

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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PRICE TWOPENCE.

## CLEAR OUT THE BIBLE.

"We are not allowed to grow up before choosing our religion. We as little choose our religion as we choose to be born. It is done for us without our having part in it."—*Cardinal Newman.*

It is high time that the Freethinkers of London were seriously considering their duty at the next School Board elections. They have only a choice of two policies. They must either throw in their lot with the so-called Progressives, or make a definite stand for their own principles. In my judgment they should follow the latter course, and I will give them my reasons.

The Church party, led by Mr. Diggle in secret, and openly by Messrs. Riley and Coxhead, is fighting hard for definite religious teaching; and, in so far as it is definite, it must approximate to the views of the Church Catechism. Nonconformists are divided on many points; in fact, on *all* points of doctrine, for the Unitarians even deny the deity of Christ. But the Church of England, while repudiating the ecclesiasticism of the Catholic Church, retains all its cardinal doctrines, and is indubitably in the great stream of Christian theology. For this reason, the Church party holds a logical position. Religious teaching, it says, must be Christian teaching; and Christian teaching must include the essential dogmas of the Christian faith. Now the Trinity, it adds, is the *most* essential doctrine of the Christian faith; in a certain sense it includes all others; and consequently the Trinity, with special emphasis on the deity of Christ, must be taught to the children in the public schools of Christian England; due provision being made, through the Conscience Clause, for the children of parents who conscientiously object to such teaching.

The Nonconformists, on the other hand, conscious of their own disagreements, and aware that they must hold together in opposition to the Church of England—which could easily swallow them all in succession—cannot afford to have the doctrines of Christianity debated. They maintain, therefore, that *definite* religious teaching is little short of Popery. They want it *indefinite*. The Bible, they say, should be read in the schools, and its explanation should be left to the teachers. Indeed, they go to the length of crying out against what they call *tests*, when the teachers are the recipients of directions from their employers; as though it were right to provide religious teaching, and improper to provide for its being of the requisite quality.

A great many people—indeed *most* people—do not understand these Nonconformists. They would only have the best parts of the Bible read, it is often argued, and leave all the rest to the teachers, who may be as latitudinarian as they please. And undoubtedly there is a certain air of freedom about this arrangement. But it is only an air. The Nonconformists play with the ace of trumps up their sleeves. They know that the teachers have no *real* freedom. All the Training Colleges are under orthodox authority. No one can enter them unless he declares himself a member of some Christian denomination, and produces a testimonial from some Christian minister. This is a pretty safe precaution against the poison of scepticism. It is even better than a test afterwards. It secures that the overwhelming majority of the teachers, or at least of the masters, shall be well-manufactured Christians.

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And this is why the Nonconformists are so satisfied with their glorious "Compromise." They load the dice first—as far as they want them loaded—and then, with an air of majestic virtue, they call upon the Church to "Play fair!"

Do not let us be cheated by that "Compromise." It was not an arrangement in which Secularists took any part. It was a treaty between rival Christians, against all outsiders. Religious teaching is after all religious teaching. What consolation can it be to any Freethinker to know that a child will be made a Baptist instead of a Churchman? If he is made a superstitionist, why should *we* quarrel about the brand? Our objection is to his being made a Christian at all—in public schools, built and maintained by *our* money as well as that of other citizens. If he *must* be made a Christian, let his manufacturers bear the whole cost, down to the very last farthing.

Church and Dissent agree in this matter at bottom. They want to make children Christians. Their quarrel is only about the denomination. Both recognise the truth I have quoted at the head of this article from the great Cardinal Newman. We should recognise it too. We should also recognise that they recognise it. And as they make it the ground of their policy of usurpation, we should make it the ground of our policy of freedom.

The whole secret of religious vitality lies in this oppression of the youthful mind. No freedom is allowed; it is only talked about. It is not a principle, but a platitude. Authority makes up the child's mind first, and only talks about thinking afterwards, when it is generally too late. And thus Freethought makes, comparatively, so little headway. We cure a few adults of superstition, while a whole generation of children are being inoculated with its virus. It is like cleansing a few hogsheads of water from a stream which we allow to be polluted at its sources.

Let us pursue our propaganda, but let us also try to rescue the children. We are bound to oppose *all* religious teaching in the public schools. It is our duty to resist Church and Dissent alike. Clearly, therefore, we cannot honestly assist the so-called Progressives. For what is it that they propose? Why this—that the Bible shall be read in the Board Schools, and interpreted by teachers who have had a dogmatic education in denominational Training Colleges. A Freethinker who will vote for that will vote for anything. He might as well rent a pew and call himself a Christian.

Is it not a fact that the "dogma," which Dissenters so object to, is ultimately based upon the Bible? Take away that "blessed book," and Catholicism and Protestantism are both left stranded. Certainly they attach different values to the Bible, but to both of them it is indispensable. It is our duty as Secularists, then, to do our very utmost to clear the Bible out of the Board Schools. When we *have* cleared it out, Church and Dissent will cease their squabbles over the children. Nothing will be left to discuss but *education*.

Fighting for our own principle is best; but, short of that, it might even be politic to assist in the discomfiture of the Nonconformists, in order to *force* them upon the alternative of Secular education.

G. W. FOOTE.



## CHRIST THE HEALER.

As the benevolent institution of Hospital Sunday comes round, we are always treated to a number of sermons on Christ, the great physician, and his wondrous works of healing. It is a humane aspect of the gospel legend, which will ever commend itself to the emotional and unthinking. The heart responds to the cry of help from the suffering, and their healer appears in a most amiable light as a benefactor of humanity.

When, however, we come to examine the stories, we find that their miraculous character renders them utterly useless for the instruction or the benefit of mankind. The surgeon who records how he has successfully performed a difficult operation effects a lasting good, for the operation can be performed again. The service of effecting a particular cure is indeed estimable, but it is little compared to that of handing on to others the means of curing thousands. Why, then, did Christ leave no permanent cure for leprosy, blindness, or fever? The answer is—He did not work by natural, but by supernatural means. This at once, in my view, invalidates the possibility of any lesson being drawn from the stories by those who can alone avail themselves of natural means. But these last have one distinct advantage: while the miracles of Christ ceased, those of science remain, and are a permanent possession to the race.

We have absolutely no evidence worthy the name that any such miracles as those reported in the gospels ever occurred. Reports of faith-cures have ever been rife where superstition and enthusiasm abounded. Most of these miracles of healing were connected with the casting out of devils. Christ is said to have cured blindness, and deafness, and dumbness, and epilepsy, and lunacy, by casting out the devils who caused these afflictions. He is represented as treating fits as if they were demons, talking to them and allowing them to reply. He rebukes a fever, and it flies. What instruction can such childish nonsense have for those engaged in the actual combat with evils? These miracles, moreover, were of so little utility, even to the generation among whom they are supposed to have occurred, that the very people who had seen the lepers cleansed, the lame walk, the blind restored to sight, and even the dead re-animated, brought the wonder-worker to, or, at any rate, allowed him to suffer, an ignominious death. How could they know he did not cast out devils by Beelzebub, prince of devils? The testimony of people believing in demoniac agency would be open to suspicion, even if we had it first hand, while all we have is documents written, we know not when, nor by whom. At Lourdes, much nearer our own country and time, there is far better testimony to miracles of healing. Yet Protestants, instead of accepting the testimony as evidence of the fulfilment of Christ's promise that his miraculous powers should abide in his Church, rather use it as an argument against a Church requiring to be propped up by the superstitious tales of credulous or cunning peasants.

Christ as a healer is no example for us. His method is that of a conjuror who says, *Hey presto*, begone. We cannot cure with words or wishes. If we could we would at once will away all pain and suffering. Even when he adopted material means it was not commendable. His plan of treating ophthalmia with clay and spittle is followed at no hospital. It was pure magic; and only those who believe in magic and demons can actually credit the miracles of healing of the gospels. Christ not only never studied the human frame, he is represented as doing all without effort, without pain, and without peril. What a contrast is the true physician! Dr. Samuel Rabbeth, at King's College Hospital, having studied diphtheria, deliberately sucked the poison from a child's throat as the only chance of cure, and died in consequence from the disease himself. Here was a martyrdom which throws the story of God dying on the cross into a pitiful farce.

The sufficient answer to the Christian story is, that if any man ever had such power and could communicate it to others, as Christ is said to have done, he should cure all diseases. If Christ's miracles of healing were needed in Palestine 1,800 years ago, they are

needed here and now. How contemptible to feed miraculously only those who flatter by following you, while the outcast poor of all other lands and of all ages are left to starve under the operations of the merciless laws of nature! What a pitiful tale it is! God comes to earth in one little corner of the Roman Empire, and begins his wonder-working power at the age of thirty, by turning water into wine for guests who had had enough to make them wish for more. He heals a few diseases, showing his power and confining his benefits to an infinitesimal fraction of his creatures. And then he levitates to heaven again, and has never been seen since. Epidemics, plagues, famine, and fever devastate the earth, and the miracle-worker is supposed to be up above looking down on it all. The sick and suffering are left to human mercy or to none at all. Slowly and laboriously a rampart of science is built up to cope with some of the worst evils which affect humanity, and God, "the indolent Grand Turk," who does nothing, is to have all the praises. How petty appear the recorded miracles of Christ, compared with the constant combat against pain, disease, and death which goes on in our hospitals. He raised Lazarus from the dead, after four days, and Lazarus gave us no information as to where he had been or what he had seen in the interval. Science, instead of raising one man from the dead, prolongs millions of lives; instead of feeding a few miraculously, it opens up opportunities whereby many can be fed. The fictitious miracles of Christ are paltry in comparison with the facts of science.

J. M. WHEELER.

## CHRISTIAN UNITY.

THE problem respecting the possibility of a millennium, which is suggested by the story of the lamb and the lion reposing together, has recently received a novel illustration. It is recorded that in ancient times the multiplication of tongues interfered with the proceedings of certain parties who were engaged in attempting to produce the ancestor of the Eiffel Tower. We also read that on a later occasion a similar phenomenon among the early apostles was not attended by the same results. This, perhaps, was in consequence of the Holy Ghost arranging the second incident, while in the first instance the Lord was the presiding genius. It is worthy of note that in the records of Christian theology the third person of the Trinity is credited with being the cause of the most marvellous event which is contained in the annals of Christianity.

Whit Sunday is still observed, we believe, in France as the Pentecost Fêtes, and in England this year the Archbishop of Canterbury selected this particular day to prescribe what, in his opinion, would be a remedy for the confusion which has arisen among the various members of the Christian sects since the day when, as mentioned in the Acts, the Holy Ghost inspired their predecessors "to speak with other tongues." The object of the prelate was to propound some scheme whereby the language of "one tongue" should be spoken in the Church instead of the many that are now heard within that community. It is not the first time that similar attempts have been made and have failed, and it requires no great sagacity to see that the present endeavor will share the fate of previous efforts. From the very nature of the faith which is supposed to guide the Church, it appears to us utterly impossible for its adherents to be united in the mode of expounding their views. The only time in our recollection when the various sects were at all united was when it was proposed to start a mission "to put down infidelity in Great Britain," and to scatter the Secular army to the four winds. And even in this crusade, which was followed by the very opposite results to those that were expected by the pious hosts, divisions arose, and the attempt has ended in a miserable and undignified fiasco.

The Archbishop appears to have recognised the vastness of his undertaking to bring about "Christian unity," for he acknowledges the need of some super-human power to enable him to effect his purpose. He



has, therefore, appointed a special form of prayer, asking God to remove "all hatred and prejudice and whatsoever else may hinder us from godly union and concord." Many persons who are not acquainted with the workings of the "inner circles" of the Church may wonder why such evil passions are to be found among those who are supposed to be "filled with the Holy Ghost"; and how it is that, finding such hatred and prejudice abounding as extensively as they evidently do among the "people of God," the numerous prayers that have been for years sent to the Most High have not been answered. The fact is, so long as the human mind is constituted as it is, and the Christian faith is what it is, union in the Churches will be impossible. Was it not Byron who explained that there was a clear distinction between truth and error in matters theological? That "clear" distinction was that any Christian could say to his fellow man: "Orthodoxy is my doxy, and heterodoxy is your doxy." No such a thing is possible in this age of active thought as to obtain the assent of the whole community to any series of theological propositions, and yet that is the only thing that would give any rational meaning to the term "national religion."

