

The Free Thinker

Edited by G. W. FOOTE.]

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PRICE TWOPENCE.

BOOTH'S TRUMPET.

"GENERAL" Booth delivered a speech an hour and a half long at the annual May meeting of the Salvation "Army." He said nothing about the row at Camberwell, or the circumstantial charges against the policy at headquarters. His method was that of certain advertising houses in the commercial world: never mind the quality, puff the quantity, and say how much you sell, though nobody buys of you twice. We have so many corps, said the "General," so many officers, so many bandsmen, so many papers with such a circulation; and so forth, like the fine old showman he is. The "Army" had got a footing in thirty-eight countries outside the United Kingdom, and the only thing now wanted was cash, more cash. No doubt it was all very impressive to the "Army" fanatics, most of whom suffer from physical or mental consumption; but it is not at all impressive to an outsider. A big thing is not always a good thing. The multiplication of fools does not make wisdom. Nor does it follow, because the Salvation "Army" grows more numerous, that it is more useful. Your officers, your cornet-players, your drum-thumpers, are all very well, Mr. Booth, but what do you do with them? They are taken away from honest, productive industry; they live on subscriptions—that is, at the public expense; and what return do they yield society for their maintenance?

According to the *Daily Chronicle* report, Mr. Booth said that he regarded the Salvation Army as a great manufacturer of saints. He believed that every year about five thousand Salvationists passed away, washed in the blood of the Lamb, to take their place in the New Jerusalem. For all we know this may be true. We are not in a position to deny it. Still, belief is not evidence, and we might ask Mr. Booth for some substantiation. Perhaps he does fill Heaven at the rate of five thousand souls per year, but is he able to quote any entry in the celestial register?

It would be much more to the purpose if Mr. Booth could state what actual progress has been made with work that can be estimated. He does indeed assert that twenty thousand "fallen women" have passed through his rescue homes during the past nine years, of whom fourteen thousand have turned out satisfactorily. But such allegations are open to suspicion. Mr. Booth cannot possibly know all that multitude of "fallen women." He can only be speaking from reports, which might not bear examination. Mr. Booth is always boasting of his work amongst drunkards and prostitutes; but, somehow or other, although he rescues so many every year, the army of these unfortunates does not diminish. Evidently there is something wrong in the "General's" arithmetic, or a constant falsification in our social statistics.

Short work would probably be made, too, with Mr. Booth's "twelve thousand criminals, seven thousand of which had proved satisfactory cases." Here again he is out of harmony with official figures. There has been a steady diminution in crime ever since 1870, when the Education Act was passed; but, as might be expected, there has been little alteration in the crime that may be called congenital—the crime that springs from natural disposition, rather than from ignorance, idleness, emptiness of mind, or unfavorable environ-

ment. Salvationism, with all its manufacture of saints, does not make any impression on the real "criminal classes."

Only at one point could Mr. Booth give satisfaction to the general public. His "Social Scheme" was pressed on the attention of all classes. It was supported—foolishly as we think—by Agnostics like Mr. Samuel Laing and the Marquis of Queensberry. Here then the "General" might show the world that he is really doing good. But is he able to do so? Let us see.

When the social scheme of Mr. Booth was projected, we pointed out its utter childishness, based upon a lamentable ignorance of economics. Charity, we said, is a good thing between man and man; but, as a solution of social problems, it is worse than useless, being positively harmful. It causes disturbance without improvement. It gives a fallacious appearance of progress to actual retrogression. We took the case of match-making (no reference to the "General's" matrimonial bureau), and we pointed out that as the demand for matches was practically fixed, every box that Mr. Booth sold in the market would shut out a box manufactured by some existing firm; and, consequently, that every new hand he found work for would throw an old hand out of employment. Further, as Mr. Booth got all his capital for nothing, and could pay his employees on the charitable principle—that is, sweat their labor—he would probably undersell in the market, and thus spread misery and ruin around him.

This criticism of ours has been amply justified. The same number of the *Daily Chronicle* which reported Mr. Booth's long-winded speech at Exeter Hall also reported the protest of the "growers and traders in agricultural produce resident at Daw's Heath, Thundersley, Benfleet, Rochford, Hockley, Rayleigh, and other places contiguous to the Salvation Army Farm Colony at Hadleigh." The complainants declare that Mr. Booth's unfair competition, supported by a practically inexhaustible charity fund, must end in "the collapse or pauperism of most of us, creating at the same time a new centre of demoralisation." "Most of us," they pathetically continue, "are the cultivators of small plots of land. For many years antecedent to the establishment of the colony we have obtained a livelihood by dint of muscle and energy. General Booth has reduced us to a condition approaching destitution." Mr. Knight, the chairman of the complainants' meeting, adds that "a few independent inquiries on the spot would dispel much of the glorious halo with which the colony scheme has been surrounded." We have heard it stated that the locality has degenerated in other respects. Booth's "lamb" are not all that they should be, and the police force has had to be strengthened.

"General" Booth will probably take no notice of these complainants. Let them fall, if they must, under the car of the Salvation Juggernaut. Happy if they minister to the "General's" glory! He is not mercenary, say his admirers. Well, perhaps not—though he is better off than he was, and there is something in the absolute control of large sums of money. But he is fond of power. He has a pride in "running" the biggest one-man show. And we are very much mistaken if that pride will not harden him, more perhaps than a meaner passion, against the cries of those who suffer from his policy of aggrandisement.

G. W. FOOTE.

RELIGION AND THE ROD.

ONE of the most curious manifestations of religious madness is the practice of self-flagellation. Originating in the combined superstitions of expelling demons by thrashing them, and that blood is an acceptable offering to the deity or deities, it has extensively prevailed from the most ancient times, and yet lingers in certain districts in our own day.

The custom of the priests of Baal cutting themselves "after their manner with knives and lancets till the blood gushed out upon them" is mentioned in the Bible (1 Kings xviii. 28). Movers, in his *Phœnecia* (p. 681), thus describes a Syrian religious ceremony: "The priests and Galli, dressed like women with turbans, appear in a band. One who surpasses all in the tonsure begins to prophesy with sighing and groaning; he publicly laments for the sins he has committed, which he will now punish by chastisement of the flesh. He takes the knotty scourge which the Galli are accustomed to carry, whips his back, or cuts himself with swords till the blood runs down. The whole ends by *taking up a collection*." This last item is important, not only as showing the similarity of these ancient devotees with the Salvation Army of to-day, but because it indicates that the flagellants were held to have done a public service by lashing evil spirits.

Note the similarity of the description of the Christian flagellants of the Middle Ages by Herzog:—

"At the time of flagellation they selected a square, a churchyard, or field. Taking off their shoes and stockings, and forming a circle, they girded themselves with aprons, and laid down flat on the ground. The particular position or gesture of each signified his chief sin ['They fell on their back, side, or belly, according to the nature of their sin' (*Chron.*, Thuring.)]. The leader, then stepping over each one, touched them with the whip, and bade them rise. As each was touched they followed after the leader, and imitated him. Once all on their feet, the flagellation began. The brethren went, two by two, around the whole circle, striking their backs till the blood trickled down from the wounds. The whip consisted of three thongs, each with four iron teeth. During the flagellation a hymn was sung. After all had gone round the circle, the whole body again fell on the ground, beating upon their breasts. On arising they flagellated themselves a second time. While the brethren were putting on their clothes, a collection was taken up among the audience."*

The sect of the Flagellants made their appearance in Italy during the time of the Crusades. As described in an old Paduan chronicle: "Noble as well as ignoble persons, young and old, even children five years of age, would go naked about the streets without any sense of shame, walking in public two and two, in the manner of a solemn procession. Every one of them held in his hand a scourge made of leather thongs, and with tears and groans they lashed themselves on their backs till the blood ran." During the ravages of the Black-Death (1348-51) this religious mania followed the plague through Europe. The Flagellants marched from town to town, girded with ropes or carrying spiked scourges, with which they wounded themselves, calling on the people to repent and do penance, for the day of wrath was at hand. Everywhere troops of men, women, and children fell into the ranks; mothers would even hold up their tender infants to have the devil expelled by the lashes of the holy brotherhood.

These Flagellants, be it observed, were only putting into practice both the doctrine and the example of self-mortification put forward by the early monks. Their excesses were but the natural development of the penitential features of orthodox doctrine and discipline, especially of the belief that the wrath of God could be propitiated by self-inflicted punishment. In last century Father J. B. Thiers, in his reply to Boileau's work on the Flagellants, cites popes, saints, and fathers who recommended the discipline of the rod, the baptism of blood, which had been inflicted on our own King Henry II. in 1174. Dean Milman, in his *Latin Christianity* (bk. xi., ch. 2), says: "How entirely self-flagellation had become part of sanctity appears from its being the religious luxury of Louis IX. Peter Damiani had taught it by precept and

example. Dominic, called the Curassier, had invented or popularised by his fame the usage of singing psalms to the accompaniment of self-scourging. It had come to have its stated value among works of penance." It was the current religious teaching that years of ordinary mortification might be condensed into the less troublesome, if more painful, infliction of the scourge. Yet, when the Flagellants spread and became a powerful order, venturing to denounce the corruption of the priests and to usurp their emoluments—which was indeed laying hands upon the sacred ark—they were denounced by a papal bull (Oct. 20, 1349), and in many places their leaders were put to the stake. They were, however, succeeded by the Brothers of the Cross, and the Bianchi or white penitents, whose leaders were put to death in the Papal territory in 1399; while in 1414 ninety-one Flagellants were burnt to death at Sangenhäusen.

But the discipline of the rod continued as a penance in the Church, and St. Dominic was the great exemplar for all disciples. One of the most fervent of these was Hardwig, Duchess of Poland, who, in addition to the daily scourge, wore next her skin a cloth that mangled her flesh. Margaret, daughter of the King of Hungary, unlike the lady mentioned by Boileau, who, desirous of saving her soul without spoiling her body, whipped herself with feathers, would not only take the number of stripes imposed by her spiritual director, but asked for more; while the famous Marie Angélique requested a friend to provide her with a strong country-woman to flog her soundly.

In his recent book, *The Land of Poco Tiempo*, 1893, Mr. C. F. Lummis describes the practices of the Penitent Brothers as they exist in Mexico at the present day. He says (p. 81): "So late as 1891, a procession of flagellants took place within the limits of the United States—a procession in which voters of this Republic shredded their naked backs with savage whips, staggered beneath huge crosses, and hugged the maddening needles of the cactus; a procession which culminated in the flesh-and-blood crucifixion of an unworthy representative of the Redeemer. Nor was this an isolated horror. Every Good Friday, for many generations, it has been a staple custom to hold these barbarous rites in parts of New Mexico." Mr. Lummis was fortunate enough to witness, and even to photograph, a penitent procession and crucifixion, which are reproduced in his book. It was not without risk. He says: "It is well, however, to cultivate secretiveness. Woe to him if, in seeing, he shall be seen! A sharp-edged knife or flint shall be over curious of his back, and across its bloody autograph a hundred fearful lashes shall lift their purpling wales in barbarous hint to him, henceforth to keep a curb between the teeth of his inquisitiveness."

The Penitent Brothers not only flagellate themselves to expel their own sins, but select, by lot, a brother to be crucified and bear the sins corporate. On the occasion described by Mr. Lummis the victim was only lashed to a cross. "Always before, up to this very year, the victim had been nailed to the cross by great spikes through hands and feet, and the death of a Penitent during the crucifixion was by no means rare." But the new Superior was more intelligent and humane than his predecessors, and drew the line at nailing, despite the appeals of the victim not to be dishonored by a lighter agony. In addition to the self-flagellation which the brothers inflict as they march in procession, this Superior marked their backs with a flint knife thrice across, and then "cross hatched" them thrice up and down. They were no mere scratches, but long, bleeding cuts. This is the official seal of the order, and is annually renewed.

Mr. Lummis says: "Until recently there were also female penitents; and up to 1886 there dwelt in San Mateo fully ten women who whipped their bare backs, wore cactus thorns in their loose shoes, and wound their legs with ropes and wire till the blood stopped; practices which still obtain among the men. Other common forms of penance are to lie down before the church and request worshippers to walk over them and kick them; or to crawl on hands and knees along a path paved with cactus."

