

# The Freethinker

Edited by G. W. FOOTE.]

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**STATUE OF CHARLES BRADLAUGH, M.P**

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## THE ASSASSINATION OF PRESIDENT CARNOT.

THAT painfully good man, and rather flatulent rhetorician, Archdeacon Farrar, improved the occasion last Sunday by a sermon on the assassination of President Carnot. He identified in the present age the "three dogs" of Revelation. They were Atheism, Fury, and Superstition, and they combined in producing the monster of Anarchism, which could only be extinguished by stronger doses of religious education, administered to human beings while young and susceptible.

We could not gather from the newspaper reports what the excited Archdeacon meant by Superstition, but we suspect he meant the form of religion (say Catholicism) which does not enjoy the benefit of his patronage. If this is what he meant, we shall not quarrel with him. On the contrary, we shall lump his own form of Christianity with all the others under the head of Superstition; and we shall readily admit that this malign influence is largely responsible for the evils which all true reformers are laboring to abolish.

Nor shall we quarrel with him with regard to "Fury." Some persons would call it brutality, and it is unfortunately too common, even after eighteen centuries of Christianity. You may see it on any wet evening in London when people are crowding into an omnibus, and strong men thrust aside women, sometimes with babies in their arms. Only a few days ago we witnessed a disgusting spectacle outside a great newspaper office. A poor little mouse ran under a cart, and a dozen fellows rushed after it for what they evidently regarded as "sport." They began kicking it like

a football. When we went up and expostulated with them they looked a trifle ashamed. We begged them to kill it at once, as it was already injured, and they said "All right." But directly we moved a step or two they resumed their torture of the helpless little animal. Yet every one of those fellows, or at least the majority of them, had no doubt been trained in Board schools, and dosed with Diggleism, and well stuffed with the most highly respectable Bible lessons.

There is plenty of this brutality in all classes of our people, and it will never be eliminated, or brought under proper subjection, until a wise and tender humanity is instilled into our children instead of the arrogance of orthodoxy and the selfishness of Kingdom-Come.

Archdeacon Farrar may be an authority on Christianity and Fury, which have kept each other company for so many ages. But he is no authority on Atheism. He is simply talking nonsense about it when he identifies it with Anarchy, and still greater nonsense when he identifies it with assassination. There is no greater Anarchist on this planet than Count Tolstoi, who is a fervid and thorough-going disciple of Jesus Christ. And as a matter of fact the overwhelming majority of modern assassins have been animated by religious fanaticism—from the assassin of Henry the Fourth of France to the assassin of President Garfield of America. It is a curious fact, too, that the Anarchist criminals, like Vaillant and Henry, have nearly all had a strict Christian teaching. We defy Archdeacon Farrar to indicate one of them who was brought up as an Atheist.

Christian logic on this matter is a remarkable process, we will not say of reason, but of cerebration. It runs, or circles, something in this way:—Atheists are against the Church, and Anarchists are against Church and State, therefore Atheists are Anarchists; and some Anarchists are assassins, therefore Atheists are assassins.

We have a much better right to speak for Atheists than Archdeacon Farrar, and we tell him that English Atheists loathe such deeds as the assassination of President Carnot. Men may be Christians without thinking, but they cannot be Atheists without a good deal of thinking. And if a man thinks at all, he must recognise that the President of a Republic is not responsible for all its social evils. The existing system of society did not begin with his election, and will not end with his removal. His assassination is therefore a monstrous wickedness, a detestable injustice. His slayers play the part of judge, jury, and executioner. They immolate him on the altar of their own faith, where they have only the right to pour their own blood. They imitate, and even better, the worst examples of the old régime. And in doing so they play the game of reaction, by throwing crowds of timid people back from the line of progress, and giving a pretext for fresh invasions on liberty. Nor is the wickedness of assassination any greater than its folly. Even a secret murder society cannot cow a whole nation. It cannot even terrorise a despotism, unless it is a mere historical accident, the temporary triumph of one man. Slay even the Czar of Russia to-morrow, and his successor will promptly ascend the throne, and perhaps rule still more despotically.

Those who kill, or approve the killing, of men like President Carnot, are simply monomaniacs. They are not ordinary criminals, for they stake their own lives for no personal advantage. Given a man who has suffered, who has wild dreams of an impossible speedy millennium, who has brooded to semi-madness over the rank injustice of

things in this world, who has strong passions and no patience, and has worked himself into a state of desperation—and you have a ready-made assassin. But you have also a lunatic. And it would be wise to treat him as such. If you kill him, you do not extinguish the madness. It works in other weak heads, and assassination gets invested with a fascinating halo of martyrdom. Murder does not cure murder. Blood does not wash away blood. M. Casimir Perier, the new French President, did a brave thing in walking unguarded last Sunday evening on a Paris boulevard. It was also a wise thing. It was an appeal to honor and generosity, which in the long run is stronger than spies and bayonets. May he also be brave and wise enough to stop the guillotine, and deprive fanatical assassins of the daintiest food for their vanity, besides divesting their crime of its most romantic temptation.

So much for Atheism and assassination, and now let us turn to Archdeacon Farrar's "religious education," which of course he bases on the Bible. Now the Bible is really the assassin's text-book. We read in Judges that the Lord raised up a savior for the Jews. His name was Ehud. He went to King Eglon with a message from God, and also a present, in the form of a long knife, which he plunged into the king's stomach—just like Santo served President Carnot. The very same book tells us of Jael, who offered the hospitality of her tent to Sisera, a defeated general fleeing from the battle-field; and who, as soon as the fugitive fell asleep, most basely assassinated him; for which infamous deed she is celebrated as "blessed above women." All the assassin has to do is to study the book of Judges for guidance and inspiration.

Evidently the Bible is not going to cure the epidemic of assassination. Nor is Christianity going to cure the fever that works in the Anarchist's brain. Christianity is played out as a "spiritual" force. It has no real social influence, except of a retrograde character. What society wants is quite another "spiritual" force. No "religion" is of any service but the Religion of Humanity. Were this religion instilled into our children, they would grow up with a stronger sense of what we owe to the past, and a keener perception of what is possible in the immediate future. Some such influence is necessary to save the civilised world from its wild unrest, and to translate the dreams of progress into steady labor for the common good.

G. W. FOOTE.

## RELIGION IN THE SCHOOLS.

It is an easier task to defend existing institutions than to point out the true line of progressive development. The most absurd customs, the most incongruous compromises, can be maintained on the ground that, at any rate, they suited those who made them, and any alteration may be for the worse. Mr. J. G. Fitch, who writes on "Religion in Primary Schools" in the *Nineteenth Century* for this month, has much to say on behalf of the *status quo*. Connected for many years with a Church of England training college, Mr. Fitch sees clearly enough that a re-opening of the question will bring forward the secular principle that the State should have nothing whatever to do with the teaching of religion; and he is, therefore, anxious that the existing compromise should be maintained. He says: "A very heavy responsibility rests upon Mr. Athelstan Riley and his friends, who, in pursuit of an object which they must know to be unattainable—the acceptance of disputable theological dogmas as the basis of religious and moral instruction in the rate-aided school—have placed in serious peril the simple, reverent, and appropriate scriptural teaching which is being given." Again he observes: "The clergy and others who refuse to make the best use of the Board under the limitations of the present law are no true friends to religious teaching; for, in demanding more, they incur a grave risk of parting with what we have." The real issue, he declares, is not "Will you have a colorless and unsectarian religious teaching, or a definite creed and doctrinal orthodoxy in your rate-aided schools?" but "Will you hold fast by such security as you now have for teaching the Word of God and helping children to value it, and to take it as the guide of their lives, or will you sacrifice this security and accept in despair a