Cardinal Vaughan takes a more comprehensive view of the situation than does the Archbishop, who spreads his net to catch Protestant dissenters only. The Cardinal goes, like the Chartists went, "the whole hog," bristles and all. Although "he feels it unnecessary" to do so, still he does remind us that all action "such as that suggested must rest on the basis of conscientious belief." But we ask, belief in what? That obviously appears to mean that we must all think alike, and join the one individual, universal Holy Roman Catholic Church. But suppose we were to ask each denomination which sect the outsiders should join, how different the answers would be that we should receive. Those who are familiar with the aspirations and the hopes of the various sects know well that the Baptists, Congregationalists, Methodists, and Unitarians all hold similar views to those entertained by the Archbishop and the Cardinal. They each and all say: "Only join us, and all will be well, both in this and the other world." When all men who profess the Christian faith are of one color, height, and disposition, and when among them are to be found no variations of any description, some hope may be entertained of Christian unity. But as this will never be, we can assure the Archbishop that he might as well pray that all persons may have hooked noses or faces alike in every detail, as that uniformity of opinion about Church doctrines should prevail. It may be (though we doubt it) a harmless dream, but it never had any historical basis, and hence to pray for the restoration of that which never existed is the height of absurdity.

To us it is a matter of perfect indifference whether there is one church or a thousand, apart from the important fact that churches as at present conducted are in themselves evils, and of course the more there are of them the greater is the evil. But apart from this consideration their number does not affect us, inasmuch as numbers and truth are not at all united in our mind. If all the world except a select few declared for the Church, it would not induce us in the slightest degree to recognise its claims, or to accept its foolish and perplexing doctrines. When mankind in general once believed that this world of ours was stationary, there was one voice which proclaimed the truth, "still it moves." Time has proved the one to be right, and the majority wrong. History may repeat itself. The orthodox exponents do not recognise the great law of progress. There is no record of unchanging thought or of unchanged conditions having been beneficial to the moral and the physical state of the human race. Even if we assume that any truth or thought is in any sense one, there is then to be remembered that in man there is a variable faculty to conceive and interpret it which is attended by that imperfect and fallible character which distinguishes everything human. So palpable is the fundamental difficulty to obtain any unity of the Churches, or to form them into one fold under one shepherd, that only a few of the priests have ever attempted it.

The Archbishop clearly apprehends the magnitude of the task of securing "Church Unity" by appealing to Almighty God to effect it in his own way and in his own time; the how and the when are left in that dim mist that always covers theological speculations from the eyes of vulgar minds. How entirely the whole question is wrapt in the darkness of the unrevealed future is manifested in many public movements of the various sections of living Christians. During our residence in Birmingham the Dissenters convened a meeting of different sects to co-operate in certain social work outside the special functions of their respective Churches; they, however, carefully omitted to invite the assistance of the Unitarian body, although its members belonged to the Church of God. The Unitarians protested, but their protest was unheeded, even by the Quaker chairman of the body of "United Christians." A similar Christian spirit of exclusiveness is shown on the London School Board. It is not there deemed necessary in order to harmonise "teaching the Christian religion" that the Unitarians should be considered as belonging to the true fold. But surely these Christians are as capable of knowing what the faith is as those are who insist that one is equal to three, and that three are really one. The attempts in former days to make all Churches think alike resulted frequently in tragedy; at the present day such efforts assume the character of farce. Truly Christians in their turn "play many parts," and sometimes they play so strangely that one would think, as Shakespeare observes: "Some of Nature's journeymen had made men, and not made them well; they imitated humanity so abominably."

If the proverb be true that "united we stand, divided we fall," there can be no reasonable doubt about the final fate of divided Christians. We confess that we have no personal anxiety about arresting the process of disintegration, for the divisions of those who fight over "incomprehensibles" will in no way retard, to any great extent, the progress of truth, which is "the one thing needful" for human advancement. The unity of Secular truth is not affected by the varying faiths of Christendom. The sanctions of scientific morality are now formed on sound and certain grounds, and our daily duties are such, not because of their being taught by religions, but in consequence of their intrinsic usefulness. CHARLES WATTS.

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#### PRESIDENTIAL NOTES.

ACCORDING to promise, I pen a few Notes on the Liverpool Conference and the work it mapped out for the new year. And, first of all, I may be allowed to say how highly I appreciate the honor the Conference conferred upon me in re-electing me as President, especially as the vote was unanimous and very hearty. To any man with a sense of duty, the post is a hard one. I have felt this, in spite of a strong constitution. My late illness has left me below my normal level of strength, but I am surely, if slowly, improving, and with due care for a month or two I hope to be in first-rate trim for the work of the autumn and winter.

The Conference formally adopted the list of Immediate Practical Objects, which had been printed *pro tem.* after the Society's Principles. This is a most important new departure. It will bring the Executive into contact and co-operation with many social movements. It will also involve a considerable quantity of work if treated seriously. The program includes only matters upon which there is practical agreement among Secularists. Such unanimity is, indeed, indispensable. The primary bond of our organisation is antagonism to superstition in general, and to the Christian form of it in particular. But there is no reason why we should not—and many reasons why we should—promote the realisation of our ideas in the social and political sphere, so long as we hold aloof (as a body) from mere party politics, or schemes that are in advance (or otherwise) of our general sentiments.



It will be my duty as President, between Conference and Conference, to see (if necessary) that the Society is not hurried into any questionable action in this respect. Meanwhile I may, on one point, offer a word of explanation. Mr. T. Holstead, of Bolton, who has long been a good friend of our party, is opposed to the abolition of the House of Lords. That, indeed, is how he expresses it, but I fancy he means that he is not opposed to a Second Chamber. It is difficult to think that a Secularist can be in favor of hereditary privilege, which is all that the N.S.S. has declared against. The question of a Second Chamber is not one of *principle*; it is simply one of *policy*.

When the new Executive meets, in a week or two, I shall lay before it my plans for carrying out the Conference's resolution with regard to Mr. Storey's measure for the practical abolition of the Blasphemy Laws. We shall have to engage in a vigorous campaign on behalf of the Bill, which will involve both labor and expenditure. For the present, I suggest that Free-thinkers should write to their representatives in the House of Commons, drawing their attention to the Bill, and asking them to support it. Members of Parliament are sensitive to public opinion, and will necessarily be impressed by a large number of communications from their constituents.

My illness has delayed the pamphlet I undertook to write on Secular Education, in conjunction with Mr. Wheeler. It will soon be completed, I hope; and I believe it will be very useful. It will contain a mass of facts as well as arguments, which should tell on the public mind.

The great battle will be fought in London in November. Several of our men, including Mr. Charles Watts, are to be candidates for the School Board. In other divisions we shall need all our tact to keep clear of quarrels or misunderstandings. As I have argued in my leading article, the one point for Freethinkers is the expulsion of religion (or priestcraft) from the schools. Everything else is relatively insignificant. We shall never get really good education while there is a religious question to be squabbled over.

London Freethinkers are specially appealed to at this juncture. Some thousands of the Board School teachers have asked to be relieved from giving religious instruction. They have done this on account of the Trinitarian circular. But, for whatever reason the iron is hot, we should take advantage of its being so, and strike while it is malleable. It would be a capital stroke of policy—and it would aid the teachers in their struggle against tests—if Freethinkers all over the metropolis would *at once* withdraw their children from religious instruction, and insist, as they are entitled to do under the resolution of 1871, on their children being instructed in other subjects while the Bible lessons are being given. Forms of withdrawal can be obtained from the N.S.S. Secretary, at 28 Stone-cutter-street. They should be applied for (and used) extensively and immediately. I believe that a section of the Unitarians will carry out the same policy.

G. W. FOOTE  
(President, N.S.S.)

A little girl met a little boy in the street crying. "What are you crying for, Edward?" she said. "'Cause my mamma is gone to heaven," sobbed the little fellow. "Oh, don't cry, Edward," she said, "perhaps she hasn't."

"I like Sunday-school better than church, mamma," said little Emma last Sunday. "Why so, my dear?" "Because there isn't so much of it, mamma."

Minister: "And so the little boys asked you to play marbles on Sunday, Bobby, and you refused." Bobby: "Yes, sir." Minister: "Now tell me why it was, Bobby, that you refused." Bobby: "'Cause they wouldn't play for keeps."

A Sunday-school teacher, expounding to his class the third chapter of Genesis, came to the curse on the serpent—"Upon thy belly shalt thou go all the days of thy life." When a blue-eyed youngster, quietly looking up, asked: "What did the serpent walk on before, sir?" The reply of the teacher is not recorded.

## A PIOUS ASSASSIN.

THE following case of a pious murderer deserves the consideration of the Bishop of Winchester. It is to be found in the *Newgate Calendar*, vol. 1., p. 21. Herman Strodman, a young German, was apprenticed in 1794 to a merchant of London, named Stein, by his parents, who brought him up strictly in the principles of the Protestant religion, with the following results:—

Having received some real or fancied injuries from a fellow-apprentice named Wolter, Herman (it will be best to use the Christian name of this religious youth) determined to murder his enemy. Having failed in an attempt to poison him, he resolved to avail himself of the holidays enjoyed by apprentices at Easter (1701) to commit the crime by violence. On the morning of Good Friday he repaired to Greenwich, intending, as he afterwards confessed, to return on Saturday to London to perpetrate the murder. But the lessons of his early years were not thrown away, and "he reflected that his fellow-prentice was to receive the sacrament on Easter Sunday, and he abhorred the thought of taking away his life before he had partaken of the Lord's Supper." Herman went to the church at Greenwich twice on Easter Sunday—no doubt he, too, communicated—and spent Easter week, either at that place or in London, probably in pious exercises suitable to the season. Having thus prepared for his intended vengeance, and supposing, no doubt, that his victim was by this time in a state of grace, the amiable youth entered his master's house late on Saturday night by means of a pass key, and barbarously murdered the sleeping Wolter, beating him about the head with a heavy stick, and pressing a pillow on his mouth until he was quite dead. Not content with this preparation for the Sabbath, he went to the counting-house, took a sum of money with some notes and bills, set fire to the house in two places, and then effected his escape to a lodging he had taken in the vicinity.

Herman, having changed his apparel, went to morning service at the Dutch Church in Trinity-lane, which his master was wont to attend. Here he heard the clergyman read out a thanksgiving from Stein, thanking the Almighty for preserving him and his family from being burnt to death. A servant had awakened and discovered the fire before much mischief was done. (It is a pity that the deity did not interfere a little sooner, but I suppose a rich merchant was more deserving of divine protection than a poor 'prentice.) Herman met a friend after service, with whom he arranged to attend the Dutch Church in the Savoy. But, the young man not coming to his time, he went alone to Stepney Church, and afterwards took a country walk to Mile End, where he received a shock from seeing several malefactors hanging in chains on a gibbet. "After having been thus *providentially* led to the sight of objects which he would otherwise have avoided, he returned to his lodgings, ate his supper, *said his prayers*, and went to bed." Could Hogarth's virtuous apprentice have passed the Sunday better than this cowardly assassin?

Had Providence continued favorable, he might, perhaps, have escaped altogether; but the deity now became deaf to his prayers. He was so rash as to attempt to obtain money for the banker's bills he had stolen from his master. These had, of course, been stopped, and Herman was arrested on the spot. The rest of the stolen property, with other proofs of guilt, were found at his lodgings. His animosity against poor Wolter was well known. Under these circumstances, an Old Bailey jury had no hesitation in finding the prisoner guilty, and he was duly hanged on June 18, 1701, at Tyburn.

Herman was, however, sustained in the prospect of death by a hope which the infidel, however virtuous, can never possess. "When the ordinary (chaplain) of Newgate acquainted him that the warrant for his execution was come, and that he would suffer in a few days, he said: 'The Lord's will be done! I am willing to die, only I beg of God that I may not die an eternal death, and that, though I die here for my most heinous and enormous crimes, yet I may, for the love of Christ, live eternally with him in heaven.' He died full of contrition, penitence, and hope, and it was remarked that he kept his hand lifted up to heaven when the cart moved away." He could not have died better had he been an Atheist Shoemaker—a converted one, of course; but, alas! he had no Price Hughes to celebrate his deeds.



The remarks of the compilers of the *Newgate Calendar* on this case would be ironical and blasphemous if found elsewhere; but the writers mean to be only edifying.

