wrong they would not sanctify—provided always that the injustice and the wrong did not fall on their own shoulders. They did not "hate robbery as a burnt-offering." They accepted the offering, and as wilful waste means woeful want, they showed their sneaking respect for Utilitarianism by appropriating the offering to their own aggrandisement, in lieu of burning it. To their benefactors—to the patrons of livings and the payers of pew-rents—the churches were complaisant and abject. They made to themselves "friends of the Mammon of unrighteousness"; in this instance, if in no other, obeying the mandate of the alleged founder of their religion. Was there a movement for the abolition of slavery? The chaplain to the Liverpool Corporation was ready to demonstrate from the pulpit that slavery was a divine institution, and equally (if not more) ready to accept an honorarium of one hundred guineas, subscribed as a testimony to the eloquence and ability which he had brought to bear upon his subject.

But the times have changed. There is a talk of disestablishment and disendowment. The working man has received some little education, and he is no longer disposed "to be lowly and reverent to all his betters, spiritual teachers, pastors, and masters." The churches are sick, and fly to repentance. They have discovered that it would be well for them to cultivate the friendship of the masses from whom they have so long been estranged. They now see that it was bad policy to denounce every form of innocent recreation on the Sunday, and to turn the day of rest into a day of gloom. "Pleasant Sunday Afternoons" are now quite the rage; of course, they are only pleasant to those who like their religion sugar-coated; but, after all, they are an improvement on the old nauseous drug. If the P.S.A. stood for "pint of sixpenny ale," the Sunday afternoon meetings would be still more acceptable to the average working man; but they have not arrived at that just yet, though it would be rash to predict where they will stop when the advanced forces of the enemy threaten the citadel. Do the working classes pine for better social conditions—then let them pin their faith to Christian Socialism. It is true the present discreditable state of affairs grew and developed under strictly Christian rule, guided and fostered by truly Christian gentlemen. But then, you must remember that Christianity has not yet had a fair trial. A thousand years is but as a day in the sight of God; so that Christianity has not yet had two days' trial. Manifestly, this is an inadequate test. Only extend the period of probation; wait with patience—paying your tithes, pew-rents, and dues meanwhile—and your patience shall be rewarded. You shall see what you shall see—when you have departed here!

CAUSTIC SODA.

(To be continued.)

BEING.

We are. What are we? Shall we ask the past?

What is an acorn? Shall we ask the tree?

An acorn was, and is, and yet may be,

A thousand forests marshalled 'gainst the blast.

'Tis true; but still we ask, and yet again:

What is an acorn? Shall we ask the Now,

The ever-changing, never-ending Now?

'Tis, doubtless, vain; yet seek and ask we'd fain.

We wake to life, and know not whence we came;

We grow and fade, and know not what we know,

Then die, and know not where, nor *if*, we go;

No whence nor whither, save in empty name,

But only here and now, a spark of light

On Nature's circuit, linking night with night.

G. L. MACKENZIE.

"Don't you think Rev. Stilt's sermons are awfully narrow?" "I suppose they are, but, goodness! he makes up for it, I should think, in the length."

"I never in my life," said Dean Stanley to his wife, after a sermon in Westminster Abbey, "so touched the congregation. They were entranced: every eye was upon me from the first word to the last." "No wonder," said Lady Augusta; "your gloves were inside your hat, and when you took it off they remained on the top of your head all through the sermon."

TRIPOLI.

DEPLORABLE it is to the last degree to observe men—who having either acquired or inherited abundance of wealth—frittering their lives away in gambling, drinking, horse-racing, and even worse vices still, thereby becoming a curse, a reproach to the whole, as well as objects of contempt to every right-thinking member of the community.

Therefore, refreshing and hopeful it is even in the face of so much culpable misuse of wealth, when there are instances of men who, relieved from the sordid cares of life, elect to “scorn delights and live laborious days.” Of such, happily, England can boast of a few. Men regarding only as ancillary the plenitude of their riches, whereby they are enabled to pursue, untrammelled, their divers intellectual pursuits. What would have been our position to-day in the worlds of Philosophy, Science, Art, etc., had all their several genuine and capable devotees been exempted from the everlasting worry of the “cursed want of pence that vexes public men?”