Life is becoming so humanised, that is secularised,

* *Religious Encyclopædia*, art. Flagellants.

that early manifestations of religion appear so absurd and atrocious as to be well nigh incredible. It is therefore well to put on record such interesting survivals as those witnessed by Mr. Lummis. They show how dangerous a disorder is religion when unmodified by secular common sense.

J. M. WHEELER.

TRUE PROTESTANTISM.

PROTESTANTISM, properly understood and consistently acted upon, deserves the warmest support of all who take an interest in the progress of the human race. It is based upon a sound principle, but unfortunately the manner in which it has been practically defined by the various Churches has robbed it of its primitive force and deprived it of its real genius. The term Protestantism originated at the Diet of Spires in 1529, an assembly in which there was much difference of opinion as to the desirability of entirely separating from the Roman Catholic Church. The majority there present were disposed to crucify the Reformed Movement at its very inception; and the first step they took to carry out their desire was to propose the abrogation of the Toleration Act of 1526. The minority in the assembly strongly resisted this attempt, and they put on record the following protest:—"Our acquired right is that the decree of 1526 remains in force until a council can be convened. Up to this time the decree has maintained the peace, and we protest against its abrogation."

Such was the origin of the word Protestantism; but the history of the religious movement that has always been associated with it may be dated from 1517, when Luther published his theses at Wittenburg. This was followed by a separation from the "Mother Church" of those who desired to establish a distinct organisation and a new formula of faith. In 1545 the Council of Trent sanctioned the issue of the decree that authorised the separation from the Roman Catholic Church. Tracing Protestantism from that date, in various countries and under various political and other conditions, we find the conceptions of it differing according to the country and period when and where it was professed. To such an extent did this difference obtain that it is difficult to state in precise terms what its exact and distinctive organisation, doctrines, and discipline originally were. If, however, we divide its many stages of development, we may arrive at certain general conclusions, though we can discover no precise agreement. In the progress of the Reform movement we recognise three phases as to its organisation, its doctrines, and its discipline. These phases are: (1) Its proposal to reform the practices of the Church, which was then admittedly in a corrupt condition. (2) Its proposal to reform the doctrines of the Church by the restoration of what was believed to be the teachings of the Primitive Church, which had been lost in the faith of the Middle Ages. (3) Its proposal to establish what is now known as the right of private judgment. This was really an entire repudiation of the established authority upon matters of opinion. It was a new departure, that ushered in the reign of Protestant freedom, and that broke down the supremacy of Catholicism.

This new departure afforded a grand opportunity for the application of one of the noblest principles that ever adorned the temple of liberty. We mean the principle of private judgment; but, alas! no sooner was it propounded in theory than it was ignored in practice. Unfortunately, many of the Protestant leaders were from the first but half-hearted men. Luther and Melancthon took the side of the Bible against the astronomical discoveries of Copernicus and Galileo. They were but half-formed characters—men not wholly free from the evil influences of their early religious and orthodox training. The result was that, although they claimed private judgment for themselves, they denied that right to others. Earl Russell says, in his *History of Religion*: "The fault of Luther was, that in the beginning of his mighty contest he attempted to erect a new Church, to cover it with

something like infallibility, and to defend it by persecution." Hallam also observes: "We must not be misled by the idea that Luther contended for freedom of inquiry and boundless privilege of individual judgment." This was the inconsistency that marred the effects of the Reformation of the sixteenth century. Then it was that through the revival of learning at the Renaissance—and especially through the invention of printing—a great impetus was imparted to the human mind. The limits beyond which the Roman Church had for centuries prohibited any advance, on pain of the axe, the rack, the dungeon, and the stake, were now overstepped by the aspiring, emancipated intellect. Those old landmarks of the limits of former inquiry were now justly despised, as the memorials of barbarian ignorance; and an appeal was made from the dogmas of sacerdotal authority to human nature, human science, and human thought. Intellect again asserted its supremacy, as it had of old time in Greece and Rome. A bright and radiant future was before it; it stood as it were upon an elevation, from which it could take a wide and an enlightened survey of the complicated interests of life. The master-spirits of the age soon proclaimed their deliverance from an irrational and a degrading bondage, and demanded—nay, commanded—the nations of the European world to come out of the darkness, the Egyptian bondage of old Rome's superstitions, to emancipate themselves, to assert the dignity of their nature, and to restore the purity of the early Christian faith. The new movement really meant a revolt from Rome, a rebellion against sacerdotalism, and the assertion before the world of the grand maxim, that *thought is free*. It is greatly to be regretted that Protestants have not been true to their principles of freedom, and that they should have endeavored, with the aid of persecution, to limit that liberty which is the birthright of all. If the principle of true free inquiry is once given to the world, and once admitted by mankind, it is absurd and illogical for any new "minister" to attempt to forge new intellectual shackles, or to say to the human mind, "Thus far shalt thou come, but no further!" Whoever is opposed to this right is an enemy to human freedom. As Milton has written:—

This is true liberty, when free-born men,
Having to advise the public, may speak free;
Which he who can, and will, deserves high praise;
Who neither can, nor will, may hold his peace:
What can be juster in a State than this?

True Protestantism, while declaiming that all persecution for disbelief is unjust, proclaims that all members of the community should have the unfettered right both to form and to utter those opinions which appear, to their minds, to accord with truth and reason. It is a rebellion against coercion and priestly domination. It is to the fact that this view of Protestantism has been generated in the minds of the people that Buckle attributes the progress of liberty. It seems to us that Secular Freethought is the only logical outcome of private judgment. The Protestantism of the Churches, in its conflict with more advanced thought, never possessed the full courage of its own convictions. The Reformers saw clearly enough that their principle of private judgment could result only in absolute freedom of thought, and, like unwise men, they were foolish enough to regret it. This is why orthodox Protestantism is opposed to modern thought, when that is antagonistic to revelation; this is why Dissent is a nonentity, being neither orthodoxy nor Freethought.

In the "good old days," before science had demonstrated the folly of the belief in witchcraft; when old ladies, with a taste for equestrian exercise, turned their broomsticks into steeds, and went gaily careering around the moon on dark winter nights, and were supposed to hold daily intercourse with his majesty of the lower regions; in that much-to-be-regretted age of faith there lived a great and powerful magician. This gentleman knew a secret by which he alleged that he could, at any moment, summon King Beelzebub from below, and compel him to do his bidding. The magician had an apprentice, who had a most unconquerable spirit of curiosity. This youngster one day listened at the keyhole of his master's sanctum, and learned the great secret of raising the Devil. The

next day the magician went out to take a constitutional, and the boy seized the opportunity of doing a little business on his own account. He performed the necessary incantations, and, lo and behold! the Devil came up at his bidding. But, horror of horrors! the boy got terrified at the sight of "Old Nick" with horns, hoofs, and tail, and he wanted the gentleman in black to retire by the way he had come. But this could not be accomplished, and the Devil remained, sadly to the discomfort of the poor lad. The adventurous little fellow knew the secret of raising the Devil, but he did not know the still more important one of how to lay him.

The application of this story bears directly upon orthodox Protestantism. The Spirit of Free Inquiry, the most powerful of all spirits, had been raised by Luther, Calvin, and others; it proved too potent for them, and they sought vainly to put it to sleep again. How futile was this endeavor may be seen by all who open their eyes to the truth, who care to acknowledge things as they are to-day. The unfettered intellect has refused to thrust its limbs into new fetters; it has gone on from discovery to discovery; it has tested the value of the very cardinal doctrines of orthodox Christianity—tested them and found them worthless. All our present enlightenment we owe to true Protestantism as interpreted by Secular Freethought. It must be repeated that it is not to these, who only dissent from the Roman Catholic Church, that we are indebted for our advancement in science and art and our increased measure of mental freedom. True, they secured freedom from the old forms of theology; but they sought to enforce other forms which, to many persons, were equally objectionable. We have had religious Protestantism for three centuries; but it is only during the last hundred years that rapid progress has been made towards a high civilisation, and this is the very period in which Secular Freethought has existed and manifested its power. Our gratitude is really due to the true Freethinkers whose Protestantism has always meant a deep-rooted aversion to every power which presumed to hold inquiry in check, or to keep reason in obedience; to the grand martyrs who, like Vanini, Bruno, Voltaire, and Paine, cared nothing for the obloquy and abuse of society in comparison with their devotion to liberty and truth.

CHARLES WATTS.

MRS. GRUNDY'S PROTEST.

It will perhaps be remembered that a few weeks ago we reviewed in these columns, at some length, a remarkable article by Mr. Grant Allen which appeared in the *Fortnightly Review*. It was hardly to be expected that such a vigorous whole-souled onslaught on the ascetic superstition—which lies at the root of the Christian superstition—would pass without challenge. To hear it bluntly and straightly set forth that pleasure is the sane and proper end of man, and that self-repression in itself is injurious and evil, would have been too much without poor Mrs. Grundy making some sort of protest. And so, in the *Contemporary Review* for May, Mrs. Grundy, in the person of Mr. Frederick Greenwood—an interesting personation, let it be said—has her retort.

It would be impertinent, and certainly nothing is further both from our intention and ability than, to even seem to defend, in these pages, Mr. Allen against Mr. Greenwood. If Mr. Allen thinks Mr. Greenwood's article calls for a reply—a contingency which, we frankly admit, seems to us doubtful—we are sure he will be quite equal to the task. But as Mr. Greenwood's criticism is somewhat general, and seems so well to illustrate the barren character of the opposition to Secularism and the Secularist ideal, it may well be noticed here without any immodesty.

Mr. Greenwood prefaces his article by a parable about a lady novelist who has for husband an artist. The lady has written a novel which is a commercial failure; and her husband suggests that, as they are heavily in debt, she should "change her line" and "go with the times"—which, according to Mr. Green-

wood, means imitating "several ladies whose enterprise in blasphemy, and whose revelations of the 'female animal,' are said to have made them very comfortable, even rich." The lady retorts by suggesting to her husband that he should devote himself to designing colored prints for the Paris market. Finally, however, she yields, writes an "up-to-date" novel, and then throws herself on her knees to ask forgiveness from her children for their mother's "shame." It will be noticed that two interesting lessons are unfolded in this parable—firstly, that the modern psychological novel is a pandering to bestiality, and, secondly, that it is written because bestiality pays. And the only legitimate inferences would seem to be that Mr. Grant Allen, in writing his article on "The New Hedonism," was playing to the "gutter"; that the *Fortnightly Review* in publishing the article, was doing the same; that Mr. Allen wrote so because of the money he received from the proprietors of the *Review*, who are also evidently involved in the whole iniquity. Now, to insinuate—at the start of a discussion—that your opponent is a low, money-grabbing pander may be the pink of anti-Hedonist perfection, it may even be "delicate"—and Mr. Greenwood is, as we shall see, an authority on delicacy—but it certainly strikes the ordinary reader as grossly bad taste, to use the very mildest expression; whilst it is questionable whether such a preface does not put its author completely out of court in a controversy with civilised people.

And what, then, is the kernel of Mr. Greenwood's article? It is one long shriek about "decency" and "delicacy." He says: "If a man were to address the company at a dinner-table (say at an hotel *table d'hôte*, which is public in much the same sense that a *Review* is) in the language that is used here [in Mr. Grant Allen's article], he would certainly be bidden out of the room, and would probably be thrown out." Waiving for the moment the question whether Mr. Allen's article could not be read publicly, does Mr. Greenwood seriously mean that nothing should be written anywhere which could not be recited aloud in the drawing-room? If so, he ought to begin with the greatest offenders, and for choice we suggest he starts with the Bible. The idea, however, of a Christian, who holds the Bible to be "the word of God," being shocked at the healthy, beautiful prose of Mr. Grant Allen is enough to make the very gods themselves smile. Yet one really feels for poor Mr. Greenwood. What a thing it is to have such a sense of "delicacy"! He must be shocked when he reads Shakespeare or Shelley; whilst, of course, Walt Whitman, of whom evidently Mr. Grant Allen is a disciple, must, in Mr. Greenwood's eyes, be positively lewd.