"Strodtman's resolution not to murder Wolter till he had received the sacrament has something shockingly striking in it. We are at once charmed and amazed at the influence religion has on the mind. A man is determined to commit murder, but will defer the fatal stroke until he thinks that the soul of his adversary is properly prepared for eternity. Hence let parents be taught the necessity of impressing the precepts of religion on the minds of their children. Even a man in the resolution of deliberate murder could not forget that there is a God to reward the pious as well as to punish the wicked." Certainly in this case faith did not (or did) manifest itself in works.

"Strodtman's going to church repeatedly before and after the commission of the murder proves that it is impossible to root from the mind that regard for religion which should be implanted in the years of infancy." A miserable infidel who has not Strodtman's faith, and will "without doubt perish everlastingly," might think that it proves the demoralising influence of a religion which teaches that by a lively faith in the alleged merits of a dead Jew every sin may be pardoned and the criminal rewarded. "Though your sins be as scarlet, they shall be white as snow."

Query for the Bishop of Winchester.—Does not the above case show the awful results of bringing up a youth "strictly in the principles of the Protestant religion"?

JAMES A. RICHARDSON.

#### WHO WAS MELCHISEDEK?

"Now consider how great this man was" (HEB. vii. 4).

HAVING sought to establish that the fabulously wealthy and semi-mythical Solomon derived his tradition from the later Assyrian potentate, Shalman-nezzar, I will now venture a conjecture in regard to that mysterious old gentleman, Mr. Melchisedek, King of Salem, and priest of the most high God, who brought forth bread and wine to Abraham (Gen. xiv. 18); who is mentioned in an alleged psalm of David (cx. 4), and is declared by the author of the Epistle to the Hebrews (vii. 3) to be "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually."

This curious old nondescript has given the commentators a deal of trouble; in fact, to theologians he abideth a pest continually, and the Rev. Dr. A. H. Sayce, in his work on *The Higher Criticism and the Verdict of the Monuments*, published by the S.P.C.K., has made a desperate attempt to dispose of and identify him with Ebed-tob, a Palestinian priest-king, who happens to have left the record, "Behold neither my father nor my mother hath exalted me to this place." The cautious critic, however, will pause before supposing that David, or whoever wrote that Psalm, and Paul, or Apollos, or Barnabas, or whoever wrote the epistle to Hebrews—and Origen, or the monks who wrote in his name, said God alone knew who was its author—spoke in such exalted language of the lamented Ebed-tob. What the critic will observe is, that Melchisedek is only mentioned in Genesis, one Psalm, and the epistle to the Hebrews, being totally lost sight of in the historical books and the prophets. To those who know that Genesis is a late compilation, this will indicate that the Melchisedek myth only appeared on the scenes when the priestly party were a power—a fact sufficiently suggested by the statement that Abraham, the father of the faithful, "gave him tithes of all."

Melchisedek was King of Salem, "which," says Hebrews vii. 2, "is King of Peace." Most critics suppose that Salem was Jerusalem. But though Josephus asserts the identity of Salem with that holy one-horse city of fleas and fakes, Jerome, who lived in Palestine, after careful inquiry on the spot, denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethshan, which, in his time, retained the name of Salem, and in which some extensive ruins were shown as the remains of Melchisedek's palace!

But who was the *Most High God* of which he was priest?

אלֵּלֵּיִן El Helion should rather be translated the God Helion, who, in Isaiah xiv. 14, is identified with the sun which ascends above the clouds. He is thus allied to the

Greek Helios and the Babylonian Il, from which Babylon = the gate of Ylon, probably derived its name.\* So that the first passage about our nebulous hero should be translated: "And Melchisedek, King of Salem, brought bread and wine. And he was priest of the God Helion. And he blessed him and said: 'Blessed is Abram of the God Helion, ransom of heaven and earth [which the sun is, daily redeeming both from darkness]. And blessed be the God Helion who hath charmed [i. e. delivered by enchantment] thine enemies into thy hand.'"

So far we have only got to a priest-king like other early rulers, who may be possibly identified with some historical personage. But when we look into the nature of the story, we shall see its mythical character. Melchisedek means king of the justified, and the justified were the initiated. The priests were called sons of Zadok, and the Zadekim were the initiated,† the righteous who worshipped the sun of the Zadekim (Mal. iii. 20; Heb. iv. 2, Eng.), the day-spring from on high.

The Psalms, as Gerald Massey remarks (*Natural Genesis*, ii., 445), contain a substratum of the *Muthoi*, parables and dark sayings of old. Among them, in the Psalm which commences "Jahveh said to Adonis, sit at my right hand," is quoted: "Thou art a priest for ever, after the order of Melchisedek," applied to the manifestor now called the Christ, that Melchisedek who was without father, mother, genealogy, beginning or ending, but made like unto the son of God—a purely mythical, non-historical personage—none of woman born, but a being co-eternal with the Lord himself, being the brightness of his glory and the express image of his person.

In the early Christian Church there was a sect called the Melchisedekians. They held that Jesus was subordinate, being only of the order of Melchisedek, his superior, and identifying Melchisedek with the Holy Ghost. But these heretics were afflicted with a strong delusion sent them that they might be damned, unknowing the sublime truth that Jesus Christ, the Holy Ghost, and Melchisedek are one and the same, even as light, heat, and electricity are but three manifestations of universal motion. LUCIANUS

#### ACID DROPS.

The *Isle of Man Times*, simply because it is impartial, is getting into trouble with the Manxland bigots. When the editor of the *Freethinker* was at Douglas it noticed his visit as a fact of public interest, without wishing that he might fall overboard from the boat by which he would return to England. The very next paragraph in the *Times* happened to refer in no very complimentary language to the Bishop of Sodor and Man, who had cast a nasty aspersion on the Douglas lodging-houses. These paragraphs, and particularly their juxtaposition, aroused the ire of the Rev. Thomas Rippon, a Wesleyan preacher, who seems to have the sexual morality of the Island under his especial superintendence. Addressing a large congregation, according to a report in *Mona's Herald*, the reverend gentleman censured the *Times* for what he called "an indecent attack" on the Bishop. "The same paper," said Mr. Rippon, "thought fit in the next paragraph to write approvingly of a notorious Atheist, found guilty of blasphemy by an English Law Court. Has it come to this in the Isle of Man—this land of churches, this home of religion—that a Press advocate is found who shall seek to honor a convicted blasphemer, and with the same pen deal out coarse criticism against a Christian minister for raising his voice in favor of protecting the maidens of Manxland?"

The *Times* very naturally stigmatises the Rev. Thomas Rippon as a propagator of falsehood. "All that we did," the editor says, "was to publish, as an ordinary item of news, the fact that Mr. Foote, the President of the Secular Society, had been on a visit to the Island for the benefit of his health. And neither in that paragraph, nor in any other part of our journal, was there a single sentence speaking approvingly or otherwise of Mr. Foote's views on a theological or any other subject." The *Times* offers Mr. Rippon the run of its columns for an apology; but we fancy that the

\* In the fragment of Sanconiatho, Helion appears as the father of Adam.

† "Happy ye, O Zadekim, to you is manifest the arcanum of the arcana of the Law, unmanifest to the former Kadishim. *Zohar*; *Iddra Rabba*, 26. This is the gate of Jahveh; the Zadekim shall enter therein (Ps. cxviii. 20)



reverend gentleman, however good at running, will scarcely run in *that* direction.

We ourselves have a word to the Rev. Thomas Rippon. He calls the editor of this journal "a notorious Atheist." Well, we don't quarrel with that. He also calls him "a convicted blasphemer." And we don't even quarrel with that. It is true. As true as a Catholic judge and a packed jury could make it. What we want to point out to Mr. Rippon is this. His Lord and Savior, Jesus Christ, was also a blasphemer, according to the high priest and other eminent religionists of Jerusalem; and he was only not a *convicted* blasphemer because the Roman Governor, representing a civilized and tolerant imperialism, would not listen to a charge of blasphemy, which he regarded as a silly squabble of fanatical bigots. There is also this similarity between the two cases: Jesus Christ and George William Foote were both thirty-three when they "fell among thieves."

Perhaps the Rev. Thomas Rippon has read the Acts of the Apostles. If he hasn't, it is in the New Testament. He will recollect, therefore, or he may discover, that Stephen, the first martyr in the narrative, was stoned to death for blasphemy. Good old blasphemy! How convenient it is for hot-tempered gentlemen who cannot stop for argument! Mr. Rippon honors Stephen, yet he casts stones at Mr. Foote; only the stones are but epithets, which break no bones. The time has gone by for harder missiles to be readily available.

The *Times* of May 28 contains the following advertisement, headed "Cui Bono":—"Of what value is 'a Church that's based on doing evil to 'the Just,' and which boycotts all discussion to prevent the truth being revealed?—Rev. T. G. HEADLEY, Petersham, S.W." This suggests the question, why Mr. Headley does not leave the Church when he knows its bad character?

Talmage's gospel-shop has been burnt down for the third time. There is no "act of Providence" in that. Some Freethinkers of Northport used a steamer to go to South Norwalk, Connecticut, to hear Colonel Ingersoll lecture. A thick fog came on, and the boat stuck fast in the sand at Eaton's Neck. Nobody was hurt, nor was the vessel much damaged. Nevertheless, the pious folk of that part are talking about "dispensations" and "divine displeasure."

The Rev. Thomas Gilbert died of apoplexy in the Congregational Church, Warminster, on Sunday evening. Such an event in a Secular Hall would have been "a judgment."

What did Washington and Paine found the United States Republic for? Certainly not to make it unlawful for girls under seventeen years of age to be present at any public place of amusement after 8 o'clock, which is seriously proposed by a special committee of the city council of Wilmington, Delaware.

They do "Purity" to death in some parts of America. At St. Paul's, Minnesota, Dr. S. H. Mitchell's name was mixed up in a social scandal. *What* scandal is not reported in the Dalziel telegram. Perhaps he took too many kisses at a church bazaar. Anyhow, a mob of Whitecaps called at his house, beat him into unconsciousness, broke three of his ribs, poured red paint over his body, and covered him with feathers. It is feared that his injuries will prove fatal. Such are the blessings of "Purity" in a Christian country.

Father Ignatius cannot get the world to go his way, and, like other discredited prophets, he has got into a tantrum. He declares that a great "upheaval" is at hand. We have heard that prediction before.

A Spaniard called Julian was waiting for work on the quay at Gijon. A vessel's boiler exploded, and he was killed on the spot by a plank. No doubt it was the answer of Providence to some prayer that the poor fellow offered up before leaving his wife and children. What do our Christian friends say? There is theology in everything if you can only get it out.

"To tax church property is to tax God," says the *Catholic Review* (American). To which the *American Sentinel* replies: "To sell church property is—what? To insure church

property is—what? To mortgage church property is—what? To hold a raffling fair in church property is—what?" The answer is—what? Well, flat blasphemy.

According to one of our American exchanges, the walls of a very religious Boston restaurant bear an odd jumble of Bible texts and bill-of-fare items. As thus: "He shall feed his flock like a shepherd—Hot sausages, 10 cents." "If ye be obedient, ye shall eat of the fat of the land—Hot apple sauce, 5 cents." "God moves in a mysterious way—Hash, 10 cents." "Be careful for nothing—Coffee and cakes, 10 cents." We might suggest—"Behold the Lamb of God—Mint sauce *ad lib.*"

The London Missionary Society issues a circular headed "A Grave Crisis." It appears that "the year ending March 31 showed a deficiency of £33,215," which has so diminished the available reserves that, unless immediate help is forthcoming, "the Society will be unable to pay its bills for current expenditure." We gather that the Forward Movement is rather *too* "forward," being a good deal ahead of the income. Still, the directors feel that good, kind Christians—especially those with cheque books—will subscribe for the "needs of the heathen," most of whom, in all probability, don't care a straw or a bit of cocoa-nut fibre about the whole missionary business. All the anxiety is on the part of the missionaries, who say they are not limited in opportunities, nor in the Spirit of God, but "in the spirit of the Churches towards us." Which is a parliamentary way of crying for the filthy lucre.