Another class of Dame Fortune's favorites that do us less-favored mortals service, are those that are fired with the laudable desire of visiting distant and unfrequented lands, and see and hear with their own eyes and ears, and submit to us the fruit of their observations; with the result that we are often rudely awakened. A case in point occurs to us in that of Mr. Caine, M.P., when some years ago, while on a visit to India, he, in a series of letters to the Press, narrated his experience of missionary work there, and how that account contrasted oddly with that of the demented declaimers of Exeter Hall, and other affinitive places; also the consequent flutter of excitement and the *koouurr* of ill-suppressed anger that emanated from dove-cots of the various sects. Likewise, doubtlessly, have we been similarly bamboozled and deluded as to the real state of things in other parts of the world, by interested and prejudiced parties.

With unfeigned delight, we therefore welcome an account just published in book-form, by Mr. Thompson, of Birkenhead, of his trip to Tripoli, in which he apparently adheres, with scrupulosity, to his self-set motto extracted from *Othello*: “I will a round unvarnish'd tale deliver.”

It is not our intention—even were space available—to give a *resumé* of the work, but to content ourselves with a few interesting pickings to Freethinkers, from the impressions made upon Mr. Thompson's mind by the conduct of barbarians on the burning sands of Africa.

When Mr. Thompson was at Tripoli, the fast of the Ramadan was on. There are two reasons for the origin of the Ramadan fast, viz., “that Adam wept thirty days after expulsion from paradise before obtaining God's pardon and favor; and also it commemorates the bringing down from heaven of the Koran, by the Prophet.” The Ramadan fast lasts a month, during which time no Mohammedan may eat, drink, or smoke between sunrise and sunset, which, as may be easily imagined in so hot a climate, is very trying and exhausting. However, after sunset, the state of things is best expressed in Longfellow's words;

And the night shall be filled with music,
And the curse that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.

It was during this fast that Mr. Thompson came in contact with a man, to make the one little exception to the unqualified regret with which he left Tripoli.

His besetting sin seems to have been, that he kept Mr. Thompson awake at night with his gourmandising and subsequent general hilarity. Mr. Thompson, as a set-off for having been kept awake, dismisses him in the following facetious manner: “May his days be short in the land, and when he dies may his name be forgotten!”

Of the commercial morality of the Arabs the following bespeaks for itself. Our author says “Mr. L—— thinks highly of the Arabs. If you treat them properly, they will be kind and civil; in business he finds them straight dealers, and requires no paper engagements with them.”

They also place unbounded trust in Allah for “it does not seem to matter whether anything is sold or not. If Allah send purchasers, well!—If not well.”

The most striking feature in the whole book is the exquisite demeanor of the Arabs in the public thoroughfares to be paralleled not in England. Thus, Mr. Thompson, speaking of them—and the language, though with shame we confess it, is not exaggerated—says that he had to photograph an interesting object in a populous street when “crowds assembled without meaning to obstruct, gathered round from curiosity; but as a crowd they are more polite and easy to deal with than an ordinary crowd at a town gate in England would be; they are barbarians, while we go in for being highly civilised Christians. If you were to say “balek” to an English crowd, think you it would disperse? Not a bit of it. It would stand and jeer, and anon begin to heave brickbats and perhaps rotten eggs, if so be that hens lived in the district.” The wonderful word “balek” means make way, let us pass, or by your leave; and the word has only to be uttered on the streets of Tripoli and the Mahomedans politely make way and the Christian dog passes.

Mr. Thompson seems to have gone to Shakespeare for all his mottoes—discriminating man. “Search the market narrowly” is the heading of one chapter, and assuredly it is the place for studying an important phrase of human life, and the following is the summing: “all goes on in a quiet and orderly fashion, no drunkenness, no unseemly rows! For these people are barbarians on the burning sand of Africa, not Christians in the slums of London or Liverpool.”