The picture, however, of the blushing young damsel of tender years innocently taking up the *Fortnightly Review*—it is a style of literature which, we gather, is devoured by young school-girls—and stumbling across Mr. Allen's "Hedonism," and being thereby shocked, is interesting, but hardly convincing. We fear Mr. Greenwood must try again.

But, really, lest it should be thought from all this that there is something questionable in Mr. Grant Allen's article, it is only fair to say that there is not a line which anyone but the most affected prude could take offence at. We read the article through twice, we copied out several extracts for these columns; since reading Mr. Greenwood's article we have re-read the latter part of Mr. Allen's, and really we utterly fail to see the slightest suggestion of indelicacy. Out upon such mawkish humbug! Soon it will become an "indecency" with Mrs. Grundy to hint that there is such a thing as sex at all.

Mr. Greenwood, of course, glorifies self-sacrifice in the approved orthodox vein—it is not a superhuman task to perform in a comfortable arm-chair—and he calls Hedonism Carcase-Worship. But, to put the thing in concrete form, we may inquire, Would Mr. Greenwood wish or allow his house to go on fire so that firemen should have an opportunity of showing their self-sacrifice? Would he desire his wife or children to fall into the river so that other people might display their courage in rescuing them? Self-sacrifice in these cases is a necessary thing. Surgeons

and hospitals are necessary things. But would it not be better if there were no need for the surgeons and the firemen and the hospitals? They are not good in themselves—and that was all Mr. Allen's point. And just as he who would educate people as to the structure of their own bodies, and thereby lessen the work which the hospitals had to perform, would be a greater benefactor than he who merely babbled about the glory of surgery; so is the philosopher, who teaches that self-development is greater than self-sacrifice, above him who merely indulges in cheap heroics about the "spiritual" value of suffering, which he himself, in all likelihood, will never be called on to endure.

FREDERICK RYAN.

THE DEVIL AND HIS ANGELS.

MANY Christians, who have become civilised by Free-thought to the extent of calling themselves "Rationalists," say that "the Devil is only a metaphorical character, and those who 'were possessed of the Devil' were mad or had hysteric fits. When Jesus was tempted of the Devil in the wilderness, he was only fighting with good and bad thoughts which alternately possessed him—such were the eastern metaphors and oriental figures then in use."

But will they tell us how an eastern metaphor got into the skin of a snake and tempted mother Eve? or had the old lady a fit of hysteria? And did a hysterical fit bring "death into the world, and all our woe, with loss of Eden"? How did this fit, metaphor, or figure (2 Samuel xxiv. 1 says it was the Lord), stand up against Israel and provoke David to number the Israelites?—to have a census; or was it a "gathering of the clans"? And how, "when the sons of God came to present themselves before the Lord, Satan"—an eastern metaphor—"came also among them"? Jesus on a certain occasion was said to have cast out devils by the prince of devils—that is, he cast out oriental figures by the prince of eastern metaphors; and his father, the *bon dieu*—who in some mysterious manner is himself, for the father and he are one—has an everlasting bonfire prepared for the eastern metaphor and his oriental figures. How did Jesus cast out a legion of oriental figures from the gentleman who lived among the tombs? How did the figures enter the bodies of the swine? And what became of them when the porkers were drowned in the sea?

No "good man of God" who is in receipt of a few thousand pounds per annum for managing and directing a government soul-curing factory (an "establishment" in which souls are cured and saved from smoking by being "washed in a fountain filled with blood"—an altogether more lucrative business than *sole-curing by* smoking) believes in or teaches the existence of a personal Devil now. In this age of learning and culture, that kind of low conjuring is entirely left to some ignorant flapdoodle of a sky-pilot, who acts as chief clown to a back-street gospel-shop. He knows all about the "imp of darkness"; he can even tell you the color of his complexion, and the number and length of his horns. The prince of hell and the puppet of the pulpit are "unco' pack and thick th' gither"—between them there exists a good understanding. The ecclesiastical "Joe Grimaldi" screams, roars, and shouts; thumps the big Bible, and knocks the dust out of the crimson woosack whereon it lies. He frightens the children and terrifies the old women of both sexes, until, hypnotised, they hear the rattling of the chains and the clinking of the fetters. But he hears the rattle of the "dirty bawbees" as they go tumbling into his collection-plate—money which would be infinitely better spent by the poor and pious "hearers" on food and clothing, or in travelling to the coast or country, where they would hear the music of the waves or the chants of the birds, far from the evangelistic corrugated tin-box of feeble, pale-faced fools, who are howling forth:

The Devil and I can't agree;
I hate him, and he hates me.

The truth of the matter is, the more enlightened Christians—if they only had the honesty to own it—are heartily ashamed of the Devil. They now want to get rid of him. But how they can possibly "cut" him, without cutting out the above and many like passages from the "inspired word"—to which no one can add, or from which no one can take one jot or tittle, without being in danger of eternal damnation (Rev. xii. 18, 19)—we Freethinkers do not

know. A personal Devil has been one of the strongest pillars of priestcraft. The wily shepherds used the old bogie to frighten their timid sheep from the green pastures of Freethought, and until the general spread of education they succeeded tolerably well.

Now they are afraid to trot him out into the light of science. He won't bear inspection; he is like all other "botched-up" things—passable only in the dark. But the Dark Ages are gone. Knowledge has fired her torch, and holds it up to enlighten the world. The learned priests now say that they never had a personal Devil; they won't own him. Poor old fellow!—he is only a "figure of speech."

JOHN SAMUEL.

ODDS AND ENDS.

FROM A FREETHINKER'S NOTE-BOOK.

THE question as to the utility of religion should be postponed until the settlement of the question, "Is it true?"

Credulity is far from harmless when it is mistaken for a virtue.

Whately justly remarked that if the question, "What is true?" be asked only in the second place, it may receive a different answer from what it would if it had been asked in the first place.

Most people have no better title to their beliefs than to their property—inheritance.

Light and fresh air are the great purifiers of the intellectual and moral, as of the physical, atmosphere.

Modern democratic teaching is in blank antagonism to the double doctrine which Jesus taught to his disciples. "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables, that seeing they may see and not perceive; and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them."

What sort of political economy is exhibited by the lord of the vineyard, in one of Jesus's parables? He hires a lot of men to work for him. Some work all day, others but an hour; but he pays them the same as those who have borne the burden and heat of the day. The injured ones grumble, but he silences them by saying he can do at will with his own! This is the teaching of a slave-master.

If there be a God, what can man be but his slave?

Dr. Johnson once spoke of throwing a man out of a window, and recommending him to fall soft. That is exactly what the Theist's God does. He endows man with certain desires, aptitudes, and then tells him not to do what he knows he must do. He asks us not to fall, when he knows as he throws us out that we cannot help falling.

Punishment, other than as a reforming agency, is a sign of human barbarism. How discreditable must it then be in a deity.

Some one wrote an account of a bull-fight "from the bull's point of view." What is wanted is the story of evolution from the standpoint of those crushed out in the struggle.

We must consider God as a man, and give him human ideas, having none other wherewith to endow him. We must treat him as one of ourselves, or as an unintelligible abstraction.

The oldest of criminals is God Almighty. Look at the contrivances for pain, disease, and death. But even he seems slowly improving. The terrible eruptions and monsters of the past have given way to milder forms. God seems, like the earth, to be cooling down, even to the point of extinction.

God is the party who always moves off at the advance of science, and forgets to leave his address.

Secularism subtly underlies even the profession of religion. A true religionist would subordinate the world to God, and retire from it to make his salvation sure. Many a person who pretends to be seeking mansions in the sky is really seeking repose and comfort here below.

The full earnings of 200,000 men at £2 per week each would not cover the cost of religion in England. And yet, with the sum of twenty millions spent to maintain a buttress for the privileged classes, people wonder that there should be poverty.

What nonsense is written about being launched into eternity. If there is an eternity, we are in it now.

The seeking of happiness in a future life is a confession that it is not found now. The best cure for religious mania is human love and human joy. Were this world happy, heaven would be left, as Heine says, to the angels and the sparrows.

The vain service of a God who needs nothing cannot be considered harmless while it takes the place of the needed service of humanity.

Morality founded on religion is a house built on sand.

The influence of superstition, inculcated in childhood, lies often deeper than we know. Edmond Scherer, the French critic who was professor of Biblical exegesis at Geneva, said it took him fifteen years to emancipate himself from the old clerical habit of assuming a supernatural, and then proceeding to build thereon an elaborate theology.

UNCLE BENJAMIN.

THIS WORLD IS WISER THAN IT WAS.

This world is wiser than it was
When throne and pulpit were as one;
Ere Freethought's work was just begun,
And pope and prince held common cause.

The time is past of which we read,
When priest could play the assassin's part—
The wife with child beneath her heart
Be butchered for her husband's creed.

And yet the spirit is the same;
The fires of Smithfield smoulder still,
The way is wanting, not the will,
To fan the slumbering coals to flame.

Our statute books are stained by laws
That make our honest thought a crime;
That couple Freethought's aim sublime
With moral filth's corrupting cause.

The hand of persecution smites
Our noblest leaders—men of brain,
Who work for universal gain,
And wage the war of human rights.

Then let the lamp of Truth be trimmed,
Let growing strength allay our fears;
The light that beams from coming years
Illumes the eye by tear-drops dimmed.

And hopeful hearts shall hail the time
When Church and State clasp hands no more,
When Right shall reign the nation o'er,
And thought and word and action rhyme.

G. E. MACDONALD.

(Written at the time of D. M. Bennett's sentence, May 31, 1879.)

ACID DROPS.

An anonymous Christian, with more money than sense, pays for a long advertisement in the *Times* against the "Higher Critics." He calls for an alteration in the constitution of the British and Foreign Bible Society, so as to prevent anyone from sitting on the Committee, or holding an office, who either privately or publicly repudiates "the plenary inspiration of God's Word written." This sort of thing is good business for the *Times*. It will not help the played-out doctrine of Inspiration.

Mr. Josiah Nix, who dates from a swell house in Gower-street, calls for 100 young men filled with the Holy Ghost and able to sing solos and distribute tracts; for £80 for a tent; and for provisions of all kinds, together with tracts and portions of the gospel, to take down to the Derby and meet the devil on his own ground. These gentlemen are very fond of meeting the adversary of souls on his own ground. It is usually much more pleasant than on their own.

A telegram from Rome says a party of Jesuits at Placentia announced for the last day of their visit a grand *auto de fe* of works by infidels which they proposed to burn before the

church. The Prefect forbade this, and the people of the town organised a counter demonstration. The Jesuits limited their work to destroying Zola's works, which they did amid the cries and jeers of a crowd of five thousand people. The crowd afterwards marched to the house of the Bishop, under whose windows they cried, "Long live Garibaldi! Down with the Bishop! Down with the Jesuits!" Then the crowd dispersed.

History repeats itself. Christianity—that is, *real* Christianity—always hated science, art, and secular literature. In the old days it burnt, and otherwise destroyed or suppressed, the books that were not "godly." We are not surprised, therefore, to hear that the Salvation Army in Dunedin, New Zealand, has made a grand holocaust of novels by such authors as Walter Besant, Louis Stevenson, Mark Twain, Bret Harte, Charles Reade, and Rudyard Kipling. After burning books comes burning men, but the Salvationists are not likely to enjoy that luxury.

Rev. T. L. Cuyler, D.D., of New York, once allowed a woman to speak in his pulpit. For this awful crime he was duly reproved by his church, and he promised never to do it again. So deeply, indeed, did he lay the lesson to heart that he has recently told a meeting of "society" women that civil duties ought not to be imposed upon their sex, for a reason that "delicacy allows us only to hint at." As this reason was simply that women are liable to be mothers, Dr. Cuyler's "delicacy" is of a very hypersensitive character.