Seven of the "Liberator" victims have been driven mad, and sixty-two were killed by the shock of their trouble. This is the result of having a lot of men of God touting for a swindling Company. It is enough to make every Christian in England hang down his head with shame, especially as Christian charity is altogether unequal to the relief of the multitude of victims who survive. Hugh Price Hughes actually calls upon the Government to lend money at 3 per cent. while the Balfour-Hobbs-Wright affair is being wound up. But why call upon the Government? Why don't the great Christian Churches advance the money? It would only be a small act of reparation.

Mr. Hughes is, for once in a way, frank enough to admit a flagrant but uncomfortable fact. Writing of the "Liberator" victims, he says that—"They were led to invest their little all in the Liberator Building Society and its allied group of institutions by the fact that the directors and promoters of these companies were well known and highly honored in the various Christian Churches."

That pink of accuracy, the Rev. Hugh Price Hughes, having stated that "in the case of the Portsea Building Society" the Government "intervened," Messrs. Learoyd, James, and Mellor, solicitors to the liquidators and committee, write to the press that "This is not accurate. A private Bill was promoted, and successfully got through Parliament by the Society itself, and the Government had no part in the matter." We dare say Mr. Hughes had his information, as usual, on "good authority." Still, he might have made further inquiries before making it the ground of an appeal to the Government to *do the same* for the "Liberator" failure, in the interest of victims who were fleeced by Christian scoundrels.

Primitive Methodism seems declining in the Newcastle district. At the recent annual meeting the Rev. A. Wren called attention to the decreasing membership and spiritual strength, which he attributed very largely to the "low and degrading entertainments" carried on in the schoolrooms. A good deal of kissing was indulged in; games were played for which the forfeit had to be paid in kisses. He knew of one minister who went on his hands and knees so that a lady might get astride his back and be carried round the room. Such, at any rate, is the report of Mr. Wren's speech in the *Daily News* of Saturday, May 26.

On the strength of a report in an Irish Catholic paper, we gave currency to some reflections on the character of the ex-Rev. Thomas Connellan, which we regret, as they are probably only the calumnies always current concerning apostates from the faith. It appears from his pamphlet, *Hear the Other Side*, that his supposed drowning in Lough



Ree was a deliberate attempt to get away from his priestly life, which he found to be a living lie. Upon his turning up as a Protestant, the Romanists, who had given him flattering obituaries, had nothing but bad to say; and the recent law case, which he has fought successfully, appears to be but one of several attempts to discredit him and minimise his damaging work in opening the eyes of Catholics, in which he has been very successful.

Mr. Harry S. Foster, M.P., brought an action for libel against the *Westminster Gazette*, which criticised his methods as a company promoter. After a long trial the jury, without leaving the box, gave a verdict for the defendant. Mr. Foster claimed £5,000 damages, and the jury found that he had not been libelled at all. His actions against other journals have all been dropped.

According to the *Westminster Gazette*, which seems to know its man, Mr. Foster is "as eminent in religious as in financial circles." Of course. It is exactly what one would expect. All these gentlemen appear to be of a pious turn of mind, and know how to roll their eyes in the house of God. They also know the value of religious subscriptions as a sound business investment.

John Langford, who was executed last week for the murder of his paramour, received the Holy Communion from the Protestant chaplain, in a devout spirit, in the morning, and, with his Savior inside him, departed suddenly to join the saints above.

"Who is the mediator between God and man?" was asked of an aspirant to holy orders. "The Archbishop of Canterbury," was the ready response.

St. Winefride's, in North Wales, is in a state of great excitement over a dumb woman, who recovered her power of speech after bathing in the fountain there. She entered the bath one morning, and had been in it but a few moments when, to an astonished bystander who asked, "Where is the drinking-can?" the dumb woman answered, "It has fallen into the well." No doubt the story needs investigation, but so did those said to have taken place down in Judee.

The Greek Church, like the Roman, is largely built upon candlegrease. The orthodox Church of Russia is enormously wealthy. It is claimed that it could easily pay the thousand million dollars which constitute the national debt of Russia, and yet not impoverish itself. Some of its sources of income are unique. One of these is the sale of consecrated candles. Thus the cathedral of Kasan, in St. Petersburg, during the last Easter season sold no fewer than 33,092 consecrated wax candles, at prices ranging from three kopeks to one rouble apiece.

The following advertisement in the *Bristol Daily Press* bids for the cake: "TRAVELLER.—A true believer in the Lord has a good and safe connection on the South Wales ground amongst buyers of oils."

A new synagogue at the West-end of London has just been lighted throughout by electricity. Moses, with his divinely-appointed candlesticks, isn't in it. Solomon could bring down the "Lord" in fire and smoke to consume his sacrifices; but he never dreamed of electric lighting. Man has had to invent that himself without divine aid.

At the International Miners' Congress, the *Daily News* says, a misunderstanding arose over the word "God." According to several papers, Mr. Burt uttered this sentence: "May God bless the proceedings of the Congress to the welfare of the miners." "The German, French, and Belgians," says the *Daily News* correspondent, "were offended in their pious Atheistic feelings, and made no secret of their opinions on the matter." The central organ of German Social Democracy, the *Vorwärts*, thinks it necessary to officially deny that the incident occurred. Herr Liebknecht, the Socialist leader, states that Mr. Burt simply wished the Congress "Good speed"—which, in our opinion, is most probable, as we never knew Mr. Burt to mix up religion with his politics or sociology. Still, the misunderstanding, however it arose, is significant. It shows how far the Continental workers are removed from many of their English brethren. They would never stand, for a single minute, the Christian sentimentalism of Keir Hardie and Ben Tillett.

In a Scotch country church lately a number of ministers were assembled for a ceremonial function. The organist, getting tired of sacred music, broke into some operatic selections. Presently one of the "white ties" of the old school approached, and said to the performer, "May I speir whit that is you're playing?" "It is from an oratorio called 'Patience,'" replied the organist. "Ay, I thoct it must hae been frae some fine sacred piece, an' I was jist remarkin' to my reverend brithers that it breathed resignation in every note!"

A person who calls himself "The Anglo-Angelus, an Israelite of the New Covenant," and runs a new religion, a kind of Christadelphian crankery of his own, has been writing "Light for the People" in the *Brixtonian*. In the last number he girds at Atheists, whose position he evidently does not understand, since he says their theory is that "the Bible was written by hypocritical priests." He asks, "Can' Free-thinkers produce such a gallery of heroes as the eleventh chapter of Hebrews? Scarcely for the *Freethinker* would an Atheist die!" Well, we should say the mythical heroes of Hebrews—Abraham, Jacob, Moses, Rahab, Samson, Jephthah, David, etc.—pale their ineffectual fire before Lucretius, Bruno, Vanini, Voltaire, Hume, Bentham, Mill, Strauss, Feuerbach, Humboldt, Clifford, and Darwin. As to dying for the *Freethinker*, some at least are content to live and work for it.

Many who are still living remember how Darwinism was denounced, and even laughed at, by the bigots and ignoramuses of the pulpit. But these creatures gradually learnt caution. The scientific world began to accept Evolution, and, as Darwin said, when the men of science have made up their minds, all the clergy have to do is to say ditto. Even now, however, there are journals like the *Christian Commonwealth* that talk about Darwinism being nearly exploded. On the other hand, the *Methodist Times* accepts the evolutionary ideas of Mr. Benjamin Kidd and Professor Drummond, and even patronises Science now that she has done all the work in spite of Christian opposition. The Methody paper seems to endorse the natural account of man's origin and history, and calls it "the great mystery which, for wise ends, God has hidden until the closing decades of the present century."

What the Methody paper does not explain is this. How is it that God, having this great mystery to disclose, did not select a clergyman or minister for the job? There were thousands of them, and they were all passed by—as usual. Not one of them received a tip, or even a hint. God had recourse to sceptics like Darwin to disclose his "great mystery." And why? That is what we want to know. In ancient times he selected a "prophet" or somebody in the religious line. Are we to think that the brains of such gentry, in modern times, are unfit for the disclosing business? Have they degenerated from the old standard? Or is not this the real explanation—that the men of God reveal fancies and trade in mental maggots, while it is reserved for the men of science to discover facts and reveal truths?

It is amusing to find that while the Rev. H. Drummond boldly adopts evolutionism in his *Ascent of Man*, Dr. Talmage has the impudence to speak of Darwin as discredited. Talmage himself is an excellent instance that, in the words of a versifier—

"Tisn't easy to settle when man became man,  
When the monkey-type stopped and the human began.

"All along the line, in this country at least," the *Christian Commonwealth* says, "there is a sad decline in both spiritual fervor and conversions from the world." We are pleased to hear it.

There is a great deal of the *Guy* in the Rev. Mark Guy Pearse's recent discourse on Moses. Jehovah sent that ancient Jew down into Egypt, and on the way "the Lord sought to kill Moses." According to Mr. Pearse, this is only a fashion of speech. Orientals say that God does everything, and therefore he did that. But what really happened was that Moses was "overtaken by a serious illness." Yes, but how about the "pub"? It was at an inn that Moses got into trouble. Did he have a rare old fuddle, and was it followed by a fever? We should like to know. "A serious illness" is very vague.

Miss Ida Wells, a colored lady, who has been speaking in England against the lynching of negroes in America, said to



a *Methodist Times* interviewer—"Our people are a very religious race. There is no sort of question that the negro is more spiritually-minded than the white race." We believe this is true. Christianity is slowly but surely dying out among the whites, and perhaps it will finally die out among the blacks. Properly speaking, it never was a white man's religion. It came to Europe from the East, and spread during the long trance of European civilisation; after which it was maintained by every species of force and fraud. The thing had got possession, and could not be easily ejected. But fortunately it is going at last. It can hardly go back to the East, because the ground is occupied by Mohammedanism. Africa, however, is still open, and the Cross may yet flourish exclusively over the blacks of the Southern States and of Equatorial Africa.

Two negro Baptist ministers—says the *London Echo*—both men of high character and scholarly attainments, visited the Southern Baptist Convention at Nashville, and took seats in the body of the church. They were escorted out of the building by a policeman at the request of the Association, because they would not sit in the back part of the building set apart for colored people. So much for Christian brotherhood. Islam, which knows no distinction of race, would stand aghast at this.

Matthew Cherry, a very fine and large negro, went to the public gallery of the House of Representatives at Washington, and shouted that unless the "Coxey" Bills were passed the White House would be struck by lightning. He was arrested and tried, but has been found to be a harmless lunatic, and set at liberty. Jonah was a gentleman in the same line of business—and luckier. He made a big sensation at Nineveh. But it was over two thousand years ago, and times have changed.

The Bishop of Carlisle, who thinks every boy and girl should be well up in the articles of belief as well as in the catechism, asked a young candidate for confirmation if he had read the Thirty-nine Articles. "No, sir," said the boy, "but, please sir, I've read the *Forty Thieves*." That boy should be well up in church matters.

In the county of Suffolk alone over £200,000 is paid in tithes every year to the parsons. These tithes are exactable by the ordinary process of law, yet the clergy have the impudence to say that their Church is not supported by the State.

Two Archbishops and thirty-one Bishops have signed the manifesto against Welsh Disestablishment. The document is solemn enough in style, but irresistibly funny in substance. Those whom the prelates are most anxious about are "the poor." And what is it that "the poor" will lose if the Welsh Church be disestablished? A parson to "visit them and minister to their sick and dying." In other words, the parson says, "The poor would lose *me*." Well, speaking generally, they *want* to lose you. It is you who do not want to lose *them*—or rather the nice salary you get for looking after their post-mortem interests.

Great efforts are being made now-a-days to render Christianity palatable to those who disbelieve it or despise it. The Rev. J. Stephenson, President of the Primitive Methodist Conference, recently stated that "He knew a town where the religionists, on Sunday afternoon, had cards, bagatelle, and dominoes to help the Lord Jesus to save the world. This was called the Forward Movement." *Very forward!* Forward into dissolution.

The Grand Old Man is apparently having a good time. He is out of politics, and is probably leaving Moses alone. His chief companion (after his wife) is little Dorothy Drew, a blue-eyed maiden of four, with fair curling hair and cheeks of lilies and roses. She rides on the old man's foot, and sings him his song about three blue-bottles upon a milestone—not one of Sankey's. No doubt he finds it a great deal better than sweating in the House of Commons, or writing books about the Bible.

Horse racing is not in our line, but it is in Lord Rosebery's, and we like him the better for not truckling to the "Non-conformist Conscience" now that he is Prime Minister. It is well that he should have the courage to be himself, in his qualities and defects, without playing the hypocrite to cheat fools and satisfy bigots.