system from which religion should be excluded altogether?" Mr. Fitch sees the position, but he does not notice how, in the nature of things, a makeshift compromise tends to give way before a more logical issue. The Churchman is logical. He says: "If the religion of the majority is to be taught, then let it be the definite religion of which the majority approve." The Secularist is logical. He says: "The education which is paid for by all should be only that upon which all can agree. Religion is only an element of discord hindering the work of secular education." And facts speak in favor of the Secularist view. Our Australian colonies, New Zealand, the United States, France, Holland, Belgium, have been driven to the Secularist position by the impossibility of satisfying the rival claims of the different religionists. In England the Board schools, where least time is devoted to religion, are gradually supplanting the denominational schools. Time devoted to lunar politics is abstracted from useful knowledge, and parents are gradually discovering that the best education is given where Secularism most prevails. At present only 91 out of the 2,392 School Boards in England and Wales omit religion altogether from their scheme of instruction, and of these 70 are in Wales. In the rest the Bible is read, and from half-an-hour to an hour devoted to an indefinite kind of religious instruction, quite insufficient for those who consider the life hereafter all important. Year by year the Board schools have gained upon the denominational schools; new Boards are yearly instituted where none existed before, and already, despite desperate efforts and constant appeals for subscriptions, 844 Church schools have had to be surrendered as unable to meet the requirements of the Education Department.

In the face of these facts it is inevitable that those who deem religion of primary importance, and especially the clergy, desirous of keeping the control of the Church over the masses of the people, should attempt to capture the Board schools and make them, like the old misnamed National schools, subserve the interests of religion. Until the people institute secular training colleges they will, to a large extent, succeed. But it will not be without the continual protest of Freethinkers against any portion of money, however small, which is drawn from believers and unbelievers alike, being devoted to further the interest of what they hold to be a pernicious superstition. Let religionists, whether High Church, Low Church, Wesleyan, Calvinist, Baptist, Swedenborgian, Unitarian, Jew, or what not, make whatever provision they please for the religious instruction of their own children; but let the common schools of the country, paid for by all alike, be free from sectarian strife and devoted solely to their proper sphere of education.

Mr. Fitch points out how the clergy, by means of Sunday-schools, children's services, catechising, etc., can give what teaching they please to the children of their own communion. "The churches are quite able to give to their own children whatever of controversial theology they or their parents require." Good. To the Secularist, however, the whole of theology is controversial. The Bible is, pre-eminently, a book of controversy, and the Secularist demands, on the simple ground of justice, that no controversial subject shall be taught by public-paid teachers in public buildings.

My Lord Salisbury raised a cheer among the Conservatives at Preston by his sonorous platitude that "a parent, unless he has forfeited the right by criminal acts, has the inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." No Secularist has questioned this right or sought to alienate it, though some would prefer speaking of the *duty* of the parents to themselves give what they deem fitting instruction upon the most momentous of all subjects. If my lord meant to insinuate that each parent has a right to demand that his own particular religious beliefs shall be taught in the common school at the public charge, no such right ever existed, and it is inalienable because never possessed. The Atheist has exactly the same right to ask that his children shall be taught Atheism at the public expense as the Theist to demand that his shall be taught Theism on the same terms. What the Secularist asks is that the common schools shall be devoted to their proper work of instruction in matters of knowledge, and that all matters of opinion shall be left to parents or to future years, when minds are mature enough to rationally examine them.

Our principle is so simple, and so obviously the common-sense solution of the religious difficulty in education—a subject, above all others, where no such difficulty should arise or be allowed to obtrude—that we have only to educate public opinion, and we may be confident that Great Britain will be gradually forced to the same solution which obtains in the United States and the colonies. But there is much to be done. Neither clericals nor Nonconformists will give up their hold upon the child, their hold upon the future, without a struggle. We must educate, agitate, and organise for the abolition of superstition in the common schools, and their administration by educationalists instead of by sectarians.

J. M. WHEELER.

### THE SECULAR USE OF SUNDAY.

WE are in favor of a free, moral, and an intellectual use of Sunday. Our desire is to see the day possess more sun and less gloom than it does in many places at the present time. In our opinion, Sunday should be set apart for rest, recreation, and education, in the most general and elevating sense of these terms. It must not be supposed that we advocate the abolition of Sunday as a day of cessation from labor; on the contrary, we should be pleased to find that it was practicable for the many toilers to abstain from their usual employment two, or even three, days in every week. Our aim is to divest Sunday of its theological character, and thus leave its use—that is, the way in which it should be spent—to the judgment of the individual, so long as his conduct does not interfere with the rational freedom of others. The day should be one of rest from the fatigue of bodily labor, refreshing to the hard-worked sons of toil, and supplying them with the means of re-invigorating their bodies and of improving their minds. Those who prefer to devote the day to religious purposes should, of course, have the right to do so; but they should not insist upon regulating the way in which others, who differ from them, are to spend it. If it be true that “the Sabbath was made for man,” whatever value there is attached to it must spring from man, and from the use to which he puts it for his own physical, moral, and intellectual good.

In this practical age we ought to take a practical view of all questions that affect the welfare of the human race. Therefore, we recognise at once that, as society is at present constituted, entire cessation from labor on Sundays is impossible. There is evidently no class of the community who admit this more than Christians, for they employ labor on Sundays in connection with religious performances, and often in doing what is not necessary, either for the “worship of God” or for the comfort and benefit of man. There are the bell-ringers, as Charles Dickens would say, playing the miserable tune of “Come to church, come to church, come to church,” and who, upon finding just previous to service time the congregation scanty, pull up with a deafening peal, “They won’t come, they won’t come, they won’t come!” There are also the pew-openers, sextons, beadles, and clerks, who have little relish for the work apart from the necessity of the case. Then as to the ministers themselves. Why, Sunday is their best, and, in many cases, their only day’s work. Follow them to their domestic circle, and see whether the fourth commandment is there obeyed, by their not allowing the man-servant or the maid-servant to work on that day. In some instances they do not even give the horses the advantage of a day of rest, for they make them pull their righteous persons to church, when a walk would make their bodies lighter and their profession more sincere. Seeing, then, that some must work, what we have to do is, not to declare falsely that every man shall have the Sunday free from toil, but that there shall be as few employed as possible on that day, that the few who are employed shall minister to the wants of the many, and that the few, though deprived of Sunday, shall have another day instead. This would be acting in harmony with the circumstances of society; remembering

That men are the sport of circumstances, when  
Circumstances seem the sport of men.

Entertaining these views, we were pleased, in reading the report of the recent annual meeting of the Sunday Society, to learn that considerable progress had been made during the past year towards securing the secular use of Sunday. Mr. W. Holman Hunt, the eminent artist, was elected President

for the current twelve months, and in his presidential address he pleaded earnestly for the removal of the legal restrictions which still mar the freedom of the first day in the week. He truly said: “In modern days we did not kill our opponents, we were not allowed to imprison them; but we had cunning ways of wasting their lives. We prevented them sometimes in their industries; we managed to take away the light out of their lives; and we could not put aside the ugly words, ‘It is harassing persecution.’” He knew not on what other ground the present law was maintained. Mr. Hunt, being a professed Christian, appealed to Jesus in support of his argument in favor of freedom; but he omitted to state that it was the most fervent and enthusiastic followers of this very Jesus to whom we are indebted for the “present law” that causes this “harassing persecution,” and which makes the battle for a Secular Sunday so hard to win.