Mrs. Williams, wife of an ex-attorney general of the United States, is the head of a new sect in Oregon. She claims that God speaks through her, and, considering some of the nonsense in the Bible, we do not dispute her pretension. After the fashion of Jesus Christ, she recommends fasting. She says it deadens the passions, so that married people will desire to live apart, and young people will have no wish to marry. This will depopulate the world in a single generation, but "do you not know," says Mrs. Williams, "that the millennium is at hand?" Mrs. W. will probably be in a lunatic asylum before it arrives.

Some people are too fond of the Blood of Christ—like the nigger who, on taking the communion for the first time, emptied the cup, and exclaimed, "Fill 'im up again, Massa; me lub Jesus." According to the *Christian World*, a Brooklyn rector rebuked his congregation for a similar propensity. "Instead of taking a sip," he said, "there are some who insist on taking good-sized drinks." The remedy for this excess seems to be thirteen-shilling port. A sip of it is as good as a mouthful. Better.

"The Bible as a Barrier" is the significant heading of a correspondence in the *Christian World*. One letter is quite startling. The writer says that the Bible itself has made many young men he knows Agnostics. He objects to the "Old Testament stories of blood and fire and adultery." He says that the four gospels should be kept apart from it, and that it should only be kept "for proofs"—whatever that means. By-and-bye, at this rate, we shall have New Testament Christians and Old Testament Christians. Anyhow, it is good to see Christians ashamed of their "blessed book." And if the Old Testament goes to-morrow, the New Testament will go the day after. Then the Christians will swear, like Peter, that they never knew it; and some day, perhaps, a Christian divine will prove that no such book ever existed.

The New Jerusalem has at last descended to earth, and is now on view at Messrs. Streeter's, the jewellers, 18 New Oxford-street. There are the twelve gates of pearls and twelve different precious stones as the foundation. There is also, surmounting the jewelled city, a Lamb and diamonds. Despite this horrid blasphemy, Canon Benham attended last week at the jewellers' show and gave an address descriptive of the holy city and the stones.

While Booth has been boasting of his triumphs at Exeter Hall, Sir John Bridge, at the adjacent Bow-street Police Court, has been saying that the Salvation Army public shelter ought to be indicted as a public nuisance.

The small cultivators in the villages of South Essex near "General" Booth's farm colony complain that their vegetable trade is utterly ruined by his underselling. This is one of

the evils we remarked in our criticism upon the General's scheme of Social Salvation, and which, apparently, has not been guarded against either in the farm colony or in the Salvation workshops in town.

Booth has great promises for the world. He says that all the young members of the Salvation Army shall be taught music, and sound the gospel abroad with drums and trumpets. Those with sensitive ears will then ask, in agony, if life is indeed worth living.

The Rev. Philip Fletcher, of Caterham, Surrey, editor of the *Weekly Register*, is Master of a Guild of Our Lady of Ransom, which is declared to be "under the Heavenly Patronage of our Lady, S. Gregory, and the Blessed English Martyrs," who of course have given Mr. Fletcher leave to use their names. The object of the Guild is "To ransom souls from the captivity of Error in this world, and of Purgatory in the next." And its special intention is "The conversion of our own country in general, and of individuals in particular." Its conductors mean business, for they declare that "It is becoming the custom of Ransomers to subscribe to have a weekly, fortnightly, or monthly Mass said by their parish priest, for the conversion of England. This custom is strongly commended." Evidently the Guild is run to bring grist to the priestly mill.

Jews and Catholics have been complaining that, in the German Hospital at Daleton, Church of England services are held in the wards. These attempts at proselytism among the sick and infirm are peculiarly contemptible, and, if continued, will alienate many subscribers to an otherwise beneficent charity.

The Catholic Redemptionist priests at Lochee anathematized the shebeeners from the pulpit. A woman who is said to have said that if they cursed her she would hurl the curse back, is reported to have become so excited over the matter that several days afterwards she gave signs of mental aberration, and, this disease rapidly developing, she had to be taken to a lunatic asylum. Another instance of the power of religion.

The *Guardian* (May 18), in a very careful notice of Mrs. Besant's *Autobiography*, says: "Her work has been that of a helper, not an originator. She has been given other people's ideas, has quickly assimilated them, and used them with extraordinary dramatic power. She shows no original capacity for criticism or thought. She is the interpreter, not the author; the executant, not the composer. A mind like this must have a stronger one to lean on, a leader to follow, and we find that this has invariably been the case. In early years, as was natural, it was her mother, and her benefactor, Miss Marriott; then it was Thomas Scott, then Charles Bradlaugh, then Madame Blavatsky."

"If anyone," the *Guardian* continues, "is in doubt as to the smallness of the part which intellect and reason have played in shaping the course of Mrs. Besant's life compared with the influence of the emotions, he has only to read her own account of her meeting with Madame Blavatsky"; and, after transcribing the passage, it asks: "Did any one effect a religious revolution in her own soul less under the influence of intellectual conviction, and more under that of a dominant personality?"

The reviewer further points out that the judgments of two very opposite discerners of character were alike on Mrs. Besant. "You are full of intellectual pride," said Dr. Pusey, if the somewhat grotesque account of the interview with him is to be trusted. "Child, you are as proud as Lucifer," said Madame Blavatsky to her when she had determined to become a Theosophist. "It is not likely," says the reviewer, "that two such good judges of human nature should agree to be wrong."

Captain Hamilton Bower, in his *Diary of a Journey across Tibet*, records no encounter with Mahatmas, but has a poor opinion of their countrymen. He says: "The character of all the Tibetans, settled and nomadic, is much the same: cowardly, faithless, and immoral." The Lamas, he declares, in whose hands they are mere slaves, rule them with a rod of iron by means of their superstition.

The *Two Worlds* (May 18) re-opens the subject of the recantation by the Fox Sisters—the founders of modern spiritism—of their confession that their mediumistic manifestations were founded on fraud, the rappings being produced by snapping their toe-joints. A lamer recantation, attributing the confession to need of money and the influence of persons high in the Catholic Church, is rarely seen. The only document in the case is signed at 148 West Forty-Third-street, New York, by Margaret Fox Kane, and witnessed by H. J. Newton and Mary A. Newton. It happens that on the very same column of *Two Worlds* (p. 23), in another article on "Spiritualism in America," there is mentioned the house of Mr. Newton, the millionaire, in Forty-Third-street. Possibly, this explains the matter more than all the proceeding article.

Says the *Christian Herald* for May 17: "2,700 infidel School Board teachers in London have signed a circular rejecting the instructions of the School Board to uphold the Divine nature of Christ. This is a blasphemous affront to God, which is sufficient to bring down judgment on the nation." We suppose God's dander will rise yet higher, as the number is now over three thousand. But the *Christian Herald* is laboring under a little error, the result of its Christian charity, in labelling them as infidels.

They much need a School Board at Horwich. An assistant mistress in the so-called National Schools there received notice from the head mistress that she must immediately leave her lodgings or lose her situation, for she was living with a Unitarian. She further hinted that she was supported by the vicar of Horwich in the matter. If so, so much the worse for the vicar's reputation for judgment and right feeling.

The Church occasionally denounces gambling, except at church bazaars; but what has it to say of the annual raffle for Bibles on the communion altar of the parish church of Ives, which took place last week? If the boys were caught tossing for half-pence, they would stand a good chance of being run in. The custom is an instructive one, for it reveals the fact that gambling, like drunkenness and even prostitution, was once a religious observance. Indeed, there is some evidence of this in the Bible, which, in addition to many passages about diviners, divining, and casting lots, declares: "The lot is cast into the lap, but the whole disposing thereof is of the Lord." That is, the old equivalent of throwing dice or raffling was under the direct superintendence of Jehovah.

The promotion of Christian Re-union by picnicing excursions to Switzerland is a happy combination of religion and business. The prospectus of the Grindelwald Conference advertises "The Ideal Holiday for Ten Guineas." Dr. Lunn can bring down God and Mammon with one shot. Clearly they did not know everything down in Judaea.

The program of the Grindelwald Conference is indeed a curious document. It speaks of the story of Wilhelm Tell as "tradition," and other incidents once believed as readily as Jonah and the Whale are spoken of in a dubious manner. We notice, too, that on Friday, August 17, Dr. Lunn's colleague, Mr. Hugh Price Hughes, is to dilate on "The Achievements of Christianity," among the foremost of which should be placed the conversion of the Atheist shoemaker.

Mr. J. T. Woolrych Perowne, son of the Bishop of Worcester, is also conducting a picnic excursion of Christian ministers, anxious for Re-union, "to the North Cape and the Norwegian Fjords, for eighteen guineas." If he would only take them to the North Pole, and settle them there, he would deserve the thanks of the community.

A Stoke Newington clerk committed suicide. He was engaged to a young lady of considerable wealth, who appears to have been won over to the service of the Lord, and filled with a desire to become a missionary. The engagement was broken off, his letters and presents were returned, and the result was a coroner's inquest on the dead body of a heart-broken lover. Good old religion.

Thomas Barnes, of Chorley, Lancashire, has been bound over in £100 to keep the peace for twelve months. Being

in ill-health, and believing that the only remedy was to draw blood from his sweetheart, he pricked her with a needle and struck her in the face. Of course it was very wrong on his part, but he is not the first person who fancied he could derive benefit from another person's blood. Millions of people try to take advantage of Jesus Christ in that way.

At the Exeter Hall meeting, on behalf of the Liberator victims, the Rev. J. Stockwell Watts gave his testimony that hundreds of thousands of persons throughout the country had been led into this trouble by their trusted guides, who were in many instances—it might be said, in most instances—professing Christian men, men who were not only on the directorate of the Liberator Societies, but acted as agents for them throughout the country. Sixty-two victims had come to untimely ends in consequence, and seven had found their way to lunatic asylums. One young lady, a music teacher, who spoke, said she had been induced to invest by her dear father's executor, who was connected with the Religious Tract Society.

It is reported that by the earthquake in Venezuela half the inhabitants in six cities were killed, and that in the barracks at Menda alone 150 soldiers perished. Several towns have been completely destroyed, and a lake now occupied the site of Lagunillas. Such are the tender mercies of our heavenly father.

Principal Drummond, delivering the Hibbert Lecture on "Ethics," said: "Christ never passed judgment on a man for his belief." He must reject the end of Mark, which declares: "He that believeth not shall be damned." "Christ," he went on to say, "did not promulgate a code, and this explains why Christianity had, to a certain extent, failed in comparison with lower forms of religion."

Professor Karl Pearson, says the *Christian Commonwealth*, trusts to "the broken reed of political secular force, severed from God, Christianity, and Christ-like character." Setting the "broken reed" simile aside—and we fancy we have seen it before—this is exactly what in practice the reformers of every land are doing at present. Professor Pearson is far from being alone, too, in looking forward to "a religion quietly and unobtrusively burying its god in order to devote itself to the present welfare of mankind." Christianity is fast sailing in that direction. All the Churches are now chattering about social salvation. They don't understand it, but they see it is going to hold the field.

"Something," said Dr. Barrett, in his recent address as Chairman of the Congregational Union, "something has gone out of many of the sermons which are preached to-day which was very manifest and very precious in the preaching of our forefathers." And what is this "something"? Dr. Barrett calls it the "sounding of the deep things of God." That is, theology is fast disappearing and giving place to humanity.

Dr. Parker tells the world at large that his father-in-law is a splendid man with a splendid daughter. Why not add the "splendid husband" and complete the testimonial?

In Cincinnati, the other day, the Rev. Father Dominick O'Grady, a Catholic priest, shot a girl dead, his reason for doing so being that she rejected his attentions and made him jealous. A few months ago the Rev. Father Conley, a Catholic priest of Duluth, Minn., ravished a thirteen-year-old girl, and was sentenced to twenty years in the penitentiary. It is only fair to female members of the Catholic Church to say that their conduct does not often lead to the tragic and disastrous results here noted, and that it was wholly irregular for the young women concerned to give the reverend fathers cause for such extreme measures. The priests have the women of the Church fairly under control, and a frequent repetition of these developments need not be looked for.—*G. E. Macdonald, in "Truthseeker."*

The Black Champion might do well to return to America and look after his fellow Christians there. According to official statistics, 150 lynchings of negroes took place in the Southern States in 1893, and over fifty negroes have already been put to death by that means this year.