Lord Rosebery goes to church at Epsom, but, according to report, he "generally beats a quiet retreat before the sermon begins."

The vicar of Doddington, Northumberland, who is restoring his church, horrifies the Ritualists by placing the chancel at the west, and which he maintains was the original position of the altar. The vicar is quite right. Originally the priest as worshipper looked towards the rising sun, afterwards he symbolised the sun himself and let the worshippers face him at the east.

A curious development in Sabbatarianism was recently noted. In a South London railway-siding was a coal truck with the name of a local dealer upon it, and also the legend in large letters, "This truck is not to be run on Sundays"! Surely it would be difficult to find a more curious development of Sabbatarianism than this. One might reasonably wonder if this scrupulous dealer in Wallsend and nubbles ties up his door knocker on Sundays and gives his door-mats and tea-kettle a day of rest. He ought to if he aims at being consistent.

It is a pity that the opponents of vivisection mix up a humane cause with religiosity. If they refer to the Bible, they will find that animals, under Jehovah's dispensation, were punished for human sin. The Lord gave as a special command to Joshua, "Thou shalt hough their horses." What a nice deity to appeal to in the cause of humanity.

The Hindus are adepts at flattery. Mr. Panachand Anandjee Parekh breaks out into the following invocation of India's latest saint: "O Annie Besant! heroine among the learned, you are a rare personage, and have become, O good lady, a priceless repository of excellent knowledge by churning the great ocean of truth." After a lot of superlative adjectives Mr. P. A. Parekh invokes the holy stream: "O sacred river Mandakini! considering Mrs. Annie Besant as an Arya of this Aryan land, sanctify her, who, by non-attachment to mundane comforts of a transitory nature, retires towards the path of Vedanta, and, detecting the Sansar of the world to be devoid of true happiness, has given herself up in search of Paramanand, or everlasting and endless bliss to be found in the At Once, the knowledge and possession of which must necessarily immortalise her and bless her with eternal tranquility." If Mrs. Besant stays in India, she may find a niche in the native Pantheon among its three million crore of gods and goddesses.

Tourguéneff, the great Russian novelist, said of his mother that she was "the typical noble Russian lady," and also that she exemplified "the utter irresponsibility of the Russian master in his intercourse with the serf." According to Tourguéneff's sister, his mother treated her serfs with frightful cruelty. She whipped her son daily with her own hands, and when he took the liberty to ask why he was punished she responded with more blows. After one of these excesses of brutality she would sometimes get her daughter to read aloud to her a chapter of "The Imitation of Christ."

#### ASTRONOMY AND GOD.

To those who are strangers to the study of the heavenly bodies, although frequently masters of the other parts of natural philosophy, astronomy has still the reputation of being an eminently religious science, as if the famous verse, *The heavens declare the glory of God*, still preserved all its value. To minds early familiarised with true philosophical astronomy, the heavens declare no other glory than that of Hipparchus, of Kepler, of Newton, and of all those who have aided in establishing their laws.—*Auguste Comte*.

#### HIS CREDENTIALS.

It is said that a well-known Bishop of the Episcopal Church in a Western town was introduced to a man who said that he was a 'Piscopal. The bishop was evidently not much impressed by the man's manners, and said to him:

"How shall I know whether you are an Episcopalian or not?"

"Why," said the other, "'causè I do the things that I ought not to have done, and leave undone the things that I ought to have done, and there is no health in me."

"You'll do," said the bishop.



## SPECIAL.

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

## Mr. Foote's Engagements.

Sunday, June 3, Hall of Science, 142 Old-street, E.C.:—7.30, "A New Plea for God (Professor Drummond's *Ascent of Man*)."

June 10, Hall of Science.

## TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—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.

C. FELTON.—Thanks. See "Acid Drops."

X. Y. Z.—Always glad to receive cuttings that furnish material for paragraphs.

B. INGHAM.—Miss Vance has noted your change of address. The *Echo* is helping the Freethought cause, consciously or unconsciously, by inserting such letters as Mary Hickson's on the questions of Immortality and Practical Religion.

W. A. PYRKE.—(1) In the existing state of the law it would be perfectly impossible to found an Atheistic institution. Stephen Girard, the American Freethinker, founded a splendid college, and ordered that no minister of religion was ever to set foot in it. Well, what have the Christians done? They have perverted the Trust by a trick which, alas, is quite worthy of them. They have established a divinity chair, and filled it with a *layman*; and the powers that be uphold them in this rascality; so that Stephen Girard's money, directly against the spirit of his will, is being used to teach what he abhorred. (2) We do not believe in Atheistic hospitals or asylums. In the first place, they could not be kept Atheistic, as the law stands. In the next place, sectarianism should not prevail in charity. We leave that sort of thing to the Christians. We relieve our own poor out of a well-supported Benevolent Fund, and we also subscribe individually, without pious trumpeting, to ordinary charitable institutions.

E. MASON.—Puns are not in our way unless they are very good. Dr. Johnson said that a man who would make a pun would pick a pocket. We don't go so far as that, but we have no column for punning contributions—unless they come from a writer with the genius of a Hood.

LANCASTRIAN.—There are always persons who think the N.S.S. is going to the dogs if their advice is not accepted. The usual peculiarity of such persons is an indisposition, arising perhaps from inability, to propose anything definite that can be considered and discussed. Nothing is more welcome to the Executive than a practical suggestion.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges: W. Palmer, 2s.; Bethnal Green Branch, 5s. 10d.; and appeals for cast-off clothing of all descriptions.

LONDON SECRETARIES need not send in their Lecture Notices unless there is any alteration from the London Secular Federation program.

LONDON SECULAR FEDERATION.—Miss A. Brown, Secretary, acknowledges:—A. Thomas, Esq., 10s.; C. J. Hunt, 5s.

SECRETARIES please note that the new address of J. W. Mein, Secretary of the Newcastle Branch, is 225 Shields-road.

F. ABLAND.—That Bolton birth-notice is not quite fresh. We noticed it some months ago. Thanks for the other item. Sorry you were disappointed after walking twelve miles to hear Mr. Foote lecture at Bolton, but glad that you appreciated our friend A. B. Moss as his substitute.

DUBLIN DISCIPLE.—Will try to find room.

D. F. GLOAK.—If the Rev. F. Morrison chooses to call Secularists names in his pulpit, and to assert that Secularism is identical with immorality; and if he returns your stamped envelope unused, when you civilly ask him for an explanation; it is impossible for us to tell you how to make him give you satisfaction. Your only policy is to wait for an opportunity. There is nothing very unusual in Christian insolence, we should imagine—even in Dundee.

E. D. H. DALY.—Thanks for cuttings.

R. BOWDEN.—The President asked Mr. John Grange to speak at the evening meeting of the Conference, but he could not accept the invitation, having to leave by an early train for Bradford. We have never heard anything of Mr. Grange except to his advantage, and we wish him all success in his new venture.

F. A. DAVIES.—Received.

W. MOORE.—We do not know of any Freethinkers at Southend who let lodgings. There must be some persons belonging to our party, at many seaside places, who cater for visitors; and it seems a pity that they do not advertise in this journal during the season.

A. MONRO.—Pleased to hear you were treated so civilly as an affirming witness in the County Court. Judges, magistrates, and coroners are gradually getting used to the Bradlaugh Act, though some antediluvian bigots still try to ignore it. Thanks for the distribution of the "Lie" pamphlet at Price Hughes's meetings in Hull.

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—Isle of Man Times—Mona's Herald—Manx Sun—Truth-seeker—Fur Unsere Jugend—Devon Evening Express—Globe—Secular Thought—Million—Book Reviews—Boston Guardian—Twentieth Century—Buxton Chronicle—Iron-clad Age—Independent Pulpit—Echo—Blyth Weekly News—Bradford Truth Seeker—Liverpool Echo—Crescent.

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.

## SUGAR PLUMS.

After a considerable absence from the London Hall of Science, Mr. Foote lectures there this evening (June 3), taking for his subject "A New Plea for God," with special relation to Professor Drummond's new work on *The Ascent of Man*, which is so highly lauded in the religious journals. On the following Sunday evening Mr. Foote will lecture again on a subject with the striking title of "The Suicide of Theology." These are entirely new discourses, and Mr. Foote hopes to meet a large number of his London friends, who may also induce some of their more orthodox acquaintances to attend on these occasions.

Mr. Charles Watts had another excellent audience last Sunday evening at the Hall of Science, London. Our colleague was in good form, which was fully appreciated by the meeting, judging from the repeated applause during the lecture, and the enthusiasm manifested at its close. To-day, June 3, Mr. Watts lectures three times at South Shields.

Mr. W. Pratt, of Christchurch, New Zealand, one of the N.S.S. vice-presidents, has ordered six hundred copies of Mr. Foote's exposure of the Atheist Shoemaker story for distribution in that colony. Mr. Pratt is a generous friend of the movement in England as well as in New Zealand. A short time ago he sent over £10 for ten fully-paid-up shares, in the name of the N.S.S. in the London Hall of Science scheme.

Colonel Ingersoll is on the war path, and the bigots don't like it. At Middletown he lectured at the Casino on "What Must we Do to be Saved?" The clergy were annoyed at the title. It was poaching on their preserves. A Presbyterian preacher said that Ingersoll "knew as much about salvation as Balaam's ass"—forgetting that the ass saved Balaam from being sliced up for sausages. "The outrage at the Casino" was the title of another orthodox discourse. The preacher of this anti-infidel blast was excited by the knowledge that several of the Casino directors were members of his own church.

Our valued contemporary, the New York *Truthseeker*, referring to Mr. Foote's illness, says—"Freethought cannot afford to lose the editor of the *Freethinker*. May full strength soon again be his." Amen.



We regret to learn that Mr. Thomas Slater, formerly of Bury and now of Leicester, one of the vice-presidents of the National Secular Society, is seriously ill. Mr. Slater is now in his seventy-fourth year, and is one of the veterans of the cause, having worked hard for Secularism and also for co-operation when the movements were in their infancy. Mr. Slater has, we learn, strained his energies by insisting on doing hard, active work, when he should have been taking care of himself. He has been ailing for some time, and has had to keep his bed for several weeks, where, however, he enjoys seeing old friends, and can enter into a philosophical chat with real enjoyment. We hope to be able to chronicle his speedy recovery, for he is a veteran of high character we can ill afford to lose.

There have been renewed disturbances at Finsbury Park, and a deliberate attempt to break up the meetings. All Freethinkers in the neighborhood are requested to rally to the support of those who carry the meetings on.

On Friday, June 8, Mr. Sam Standring lectures at Clerkenwell on "The Atheist Shoemaker." He wishes helpers to give away as many tracts as possible, the Wesleyans holding a service in the adjacent chapel in St. John's-square.

The second annual excursion of the West London Branch will take place on Sunday, June 17, by brakes to Chertsey. The place is an ideal one in which to spend a happy day, as there are numerous places of interest in the neighborhood, including St. Ann's Hills and Virginia Water, and for those who are fond of boating there is the River Thames, which at this season of the year is to be seen at its best. Fare for adults, 3s.; children, 2s. (return). As the number of tickets is limited, those friends who are desirous of going should make immediate application to F. Todd, 59 Tunis-road, W.

The annual excursion of the Battersea Branch takes place to-day (Sunday, June 3). Brakes start from the Secular Hall at 9 a.m., bound for Ashstead Woods, meeting the Wimbledon Branch on its journey.

Mr. Cohen opens a course of Thursday evening lectures for the Wood Green Branch on June 7, at Jolly Butchers' Hill. It is to be hoped that he will be well supported by the local Freethinkers, as there are some rowdy Christians in the neighborhood who are glad of any safe opportunity to break up a Secular meeting.

Neither the editor of the *Freethinker* nor his "sub" has embraced Vegetarianism. Both of them, however, have good personal friends in the Vegetarian movement, which, if it does nothing else, certainly draws attention to dietetics. We are happy, therefore, to notify (by request) that Mrs. Besant is to lecture on Monday, June 4 at 8 o'clock, in the Memorial Hall, Farringdon-street, on "Vegetarianism in the Light of Theosophy." Admission is by free ticket, obtainable from the Secretary, London Vegetarian Society, Memorial Hall, Farringdon-street, E.C. The chair is to be taken by Mr. A. F. Hills, a gentleman (we believe) who finds Vegetarianism in the Bible, though Jehovah seems to us to have been quite shockingly carnivorous.