Again: “I passed on among that dense crowd of Arabs, negroes and Turks, camera in hand, and they made way—they helped me! ‘balek’ ‘balek’—polite and kindly, for are they not barbarians and children of the desert?”

Another spectacle that impressed Mr. Thompson strongly, was the “vast expanse of sand stretches away—it would seem to eternity. The great desert! not a blade of grass, no life of any sort, utter loneliness and desolation. I asked Mr. L—— how far this extended? He replied, six or even nine months, which means it will take a caravan six or even nine months to cross this terrible plain.”

We are curious to know what were the thoughts that crowdedly fled through the seething mind of Mr. Thompson, as he beheld this overwhelming scene of waste and desolation! Impossible of belief that they were those of the irreverent “yank” while beholding a similar scene in its nature, though not in magnitude. Yet he recordeth not that he fell on his face in an ecstasy of thankfulness to “Allah” (we, of course, mean the English one), for the fertile fields of England: Ah! well, it becomes us not to pry unseemingly to the secret chambers of so manifestly a manly heart.

We regretfully take our leave of Mr. Thompson by giving, in his own fascinating and graphic way, a description of the camel.

“Now, your camel is a different kind of beast altogether; he is neither small nor elegant, but he is a remarkable animal, and had it not been for his strength and endurance, the great desert would have remained an impassable region to this day. The full-grown camel is very tall, causing horses to look very insignificant when both are together. He carries his head high, his nose being nearly on a level with the top of his head; this imparts to him a look of wisdom, with a disdainful expression of countenance, showing an apparent disregard for surrounding circumstances, which all the time he does not feel. He has any amount of joints and hinges, which he doubles up neatly and quickly, and flops over swash on the ground, his head still high in the air. He seldom lies on his side, but sometimes rests his chin on the earth. When on the march, he ambles easily along with a swinging gait, etc.

J. ROBERTS.

JESUS AND SOCRATES.

A perfect being would not have been so unmanned and terrified by the approach of death as to be in “agony” and “sweat as it were great drops of blood.” His deportment would have been more like that of the heathen Socrates, who conversed freely with his friends, endeavored to sustain their fortitude and lighten their grief, and when the time came, drank the fatal hemlock with as little concern as if it had been a glass of wine. The agony and despair of Jesus increased to the fatal moment, and his last words, prompted by his suffering and the utter hopelessness of his position—so it would seem—were words of reproach against his God—“My God! my God! why hast thou forsaken me?”—*B. F. Underwood*, “*Jesus Not a Perfect Character*.”

FREETHOUGHT NECESSARY.

Evidently proposals to limit the right of free speech, political or religious, can be defended only by making the tacit assumption that whatever political or religious beliefs are at the time established, are wholly true; and since this tacit assumption has throughout the past proved to be habitually erroneous, regard for experience may reasonably prevent us from assuming that the current beliefs are wholly true. We must recognise free speech as still being the agency by which error is to be dissipated, and cannot, without papal assumption, interdict it.—*Herbert Spencer*, “*Principles of Ethics*,” vol. ii. § 322, p. 143.

OBITUARY.

Sir James Fitzjames Stephen, who died on Monday, March 12, was, like the late Lord Bramwell, an example of an eminent legal mind, who was decidedly non-Christian. His heresy, which was almost as pronounced as that of his brother, Leslie Stephen, author of *Essays on Freethinking and Plain-speaking*, first appeared in his defence of the Rev. Rowland Williams when tried for heresy for writing in *Essays and Reviews*. He wrote in the *Saturday Review*, and reprinted *Essays by a Barrister*. He was a member of the Metaphysical Club, and, with Professor Huxley, upheld the sceptical side in their discussions. In 1879 he was appointed judge, and his acumen and impartiality were highly esteemed by Mr. Bradlaugh. His works on the Criminal Law of England are models of logical expression. In the *Nineteenth Century* he wrote against the Blasphemy Law, which he described as ferocious. In other articles, notably one on *Modern Catholicism* (Oct. 1887) he made clear his rejection of Christian supernaturalism.