The negroes, moreover, as Miss Wells, a young colored lady, has been pointing out at the Unitarian Chapel, Hamp-

stead, are ostracised in churches, chapels, and all religious associations. "Christian Brotherhood" is a nice phrase; but it does not work very well in practice.

Talmage says that "no man ought to preach who has a diseased liver or an enlarged spleen." We beg to differ. A man with a diseased liver is just the right man to preach hell and damnation; and one with an enlarged spleen is just fit to preach election and salvation by faith. A healthy man in a pulpit is nearly sure to be heterodox. Piety is often another name for biliousness.

By the way, Talmage smells Providence in the burning of his Tabernacle. "If the fire had occurred during the service," he says, "the fatalities must have been immense. God's mercy, however, overtowers the disaster." This implies, of course, that God *timed* the fire, instead of preventing it. Logically, therefore, it was his performance. And what was his motive? We read that the fire was caused by the electric wires connected with the organ. Is not this the explanation? Talmage was trusting to *Science*, and the Lord paid him out, as he paid out King Asa for relying on doctors.

TESTIMONIAL TO MR. FOOTE.

TO THE EDITOR OF "THE FREETHINKER."

SOME days ago a Committee was formed for the purpose of presenting a Testimonial to Mr. Foote, to commemorate the ten years' services which he has gratuitously and ably rendered to the Freethought party since his release from prison, after serving twelve months for the imaginary crime of blasphemy. It was intended that this should be done privately, but many of Mr. Foote's friends and admirers are of opinion that the appeal should be made public, so that the Testimonial may have the opportunity of becoming known to the wider circle of the readers of this journal, many of whom, no doubt, will be glad to assist to further its objects.

Further, it is considered desirable that each subscription should be acknowledged in the columns of the *Freethinker*. Subscriptions will be welcomed by any member of the Committee, or by

GEO. ANDERSON, *Treasurer*.
R. FORDER, *Sub-Treasurer*.
GEO. WARD, *Secretary*,
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Subscriptions received:—

Geo. Anderson, £10; A. King, £5; Areopagitica, £3; R. Nichols, £2 2s.; J. Donaldson, £2 2s.; J. Kennedy, £1 1s.; J. Umpleby, £1 1s.; O. Dawson, £1 1s.; W. Larner Sugden, £1 1s.; D. Profit, £1 1s.; H. O. Byshe, £1 1s.; S. Seal, £1 1s.; Geo. Ward, £1 1s.; S. Holmes, £1; S. Pulman, £1; A Friend in Cornwall, £1; T. S. Barrett, £1; C. J. Pottage, £1; J. McGlaisham, £1; S. H. Munns, £1; G. L. Alward, £1; J. Fulton, £1; "Crab," £1; E. Truelove, £1; E. J. O., £1; R. Johnson, 15s.; Bolton Branch, 13s. 6d.; H. W. D., 12s. 6d.; W. Hunt, 10s. 6d.; W. C. Johnson, 10s. 6d.; G. J. Holyoake, 10s. 6d.; J. Samson, 10s. 6d.; Mrs. Samson, 10s. 6d.; R. Forder, 10s. 6d.; Mrs. Forder, 10s. 6d.; T. E. Green, 10s.; A. W. Marks, 10s.; E. V. Sterry, 10s.; "Atheist," 10s.; B. L. Coleman, 10s.; Mrs. Alward, 10s.; M. Christopher, 10s.; J. H. Day, 10s.; D. Hardie and Family, 10s.; W. Y. Paul, 7s. 6d.; Bedlington Branch, 7s. 6d.; Barnsley Branch, 7s.; W. Bean, 5s.; Seventeen Stone, 5s.; R. Elliot, 5s.; R. Griffiths, 5s.; A. J. Larkin, 5s.; T. D. Harris, 5s.; Blyth Branch, 5s.; Stalybridge Branch, 5s.; Cheshire Branch, 5s.; Chester-le-Street Branch, 5s.; R. Goodwin, 5s.; T. Nowell, 5s.; Hanley Branch, 5s.; Mr. and Mrs. J. Clark, 5s.; F. Weeks, 5s.; A. Lewis, 5s.; A. Moss, 3s. 6d.; A. Arnsby, 3s.; Smith and Mees, 3s.; Frain, 2s. 6d.; Wombach, 2s. 6d.; Harris, 2s. 6d.; Black, 2s. 6d.; S. Prince, 2s. 6d.; E. G., 2s. 6d.; R. Gibbon, 2s. 6d.; C. Warman, 2s. 6d.; A. J. Marriott, 2s. 6d.; W. Palmer, 2s. 4d.; J. Dick, 2s.; P. Condon, 2s.; R. McKenzie, 2s.; C. Heaton, 2s.; W. McS, 2s.; A. Hooper, 1s.; T. Dunbar, 1s.; J. Garven, 1s.; Mrs. Garven, 1s.; G. Holloway, 1s.; W. Sellick, 1s.; W. Vickery, 1s.; H. Johnson, 1s.; J. Brearly, 6d.; H. A., 6d.; W. F., 6d.; Charles Watts, £1 1s.

SPECIAL.

Letters for the Editor of the "Freethinker" should be addressed to 28 Stonecutter-street, London, E.C.

TO CORRESPONDENTS.

- MR. CHAS. WATTS'S ENGAGEMENTS.**—May 27, Hall of Science, London; 30 and 31, debate at South Shields. June 3, South Shields; 4, West Auckland; 10, Sheffield; 17 and 24, Hall of Science. July 1, Liverpool; 8, Manchester.—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.W.
- A. E. HINE.**—We are aware that workhouses are unpleasant places. Your description is lively, but rather out of our line.
- J. H. SUMMERFIELD,** 32 Yorkshire-street, Newcastle-on-Tyne, is acting at present as Secretary to the North-Eastern Secular Federation, in the place of Joseph Brown, who is seriously ill. We are extremely sorry to hear of this misfortune. Mr. Brown has been a hard worker for the cause of Secularism, and we hope he will soon be restored to health.
- E. PARKER.**—Your letter was sent on to the editor, and reached him too late for insertion in last week's *Freethinker*.
- CONFIRMED DISBELIEVER.**—Mr. Foote has long had your suggestion in his mind, and may try to carry it out before long.
- G. H. J. B.**—The suggestion that the Tatian of the Diatessaron was the Mesopotamian Tatian who wrote drivelling apologetics, assigned to the early part of the fifth century, is plausible.
- N. M. X.**—Certainly all Freethinkers should write to, or, if possible, interview, their Parliamentary representatives on the Religious Prosecutions Abolition Bill.
- BATH.**—Mr. Hillman, Union-passage, Bath, sells the *Freethinker*, and obtains any Freethought literature to order.
- N.S.S. BENEVOLENT FUND.**—Miss E. M. Vance acknowledges: Per Alpha, 3s.; F. F. Rayner, 1s.; J. Willeg, 5s.; collected at Liverpool Conference, £3 0s. 10d.; W. Palmer, 2s.
- SAM STANDRING** will conduct a party over the Natural History Museum on Saturday, June 2. Meet outside Brompton Oratory at 4 p.m. sharp.
- D. F. GLOAK.**—Mr. Foote will write as soon as possible about opening your lecture season at Dundee in September. We are glad to hear that you are all delighted with Mr. Watts's achievement in the debate with Mr. Macrae. The summary report which has been sent us will appear.
- J. C.**—Outtings are always welcome. See "Acid Drops."
- F. HEADIS.**—Will notice it next week.
- A SCOTCH PROFESSOR,** who heard the recent debate between Mr. Charles Watts and Dr. Jamieson, has no hesitation in affirming our colleague to be "one of the most accomplished dialecticians and most eloquent orators he has ever heard."
- A. J. MARRIOTT.**—Mr. Foote was too ill to deal with the matter at the time, and it is too late now. Thanks, all the same.
- E. D. H. DALY.**—Thanks for cuttings.
- A. N. MILNE.**—As the statement was not made in our columns, this is not the place for a denial. Besides, we have no room for such personalities.
- A. H. SMITH.**—Will try to insert it.
- W. J. SCORROW.**—You are entitled to your own opinion, and to its free expression. At the same time, we are decidedly opposed to the Secular party being hitched on to the tail of the so-called Progressives, who are simply fighting for Nonconformity against the Church of England. The "Compromise" is a compromise between Christians. Secularists have nothing to do with it, except to oppose it. They should fight for their own policy. What can it matter to them whether the religious teaching in Board Schools is controlled by a Coxhead or a Price Hughes?
- E. SMEDLEY.**—We have no data for answering your first question. Atheists only ask why God does not do this, that, or the other, when Theists say he is all-wise, all-good, and all-powerful; that is, they merely point to the contradiction between the facts of nature and the divine attributes. True Secularism is not true Christianity. The latter has no *raison d'être* except as next-worldism.
- F. G. ROE.**—We wish the Bristol Branch a successful new year. With respect to the notice, we can find room only for changes in the list of officers, and you do not say what they are.
- J. H. D.**—The Church of England is a creature of the State, in doctrine, ritual, and revenue. This is admitted by every good authority in history and jurisprudence. What the State has made the State can also unmake. We intend, as soon as possible, to deal with this subject fully and clearly. Meanwhile you may consult some of the Liberation Society's publications.
- T. J. HART.**—Your subscription is handed to the N.S.S. Secretary. The other matter requires a longer explanation than can be given in this column. Thanks for your good wishes.

W. SAUNDERS.—End-of-the-world cranks are only worth notice when they are particularly funny or particularly dangerous.

J. C. MCCORQUODALE.—Received. Shall appear.

H. B. R.—Received. Under consideration.

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

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—Truthseeker—Crescent—Progress—Brixtonian—Isle of Man Times—Liverpool Echo—Für Unsere Jugend—El Progreso—El Clamor Setabense—Horwich Chronicle—Twentieth Century—Lucifer.

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.

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.

ORDERS for literature should be sent to Mr. Forder.

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.

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.

PERSONAL NOTES.

I am back from the Isle of Man, where, with my friend and host, Mr. W. Westwell, of Manchester, I spent as pleasant a holiday as a week's mixed weather permitted. The fine fresh air, and the complete rest from work, did me a great deal of good; and, although my throat is still a little tender, I have arranged to lecture at the London Hall of Science on the first two Sundays in June. After the first lecture I shall see how I stand, and form my engagements accordingly.

Other matters having occupied my attention since I returned to London, I reserve until next week what I have to say to our party in regard to the Liverpool Conference and the work it mapped out for us. This will take the form of "Presidential Notes."

My gallant and faithful "sub." is looking rather fagged, and must have a change as soon as this phenomenally wretched weather breaks into sunshine. Fortunately my friend and colleague, Mr. Charles Watts, will soon be in town for some time, and as he begs me to make use of him, I may lay a part of my burden upon his broad shoulders. This is, perhaps, a fair opportunity for saying how glad I am that he is working with me here, instead of roaming over the American continent. Now that he is settled down in London we shall be in closer co-operation.

On another page of this week's *Freethinker* there appears a letter from the secretary and the treasurers of a Committee which was formed during my illness. The subject is one that I should have preferred to see ventilated in some other journal, but as no other is available, I do not see how I can resist the appeal for access to the Freethought party through these columns. And now that the matter is given such publicity, I will not affect either ignorance or a prurient delicacy. On the contrary, I will say plainly and clearly that I shall be glad—since the project was set on foot without my knowledge, by friends who seem to have thought that assistance would be welcome—if I can be relieved from the pressure of debt incurred in carrying on this journal so many years at a loss, and in devoting to the National Secular Society (without even an allowance for out-of-pocket expenses) the time and energy that might have rectified my financial position. It is worse than illness to suffer pecuniary troubles, and as my work is so exacting, and I cannot expect to grow physically stronger as the years roll by, it is not unnatural that I should wish to be free from worry, and to have all my force of mind and body liberated for the service of Freethought.