It is quite true that, according to the New Testament, Christ condemned the Sabbatarianism of his time, and declared that “the Sabbath was made for man, and not man for the Sabbath;” but we fail to see that this fact justifies the extravagant claims which Mr. Hunt urged on behalf of Jesus. In this part of his speech the newly-elected President sacrificed accuracy of statement to the interests of theology. For instance, in speaking of Christ he said that in “all the world he found no wisdom, love, or heroism like to that he (Christ) showed.” Jesus is described by Mr. Hunt as the “gentle-hearted Messiah,” a “convivial prophet who came eating and drinking, a friend of publicans and sinners.” It is to be regretted that even liberal-minded professors of Christianity will thus pander to theological fashion by misrepresenting what is said about Christ in the New Testament. But, as Mr. Hunt is an artist, perhaps he intentionally gave an ideal picture of Jesus, for we are unable to discover the original of Mr. Hunt’s creation in the biographies of the Gospels. Where was the wisdom of Christ in speaking in parables, in order that the people should “not understand” (Mark iv.)? Where was the love in his threatening damnation to those who did not believe? and in his words, “Whosoever shall deny me before men, him will I also deny before my father which is in heaven” (Matt. x. 33)? or when he stated, “But those mine enemies which would not that I should reign over them, bring them hither, and slay them before me” (Luke xix. 27)? Was unequalled heroism displayed when “he would not walk in Jewry, because the Jews sought to kill him” (John vii. 1)? or when on the cross he cried, “My God, my God, why hast thou forsaken me?” As for his being “convivial,” we have no evidence that he was so. We read, however, that “Jesus wept,” not that he laughed. He is also credited with saying: “Woe unto you that laugh now, for ye shall mourn and weep.” He is described as being “a man of sorrows, and acquainted with grief.” When will Christians cease giving their own fictitious pictures of Christ rather than the one (or many) found in the Bible?

One of the principal reasons given by Mr. Hunt for having museums, etc., open on Sunday is because he “believed that every full-minded person who went to a museum and made himself acquainted with the evidences existing there of the links in the order of creation, and of their relation to earlier and later facts, had instinctively increased in him the certainty of the author’s existence, and of his grandeur, and of his all-sufficiency to bring about justice and mercy.” Here is the ruling passion—theology at the front. Museums visited for the purpose of studying the “Design Argument” would not, to most persons, be a very “convivial” place; and the mental exercise upon such a subject would not afford much recreation. But, perhaps, we ought to appreciate the fact that so distinguished a man as Mr. Hunt advocates so good a cause as the Secular use of the Sunday, even if his reasons for so doing are not the best that could be adduced. It is encouraging to know that the desire to maintain the old puritanical mode of spending the Sunday is becoming more and more limited. Sabbatarian monopoly is opposed to the principle of free thought, upon which modern progress is based. Such monopoly rests upon theological hypocrisy, and upon a desire for clerical aggrandisement; and it is only adhered to now by that class of church-going would-be dictators so well represented by what Dickens called the “Honorable Member for Whitened Sepulchres.”

Mr. Hunt pointed out, with great force, the argument based upon the present condition of intellectual and social

life in England. We have, as he observes, in this country not only believers in Jesus to cater for on the "Lord's day," but also for a variety of people who do not accept Christianity at all. We have Jews, Buddhists, Parsees, Mohammedans, and "still more those who reject all religion whatever." By what right should those persons be deprived of the means of study and of mental recreation on the day of the Sun, called the Christian Sabbath? This we deem the point that should be considered upon this question. Bigoted orthodox Christians are not content with regulating the affairs of the household of faith, but they would domineer over the rights and privileges of others. Against this unjust and impertinent interference with personal liberty it is the duty of every Secularist to protest. Fifty years of agitation have done much in educating the public mind upon the Sunday question; but we are still confronted with superstitious notions upon the subject, and these notions are fostered by the Church and by an interested priesthood. Our duty, therefore, is to continue the fight until Sabbatarianism, which originated in an age of ignorance and priestly power, shall be entirely destroyed, and the right won for all sections of the community to share in the advantages of the Secular use of the Sunday.

CHARLES WATTS.

### THE "IDEA" OF GOD.

MANY professing Theists prefer to base their belief in the real existence of Deity upon what they are pleased to style, in the unmeaning phraseology of religious mysticism, their "inner consciousness." They frankly admit that the universe reveals no sign of such a being, but they rely upon their personal conviction, and their "intuitive perception" of God's existence. We will now consider these popular arguments drawn from the alleged "intuitive sense" of the individual.

And, at the outset, we might fairly object that the claim made is too large, on the ground that there are plenty of individuals whose "innate sense" of God is of so indeterminate a quality that they have never seriously entertained the belief, but have become convinced Atheists or Agnostics. But inasmuch as the idea is undoubtedly natural enough to the majority of us, at least in childhood, we will not dwell further upon this.

One often meets with enthusiastic Theists who are quite satisfied about the matter in their own minds; who tell you that they have not a shadow of doubt; who are, in short, perfectly "cocksure," as the vulgar saying is. Such a one will exclaim, "I know that God exists!" and when asked *how* he can possibly "know" this, he will commonly reply, in a tone of conviction, "Because I feel his presence with me; because" (and here he will probably strike his breast in melodramatic style) "I have him here within me!" Now, far be it from me to sneer or scoff at such believers, to question their sincerity, or to deprecate the simple, child-like faith exhibited by these unreasoning souls; no doubt they feel and believe precisely as they assert. But what, after all, is proved thereby? Absolutely nothing! The earnest conviction, thus confidently stated, really proves nothing except itself, and it is not the sincerity of the conviction which is in question, but its truth. The self-reasoning on which the conviction is based may be perfectly sincere so far as it proceeds, though it is questionable how far such beliefs are unconsciously derived from the wish and desire of the heart. The truth of a particular belief, however, is in nowise proved by the sincerity, candor, and conviction of those who hold it; it still remains as open a question as before to all who fail to discover good and sufficient reasons for such belief. Perhaps those of my readers who incline to the Theistic position will better appreciate my contention herein if I point out that, in accord with my argument, the Atheist who should adopt such a method as the above, and declare in the same fashion, and in the same terms, that he "knows there is not a God, because he feels there is none," would be advancing no real argument whatever against the possible being of a God. On the contrary, he would merely be telling us what his feelings or emotions on the subject were—an entirely superfluous consideration.

"But," says our Theist, "this intuitive sense of the being of God which I feel is an 'innate idea' which we

find implanted in every man's moral nature." This sounds particularly fine, but when we come to analyse its real meaning what does it all amount to? What, pray, are these so-called "moral intuitions" or "innate ideas" of the Theists, in reality? Simply the accumulated results of the inherited experience (including, of course, all the "ideas") of the race. Thus, we believe in a personal God to-day chiefly because our great, great ancestors so believed; and, like all other inherited "ideas," the belief has become "innate" in us. This explanation, however, accounts only for our entertainment of the belief in question to-day, and does not meet the real problem as to *how* it arose in the first instance. Now, it is well known to every student of religion that the idea of "God," in anything at all approaching its modern form, is the product of a very advanced stage of religious thought, and was quite unknown to early and primitive races. Prehistoric man was doubtless addicted to devil worship, with all its horrible rites; but he had no more idea of God than have the lower races of savages to-day. Out of the "devil" idea there gradually grew in later times the companion conception of a "good" spirit. No doubt, all supernatural beliefs originally arose (as has been well shown by Herbert Spencer) from primitive man's belief in the ghosts of his dead fellows. Out of this primary belief, with its accompanying ancestral worship, coupled with the corresponding belief in the reality of the appearances observed in dreams, arose all the later and subsequent beliefs in the "soul" and future life, in good and bad spirits, gods and devils, demons and angels, ghosts and goblins, and, coming down to our own day, "Mahatmas," mediums, and astral bodies!