Independent Department.

IS THERE A GOD?

I AM not in the habit of stultifying myself, nor of ignoring indisputable facts and their logical sequence. I have not said that "God is *not* nature, and then that God *is* nature." I have argued that "God" is the "mysterious and omnipotent something," who, according to the Bible, "created the heaven and the earth"—the "being" who is incomprehensible, and who is, therefore, indescribable. Your correspondent, A. Liddle, has written that, "if God be defined simply as the Infinite, the Atheist does not deny the existence of a God." Naturally, therefore, I concluded that the difference between us was one merely of *words*.

Of course it would be "useless to discuss this question further with one who," though appealing to science, ignores scientific facts. But your correspondent whom I have quoted is only one of many, and speaks but for himself, as is evidenced by Thomas May, whose thoughtful contribution is of great value. Being a Freethinker, therefore, and no dogmatist, I must press for a reply to my question; and that there may be no mistake I will put the matter in a nutshell.

Science demonstrates that organic beings can *only* come from organic beings; that this earth had a beginning, and for ages could not have sustained organic life; and that "spontaneous generation" is impossible. By whom, then—or by what "force," power, or what not—was organic life first made to appear upon this earth? My contention is that it was by the inexplicable "being" who is termed "God." Let who can show that I am in error. But let it not be forgotten that this "being" is he who, "in the beginning, created the heaven and the earth," but who is *not* the God of either the Jew or the Christian.

"Atheos" defines God as "the being who always departs at the approach of science and forgets to leave his address." This definition would be pertinent were it correct, which it is not. For science—which, notwithstanding its many brilliant discoveries, is in a purely elementary stage—points with unerring finger to one ultimate, inexplicable "force" as being the creator of all things. N. M. X.

CORRESPONDENCE.

A DISCLAIMER.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Some one has sent my colleague and myself a copy of the *Freethinker* of March 4, in which the very sad illness and death of Miss Robins is reported. We deeply regret that she should have received a fatal blow while Mr. Heaford was lecturing. I have nothing to say in extenuation of such brutal conduct. But, as it happens, your comment—"incited by the aspersions of Christian Evidence lecturers"—is seriously unjust, because our lecturer that afternoon in Finsbury Park was Mr. H. C. Johnson, whose advocacy of Christian truth has always merited, and, I am glad to say, always secured, the warm approbation of all Freethinkers who have heard him. As he is somewhat hurt by your remark, I must ask you to insert this.

May I ask you also to correct a slight error in the same issue (p. 142)? You say I offer "to give up £100 of" my "salary"; you should have said "give a year's salary, £100."—Yours obediently,
C. LLOYD ENGBROM.

[There are other Christian Evidence lecturers besides those attached to the Christian Evidence Society; some of them the riff-raff of creation.—EDITOR, *Freethinker*.]

IS M. PASTEUR A DOCTOR AND PROFESSOR OF PHYSIC?

TO THE EDITOR OF "THE FREETHINKER."

SIR,—At page 251 of Mr. J. M. Wheeler's *Biographical Dictionary of Freethinkers of all Ages and Nations* (1889), I find it stated by the author that M. Louis Pasteur "became doctor in 1847 and professor of physic at Strassburg in 1848;" but if Mr. Wheeler's information is correct, which I doubt, it is not known by those of the scientific world, who ought to know all the leading particulars of Pasteur's public life. I am well aware that Pasteur was appointed Professor of Chemistry at Strassburg, though I cannot recall the date (neither day, month, nor year), and he is invariably described as "the great French chemist," by both the unscientific laymen and the faculty. In his work on *Pasteur and Rabies*, Dr. Thomas M. Dolan, M.D., F.R.C.S., and editor of the *Provincial Medical Journal*, publishes a letter as his preface from Professor Peter (the late), the successor of Trousseau, and Member of the Academy of Medicine, Paris, and in it the great French clinician speaks of Dr. Meczikow, a "doctor of