The rejection of the Civil Marriage Bill by the Hungarian House of Magnates has only led to its re-affirmation in the lower house by 271 to 105, and may lead to the creation of many life magnates in the upper house and the abolition of the episcopal vote.

The *Evening Standard* of May 29 has an article on "Dying Graciously." The most notable instances it gives are those of unbelievers like the Emperor Julian, Diderot, Danton, and Bruno. Of the latter it says: "The heroism of a scientist like Giordano Bruno, who is supported by no spirit of fanaticism, merely by a *mens conscia recti*, is extraordinarily sublime. When led out to the Church of Saint Maria, in the year 1600, and sentenced to be burnt 'as mercifully as possible without effusion of blood,' Bruno exclaimed to his executioners: 'You are more afraid of pronouncing the sentence than I to receive it.'" The article might have been largely supplemented from *Infidel Death-Beds*.

On June 8 the election for the Willesden School Board

takes place. The religious question has been well to the fore as evinced by letters in the local *Chronicle*, in which Mr. H. J. Savory and "Observer" have defended the Secular cause. Freethinkers in the district are advised to record their nine votes for Mr. John Cash, the Labor candidate, who is the only one who supports Secular education.

#### TESTIMONIAL TO MR. FOOTE.

MANY friends write expressing a hope that the Testimonial to the President of the N.S.S. will be of a substantial character, and a fitting reward for his past sufferings and services. Mr. John Kennedy, a good Irish friend, thinks Mr. Foote has been over-working himself since he succeeded to the Presidentship of the N.S.S., and advises a little rest. Miss Emilie Holyoake, in sending Mr. G. J. Holyoake's subscription, states that her father gives "in testimony of Mr. Foote's general and increasing service, and as a protest against his one-sided imprisonment." Mr. C. Heaton, a workman of Burton-on-Trent, hopes that, at least, four thousand readers among the workers of England will subscribe to the fund. Mr. Baxter, a Hampshire reader, and our good friend Coleman, of Sandwich, both advise rest, and invite Mr. Foote to take holiday with them.

The secretaries of several Branches write, expressing their high admiration of the President's work. The Derby Branch, "one and all, recognise his sterling worth, and hope that for many years to come his zeal, courage, skill, and eloquence, will strengthen and advance the cause of Freethought."

Mr. Martin Weatherburn, that sturdy Northumbrian pitman, a man that any cause would be proud of, hopes the testimonial will be worthy the high estimation in which Mr. Foote is held by nearly all Freethinkers, as well as a recognition of his energetic services to our party by the plucky way in which he has maintained and devoted the *Freethinker* to the cause of Secularism.

Old friend Harris, of Milford Haven, though poor and aged, regards Mr. Foote as a king among men, and forwards him a "crown."

Collecting cards will be sent to any friend on application.

#### [Second List.]

H. F. S., £2 2s.; W. Jope, £1 1s.; R. Bulman, £1 1s.; Mrs. Mensbier, £1; T. Yeomans, £1; B. R. Godfree, £1; Miss P. Hull, £1; E. P. (42), £1; W. Cabell, 10s. 6d.; A. F.R.C.S., 10s. 6d.; C. Bowman, 10s.; Derby Branch, 10s.; N. M. X., 10s.; W. Johnson, 6s.; S. Soper, 5s.; Higgins, Watts, and Killick, 5s.; W. Hyde, 5s.; J. Reeve, 5s.; W. B. Jevons, H. Gadd, 5s.; W. Baxter, 5s.; T. Bullock, 5s.; F. Simons, 3s.; D. Young, 2s. 6d.; A. Chamberlain, 2s. 6d.; M. Weatherburn, 2s. 6d.; E. Rae, 2s. 6d.; H. Ternent, 2s. 6d.; W. Pearson, 2s. 6d.; C. Kingston, 2s. 6d.; Mrs. Hancock, 2s. 6d.; E. Jones, 2s. 6d.; J. Orr, 2s. 6d.; W. Early, 2s. 6d.; W. Lake, 2s.; W. Hardiman, 2s.; J. Lightowler, 2s.; Mrs. Lightowler, 2s.; T. Sykes, 2s.; J. D., 2s.; Dry Dock (Malta), 1s. 6d.; E. Birbeck, 1s.; J. T., 1s.; F. D., 1s.; C. C. Monk, 1s.; C. P. 1s.; E. Sirett, 1s.; H. Thomas, 1s.; F. Morgan, 1s.; J. Latty, 6d.; R. Wharrier, 6d.; J. Herne, 6d.; P. Harle, 6d.; W. Andrews, 6d.; S. Dixon, 6d.; J. Ives, 1s.; S. Alward, 2s. 6d.

GEO. ANDERSON, *Treasurer*.

R. FORDER, *Sub-Treasurer*, 28 Stonecutter-street, E.C.

GEO. WARD, *Secretary*, 91 Mildmay-park, N.

#### THE RECORD OF THE CHURCH.

When I survey the dark, sad centuries of the past; when I dwell upon the bloody deeds and frightful wrongs committed by this cruel Church; when I see liberty in chains, justice a stranger in every court, and science wearing the brand of infamy upon her brow; when I witness the unrequited toils and sufferings of those who have lived and died for the right; when I see the beautiful and learned Hypatia dragged naked through the streets of Alexandria and foully murdered by Christian priests; when I behold the merciless flames enveloping the manly body of Giordano Bruno; when I look upon the grey-haired Galileo crouched upon a dungeon's floor; when I listen to the piteous groans of burning Servetus, and hear the fiendish laughter of the priest who holds aloft Vanini's bleeding tongue; when I see the bones of Voltaire dragged from their resting-place, and calumnies piled mountain high upon the grave of Thomas Paine; when I see an indolent and crafty priesthood preying upon human hopes and fears, holding in bondage the brains of fellow-men, and filling the land with superstition, misery, and crime—when all this rises up before the vision of my mind, I feel an honest aspiration to contribute something towards hastening the time when freedom, justice, and intelligence shall fill the world.—*J. E. Remsburg.*



## WHO WAS SOLOMON?

The surmise of "Lucianus" that Solomon was really the Assyrian Sultan, Shalman-eser, derives some confirmation from the monument put up by that magnificent monarch on the Peninsular, near Beyrout. In regard to Solomon's fabulous wealth, it deserves mention that in a book published this year by the Religious Tract Society, *The Money of the Bible*, by G. C. Williamson, it says (p. 23): "The Oriental mind had a habit of extravagance and a love for the use of hyperbole and metaphor from the very earliest times, and this must be taken into account." It seems the Holy Ghost was not particular about his figures, but always dealt in good round sums. Mr. Williamson admits that four millions annual income to Solomon's private purse "it must be confessed is a very unlikely sum." Perhaps the Holy Ghost wrote that he had six talents of gold, and some wicked human transcribers, having a mania for the number of the beast, altered it into six hundred and sixty-six.

RABSHAKEH.

## CHRISTIAN VERACITY.

The very large part that must be assigned to deliberate forgeries in the early apologetic literature of the Church we have already seen; and no impartial reader can, I think, in vestigate the innumerable grotesque and lying legends that, during the whole course of the Middle Ages, were deliberately palmed upon mankind as undoubted facts, can follow the histories of the false decretals and the discussions that were connected with them, or can observe the complete and absolute incapacity most Catholic historians have displayed of conceiving any good thing in the ranks of their opponents, or of stating with common fairness any consideration that can tell against their cause, without acknowledging how serious and how inveterate has been the evil. It is this which makes it so unspeakably repulsive to all independent and impartial thinkers, and has led a great German historian (Herder) to declare, with much bitterness, that the phrase "Christian veracity" deserves to rank with the phrase "Punic faith."—*W. E. H. Lecky, "History of European Morals,"* vol. ii, p. 212.

## BENEFIT OF SCEPTICISM.

An elaborate process of mental discipline, with a view to strengthening the critical powers of the mind, is utterly remote from the spirit of theology; and this is one of the great reasons why the growth of an inductive and scientific spirit is invariably hostile to theological interests. To raise the requisite standard of proof, to inculcate hardness and slowness of belief, is the first task of the inductive reasoner. He looks with great favor upon the condition of a suspended judgment; he encourages men rather to prolong than to abridge it; he regards the tendency of the human mind to rapid and premature generalisations as one of its most fatal vices; he desires especially that that which is believed should not be so cherished, that the mind should be indisposed to admit doubts, or, on the appearance of new arguments, to revise, with impartiality, its conclusions. Nearly all the greatest intellectual achievements of the last three centuries have been preceded and prepared by the growth of scepticism. The historic scepticism which Vico, Beaufort, Pouilly, and Voltaire in the last century, and Niebuhr and Lewes in the present century, applied to ancient history lies at the root of all the great modern efforts to reconstruct the history of mankind. The splendid discoveries of physical science would have been impossible but for the scientific scepticism of the school of Bacon, which dissipated the old theories of the universe, and led men to demand a severity of proof altogether unknown to the ancients. The philosophic scepticism of Hume and Kant has given the greatest impulse to metaphysics and ethics. Exactly in proportion, therefore, as men are educated in the inductive school, they are alienated from those theological systems which represent a condition of doubt as sinful, seek to govern the reason by the interests and the affections, and make it a main object to destroy the impartiality of the judgment.—*W. E. H. Lecky, "History of European Morals,"* vol. ii, p. 205.

## CHURCH DRINKS.

DR. EDWARD BEDLOE had a dinner given in his honor at Chicago during Easter week, and spoke as follows in response to the toast of the Church:—

"I never drink a toast without recalling the vast debt of gratitude we owe to the Church of the middle ages. In the long-gone years the sybarites and good fellows of Greece and Rome quenched their thirst with rich, red wine. To them ale and beer and porter and stout were unknown terms; to them John Barleycorn was a perfect stranger; cognac and otard were sealed books, and the thousand and one liquors of to-day were unborn. Champagne, the idealisation of all vinous beverages, had not come into existence. While, as for punches, cocktails, fizzes, smashes, sours, eggnog, Tom and Jerry, hot Scotch and Irish, the Greek and Latin tongues, despite the genius of Homer and Plato, Virgil and Cicero, were utterly unable to express or describe.

"Imagine, if you can, a dinner of to-day in which the sole alleviates of thirst were wine and honey, wine and water, wine and more water. When the inspired writer said, 'Look not upon the wine when it is red,' he was looking forward 2,000 years to our own time, when there are other and better beverages. Yet such was the condition which confronted Lucullus, Apicus, and other great *bon vivants* of antiquity. A small boy could give a better dinner to-day, so far as the wine-card is concerned, than could all the Cæsars of the West and the kings and emperors of the East. What made the change? What great power so wrought upon nature as to give us the wealth of enjoyment to-day? It was the Church—the noble abbots and humble monks, who applied intellect to the world around them, and brought forth results which will never die.

"They took the culture of the vine from pagan Rome, and they converted it into a new art and science. They dignified their products by giving to them religious terms and titles. The golden juice of the grape in the Vesuvian vintage became the Lachryma Christi, or tears of Christ; the tawny pressings of the Andalusian clusters became known in lore as Sancta Trinidad, or the Holy Trinity. In France two superior vintages were born under the parentage of the Church, and even at the present day bear testimony in their names of White and Red Hermitage to their origin. From that wonderful race, the Saracens, the mediæval Church learned the art of distilling it to all Europe. In the emerald vales of Ireland they produced the potheen; in the green glens of Scotland, the usquebaugh; in the sunny vineyards of France, the *eau de vie*; in the sterile plains of Russia, the vodka; in the frozen north of Sweden and Norway, the Kornbrantvin.

"Nor was this enough! The Christian workers ransacked the far East for its daintiest perfumes, the West for its sweetest flavors. They extracted aroma from the peach and pear, the incense from the lemon and orange, the bloom of the almond and the savor of the cherry. They robbed the cinnamon tree of its bark, and the nutmeg of its kernel. Then with these they made delightful liquors which have glorified our tables for generations, and shall endure to the end of all time. The modest monks of La Trappe produced their masterpiece in Trappistine, the poor Carthusian friars flashed upon the world glorious green and gold chartreuse, and the princely order of St. Benedict, in the grand old Abbey of Fecamp, invented Benedictine, the finest drink that ever moistened mortal lips.