Two more stock arguments of the Theists may be dealt with in this connection. Occasionally, one is asked the following questions: (1) "Does not the very *idea* of God prove the fact of his existence?" and (2) "Does not the universality of the belief in God go to prove its truth?" The answer to both these queries must be in the negative. Not so very long ago the whole of Christendom believed implicitly in the impossible crime of witchcraft, and hundreds of infirm old women, whose only crime was their ugliness, were yearly ordered to the stake by the learned judges of the land. In the Middle Ages the idea of the Philosopher's Stone was seriously accepted. Belief in the absurdities of astrology, alchemy, and other proved delusions obtained even amongst educated and talented men. We look back now in utter amazement at the childish credulity of our forefathers; but are we, in these days of Theosophy, Spiritism, etc., any wiser ourselves? The "ideas" which gave rise to the puerile superstitions of our ancestors were pronounced enough to inspire their enthusiasm; but did they, therefore, prove a single fact? They were universally entertained! Did such general acceptance prove them true? The analogy is a perfectly sound one. If we must answer the latter queries with a decided "No," so also must we reply to the above suggestions of the Theists. The "idea" of God really proves nothing more than the idea; while the universality of the belief—even if it were universal, which it certainly is not—proves nothing more than the substantial identity of human thought, under the most varying conditions of time, and place, and nation.

CARINGTON FORSTER.

### MODERN CULTURE AND ANCIENT SUPERSTITION.

BIBLE fetishism is not quite dead, as Mr. J. M. Wheeler has truly observed; not even among educated Christians. Only, with cultured churchmen, the form it now takes is that of reading into the crude utterances ascribed by unknown writers to a certain illiterate Jew a knowledge of men and affairs which, even to-day, is only possible to the enlightened few. Were a Rationalist writer to compare, say, Luther or Cranmer by the standard of the present age, every educated Christian would scout such a criticism as absurd. But, if it were foolish to expect from men of the sixteenth century a tolerance and breadth of view only now obtainable, what is to be said of the habit of reading into the Gospels a more than Shakespearean wisdom?

Freethought criticism has played such havoc with Christian beliefs that few educated churchmen can now-a-days be found who will defend the old doctrine of Plenary Inspiration. Indeed, it has become quite common for

enlightened defenders of the Church of England to deny that it has ever taught any theory of inspiration; although to a rational mind the language of the Articles of Religion (viii. and xviii., for example) clearly enough implies that "Holy Scripture" is inspired in a sense which places it on an entirely different footing from all other literature. The position now adopted is that Christ, not Scripture, is the "Word of God." Such, at any rate, is the view put forward by the Rev. S. D. Headlam, and adopted also by a few among the more enlightened of the Nonconformists.

But this is just as absurd as the discarded doctrine of Plenary Inspiration. Christ is infallible, although the writers of the Gospels may not be. How is it possible, without stultifying one's self, to seriously criticise such a proposition? We only know of Christ what "Matthew," "Mark," "Luke," and "John" tell us. And, according to these friendly biographers, Jesus was far from perfect. So, at least, it would appear to a critical reader. But when we quote certain passages in support of this view we are told that our interpretation of the Gospels is too liberal. We are told that to take passages like Matthew xix. 12, Mark ix. 43-47, Luke xii. 22-30, John xiv. 12, and to read them as the Thirty-nine Articles are ordered to be read, "is to commit the obvious mistake of treating the poetic imagery of Oriental language in the same manner as one would deal with the matter-of-fact statements of Western prose."

"The literal translation is too absurd to be thought of," we are told. And to us to-day it no doubt is. But it was not "too absurd" to the early Christians, who took Jesus to mean just what he plainly said. Origen and others actually did unsex themselves and forsake their families for Christ's sake. Educated Christians, who complain of the literalism of Rationalist criticism, forget that Christ chose as his disciples "ignorant and unlearned men." As the Christian writer of an introduction to *Uncle Tom's Cabin* truly says, "Peter spoke a worse patois than Uncle Tom or Haley, and his range of thought was not one whit more extensive. The ignorant girl who made the fire at the judgment-hall laughed at his provincial jargon; while the bystanders said, 'Thy speech bewrayeth thee.' 'Father,' exclaimed Jesus, 'I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes.' The Gospel delights in raising up 'children to Abraham' from 'stones,' and creating the apostles of the world out of the most ignorant Nazarenes. The people who heard Christ gladly, and appreciated his doctrine, were not much more learned than negroes." In short, the Gospel writers—naturally enough in the circumstances in which they "grewed" (to use Topsy's expression)—represent Jesus as sharing all the ignorance, superstition, and bigotry of his race and time. That Christ was just an ignorant and intolerant fanatic is a perfectly plain truth, lying on the face of the Gospels; and only the inherited habit of reading into them the unavoidably transformed doctrines of modern times can explain the failure of any reader to see as much.

In Luke xi. 37-44 Christ is represented as denouncing those who observed a very wholesome custom. But when this is referred to as an instance of his intolerance and vituperative proclivities, the answer is that Jesus termed his religious opponents "hypocrites" and "fools," only by way of protest against "the ceremonial washings of the Pharisees." Having regard, however, to the fact that it would seem to have been the custom for many to eat out of one dish without using anything except the fingers as knives and forks, it may well be asked what harm was there in this practice of washing before meals? To an unprejudiced reader it would seem that, in abstaining from such an excellent custom, and in vilifying those who observed it, Christ set his followers a very dirty example. It was simply an exhibition of sectarian bigotry. *Voilà tout.*

But to point out that Christ's sympathies were with the credulous and ascetic, rather than with the wise and prudent, and that, if he came again, he would probably denounce most of his professed followers, is to incur the charge of presumption. My article, "If Christ Came Again,"\* brought me a courteous criticism from a Christian friend, who remarked: "Does it not seem just a trifle presumptuous to write off the vast majority of Christians as 'hypocrites' and 'fools'?" For myself, I can conceive of a Secularist who is such from conscientious scruples. Why

cannot this allowance be extended, on your part, towards Christians?" Now, I only pointed out that, "if Christ came again, he would probably apply these terms to most of his professed followers." I do not call my opponents "hypocrites" and "fools." I leave that sort of thing to "Gentle Jesus, meek and mild," and the Christian Evidence Society's lecturers. Every Secularist knows, and would cheerfully admit, that now-a-days there are many Christians broad-minded enough to allow that Freethinkers "are such from conscientious motives." But the point to be remembered here is that in this as in every other respect modern Christians show their superiority to Jesus, who never gave expression to such an enlightened sentiment. Educated Christians have, in every way, improved on Christ; while, with more piety than logic, they give Jesus credit for this improvement, which is really due to that Freethought criticism which they affect so much to despise.