G. W. FOOTE.

SUGAR PLUMS.

Last Sunday evening Mr. Charles Watts had a good audience at the Hall of Science, London, and met with an enthusiastic reception after his provincial tour. Our colleague spoke highly of the Liverpool Conference, and made an urgent appeal on behalf of his approaching candidature for a seat on the London School Board. Mr. Robert Forder presided in a most efficient manner. Mr. Watts lectures again at the same hall this evening, May 27, his subject being "The Bible Opposed to Human Progress."

Mr. Watts's debate at Dundee last week with the Rev. David Macrae was most successful. The rev. gentleman, in his manner of conducting a controversy, was a pleasing contrast to many Christian would-be debaters. The local press gave brief reports, and stated, we see, that the building was "packed to the door" by an "interested and intelligent audience." We shall publish shortly, in these columns, an account of the debate.

The Rev. David Macrae does not appear to have been satisfied with the debate. On the following Sunday evening he referred to it at length in a sermon on "Secularism." While admitting that Mr. Watts's speeches were "eloquent and clever," he said that they were "more conspicuous for their extraordinary and almost ludicrous travesty of the Bible and the teaching of Christ than for a presentation of the true principles of Secularism." Such a statement does the speaker no credit. It is very bad form for one disputant to give his opinion of the other. The public should be left to decide the matter, as it will in any case.

Mr. Charles Watts has added to his numerous pamphlets one on *Secularism: Its Relation to the Social Problems of the Day* (Watts and Co., 17 Johnson's Court; 2d.). As its substance is already familiar to our readers, we have only to recommend its circulation in this new form.

Mr. Charles Watts continues his English Notes in the New York *Truthseeker*. In the number before us, for May 12, he opens with a glowing eulogy of the spring in this country. He must have written it before the weather went back two months and set Britishers coughing. After the poetry comes the prose, which is more accurate. Mr. Watts gives an excellent account of the religious education struggle in London.

George Macdonald continues in the same journal his racy "Observations." Mr. Putnam has given him a place in "Four Hundred Years of Freethought," and describes him as "pudgy," whereupon George remarks that his fatness is due to virtuous habits and an untroubled conscience.

The infant daughter of Mr. Joseph Symes rejoices in the name of Stella Bradlaugh, a happy combination of Science and Freethought, which we trust she will live to prove worthy of.

Mr. J. R. Charlesworth, Secretary of the Freethought Federation of America, has recently completed a tour through the new territory of Oklahoma recently opened up by the U.S. Government. He says it is chiefly settled by Freethinkers.

We are pleased to see from *Progress*, of Port of Spain, Trinidad, that they are pushing forward the question of secular education in the West Indies. *Progress* now contains an increased quantity of matter, and is doing a much-needed work.

Professor Drummond's work on "Spiritual Law in the Natural World" caused a good deal of excitement, and must have brought him a very handsome emolument, though its merits were vastly over-rated. His new work on "The Ascent of Man" will attract great attention, and it seems to be of more real importance. We shall give an account of it shortly. Meanwhile we may state that Professor Drummond "goes the whole hog" as an Evolutionist; more so even than Dr. Wallace, who argues for two or three special introductions of supernatural agency in the course of vital development.

The Chatham Branch held the second anniversary of its Secular Sunday School on the last "Lord's Day," and a good report of the proceedings appeared in the local *News*. In a climate like ours it was necessary to begin by feeding the multitude. The children were well packed inside with a substantial tea, and after an address by Mr. F. J. Boorman the lads and lasses gave a capital entertainment of songs, glees, and dramatic pieces. Prizes were then distributed, and the "Good Night" chorus wound up a most enjoyable evening.

Mr. Robert Forder lectures in the Hall of the Chatham Branch this evening (May 27) on "The Exodus Story." We understand that this is one of his most humorous efforts. Local "saints" should attend and bring their most orthodox friends.

The *Isle of Man Times*, the leading paper in Manxland, gave a sympathetic paragraph to Mr. Foote's visit to Douglas. Mr. Foote had an opportunity of chatting for an hour with the editor, Mr. Brown, who is an advanced man in every way, and a sterling champion of freedom and justice.

The April number of the *Freethinkers' Magazine* contains a good portrait, with biographical notice, of Mr. Charles Watts. There ought to be a sale for it in England, and we understand that copies can be obtained from Mr. Forder.

Mr. Charles A. Watts, Secretary of the Rationalist Press Committee, offers to send 100 copies of Mr. F. J. Gould's broadsheet, "Religion in Board Schools," which has been so fiercely denounced by the *Daily Chronicle*, to London branches of the National Secular Society which will undertake their careful distribution. Applications should be addressed to 17 Johnson's-court, Fleet-street, E.C.

The cremation of Mr. Edmund Yates adds another to the list of names of eminent men who have been cremated at Woking. These include Lord and Lady Bramwell Baron and Lady Huddleston, Mr. A. W. Kinglake, the Earl of Northesk, the Duke of Bedford, and Mr. Wardle, M.P.

Some interesting relics of the poet Shelley have just been deposited at the Bodleian Library. The articles include a watch and chain, with seals attached, which belonged to the poet and his second wife, Mary Woolstoncraft Shelley.

A DIALOGUE.

BELIEVER.

THIS man of reason, whom you deem so great,
Who puts out Hell and bars up Heaven's gate;
Who flings all creeds terrestrial to one man,
Huge as the Aztec's battle-god's, called Lan;
Who makes the universe to suit his wish—
As eyeless as a subterranean fish:
Last night this valiant doubter, in his pride,
Shrieked for Jehovah's pardon ere he died.

INFIDEL.

With ease the partisan may falsely view
Delirium's rant. Yet, if indeed 'twere true
That some wild fear *did* seize him at the last,
What matters? Hardest oaks are bowed by blast,
The warrior minds of men drink strength for strife,
Not from death's opiate, but the elixir, life.
His life being great, who cares if near its close
He drudged what imbecilities death chose?

E. FAWCETT.

The vast majority of men and almost all women in this age, as in every age, can hardly be said to think at all upon religion, or on any grave and serious subject. They believe what they have been taught, and hold what they hear asserted, with indolent or unintelligent acquiescence; either because they are too careless and indifferent to trouble themselves, or because they care so much that it seems to them profane to question the soundness of that which is the life of their soul, the stay of the better part of their nature; and thus they make the importance of a truth the evidence upon which they accept it.—*Lord Chief Justice Coleridge.*

BLATANT BLASPHEMY.

MR. F. J. GOULD has written for the Rationalist Press Committee an excellent leaflet on "Religion in Board Schools," which deserves a wide circulation. Copies have been sent to London teachers, one of whom forwarded his copy to the *Daily Chronicle*, with the observation that it is "a disgraceful attack on the Christian faith," and further, that it is "an outrage upon decency and good manners to forward such a document to a number of young teachers." As the *Chronicle* "agrees" with its correspondent, its readers will naturally infer that Mr. Gould has indulged in loose, indecent language. But he has done nothing of the kind, and the *Chronicle* is guilty of an inexcusable insinuation. Nor is this all. Our contemporary—from whom better things might be expected—actually speaks of Mr. Gould's leaflet as a thing to be suppressed, if it were not for the sake of liberty in general. It "detests" and "loathes" the "brutality and blasphemy of this blatant document." Now this is extremely strong language, and is not at all called for by the "document" in question. The hardest parts of Mr. Gould's leaflet are quotations from Christians. His own contribution is not "blatant." It is the work of a scholarly and careful writer, moved to real enthusiasm by his interest in education. Nor is it "blasphemy" except in the sense that any strong criticism of the current faith must fall under that designation. We think the *Chronicle* owes Mr. Gould an apology. Surely one of its "young lions" must have written that leaderette.

WHAT CHRISTIANITY HAS DONE FOR WOMAN.

"One distinguishing feature between Christianity and all other religions is that it tends to elevate the women and make them equal with the man, while all others, which are from Satan, tend to degrade them."—*Baptist Observer*.

THE *Observer*, with the accustomed egotism of all Christian writers, regards its religion as the only genuine article in the market of credulity. It may be both popular and profitable to make assertions like the above. Authorities, however, do not bear out such statements. Lecky, in his *European Morals*, says: "The combined influence of the Jewish writings (Old Testament) and of that ascetic feeling which treated woman as the chief cause of the temptation to man, caused her degradation.....In the writings of the fathers woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance on account of the curse she has brought into the world. She should be ashamed of her dress, and especially ashamed of her beauty."

The Bible has been the blight of woman's hope and happiness. She has been the object of the obloquy and disparagement of all the inspired penmen from Moses to Paul. The Pentateuch pronounced it a crime to be the mother of a child—a double crime if the child was a girl. A period of purification was appointed for the sin of motherhood, and the period was twice as long in case the birth was a female as of a male child (Leviticus xii. 1, 5). The Virgin Mary was obliged to sacrifice turtle doves for the sin of bringing the Savior into being. Think of it! A sin to become the mother of God, simply because she was a woman, and was accursed from creation for being a woman. "For Adam was first formed, then Eve" (1 Timothy ii. 13). The wise Solomon maintained that the "badness of men is better than the goodness of women" (Ecclesiasticus xiii. 14). Let Christians of the *Observer* belief ponder on these plainly expressed opinions of those chiefest of Christian saints, Paul and Peter.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Ephesians v. 22, 23, 24). "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Timothy ii. 11, 12). "Likewise, ye wives, be in subjection to your husbands" (1 Peter iii. 1). "But I would have you know that the head of every man is Christ; and the

head of the woman is the man; and the head of Christ is God." "For the man is not of the woman, but the woman of the man" "Neither was the man created for the woman; but the woman for the man" (1 Corinthians xi. 3, 8, 9). "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church" (1 Corinthians xiv. 34, 35).

"But Christianity tends to elevate woman," says the *Observer*. Christianity has been the curse of woman. It has hung the Bible about her neck like a millstone of misery, and dragged her down the depths of degradation. It pronounced upon her the penalty of pain all her life, and put her under the malediction of God and man, because man was first made. It has always considered her an unclean and sin-contaminating creature. Christianity made woman the most scorned and servile of slaves to man. A council of the Christian Church in the ninth century gravely grappled with the momentous question, "Has woman a soul?" But such is not the condition to-day in civilized countries. Mankind to-day are more merciful than Moses; more just than Paul; more conscientious than the Church. Christian saints no longer control public sentiment, and the Church no longer makes the laws. And to whom is she indebted for her emancipation from ecclesiastical outrage and oppression? To infidels who gallantly interposed between her and her cruel God, who defied her priestly despots, and broke the bonds put on her by the narrow and fanatical Paul.—*Lulie Monroe Power*.

THE JAMIESON-WATTS DEBATE.

ON the evenings of May 7, 8, and 9, Mr. C. Watts held a public discussion with Dr. A. Jamieson, President of the Glasgow Protestant Laymen's Association, in the City Hall Saloon, Glasgow. There were good and orderly audiences. The proposition set for the first two nights was, "Is it Reasonable to Believe in the Existence of a Powerful and Intelligent Being distinct from the Material Universe?"; and on the third night, "That Man has a Soul that will Survive in a Future State."

In leading off on the first proposition, Dr. JAMIESON, having touched on the circumstances that gave rise to the debate, proceeded to define his capital terms. Reasonable: that which is in accordance with the logical requirements of the mind. Being: substance in which powers or qualities inhere. Intelligence: that which is endowed with understanding and reason. The common ground upon which his opponent and he stood was that something must always have existed. The whole question turned upon the nature of that something. Clearly it could not be the material universe, for, obviously, that is composed of parts—e.g., the sun, moon, planets, and comets—and finitude of extension is incompatible with infinity of duration; else we may have a finite infinity or an infinite finity. Then it was agreed on both sides that living beings began to exist on the globe; and these demanded either a living cause or a dead one. This was eminently a question of evidence, and there were three classes of evidence to which they might appeal: Testimony, Experience, and Reason. The first class was excluded from the consideration of the problem; but by the test of the second two, the theory of abiogenesis, or, as he should prefer to call it, "spontaneous generation," was utterly discredited. In his debate with Mr. Stewart his opponent insisted strenuously on the scientific reality of "spontaneous generation;" but the principal authorities relied upon by him, especially Bastian and Pouchet, had been shown to be untrustworthy. Reason and experience alike condemned, as unproved and absurd, the view that the not-living can produce the living; to say so was virtually to affirm that the effect might be higher than its cause.