"But why continue? Does it strengthen the argument to add that a Creole monk in Louisiana discovered 'Parfait Amour'; that a German pastor first dissolved gold in a dainty fluid and christened it 'Eau de Vie de Dantzig'; that a French friar taught us how to immortalise the orange in curacao; how a provincial priest liquefied the cherry in 'Maraschino'; or how the Spanish ecclesiastic from the sugar-cane gave us Santa Cruz, the rum of the holy cross? It is needless. But it is well that in our joyful libations we so should look back on the centuries with gratitude and affection to those humble but noble pillars of the Church whose labors have done so much to lighten, brighten, and beautify the lives of all to-day."

## DARWIN AND TYNDALL.

Between a great man recognised by his generation and a man made great by his reputation there is need of careful discrimination. I fancy that Darwin and Tyndall may serve as contrasting types. Fifteen years ago, perhaps, Tyndall would have polled more votes in some competition of the evening papers. But the greater our knowledge of science and of the literature of science, the greater must be our estimation of Darwin's work. In every country a number of acute observers and patient reasoners have been, and are likely to be, continuing the work he began. It is not going too far to say that no generalisation of modern biology, no advance in our knowledge of life, is without its living germ in the writings of Darwin. But a more astonishing witness to the greatness of that calm and profound thinker lies in the fact that none of the scientific alterations, or criticisms, or attacks upon his theories are without their suggestion in his own writings.—*P. Chalmers Mitchell, in "New Review."*



## THE JAMIESON-WATTS DEBATE.

[CONCLUDED.]

ON Wednesday evening Dr. JAMIESON opened on the affirmative of the formula, "That man has a soul that will survive in a future state." If he could make out that the soul was a substance, then, presumptively, it was imperishable; for both Materialist and Transcendentalist concurred in looking upon substance as indestructible by any intra-cosmic cause. His first argument would be that thinking is not essential to matter, otherwise matter should all and always think; but what is the fact?—only certain combinations of matter are associated with mental phenomena. Now, a mere arrangement of parts did not create any new power. If the parts taken separately did not think, their integration would not develop self-consciousness. A collocation was neither more nor less than the sum of the constituents, and, accordingly, of their qualities or powers. Thus the extension and weight of the brain were the exact equivalents of the totality of the extensions and weights of the individual molecules. His second argument rested on the datum of consciousness as to personal identity. It was a commonplace of physiology that the living tissues of the body were constantly dying and being renewed. The body that he had that night was not the one to which his mother gave birth. During his lifetime he had worn out a series of bodies. Yet amidst all this flux and renovation his personality remained unchanged. There must then be a substance independent of his body, in which self-consciousness inhered.

Mr. WATTS, at the outset of his first speech, severely criticised Dr. Jamieson's definition of the soul as an "immaterial substance," a locution about as intelligible as "dry water" or "cold fire." He was glad that his opponent virtually admitted the eternity of matter, for his predication of the imperishability of substance involved that. Every fact and consideration in the argument for the immortality of man applied with equal cogency to the existence of animal souls. The highest modern authorities in biology were of opinion that the phenomena of consciousness depended upon organisation. Could Dr. Jamieson name a single mental state uncontrolled by physical conditions? If the soul existed, in what part of the body was it situated? when did it enter the body? and how and when did it leave the body? Were "soul" and "spirit" interchangeable terms? What evidence existed as to the survival of the soul after death? Is the soul good or bad, or both? If the soul is an immaterial entity, and as some men have corrupt souls, must we conclude that the corporeal has tainted the incorporeal? Science, the Bible, and experience alike pronounced against the existence of an immortal soul. Science, said Professor Graham, in his *Creed of Science*, proclaimed it to be "inconceivable and incredible." The Bible declared that man's thoughts perish at death; and experience demonstrated that life was pre-requisite for consciousness.

Dr. JAMIESON'S subsequent speeches were mainly a repetition of his first, with the exception of his closing one, in which, somewhat tardily, he advanced his argument for the immortality of the soul. The first consideration upon which this rested was a negative one. We had no proof that anything that ever came into existence ceases to be. The tendency of a thing is to continue to be. If the soul perished, it could only be by annihilation (in which neither his opponent nor he believed), by dissolution, or by internal tendency. Concerning dissolution, that only affected composite forms—not units; and consciousness attested its own unity.

To the theorem of the independence of consciousness Mr. WATTS opposed a mass of scientific data, vouched for by the leading biologists and alienists of the day, indicating the inseparable connection between bodily and mental states. To say that every quality or power must be present actually in the parts, as well as in the whole, was controverted by the simplest facts of chemistry. Dr. Jamieson did not seem to understand the difference between the potential and the actual. Touching personal identity, Dr. Jamieson must know that the process of replacement, while continuous, was exceedingly gradual, so that the new tissue took over the nature of the old. That this was so appeared in the case of old scars and the persistence of the functions of the muscular and other structures, notwithstanding their complete regeneration. It did not necessarily follow that because a thing is a unit it cannot disappear; that is only true of an ultimate unit, for it will not be denied that there is unity in complexity, as in the human body itself, which, nevertheless, undergoes disintegration. But Dr. Jamieson had not even supplied a scrap of evidence to show that mind is an entity; and the physiologists and psychologists whom he had cited, men like Solly, Maudsley, Ferrier, Crichton, and Forbes Winslow, adduced a plethora of evidence to the contrary. In his closing remarks Mr. Watts, with characteristic eloquence and earnestness, appealed to the audience to weigh carefully and dispassionately, at their leisure, the relative merits of the reasonings submitted to them. In any event, their disputations could not alter facts. If there should be a future life, he was bound to share it with Dr. Jamieson. If not, he made the best of this, and no man could have a

higher or purer satisfaction in life, or at the hour of death, than the consciousness of having seen, and honestly striven to do, his duty.

Respecting the character and upshot of the debate, it may truthfully be said that Mr. Watts never appeared to more advantage, his powers of luminous exposition, critical analysis, and repartee being exerted to their fullest extent. On the other hand, Dr. Jamieson was woefully deficient. Indeed, it would be generous to assume that he was not at his best. His arguments were crudely put, his version of Gillespie's weak thesis being a very feeble and confused performance. He singularly failed to appreciate the force of his opponent's objections, and he exhibited a lamentable ignorance of that contemporary science of which a medical man might reasonably be expected to have a special knowledge. Upon the point of personal behaviour, Dr. Jamieson compared favorably with Mr. Watts's preceding opponents in Glasgow. There was less of the buffoon or bully about him, although he would do well to curb a propensity to testiness that is neither graceful nor conciliatory.

Glasgow Freethinkers are highly pleased with the debate as far as they are concerned; and if, as is probable, Dr. Jamieson's Association publish the verbatim report taken by their stenographer, Secularists generally will have still greater reason to be satisfied.

J. P. G.

## PRAY TO THE LORD.

Gif ye're short o' a bawbee to put i' the plate,  
Pray to the Lord.  
Gif ye're hungry a wee, an' ha'e naething to eat,  
Pray to the Lord.  
Gif ye've focht hard an' sair to keep up i' the rush,  
An' to get a bit bite i' the midst o' the crush,  
But are dowie an' tired—kneel ye down i' the slush,  
An' pray to the Lord.  
Gif ye've bunions or corns that's sair on your taes,  
Pray to the Lord.  
Gif ye're sairly in need o' a new suit o' claes,  
Pray to the Lord.  
Gif ye're like to hae measles, or maybe the mumps,  
Dinna grane 'neath the ill, nor yet tak' to the dump,  
But doon on your knees like the softest o' chumps,  
An' pray to the Lord.  
Gif ye're coortin' a lossock that's like to refuse,  
Pray to the Lord.  
Or gif ye be troubled wi' spells o' the blues,  
Pray to the Lord.  
Gif ye're married an' no like to ha'e a bit wean,  
Dinna fash your wee finger, an' sit doon an' grane;  
But, like hairy auld Abo, o' days lang since gaen,  
Pray to the Lord.  
Gif ye're wantin' for ocht, or are fair in a maze,  
Pray to the Lord.  
An' maybe he'll help gin ye'll only sing praise,  
An' pray to the Lord.  
At least that's the story ye'll hear frae the loon,  
Wha thumps on the brods in ilk kirk i' the toon;  
But I'm thinkin' ye mith as weel toss up a broon  
As pray to the Lord.

THE GAHERLUNZIE.

One night I was holding a meeting at Choptankin, and in the course of the services I called on Brother Gilderhold to lead in prayer, which he did with great unction; and, after taking in everything from Dan to Beersheba, he wound up with an invocation for the Pastor: "Oh, Lawd! we pray for the preacher who is conductin' this meetin', in this thy synagoge; fill him as full of power as Libby's Creek is in a freshit; may he cast off the garments of the world like the crabs leave their old shells at high tide, and grow in grace as fast as a young killdee. Fill the gospel net that he lays out as full of repentin' sinners as was Cap'n Larry Tinman's seine filled with old wires when he landed hit this maw'nin'. Tech him bountifull with thy annointin' ile till his heart becomes as soft as his head—A-men and A-men!"

"God's an Irishman!" said a dying Freethinker to the Christians who were pesterin' him about his soul. "How do you make out that?" they demanded, in something like horror. "Why, in Ireland we've got O'Loghlin, O'Dell, O'Dowd, and O'God," was his reply. They had to give him up.

"Since you have matrimonial inclinations, why shouldn't you marry this charming Marguerite, your sister's friend? She is an angel." "I agree, but she paints." "Oh! see, now, my dear fellow, tell me, with your hand upon your conscience, did you ever see an angel that wasn't painted?"



## BOOK CHAT.

The last number of the Bellamy Library (W. Reeves, 185 Fleet-street; 1s.) is a new edition of *Songs of the Army of the Night*, by Francis Adams—a volume we have already noticed. The present edition contains additions and revisions made by the original and gifted author before his untimely death, and is accompanied by a portrait and a sympathetic introductory memoir by Mr. H. S. Salt. The revisions are in some cases notable—e.g., the prayer which originally stood

This is what I seek,  
God will keep me meek,

is altered to "I may keep me meek." So in the last verse of the following poem, "To the Christians," God is now put in quotation marks. Among the additions are his last sad, appropriate lines, headed "Post Mortem":—

Bury me with clenched hands  
And eyes open wide;  
For in storm and struggle I lived,  
And in struggle and storm I died.

That songs so full of unconventional vigor, passionate love of freedom, and intense sympathy with the oppressed masses should have reached a third edition is a noteworthy sign of the times.

*Lay Religion*, by Richard Harte (E. W. Allen, 4 Ave Maria-lane; 2s. 6d.), purports to be some outspoken letters to a lady on the present religious situation. The writer was, we believe, at one time editor of the *Theosophist*, and he seems to think that the late Madame Blavatsky was controlled by spirits, "who," he says, "may perchance be utilising the various propensities, altruistic or self-seeking, of the leaders of the Theosophical movement, without there being any reality in the story of a Brotherhood of Adepts—a story which those entities may have put into the head of Madame Blavatsky in order to further their own purposes; for the methods of those 'Masters' are confessed, by Theosophists, to be almost as indirect and devious as those of Providence itself."

As a criticism of orthodoxy, Mr. Harte's little book is not without merit. Though it contains no new objections, they are sometimes well put. Thus he says of the Resurrection as a proof of immortality: "There is no logical connection perceivable between the going up out of sight in the air of one man's body, and the immortality of the human soul as a general fact. . . . All the testimony we have in favor of the reality of this stupendous occurrence is, the brief and casual mention of it in the Gospels and in the Acts of the Apostles, all of which accounts were written no one knows where, when, or by whom—the wonderful phenomenon being mentioned in them as if it were the most ordinary thing in the world, and the brief narratives all differing from each other in important respects."

Mr. Harte holds that *Lay Religion*, or religion with priest and dogma abolished, is not only a possibility, but an absolute certainty. He evidently thinks that this religion will include belief in spirits or Theosophy. If so, as the masses are certainly either ignorant upon such matters or incapacitated from dealing with them, we cannot see why priests, dogmas, and priestly religion should not come back again.