The simple truth is that educated Christians no more really believe in the Gospels than does the editor of this journal. Only they adopt the absurd policy of attempting to squeeze the new wine of scientific culture into the old bottles of ancient superstition. And in doing so they—conscientiously, no doubt—persuade themselves that they are following Christ.

ANDREW LIDDLE.

### WHAT OCCURRED AT CANA.

MR. W. T. STEAD and a bevy of sweet girl graduates have, for some time past, been engaged on a translation of the New Testament, from what Mr. Swinburne called its canine Greek, into vernacular English. They will thus, it is hoped, bring the glorious gospel home to the business and the bosoms of the average Britishers, who will constitute the backbone of the Church of the Future; its brains being supplied from the store of Mr. W. T. Stead and Company.

While occupied in this sacred task—in entering on which, happily, Mr. Stead did not feel constrained to emulate the heroic self-sacrifice of Origen when engaged upon similar work in conjunction with the girl graduates of Alexandria—Mr. Stead and his fair amanuenses have been subject to curious phenomena, which, it is to be hoped, will be carefully recorded in his quarterly *olla podrida* of Occultism and Oleottism, *Borderland*. Their type-writing machines have been controlled by a spirit terming his, her, or it, self the Holy Spirit, or, as they prefer to put it in vernacular English, the Sanctified Spook. At first they could not understand the strange manifestation. The spook made alterations, additions, and omissions, which seemed unwarranted by the Greek text. Mr. W. T. Stead, who is used to spirits, above proof, reflected that the received Greek text was admittedly very corrupt, being founded on manuscripts of no critical authority, and which are now lost. The Holy Spook, he sagely thought, taking control of the Church of the Future, is ensuring, not only a correct translation, but also an accurate original, free from the errors of transcription and interpolation. He remembered that Constantine Tischendorf, in the Introduction to the Tauchnitz Testament, says: "I have no doubt that very shortly after the books of the New Testament were written, and before they were protected by the authority of the Church, many arbitrary alterations and additions were made in them." In short, as he could not help himself, he resolved to let the Holy Spook have his, her, or its way. As a result, the vernacular version of the New Testament will be the wonder of the century, or of the next if it does not get published till then, for it is to be feared that publishers will be so astounded at the Holy Ghost's alterations that they will not venture to issue the volume.

By Mahatmic agency we are enabled to give our readers a specimen of what the new vernacular revised version will be like, and have selected, as a sample of the improvement made by the intelligent co-operation of a Sanctified Spook, the narrative contained in the opening part of the second chapter of the gospel according to Saint John:—

"On the third day it happened that a wedding was celebrated at Cana, in Galilee, and the mother of Jesus was one of the company. Jesus and his followers got also to be invited to the nuptial entertainment, and they drank up all

\* *Freethinker*, April 29.

the wine set before them.\* So his mother said to him: 'Son, the wine is exhausted.' 'Woman,' he replied to her, 'what's that to thee or to me?—my time has not yet arrived.' His mother, speaking to the servants, said: 'Do whatever he chooses to tell you.' Now there were six stone jars ready for use, in accordance with the customs of the Jews, capable of holding two or three firkins apiece. Jesus said to them: 'Fill up the jars with wine.' And they filled them right up to the brim. And he said to them: 'Now draw it out and take it to the master of the revels.' And when the master of the revels tasted the wine that had become water, while he knew nothing about it, although the servants knew, he called jocularly to the bridegroom: 'People generally put forward their best wine first, and then, when folks have become tipsy, give inferior stuff. But you have kept the proper stuff till now.' And when they had swallowed the water, fancying it was wine, they got sobered down and believed on him."

It will be seen that the Sanctified Spook, by a few masterly touches, has so improved the story that our only wonder is that this revised version has not been put forward long since by the tectotulers. We commend it to the earnest and prayerful attention of the Church of England Temperance Society.

UNCLE BENJAMIN.

### RELIGIOUS GULLIBILITY.

A NEW religion has been started in Christchurch. In January, 1891, a man, with twelve aliases, arrived there with a woman, whom he introduced as his wife, but who has since confessed that she is the legal wife of a "Christian Science teacher," of New York. For a few months these two people were delivering lectures on various religious subjects in the hall. Several people were drawn by the attractive way in which they delivered their discourses. They advertised that they were prepared to heal all manner of diseases by an entirely new process, called thought-healing. Much was made of the new method, but no cures were effected. After a while a society was formed called "The Students of Truth." Then a building was erected, called "The Temple of Truth." It was built on the debenture system, and many of the shareholders were confident of great success. It was announced that this would be the centre for teaching the wide world. Then a dwelling-house for the "Teacher of Truth" was erected, and elegantly furnished throughout. Then a "Social Hall" was built, and finally a day school. The whole expense would be close on £20,000, and all raised within three years either by gifts, shares, or mortgages. The society flourished "like a green bay tree." The various ministers of the town looked on with astonishment, but found that they could do nothing except to warn the people. Teachers were leaving the Sunday schools; old Methodist leaders, Presbyterian deacons, Baptist officials, and some from all the various religious organisations left the churches to join the new movement. People mortgaged their properties; some sold even their furniture; and others disposed of their belongings in different ways for the new religion. The Temple, holding about 1,600 people, was crowded to the doors. The teaching is a peculiar mixture of Buddhism, Pantheism, modern advanced theology, and some of the different heresies of the early Christians.

Suspicious were aroused that the teachers were not what they ought to be. Rev. John Hosking, United Methodist Free Church of the town, investigated the whole career of the male members of the firm of "Christian Healers," and discovered: (1) That the "Teacher of Truth" had married eight different women in America, and the woman he brought to Christchurch was really another man's wife; (2) that he had swindled various individuals in America of large sums of money; (3) that he had served a term in prison for forgery; (4) that he had carried fire-arms and attempted murder twice at least; (5) that he had practised as local preacher, Sabbath-school teacher, and Young Men's Christian Association lecturer in America at the same time as he was "wanted" for various forgeries. In fact, it was found that the man had been one of the most notorious criminals of America. Mr. Hosking publicly delivered a series of lectures on "The Man and his Teaching," which created a sensation. The woman left the "Teacher" owing to his cruel treatment, and then the whole scheme burst like a bubble.—*New Zealand Notes in "Christian Commonwealth."*

Figgs—"Antediluvian as he was, Noah was up to snuff." Diggs—"How so?" Figgs—"That party in the ark: 'His wife, his sons, and his sons' wives.' It looks as though the mothers-in-law had to swim for it."

\* The Sinaitic MS. reads "because the wine of the marriage was finished."

### ACID DROPS.

MR. C. F. DOWSETT (we never heard of the gentleman before), writing to a London morning newspaper, points out that our modern political assassins have all been very young men. This is an important fact to remember. It would seem that the dangerous time, in the case of social revolters, is when the passions are strong, and reason and judgment are weak. But is not that, after all, the dangerous time with every mortal on this planet?

Mr. Dowsett enquires whether the exclusion of Christian teaching from Board schools is responsible for young men being so easily influenced for evil—which is a silly question; for Christian teaching is *not* excluded from Board schools, and, as the *Pall Mall Gazette* observes, "most modern Anarchists have been rather strictly brought up."

According to the *Secolo*, of Milan, Carnot's assassin was a great favorite of the clergy, who chose him more than once to play the part of St. John in a local ecclesiastical spectacle.