Mr. WATTS opened by protesting his distaste for and distrust of dry metaphysical speculations like those associated with the question before them. From metaphysics almost anything, *apparently*, might be proved. He therefore preferred issues with some practical bearing on every-day life. His course on the present occasion would be, first, to state reasons for taking the negative, to indicate the objections that might fairly be urged against the affirmative; and, secondly, to deal systematically with Dr. Jamieson's arguments. By intelligent being he understood that form of existence which manifests the knowing faculty, and by material universe the totality of existence, with all its attributes, properties, and forces. No competent thinker at the present day demurred to the scientific doctrines of the conservation of energy and the indestructibility of matter; nor in the sphere of psychology was it seriously disputed that to think was to condition, and that, apart from physical

causes, thinking was impossible. Bearing this view of nature in mind, was it not possible that the endlessly existing something—concerning whose reality Theist and Agnostic were at one—was to be found in the universe itself? Every true cognition is distinguished by three qualities—relation, likeness, and difference; but the supposed idea of an endless intelligent being could not be a true cognition, since it did not represent any known existence. If there is such a being, he must be limited in extent, for every being that exists apart from other existences is not the whole of existence, and, therefore, must be circumscribed. Everything to be thought of at all must exist in some place, and in some relation to other existences; to speak of one being apart from all else is the annihilation of the thought of that one. If it is distinct from the universe, how can it exercise its power in the universe? for while distinct it is non-related. To enforce his proposition, continued Mr. Watts, Dr. Jamieson would have to prove, not merely to assert, (1) That the universe can be limited by human thought. (2) That there was a time when the universe was not. (3) That God possessed the power to create the universe. (4) That it was possible for God, while distinct from nature, to control and regulate it. (5) That the power of nature is acquired and limited. (6) That God's power is superior to, and different from, the power in the universe. (7) That God's intelligence is different from man's, and in what particular. (8) If the universe cannot be self-existent, how can it be proved that God exists? (9) To make the existence of God desirable, it must be proved that his intelligence is always used for the benefit of man. (10) That the world is governed upon the principles of goodness, justice, and mercy. (11) That it is possible for us to know God. (12) Is not the fact of our not knowing him an indication of his imperfect intelligence, or limited power? Finally, where is the evidence of an intelligent power, that can and does control matter and force from *outside* the universe? There is no evidence of intellect existing by itself. Perception is a function of an organism. The assumption of a being external to the universe can only be a deduction from that very nature in which it is not present. Is it not, then, self-evident (1) That every part of existence—the All—must be related to every other part? (2) That the whole of existence can have no relation to any other whole? (3) That only one whole contains self-knowledge, self-will, and self-intention? (4) If the universe—the whole—had intelligence imparted to it from without, when, where, and how was it imparted? (5) That an intelligent being cannot manifest intelligence in the absence of the condition which we know to be necessary to its manifestation? Further, are we to conclude that this intelligence arranged terrestrial things with a view to their ulterior uses—coal for fuel, rivers and seas for navigation, etc.? Underlying this notion is the gratuitous assumption that we are familiar with the full extent of Nature's powers; that we know positively that she cannot produce life, etc., when, as a matter of fact, no one has a right to sit bound to his potentialities. In the last place, there were certain questions which Dr. Jamieson must face: What is this intelligent being? Where is he, and how does he act upon the universe if distinct from it? What is the extent of his power? Does his intelligence differ from ours? and also how was it possible for Dr. Jamieson to know anything of that which is distinct from the material universe?

The remaining speeches of the evening developed no materially new feature. Dr. Jamieson complained that Mr. Watts had come with a prepared speech, and that he had ignored his (Dr. Jamieson's) arguments; to which Mr. Watts replied that he felt that he owed it to himself and his opponent to explain clearly what precise attitude he assumed, and, moreover, that, apart from that, he had explicitly undertaken, as the second part of his task, to categorically examine Dr. Jamieson's positions. Dr. Jamieson quoted frequently from the Stewart-Watts debate to show that Mr. Watts then dogmatically maintained the exploded doctrine of "spontaneous generation;" but Mr. Watts explained that he simply put the doctrine then as the most probable theory on the subject, and, as further scientific research had displaced the belief in the present occurrence of non-parental generation, he had been obliged to change his opinion. Independently of this, however, the published version of the Stewart debate was not authorised by him, as he had no adequate opportunity of revising the proof-sheets, and he was refused, through no fault of Mr. Stewart's, the use of the copious explanatory foot-notes by which that gentleman eked out or qualified the text of his utterances. One or two pleasantries enlivened the first night's proceedings. As an illustration of the relativity of the terms "superior" and "inferior" as applied to cause and effect, Mr. Watts gave the case of a match exploding a powder magazine. "Oh," exclaimed Mr. Jamieson, "then you make expanding gases superior to the match-striking human being?" Pressed to explain how his "intelligent being" could be distinct from the universe, and yet related to it, the doctor scornfully returned: "As well ask how a husband is distinct from his wife and yet related to her? or how a man, who is distinct from his watch, winds up and regulates it?"

In opening on the second night, Mr. WATTS canvassed Dr. Jamieson's cardinal arguments. First, that finite parts cannot make an infinite whole. This argument is based on two false assumptions: (a) that matter is limited; (b) that we know something of the infinite. Concerning the so-called conception of the infinite, it was, as Hamilton had shown, a quasi-conception. What was really meant was the indofinite. Besides, the term infinite is a negative one, and cannot be invested with positive attributes. Respecting the parts of the universe, the first and most obvious query is, What parts? If matter is infinitely divisible, then we have infinity. If not, then we reach a stage of sub-division at which the half is equal to the whole. Sir W. Hamilton had given several examples, by the *reductio ad absurdum* method, of the incognisability of the infinite. There has been an infinity of duration in the past; there will be an infinity of duration in the future. Yet the present divides those two; so that we have either two successive infinities, or two finites make up an infinite. Again, a linear foot is infinitely divisible, and a linear mile is infinitely divisible; therefore a mile is equal to a yard. While it was true that life began to be on this planet, the most probable hypothesis of its terrestrial origin was that of evolution, which posited an unbroken series of events, from the inorganic to the organic. The disproof of present-day abiogenesis in no way affected the high probability of its incidence in an archaic world. Dr. Jamieson's argument that, because the material universe is finite, it must have been created, is beset with insuperable difficulties. It must be proved that it was created at all; but creation is absolutely unthinkable. The late Charles Bradlaugh had enunciated an argument on this head in the form of a trilemma, which he would read to Dr. Jamieson. To realise an act of creation they must suppose a time when there was no time, and a place where there was no place—a force operating without a substratum or an objective.

Dr. JAMIESON, having disposed of some preliminary matters, reverted to the Stewart debate, concerning which he had to make a serious announcement. On the previous night Mr. Watts had disclaimed responsibility for the published debate on the ground that he was not allowed to revise it. Yet, on examining his copy, he found on the title-page "Revised by both disputants," and in Mr. Stewart's preface it was distinctly stated that Mr. Watts had revised the proof-sheets. He would now ask Mr. Watts, was that true or was it not?

Mr. WATTS: Do you want a reply now?

Dr. JAMIESON: Yes.

Mr. WATTS: Emphatically, no.

Dr. JAMIESON: Then are we to suppose that Mr. Stewart is a deliberate liar?

Mr. WATTS: By no means. A man may surely be mistaken.

Passing from that, Dr. JAMIESON objected to the substitution of the word "indefinite" for "infinite." No dictionary so rendered it; besides, Mr. Watts himself had before defined it as the antithesis to the finite. It was a gratuitous assumption to say that life was a result of organisation. They were not going to be driven away from the fact of the discrete constitution of the material universe by logical conundrums. Did any one mean to deny that the sun, moon, and planets were parts of the universe? In spite of his disavowals, Mr. Watts still clung to "spontaneous generation" under the cover of evolution. He was not there to discuss evolution, but he might say that he utterly disbelieved in it. There was said to be a gradual progressive development from lower to higher forms, and yet, while this was true to some extent, they had, away down in the primary rocks, the ganoids, a type of fish that had never been surpassed. Then the most ancient remains of man did not differ essentially from those of recent times. Indeed, the cranial capacity of many of the cave-men was greater than that of the average man of to-day. Darwin himself believed in a creator for the "few primordial forms." Where is the last link? He admitted that he could not imagine a creative act, but it was at least as cognisable as the evolution of living from non-living matter.

Mr. WATTS expressed astonishment at his opponent's arbitrary repudiation of evolution, and his unaccountable misapprehensions of its principles. As for Darwin, while a passage from the *Origin of Species* had been quoted to show that he believed in a form of special creation, no mention was made of the fact that in his later works, such as *The Descent of Man*, that belief was expressly discarded. The reference to a dictionary for philosophical definitions recalled the procedure of a young men's debating society. Dr. Jamieson had failed to explain how the natural was to be discriminated from the supernatural; or why, if only life produced life, that antecedent extra-cosmic life should not itself be generated; and, finally, he had persistently fought shy of any exposition of the attributes of his transcendental being.

In his penultimate speech Dr. JAMIESON introduced the so-called Design Argument, conducting it on the old familiar tautological lines: marks of design, intelligent designer, final causes, the eye, the ear, etc., prophetic pre-adjustment, the indirection of physical force, minus constructive and directing mind.

Mr. WATTS rebutted the assertion as to the anarchic character of force, pointing out that there were numberless instances in nature of its formative and conservative action. As for design, granting, for argument's sake, that there were traces of it in the universe, they must not be tied down to some selected phenomena, but range over the whole field. Then they were confronted with myriads of defects, both physical and moral. Even the eye—that favorite object-lesson—was seriously defective. In the principle of adaptive modification they had an adequate explanation of all the facts of structure and function. Dr. Jamieson had spoken largely of intuition; but if there was an innate or necessary idea of God, how did it come that he was devoid of it? His enemies were free to convict him of error, but he begged them not to accuse him of mental dishonesty.

In his closing speech Dr. JAMIESON re-asserted his dictum as to the essentially disintegrating character of force; insisted that evolution presupposed involution; demurred to the validity of the inference that physical and moral disorder implies evil or imperfect design; and contended that maladjustment did not subvert the idea of intention, any more than the miscarriage in a human contriver's work disproved an intelligence behind it. There had been no serious attempt made to meet his arguments from the finitude of the material universe, the definite inception of terrestrial life, the genesis of intelligence, or the axiom that, as the effect is necessarily superior to the cause, it was impossible that the lesser—dead matter—could produce the greater, living, intelligent matter.

J. P. G.

(To be concluded.)

THE CELTIC ADAM.

An English gentleman, sojourning in the vicinity of Glenadam, made the acquaintance of a "sma' laird" of the neighborhood. While walking through the glen one day the Englishman said: "Pray, Mr. Campbell, can you tell me why this glen is called Glenadam?"

"Ou, ay," was the reply, "I can tell you that; but I thoct it was shenerally kent."

"Indeed. Well, I am in ignorance as to the origin of the name."

The Celt cast a pitying look on the Sassenach, and then, in a tone of deep gravity, said: "Adam wass porn here."

He fell back a pace to enjoy the look of amazement on the Englishman's face.

"Adam! What Adam?" asked the stranger.

"Adam, the Adam—the fery first man as wass porn into the world alive, man."

"But, my good sir, I always understood it was in Mesopotamia our first parent arose."

"Och, sir, that iss a popylar error that hass peen redd up long ago. Adam wass porn here in Glenadam, and he wass the first man that spoke the Gaelic."

Highly amused at the implicit faith the laird manifested in this legend, but still preserving his gravity, the Englishman said: "Then, of course, Eve wass born here also?"