philosophy . . . as ignorant of medical matters as M. Pasteur, doctor of chemistry;" and in Mr. Benjamin Bryon's *Hydrophobia and Vivisection*, originally delivered as a lecture in the Stienway Hall, London, on the 8th of April, 1889, I read: "As I have told you already, Pasteur is not a medical man; he has no diploma, and cannot treat patients himself. He is a chemist only; though an extremely clever one . . . ; but he is not a doctor of medicine, and never was. He is, however, surrounded by three or four medical men. . . ." Indeed, I think it would be impossible to find Pasteur described as a doctor and professor of physic, elsewhere than in Mr. Wheeler's work, and I am acquainted with nearly all the book literature relating to Pasteur and his discoveries published in the English language.

JOSEPH COLLINSON.

[The statement in my Dictionary is found in Vapereau's *Dictionnaire des Contemporains*. The word "doctor" does not here imply doctor of medicine].—J. M. W.

JESUS' AUREOLE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—In your issue of the 21st ult., F. A., under "The New Criticism," puts forth a theory that "the boy Christ, wearing an incandescent nimbus amongst the shavings of his father's workshop, might have set them on fire." Reading this brought to my recollection what Bacon says in writing of the *ignis-fatuus*, and I conclude, therefore, that Jesus' aureole, if he had one, would have been of like nature—that is, without heat. The statement is as follows (I copy from notes): "That flame, however, appears yet milder, which in some well-authenticated and serious histories, is said to have appeared round the heads and hair of boys and virgins, and instead of burning their hair, merely to have played about it. And it is almost certain that a sort of flash, without any evident heat, has sometimes been seen about a horse when sweating at night, or in damp weather." W. CABELL.

"It is no light thing to have secured a livelihood on condition of going through life masked and gagged. To be compelled, week after week, and year after year, to recite the symbols of ancient faith and lift up his voice in the echoes of old hopes, with the blighting thought in his soul that the faith is a lie, and the hope no more than the folly of the crowd; to read hundreds of times in a twelvemonth with solemn unctious as the inspired word of the Supreme what to him are meaningless as the Abracadabras of the conjuror in a booth; to go on to the end of his days administering to simple folk holy rites of commemoration and solace, when he has in his mind at each phrase what dupes are these simple folk and how wearisomely counterfeit their rites; and to know through all that this is really to be the one business of his prostituted life, that so dreary and hateful a piece of play-acting will make the desperate retrospect of his last hours—of a truth here is the very abomination of desolation of the human spirit indeed."—*John Morley*.

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SUNDAY LECTURE NOTICES, ETC.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on postcard.]

LONDON.

Hall of Science, 142 Old-street, E.C.: 11.15, a lecture (free); 6.30, musical selections; 7, Mrs. Frederika Macdonald, "Theosophy, Mahatmas, and the Herd" (admission free; reserved seats 3d. and 6d.) Wednesday at 8.15, a lecture.

Battersea Secular Hall (back of Battersea Park Station): 7.45, W. Willis, L.C.C., "Secularism and Democracy" (free). Tuesday at 8, social gathering (free). Wednesday at 8, dramatic club. Good Friday at 7, singing, sketch, and dancing (tickets 3d.).

Camberwell—81 New Church-road, S.E.: 11.30 small hall, debating class, Mr. Hale, "Progress and Theology"; 7.30 (large hall), Touzeau Parris, "The Evolution of Religious Ideals." Friday at 7.30, free science classes in chemistry and astronomy.

Hammersmith Club, 1 The Grove, Broadway: Thursday, March 22, at 8.30, C. J. Hunt will lecture (free).

Notting Hill Gate—"Duke of York," Kensington-place, Silver-street: Monday at 8.30, business meeting of the West London Branch.

Wimbledon—Liberty Hall, Curtis's Coffee House (Broadway entrance): 7, J. B. Coppock, F.O.S., "Some Evidences for Evolution," with lantern illustrations (free).