In an article on "Satanism," the Roman Catholic *Weekly Register* admits that Santo, the assassin of President Carnot, was a pupil of the Christian Brothers. It also allows that the doings of the devil worshippers are crimes "not of Atheists or of Sceptics, but of believers in the very technicalities of Catholicism."

Booth, in celebrating his jubilee, announces himself as a savior of society. "We are the natural antidote to Anarchy and social disorder," said our only "General." After this, no doubt, the Salvation Army will be officially recognised, if not State-endowed, by all the Governments.

The *St. James's Gazette* thinks it is a pity Booth could not celebrate his jubilee at the Over Sea Colony, wherever that delectable land may be. At Exeter Hall in the Strand the Salvationists are a nuisance to everyone but themselves.

Seven of the Hull clergy have joined in a revolt against the authority of the Archbishop of York, who has called upon them to attend a Diocesan Synod. They respectfully decline on the ground that setting up such Synods is illegal without the royal license, and because the revival of such bodies, after their disuse for three hundred years, ought to be the formal act of the whole Church, laity as well as clergy. The knowledge that the Synods will be used to further the projects of the Ritualists is doubtless at the bottom of the protest, but the majority of English do not care twopence whether the clergy hold Diocesan Synods or not.

Another objection to the Synod is, that the proceedings are to be strictly private. His grace, "Willelm Elbor," replies to the protest in most sanctified fashion: "I trust you will remember us in your prayers." The protesting ministers will probably pray that the Archbishop may be turned from the error of his ways.

*Truth* again calls Archbishop Maclagan over the coals for misusing his power of patronage. In all his recent appointments he has put young men and strangers to the diocese into benefices at the expense of curates in the diocese, whose claims are based on long and efficient service. But surely *Truth* knows that the whole intent of the Church is to pick out the plums for the elect.

The English Church Union, the most powerful body of the clericals in England, are set by the ears through an important member of the body having forced them to consider the subject of "The New Criticism of the Bible." Lord Halifax, the president of the body, implored them to keep the subject in abeyance. The mere mooted of it has shown that the parsons are all at loggerheads over their own fetish book.

The *English Churchman*, organ of the English Low Church, noticing the introduction of the electric light into St Albans, Holborn, an English High Church, says it fears the light of the gospel has never yet illuminated the darkness of this abode of priestcraft.

A story is being told of the late James Montgomery Bailey, the "Danbury News Man." On one occasion he had to call on a man whose office was at the top of a sky-piercing Chicago building. The elevator did not happen to be running, and Bailey was obliged to walk upstairs. When he got to his destination he had just enough energy left to stagger into the office and ask the clerk, the only occupant, "Is God in?" It was several minutes before the clerk recovered from the shock.

The Lord's Day Observance Society has scored in its

action against the Leeds Sunday Society. The jury has found a verdict for the plaintiffs, although reserved points of law have yet to be decided. It is satisfactory to see, however, that the jury added a rider to the effect that the old Act of George III. should be repealed. Well, it would be repealed by Mr. Storey's Bill, which the public press is silent about. We do not think the Government will interfere. Meanwhile, there is a proposal that prosecutions under the Act should be left to the Attorney-General. This is a very English proposal. Englishmen are so fond of compromises and half-measures. The very dustbin must not be emptied without leaving some dirt at the bottom to go on with.

Since the previous paragraph was written the Executive Council of the National Federation of Sunday Societies has held a meeting at Liverpool, and resolved to take steps to introduce a Bill enacting that the Act of George III. shall not apply to Sunday science or art lectures, exhibitions, or musical performances, so long as such are carried on by a committee for the public advantage, and not for profit. Now we have only one word to apply to this stuff. As the man in the street says, it is "rot." How on earth can the "profit" be eliminated when the Sunday Societies' lecturers are paid for their discourses, some of them receiving from ten to twenty guineas? Why not have freedom all round in this matter? Then again, the original object of the Act of George III. is untouched. Discussions on religion were to be, and were, put down by the Act, according to the language of its preamble. What the Sunday Societies' Council proposes to do is to alter the law so that it may only press on Freethinkers.

The *Eastern Daily News* censures Mr. Price Hughes's attitude towards Mr. Clarke, the young minister who recently severed his connexion with the Wesleyan Church. Our contemporary remarks of Mr. Hughes that "sweet charity is his most striking characteristic." As Artemus Ward would say, this is writ sarcastic.

"Fearful Colliery Disaster in Wales. Over 250 Lives Lost. Methodists Marvellously Saved." This heading appeared on the front page of the *Methodist Times*, and affords a good idea of the mental calibre of its readers. The writer mentions the case of "several Methodists who had been down working and had come out," and says their escapes "surely were providential." That is, God Almighty gave these Methodists the tip, and left all the other sects to perish in the explosion. How good of God Almighty! And what a lot he thinks of his Methodists! Yea, and what a lot they think of themselves!

Mr. Price Hughes doesn't like Mr. Labouchere, who is so severe on the Nonconformist Conscience. Accordingly, we are told in the *Methodist Times* that "Labby" is more like a Frenchman than an Englishman, that "in a thoroughly English assembly he is like a fish out of water," and that his action at the Leeds Liberal Conference was "silly and ineffectual." We are further told that the said Conference was "overwhelmingly Nonconformist." Mr. Labouchere will no doubt admit the "overwhelming" part of the description.

It is characteristic of Hughes to raise this racial prejudice against Mr. Labouchere. Mr. Hughes himself, however, is not an Englishman. He is a Welshman. And with all due respect to the Welsh, we do not think they have done quite so much for the world as the French.

Mr. Keir Hardie is a sentimentalist in religion, as we have more than once had occasion to point out. He deserves credit, however, in another direction. It was he, and he alone, in the House of Commons who raised a protest against the hypocritical nonsense talked about "York's" baby.

How much the Church of England is the creature of the State may be seen from the fact that the Privy Council directed the Archbishop of Canterbury to issue a thanksgiving prayer to be "used in all churches and chapels." It wouldn't do to let the people who wanted to thank God for "York's" baby to thank him in their own way. They had to be supplied with a pattern from the Chief of the State Joss-Houses.

Writing on Miss Julia Wedgwood's *Message of Israel*, in the *Contemporary Review*, Professor A. B. Bruce says of the clergy: "They cannot go on much longer dealing with the Old Testament literature in the old-fashioned way, as if nothing had happened. They must find out a way of popularising critical results, and of making the people feel that the Bible still remains a divine book." The *Message of Israel* is to help them to do this. Well, it appears that the message was, that "Unity belongs to the Eternal"—in other words, the Jew God has no wife, and is not three-headed. There is nothing new in the assertion that Monotheism is Israel's message, only Miss Wedgwood and Professor Bruce

make this out as a great achievement of criticism. It would be truer to say that criticism shows that the Jews, like other nations, were originally Polytheistic, and that their God was only a tribal one. But the process by which they show that the Bible still remains a divine book is by selecting what suits, and discarding the remainder. When the Elohim spoke in the plural and acknowledged Chemosh, Baal, and Dagon as actual rival gods, that was only an accommodation to human weakness; but when Deuteronomy, a book fictitiously ascribed to Moses, says that God was one, that was actually a divine message, though Trinitarians somewhat misinterpret it.

A critic thinks he has discovered how to reconcile the dimensions of Noah's ark with those required for all animals, their food, water, etc. For the word "cubits" he proposes to read "miles."