In 1707 John Asgill, a lawyer and M.P. for Bramber, commonly known as "Translated Asgill," was expelled from the House of Commons for publishing *An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated hence into the Eternal Life without passing through Death*. Of this curious work Coleridge says, in his *Table Talk*: "I scarcely remember elsewhere such uncommon skill in logic, such lawyer-like acuteness, and such a grasp of common sense." At the time of Mr. Bradlaugh's expulsion from the House, some attention was called to the case of Asgill; and his *Defence*, upon his expulsion, was re-issued by Mr. Larnier Sugden in his Leek reprints.

Asgill took in their literal sense the words ascribed to Christ, "Whosoever liveth and believeth in me shall never die." His curious heresy excited much indignation, and even Defoe wrote a pamphlet against him, entitled *An Enquiry into the Case of Mr. Asgill's General Translation, showing that 'tis not a nearer way to Heaven than the Grave*. But the heresy survives, and besides the prophet Thomas Lake Harris, whose followers claim that, after reaching sixty, he has been rejuvenated, there is an American named Hyland C. Kirk, who has written a serious work on *The Possibility of not Dying*. Mr. Kirk calls the proposition, "all men are mortal," an unsound assumption, not based on actual knowledge. True, the mass of men die, but this is because they are subject to certain conditions. Let them transcend these conditions, and they may not die at all.

There is admittedly a vast network of influences dragging man deathwards; but may he not, by study and science, overcome and escape them all? The only element specifically brought forward by Mr. Kirk is "the deteriorating influence on the individual of the reproductive function." But he does not attempt to argue that celibates are longer lived than the married.

Practical people will incline to grant Mr. Kirk the possibility of not dying, if he will only instruct them how the thing is done. Here Mr. Kirk is at fault. He only suggests a may-be. Well, we may have lived before; we may be in purgatory now; we may be anything the mind of man can conceive. It is useless to speculate upon unknown possibilities. We can only reckon on the probable. If death can be escaped, how is it managed? Enoch and Elijah, the only persons reported to have performed the trick, for even Jesus gave up the ghost, left no directions.

A writer, in an early number of the *Theosophist*, attempted to supply this want, and show people how they could become adepts and practically immortal. The method was something like this. Ascertain, by astrological calculation, when death will arrive. This preliminary is, of course, a mere detail, when you are bent on so great an achievement as Mahatmahood. Finding when Death is coming, you take care, when he calls, to be not at home. This is done by projecting your astral spirit elsewhere—another detail. Your *rupa*, or body, shams death, like certain insects when in danger. When death has passed on, your astral spirit, returns and re-animates your body. The only peril is that while your astral spirit is out some other wandering spirit may take possession of your *corpus*, and, on your return, deny you admittance to your own body, even as you have denied death.

On the whole, the achievement of not dying is rather an arduous one. To reform a criminal, it is said, it is necessary to begin with his ancestors. Our ancestors for so many generations have got into such a confirmed habit of dying that, to overcome the inveterate disease, one ought to have begun myriads of ages ago; and then, had the experiments been successful, there would have been no room for us. Judging by Swift's picture of the immortal Struldbrugs, we should say it is a happy thing that the race is not likely to discover their secret of immortality.

The June number of the *Humanitarian* contains a portrait of Sir John Gorst, who does not look a great man, and an interview with him on "Labor and Social Problems." Professor Horsley defends vivisection, and makes some effective *ad hominem* points, without being at all convincing in his general argument. The Rev. J. R. Byrne indulges in some "Glimpses of the Future," but all he tells us at the finish is, that "Humanity knows what it is, but knows not what it shall be." Dr. Hugh B. Jones writes usefully on the perils and safeguards of Infancy. "Workhouses and Pauperism" is the heading of an article by the Rev. T. D. B. Hardern. Mr. Thomas Sinclair contributes a high-pitched article on the late Sir Richard Burton's recently-published poem, "The Kasidah." We note that the July number of this magazine is to begin a new series, the price being raised to one shilling.

## PRAYER.

A monk, kneeling in his cell, prayed long and earnestly that God would watch over all his children on that night of tempestuous storm; that those who were hungry might be fed, and those who were shelterless might be housed. All night long he prayed, his bare knees on the sharp stones, the wind outside blowing a fierce hurricane.

A wanderer came and knocked at the monk's cell, knocked till he was weary, till his strength gave way, and he fell prone at the threshold. In the morning he was dead. Thus the monk found him. How could he have heard faint knocking who prayed so long and loudly through those hours of the night?—*J. D. Miller*.

## CUI BONO?

What have all the so-called good religions, or rather the followers of them, done to promote the universal brotherhood? They are fine things to preach in a church or a temple, but not to practice! The rich man with diamonds and his wife laden with jewels go to church after a sumptuous breakfast, to pray, and hear of the universal brotherhood of man, and there stands by their side a poor man in rags, who has not a piece of bread to eat in the morning, and does not know how he will get it in the evening. Now, where is the universal brotherhood? It seems that religion has no hold on the morals; it is the mind only that has a hold on the religion.—*Purushotam Rao Telang, in "Twentieth Century."*



## CORRESPONDENCE.

MR. HUGH PRICE HUGHES ON VERACITY.  
TO THE EDITOR OF "THE FREETHINKER."

SIR.—I happened to be in the vicinity of St. James's Hall on Sunday last, having availed myself of the opportunity of visiting the Exhibition of the Painters in Water Colors, offered by the Sunday Society, and I took the opportunity of hearing Mr. Hugh Price Hughes. The hall was crowded to overflowing, many being attracted, no doubt, by the excellent music of the large orchestral band on the platform. I think that there must have been about 3,000 persons present, and, as Mr. Hughes asked that each should contribute silver, and gold if possible, the financial result would doubtless be satisfactory.

Taking for his text a passage from Micah, whom Mr. Hughes described as a democratic prophet, contrasting him with the aristocratic Isaiah, Mr. Hughes proceeded to descant on morality. He said that many had come to him, saying that in these days of fierce competition it was impossible to carry on business without lying or misrepresentation of some kind. His answer invariably was, that it was better to fail, or even to die, than to tell a lie directly or indirectly. Now-a-days we had not to fear physical violence for adhering to the truth; but we might be called upon to suffer martyrdom otherwise for its sake, and it was something noble to suffer financially, to starve in the City or in the West-end, rather than depart from the strict lines of veracity. He, however, assured his listeners that they could not expect to be able to keep up to the strict ideal of right except by the aid of Christ, and that, unless we accepted the Savior at once, believing him to be the Son of God and that he died to save us, it was no use trying to be good. I leave you to make your own comments, and remain—Yours, etc.,

VIATOR.

## OBITUARY.

By the death of General M. M. Trumbull, of Chicago, America has lost a public citizen of wit, wisdom, and integrity. Born in London in 1826, he became a Chartist, and when he went to America about '48 he worked with pick, shovel, and wheelbarrow. He served as a soldier in the Mexican and in the Civil war, and rose to the rank of brigadier-general. General Grant made him Collector of Revenue for Iowa. At Chicago he defended the Anarchists, and has written in *Open Court* since its commencement, often using the signature "Wheelbarrow."

## 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, G. W. Foote, "A New Plea for God (Professor Drummond's *Ascent of Man*)." (Admission free; reserved seats 3d. and 6d.).

Battersea Secular Hall (back of Battersea Park Station): 8, Annual Excursion by brakes to Ashstead Woods (fare 2s. 6d.). Tuesday, at 7.30, dancing class (2d. and 4d.); 8.30, social gathering. Camberwell—31 New Church-road, S.E.: 7.30, Touzeau Parris, "Hypatia, or Philosophy Superior to Theology."

Wimbledon—Excursion to Ashstead Woods; particulars of G. Herbert, sec, 7 Derby-road. Tuesday, concert and dancing at Liberty Hall, for benefit of a member.

Wood Green—Star Coffee House, High-street: Saturday, June 2, 9.30, members' meeting.

## OPEN-AIR PROPAGANDA.

Camberwell (Station-road): 11.30, St. John will lecture. Clerkenwell Green: 11.30, F. Haslam, "Life and Times of Voltaire." Members' meeting after lecture.

Clerkenwell—St. John's-square; Friday, at 8, Sam Standing, "The Converted Atheist Shoemaker." (Helpers wanted).

Edmonton—Angel-road: 7, Sam Standing, "Over-Population."

Finsbury Park (near the band-stand): 11, Stanley Jones, "Christianity and Social Topics"; 3, F. Haslam, "The Life and Times of Thomas Paine."

Hammersmith Bridge (Middlesex side): 7, C. J. Hunt will lecture. Corner of the Grove: Thursday, at 8, Sam Standing, "Right and Wrong."

Hyde Park (near Marble-arch): 11.30 and 3.30, C. J. Hunt will lecture. Wednesday, at 8, J. Rowney, "Paul and his Teaching."

Islington—Prebend-street, Paekington-street, Essex-road: 11.30, a lecture; 6, quarterly meeting at Secretary's house.

Kennington Green (near the Vestry Hall): 6.30, St. John, "Why I am an Atheist."

Kingsland—Ridley-road (near Dalston Junction): 11.30, Sam Standing, "The Wages of Sin"

Leyton—High-road (near Vicarage-road): 11.30, C. James will lecture.

Mile End Waste: 11.30, C. Cohen, "Science and Man."

Old Pimlico Pier: 11.30, A. B. Moss, "Bible Stories."

Regent's Park (near Gloucester-gate): 11.30, James Rowney, "The Christian God"; 3, W. Heaford, "The Jargon of Theology."

Tottenham Green (corner of Seven Sisters-road): 3.30, Sam Standing, "Military Service: Scriptural, Ancient, and Modern."

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

Walthamstow—Markhouse-road: 6.30, C. Cohen will lecture.

Wood Green—Jolt Butchers'-hill: 11.30, W. Heaford, "Belief, Unbelief, and Make-believe"; 6.30, J. Rowney, "Holy Moses and Co." Thursday, at 8, O. Cohen, "Religion and Freethought."

Westminster—Victoria Tower: Saturday, June 9, at 3 sharp, pilgrimage to the Houses of Parliament, conducted by Sam Standing.

## COUNTRY.

Blackburn—Business meeting at Secretary's house at 3.

Derby—Friar Gate Coffee Tavern: Tuesday, at 7.30, business meeting.

Liverpool—Oddfellows' Hall, St. Anne-street: 7, T. Arthur, "The Failure of Theism." Committee meeting after lecture.

Manchester—Secular Hall, Rusholme-road, All Saints: 6.30, Ernest Newman (of the *Free Review*), "Modern Christianity" (free).

Newcastle-on-Tyne—Ante-room above Good Templar Hall, 2 Clayton-street East: Monday, at 8, important committee meeting.

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

Reading—Foresters' Hall, West-street: 7, O. Joseph, a reading. Sheffield—Hall of Science, Rockingham-street: 7, W. Dyson, "Miracles; their Probability and Value."

South Shields, Thornton's Variety Hall, Union-lane: 11, Chas. Watts, "Is Secularism a Philosophy?" (with special reference to the recent debate with Mr. Wise); 3, "The Bible Opposed to Modern Progress"; 7, "Christ Not a Reformer for the Present Day."

Sunderland—Lecture Room, Bridge End Vaults, Bridge-street: 7, T. R. Fox, "Thou shalt not Suffer a Witch to Live."

## OPEN-AIR PROPAGANDA.

Sunderland—Ryhope, on the Green: 11, T. R. Fox, "Is God Good?"

## LECTURERS' ENGAGEMENTS.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—June 3, m. Mile End, a. Victoria Park, e. Walthamstow; 10, Liverpool; 17, m. Finsbury Park, a. Victoria Park, e. Battersea.

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—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.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—June 3, m. Finsbury Park, e. Tottenham; 10, m. and a. Battersea, e. Wimbledon; 14, e. Hammersmith; 17, m. Kingsland, a. Regent's Park, e. Hammersmith; 24, m. Leyton, a. Victoria Park, e. Walthamstow.

ARTHUR B. MOSS, 44 Oredon-road, Rotherhithe, London, S.E.—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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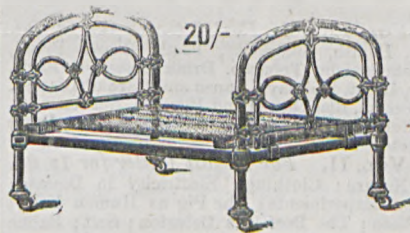
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