Wood Green—Star Coffee House, High-street: 7.45, A. G. Herzfeld, "The Jews."

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.30, A. Guest, "Divine Example: Should it be Followed?"

Hyde Park (near Marble-arch): 11.30 and 3.30, St. John will lecture.

Regent's Park (near Gloucester-gate): 11.30, Sam Standing, "Jonah and other Tales."

COUNTRY.

Bristol—Shepherd's Hall, Old Market-street: 7, discussion, "Is Secularism Sound?" opened by Mr. White.

Chatham—Secular Hall, Queen's-road, New Brompton: 11, J. Lyons, "The Best Means of Promoting the Morality of our Towns"; 2.45, Sunday-school; 7, R. Harding (Anti-Compulsory Taxation League), "Are we Going the Right Way to Improve the Condition of the Working Classes?"

Derby—41 Copeland-street (off Traffic-street): 7, members' meeting.

Dundee—Cutlers' Hall, Murraygate: 11.30, mutual improvement class: 1 to 2, music class; 2.30, concert; 6.30, Mr. Harkis, "The Road to Salvation."

Fairworth Secular Sunday-school, at 10 and 2; 6.30, P. Percival will lecture.

Glasgow—Ex-Mission Hall, 110 Brunswick-street: 12, discussion class, G. M. Wright, "Christ and his Biographers"; 6.30, Zosimus, "The Arts of Life and of Pleasure," with special lantern slides.

Hanley—Secular Hall, John-street: 7.30, "Political Times and Poems of Charles Mackey." Thursday at 8, improvement class.

Hull—St. George's Hall, 8 Albion-street: 7, J. Sketchley, "The Currency Question."

Liverpool—Oddfellows' Hall, St. Anne-street: 11, class for the study of Utilitarianism, L. Small, B.Sc.; 7, Mr. Doeg, "Liverpool and the Slave Trade."

Manchester N.S.S., Secular Hall, Rusholme-road, Oxford-road, All Saints: 6.30, A. B. Wakefield, "Freethought in History."

Newcastle-on-Tyne—Good Templar Hall, 2 Clayton-street, East: 7, Carl Aarstad, "An Hour's Chat about Electricity" (free).

Nottingham—Shortland's Café, 3 Derby-road: 7, members' special meeting.

Portsmouth—Wellington Hall, Wellington-street, Southsea: 11, C. Cohen, "Socrates"; 3, class in Spencer's ethics; 7, C. Cohen, "Religion and Progress" (3d. and 6d.) Tuesday at 8, C. Cohen, "The French Revolution" (free).

Rochdale—Spiritualist Hall, Water-street: Each evening at 7.30, Sam Standing; Thursday, March 22, "Wine, Kings, and Women"; Good Friday, "Christ's Horrible Death"; Saturday, "The Converted Atheist Shoemaker."

Sheffield—Hall of Science, Bockingham-street: 7, J. Weston, "Vaccination: the Story of a Great Delusion." Wednesday at 8, literary and debating society, impromptu speeches.

South Shields—Free Library Hall, Ocean-road: G. W. Foote, 11, "Did Jesus Rise from the Dead?"; 3, "How Atheists are Converted, with special reference to the Rev. Hugh Price Hughes and his Atheist Shoemaker"; 7, "A Search for the Soul."

Sunderland—Bridge End Vaults (long room above), Bridge-street: 7, the Librarian, "Christianity and Slavery."

LECTURERS' ENGAGEMENTS.

C. COHEN, 12 Merchant-street, Bow-road, E.—March 18 to April 14, Portsmouth; April 15, m., Battersea; a., Victoria Park; e., Camberwell; 22, m. and a., Victoria Park; e., Battersea.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—April 1, Camberwell; 15, m., Hyde Park; e., Hammersmith; 22, m., Wood Green.

TOUZEAU PARRIS, Clare Lodge, 32 Upper Mall, Hammersmith, London, W.—March 18, Camberwell, April 1, Grimsby; 8, Liverpool; 15, Sheffield; 22, Camberwell.

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