The "living pictures" boom has spread, and Bible ones are now got up for the benefit of the Nonconformist conscience that dare not visit a music-hall. The sight of a lady in a tea-gown, bending over a cardboard baby among painted rushes, accompanied by a reading from Exodus on "Moses in the Bullrushes," is peculiarly exhilarating. Of course, there are certain subjects, such as "The Ascent of Elijah," "Jonah in the Whale," "Jesus and Satan on the pinnacle of the Temple," "The Visit of Gabriel to Mary," etc., rather difficult of representation.

For a long while the Rev. C. Best Norcliffe, of Langton Hall, Malton, who is Lord of the Manor of Langton, Yorkshire, refused to let the School Board have a site for a school. With the air of a lord of the Middle Ages he declared that he would never allow a tenant of his, who sent children to such a school, to remain on his estate. His high-handedness was commented on in the press, and he agreed at length to offer a site, on his own terms. He has again, however, sought to cry off, but the Board are advised that they have a valid contract, and have intimated their intention to enforce it.

Mrs. Bridget Blakewell, of Lincoln, was found dead by her husband! She had apparently been kneeling at the bedside, saying her prayers, when she was seized with a fit and suffocated. The jury returned a verdict of death from natural causes, instead of "death from the visitation of God"—although, as the poor woman was praying, the latter would have been more appropriate. Perhaps the moral of the story is—"Don't pray."

Dr. Alexander, Bishop of Derry, is one of the "famous" preachers of the present age. A recent sermon of his is printed in a Christian journal, and, on looking over it, we see that he comes to grief on Christ's saving us from the fear of death. He mentions the case of "a great Englishman of science, a man of noble and beautiful character, who died a few years ago on a verandah at Madeira of consumption," without any "hope of immortality," and yet without the slightest fear of death. The allusion is, of course, to Professor Clifford. On the other hand, Dr. Johnson, who was as sincere a Christian as Professor Clifford was an Atheist, had "a perfect horror of death"—a contrast which is very disconcerting to the orthodox apologist.

Still, the Bishop of Derry thinks he sees a way of escape. Christ died that he might save "them who through fear of death were subject to bondage"; but this does not imply that all men, or even all "infidels," are fearful of death. This may be clever special pleading, but the Bishop might go further and perceive—even if he has not the courage to avow—that the fear of death is almost entirely a result of religious training. The natural man shrinks from death under the animal instinct of self-preservation, but the fear of death is a different thing altogether, and only afflicts those who dread what may come *after* death; a feeling which is impossible to a convinced Atheist.

Miss J. A. Taylor writes in the current *Nineteenth Century* on "The Art of Dying." The Pagans appear to have mastered the "art" more than Christians like Cowper, who, asked how he felt, said: "Feel? I feel unutterable despair," and Dr. Johnson, who also feared he might be damned. "What do you mean by damned?" was the soothing question of a bystander. "Sent to hell and punished everlastingly," was the grim and uncompromising definition of the dying lexicographer. Brother Bounce would have told him that damned only meant condemned for a limited period to a refrigerated Sheol.

The *Christian Commonwealth* still pegs away at Professor Drummond and his *Ascent of Man*. It now declares that evolution, as he understands it, practically does away with both the Fall and the Atonement—which is true enough. Our contemporary thinks Dr. Drummond will drive away thousands from the religion of Christ for every one he

attracts to it. Indeed, it charges him with simply attempting to "make infidelity reasonable." But that is beyond his power. Infidelity is reasonable, and cannot be made so.

Evolution is not likely to suffer from the *Commonwealth's* attacks. This half-inspired journal has made the discovery that "true marriage has no direct relation to sexual instinct or offspring," but is simply a matter of "real friendship" between the sexes. We guess the editor keeps this sort of stuff for his paper, and doesn't play it off on his wife; or, unless, indeed, in the pursuit of "real friendship," without relation to sexual instinct or offspring, he has married a man—or belongs to the school of Origen.

Talmage has been explaining why his Tabernacle was burnt down for the third time. First, he says, the Lord meant to purify it by fire; which is a poor compliment to its cleanliness. Secondly, it was "such a dream of beauty" that the worshippers in it were in danger of becoming idolators. Thirdly, and chiefly, Talmage says: "I think this last church went down to keep me humble." He was getting so great that his head was nearly knocking the stars, and it needed a million-dollar fire to keep him down. The cost of the remedy, we presume, was equal to the virulence of the disease.

Daniel O'Connell was once reported to have said that he was in favor of the right of every man to horsewhip his own god after his own fashion. "Horsewhip" was, of course, a misprint for "worship." But there are people among whom horsewhipping follows closely upon the heels of worship. If the Dahomey gods did not bestow the blessings desired, they were publicly flogged; and Portuguese sailors have been known to pitch a statue of the Virgin Mary overboard because she did not abate the storm.

In an interesting article on "Beatification in the East," in the current *Contemporary Review*, Mr. L. M. Brunton gives several similar examples. Thus in China there is a tribe which believes that it depends upon a certain god for its rain supply. When the rain is neither too scanty nor too abundant, the god is most respectfully treated; but when there is a drought or floods the unfortunate deity is conducted to the nearest river and held under water until it is supposed that his breath is nearly exhausted, and then frightened out of his wits by the beating of innumerable gongs. In Thibet they punish the disease gods much in the same manner.

In China the gods are promoted or degraded in the *Pekin Gazette*, according to their services. New temples or other honors are ordered for those deemed efficient, but those who have misbehaved are relegated to obscurity. As the gods are, for the most part, deified men, this, after all, is only similar to our own hero-worship. The Chinese, at any rate, preserve the important principle that the interests of the living are of chief importance. Gods who do nothing for humanity should be superannuated.

Mr. Rockhill, a recent traveller in Thibet, in his *Land of the Lamas*, p. 102, says: "When told of our Esoteric Buddhists, the Mahatmas, and of the wonderful doctrines they claimed to have obtained from Thibet, they [the Lamas] were immensely amused. They declared that, though in ancient times there were doubtless saints and sages who could perform some of the marvels now claimed by the Esoterics, none were living at the present day; and they looked on the new school as rankly heretical, and as something approaching an imposition on our credulity."

One of the causes of hatred against the Jews in Russia is the allegation that they eat the Holy Ghost. Throughout Russia the pigeon is sacred. The people regard it as something more than the symbol of the Holy Ghost, since that mysterious entity took the form of a dove. They never consent to use it for food on any account. The Jews, with still more interested solicitude and shrewdness, put up shelters and provide food for the pigeons; and pigeon-pie forms a frequent Sabbath dish.

Mr. C. G. Leland, in his *Mythology, Legends, and Folk-Lore of the Algonkins*, points out that it is a mistaken notion that the North American Indians had any belief in one Supreme Great Spirit before they came into contact with Europeans. Their spirits were numerous and what we should call evil.

An instance of this is the principal deity of the Algonkins, whose name is Glooskap, meaning the Liar. The name was doubtless bestowed as a compliment to that craftiness which is among all savages as great a virtue as it was among the chosen race when they regarded juggling Jacob as their great hero.

Modern Algonkins, however, say that they call their deity Glooskap, or the Liar, because, when he left earth, he promised to return to his people; so, as he has not kept his

word, they have given him that appellation. It seems they are more honest about the matter than Christians, who, despite their Glooskap's broken promises, say to each generation that he is shortly going to put in his long-deferred second appearance.

Will some "beloved child of God" please stand up and tell a benighted and ignorant truthseeker how it was "that Adam called his wife's name Eve, because she was the mother of all living," when there was nothing living of which she was the mother at the time he named her? Perhaps some one named her since, and made a mistake in telling the story.