"No, she wassna. She cam' frae farrer north—about Tobermory way."

"Then we are standing now in the Garden of Eden?"

"Deet are we, sir; ant here Adam and Eve lifed fery happy thegither till that nesty affair wi' the serpint. They were naffer like theirsel's efter that. Ant then their auldest laddie, Cain M'Adam, went to the bad, an' wass a sair, sair trial to his parents. He went frae bad to worse, till wan day, when he wass working in the kail-yard wi' his younger brither, he up wi' his spade and brocht the pur laddie a terrible clambe-wit on the head that kilt him deid."

"What a trial to his parents," said the stranger, in a sympathetic tone.

"Deet ye may say tat, sir. The auld wife cried the cor-nach ower the bairn till she wass as roopit as a craw, and wass like to greet the fery een oot o' her heid."

"Naturally."

"Weel, she took to the dram for comfort like, an' her pur man had a terrible time o't wi' her till she ran away wi' an auld packman they ca'd Methusalum."

"Methusalum was a native of the glen also?"

"Hooch na; he was a Paisley body tat travelled wi' winceys o' his ain weavin'."

"And what became of poor Eve, Mr. Campbell?"

"Oigh, oigh, she had an awfu' ent. It was a fine munlight night when she took the road wi' the packman, an' when they got to the heid o' the glen her heart failed her, an' she turned round to go back to her guid man when a' at wance she was changed into a pillar o' saut."

"Really, Mr. Campbell, there must be some mistake here."

"No on my side o' the road, sir."

"But we read in Genesis that it was Lot's wife who was so punished for looking back on the cities of the plain."

"Maybe; but that will be made a' richt in the neist version. My ain grandfather minded fine o' the muckle saut rock himsel'."

"And what became of this wonderful pillar?"

"Weel, ye see, saut wass awfu' scarce in the Lews wan year, an' the Shtornaway men cam' ower in their poats an' took it a' awa'; an' they did say that a' the herrin' cured in the Lews that year had a terrible goo o' human flesh. But here ye are at the inn door, sir. Goot-bye."

BOOK CHAT.

The National Old Age Pensions League, 86 New-street, Birmingham, publish suggestions for an Old Age Pensions Scheme, by the Rev. Edgar Todd. To raise the money for this desirable scheme he proposes to appropriate the revenue of the State Church, £7,215,614; Dole Charities under Charitable Trusts Acts, £1,198,000; increased value of Ecclesiastical Leaseholds, £250,000; City of London Parochial Charities, £108,000; a tithe rent charge of 5s. per acre upon 2,000,000 acres of ancient monastery and abbey lands, given by Henry VIII.; tithe rent free to the Dukes of Devonshire, Bedford, and others, £500,000; which, with the abolition of Charity Commissions, Ecclesiastical Court officials, and the allowances to almshouses, etc., would produce between nine and ten millions—a sum sufficient to provide pensions for all reaching the age of sixty.

A little book on *The Prophecies of the Captivity* (Isaiah xl.-lxvi.), by R. Travers-Herford, B.A., expresses the opinion that the celebrated prophecy of Christ in the fifty-third chapter refers to the Servant of Jahveh, which is a term for "Israel, my servant Jacob, whom I have chosen" (Isaiah xli. 8). On the phrase, "He shall see his seed," Mr. Herford says: "This verse is one of the many signs that the 'servant of Yahveh' in these prophecies denotes, not an individual, but a group of persons. It is possible for a group to live on, though its numbers severally perish. If one man only were referred to, obviously he could not have offspring and a long life after he had died for his people."

No. 12 of the excellent publications of the Humanitarian League is *A Plea for Mercy to Offenders*, by C. H. Hopwood, Q.C., M.P. (W. Reeves, 185 Fleet-street; 2d.). This is Mr. Hopwood's address at the meeting of the League last month. As Recorder of Liverpool, Mr. Hopwood has carried on the policy of mercy associated with the names of Howard, Romilly, Bentham, and others; and while he has inflicted 3,000 years less of punishment than his predecessor, according to his scale, would have felt compelled to do; the results, as regards the average of crime, are ominently satisfactory. Mr. Hopwood's rules are (1) Never to send a man to gaol if you can help it; (2) To give the lightest sentence you can. They stand comparison with the opposite practice of too many magistrates.

OBITUARY.

DIED at Paris, M. Foucaux, Professor of Sanskrit in the Collège de France. A pupil of Burnouf, by his translation of the *Lalita Vistara* and his own *Life of Buddha*, M. Foucaux helped to forward the study of comparative religion.

It is with regret we have to record the death, at Vienna, on May 13, of Herr Eduard Schwella, one of the chief speakers of the Austrian Free Religious Community, and editor of *Der Lichtfreund*, an Austrian Froethought journal. Herr Schwella was 71 years of age, and was a man of erudition, whose abilities will be missed by the Free Religious party in Austria.

It is with regret I have to report the death of a staunch Secularist in Belfast, George Cummings. He was one of the earliest members of the Ulster Branch, and took an active interest in its work up to a short time ago, when, owing to ill-health, he was unable to give it the time and attention he had accorded to it formerly. He suffered severely before his death, but bore it bravely, and died as he lived, a thorough and consistent Freethinker.—W. M. KNOX.

MR. CHARLES SHUFFLEBOTHAM, of Coventry, died suddenly on Wednesday week, while on a visit to the Co-operative Congress at Sunderland. Deceased was 69 years of age, and had been for a long time a leading Freethinker at Coventry, where he was highly esteemed. He had been a friend both of Robert Owen and Charles Bradlaugh, and was a man of superior attainments. A few years ago he gave an account in our columns of the early visits of Thomas Cooper and others to Coventry. At his request and that of his family, Mr. Forder visited Coventry and conducted the Secular funeral, which was attended by an immense concourse of persons. The proceedings and Mr. Forder's speech were reported in the local press.

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.: 7, musical selections: 7.30, Charles Watts, "Bible Teaching Opposed to Modern Progress" (admission free; reserved seats 3d. and 6d.).

Battersea Secular Hall (back of Battersea Park Station): 7.45, Marlborough Dramatic Company, assisted by musical friends (free). Tuesday, at 7.30, dancing class (2d. and 4d.); 8.30, social gathering. Wednesday at 8, dramatic club.

Camberwell—51 New Church-road, S.E.: 7.30, J. Rowney, "God's Pedigree, Birth, and Life."

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.30, F. Haslam, "The Life and Times of Voltaire."

Camberwell (Station-road): 11.30, J. B. Coppock, F.C.S., "Fifty Years of Science."

Clerkenwell Green: 11.30, Stanley Jones will lecture. Edmonton—Angel-road: 7, Lucretius Keen, "The Conservation of Evil."

Finsbury Park (near the band-stand): 11, S. E. Easton, "The Plagues of Egypt"; 3, A. G. Herzfeld, "Conversions and Converts."

Hammersmith Bridge (Middlesex side): 7, A. B. Moss, "The Trial of Christianity." Corner of the Grove: Thursday, at 8, St. John will lecture.

Hyde Park (near Marble-arch): 11.30, A. B. Moss, "Man and the Lower Animals"; 3.30, J. Rowney, "The Death and Resurrection of an Immortal God." Wednesday, at 8, F. Haslam, "Bible Stories: are they True?"

Islington—Prebend-street, Ruckington-street, Essex-road: 11.30, E. Calvert, "Is the Bible Reliable?"

Kensington Green (near the Vestry Hall): 6.30, Stanley Jones will lecture.

Kingsland—Ridley-road (near Dalston Junction): 11.30, P. H. Snelling, "Secularism or Christianity."

Leyton—High-road (near Vicarage-road): 11.30, Lucretius Keen, "A Defence of my Heresy."

Mile End Waste: 11.30, St. John, "The Church Forward Movement."

Old Pimlico Pier: 11.30, C. J. Hunt, "After Death, What?"

Tottenham Green (corner of Seven Sisters-road): 3.30, Sam Standring, "Over-Population."

Victoria Park (near the Fountain): 11.15, Geo. Standring will lecture; 3.15, St. John will lecture.

Walthamstow—Marshall's-road: 6.30, C. James will lecture.

Wood Green—Jolly Butchers-hill: 11.30, H. Snell, "The Gospel of Freethought"; 6.30, S. E. Easton, "Unfulfilled Prophecies." Wednesday, at 8, Stanley Jones, "Secularism and Social Matters."

COUNTRY.

Belfast—Crown Chambers Hall, 64 Royal-avenue: 7, Thomas Millar, jun., "Astronomy."

Derby—Friar Gate Coffee Tavern: Tuesday, at 7.30, Mr. Whitby, "Myth and Miracle."

Huddersfield—Dyers' Club and Institute, Seed Hill: 3, A. B. Wakefield, "Why do the Clergy Fear Discussion?"; 6.30, "Freethought in History."

Hull—St. George's Hall, 8 Storey-street: 6.30, important members' meeting; 7, Mr. Sketchley, "The Origin of Tithes, etc."

Liverpool—Oddfellows' Hall, St. Anne-street: 7, J. Ross, "The Russians of To-Day."

Manchester—Secular Hall, Rusholme-road, All Saints: 11, C. Cohen, "Lucretius"; 3, "The Origin of Man"; 6.30, "Religion and Progress."

Newcastle-on-Tyne—Good Templar Hall, 2 Clayton-street East: 3, monthly business meeting.

Portsmouth—Wellington Hall, Wellington-street, Southsea: 7, a meeting. Wednesday, at 8, dancing class for members and friends (3d.).

Sheffield—Hall of Science, Rockingham-street: 11, W. Heaford, "Science and the Bible"; 3, "Obscurities of Theology"; 7, "The Enigma of Evil and the Mystery of God." (Morning and afternoon lectures near the Monolith, weather permitting.)

South Shields—Capt. Duncan's Navigation School, King-street, 6.30, ethical class; 7.30, a meeting.

Sunderland—Long Room above Bridge End Vaults, Bridge-street: 7, the Secretary, "Constructive Rationalism."

OPEN-AIR PROPAGANDA.

Sunderland—near the Miners' Hall, Silkworth Colliery; 11, R. Weightman, "The Alleged Resurrection of Jesus."

LECTURERS' ENGAGEMENTS.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—May 27, Manchester: 29, Battersea. June 3, m. Mile End, a. Victoria Park, e. Walthamstow; 5, Battersea; 10, Liverpool; 12, Battersea; 17, m. Mile End, e. Lambeth; 24, m. Pimlico Pier, e. Battersea.

O. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—May 27, m. Pimlico Pier. June 3, m. and a. Hyde Park, e. Hammersmith; 10, m. Clerkenwell Green, a. Regent's Park; 17, m. Mile End, e. Lambeth; 24, m. Pimlico Pier, e. Edmonton.

ARTHUR B. MOSS, 44 Credon-road, Botherhithe, London, S.E.—May 27, m. Hyde Park, e. Hammersmith. June 3, m. Westminster; 10, m. and a. Victoria Park; 17, m. Wood Green, e. Edmonton; 24, m. and e. Camberwell.

TOUZEAU PARRIS, Clare Lodge, 32 Upper Mall, Hammersmith, London, W.—June 3, Camberwell.

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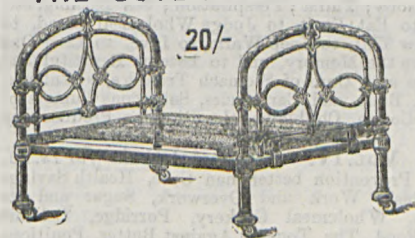
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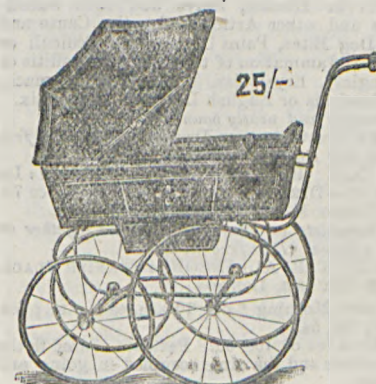
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