What was God doing during the eternity before he created the worlds? Some would think this a conundrum best answered by silence. Not so the Rev. T. de Witt Talmage. He says: "Before Creation God contemplated his own glory." We should say that Talmage's God is a Divine Exemplar for idlers and egotists.

The Pope's appeal for unity in the Christian world, under his leadership, of course, has only excited the derision of the Protestants. Churches that cannot unite with those whose differences are small are hardly likely to unite under the banner of the Pope. Fortunately, all the prayers of Christendom cannot take us back to the Middle Ages. Christian unity would mean the remorseless stamping out of all who differ—a process like unto that which exterminated the Kilkenny cats.

The Catholics of the United States denounce the public school system as godless. Well, statistics have been published showing that, relatively to the population, the children trained in the Roman Catholic schools are more than three and a quarter times as likely to get into jail as the children trained in the public schools. Taking the Americans as the unit, the figures are:—Americans, 1'00; Irish, 3'28; German, 1'07; other races, 1'27.

The schoolmaster of West Lynn—Mr. E. A. Mitchley—has been dismissed after twelve years' service, not for any fault as a man or defect as a teacher, but simply because he couldn't play the organ for the parson! In the rural districts the schoolmaster is expected to be a general factotum and bottle-washer to the man of God.

In noticing the death of Mr. Thomas Slater, the *Bury Times* carefully conceals his connection with the Free-thought movement in general, and with the National Secular Society in particular. It says that he "died at his residence, Humberstone-gate, Leicester," but does not hint that the "residence" was on the premises of the Secular Hall. There is also the statement of "a Bury gentleman" that Thomas Slater "used to be a declared Atheist, but for many years he had been an Agnostic." The change in Thomas Slater's views is purely imaginary, like the distinction between Atheist and Agnostic. We are glad to see, however, that the *Bury Times* bears witness to Thomas Slater's rectitude of character.

The *Yorkshire Evening Post* refers to Mr. G. W. Foote as a "Social Democrat"—which he is not. It also represents him as saying "there must be the thunder-clap before the lightning." Mr. Foote said nothing of the kind. He is quite aware that light travels far more rapidly than sound, and that the lightning is seen before the thunder is heard. What he did say was, that there must be the clash of the thunder-clouds before the lightning. The reporter turned "clash" into "crash." Hence these tears over "the Social Democrat" and his "imagery."

### Every Man to His Trade.

One of our eminent city divines was walking down Clare-street, Bristol, the other morning when he was attracted by the unusual bright tones of a city Arab shouting "Mousetraps, mousetraps! Two a penny! Two a penny!" and, stepping up to him, patted him gently on the shoulder, intending, probably, to speak a few kind words for the Master's sake. The boy, anticipating a buyer in the person of his reverence, instantly extended his hand towards him, holding forth the traps. The reverend gentleman, waving his hand in token of dissent, said, "Little boy, can you say the Lord's Prayer?" to which the urchin, with evident signs of uneasiness, caused, no doubt, by the clerical garb of his interrogator, blurted out, "N—no, sir! Can you make mousetraps?" at which, you may be sure, the reverend gentleman was not a little surprised; and, on answering in the negative, came forth from the lad, in a clear, distinct voice, "Then every nigger to his trade." (Hurried flight of boy, leaving the sky-pilot dumbfounded and rooted to the spot, gazing until final disappearance of the lad through St. Stephen's-avenue, leading into Narrow Quay.)—*Bristol Times*.



## SPECIAL.

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

## Mr. Foote's Engagements.

Sunday, July 8, Hall of Science, 142 Old-street, London, E.C. : 7.30, "John Burns's Mistake, or the Religious Education Question." (Admission free; reserved seats, 3d. and 6d.)

July and August, London Hall of Science every Sunday evening.

## TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENT.—July 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.

LECTURE NOTICES must reach 28 Stonecutter-street by first post Tuesday, or they will not be inserted.

A. G. LEVETT.—Thanks for cutting. We know nothing about "the Plaistow Branch of the N.S.S. breaking up because its leader was converted." Your Christian friend has an active imagination or an easy credulity.

G. T. PILLING.—Glad to hear you are going to join the N.S.S. Every Freethinker should do so. Thanks for cutting. See paragraph.

E. P. S.—Your lines on President Carnot are not without merit, but they want polishing.

J. LESTER.—Sorry we cannot supply you with a copy of *Jonah's Trip to Nimerch*. Our last copy was destroyed in the fire on our premises some years ago.

J. C. LEWIS.—Thanks. See paragraph.

W. BETTS.—Your order is handed to Mr. Forder, to whom you should have sent direct.

W. B. JEVONS.—Accept our thanks.

T. SEARLE.—Glad to hear that the Devonport members of Parliament have renewed their promise to vote for the repeal of the Blasphemy Laws. Also that you are so pleased with the *Freethinker*.

J. G. BARTRAM (Newcastle).—Your first letter was handed by Mr. Foote to the Secretary, with instructions in the emergency. You should write to the Secretary yourself.

J. T. DONSON.—Thanks for your good wishes. We will think over your suggestion. It looks to have something in it.

W. THURSTON.—The nearest Branch is at Camberwell, 61 New Church-road. The minimum subscription is one shilling, but you can give what you please.

X. Y. Z.—Thanks.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges: J. Dowling, 4s. 6d.; T. Bullock, 5s.; W. Mann, 7s. 6d.; Northampton Excursion (per R. Forder and J. Anderson), 10s. 6d.; parcel of clothing from Mrs. Mann.

SHAREHOLDERS in the National Secular Hall Company who have not received the Report are requested to send their change of address to Miss Vance, as several letters have been returned.

J. RICHARDS.—Pleased to hear of progress at Ryhope. See paragraph.

J. L. M.—Yes, it was duly received. The verse is not so good, and is rather late.

THE Secretary of the Derby Branch reports some good lectures by W. Dyson, of Burncross, Sheffield, whom he describes as "a fluent, interesting, and persuasive speaker."

R. MELLOR.—The quotation you refer to is from one of the so-called apocryphal books of the Old Testament, which used to be bound up with the other books in England, but are now issued separately.

E. H.—You very much underrate the power of superstition and the necessity of attacking and exposing it. Mr. Foote has always delivered a good many political and social lectures, though he does not write political and social articles for this journal. Glad you liked last week's cartoon.

E. YEAXLEE.—Lecture Notices should be sent to 28 Stonecutter-street.

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—Der Arme Töufel—Freidenker—Two Worlds—Liberator—Western Figaro—Ironclad Age—Truthseeker—La Verité—Dageraad—Crusader—South Wales Echo—Huddersfield Daily Examiner—Wolverhampton Express and Star—Church Record—Bradford Telegraph—Isle of Man Times—Kansas Lucifer—Hull Times—Progressive Thinker—Freedom—Truth Seeker.

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

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.

CONSIDERING the melting weather, Mr. Foote had an excellent audience at the London Hall of Science on Sunday evening, when he lectured on "President Carnot's Assassination, and its Lessons to Christians and Freethinkers." A report appeared at the end of the pulpit references in Monday's *Daily Chronicle*. Several questions were put after the lecture, and two Anarchists offered opposition. These speakers would have been hooted by an audience less accustomed to self-control. One of them talked about the advantage of a deed of blood in exciting public attention. "Well," said the lecturer, "if any man believes in bloodshed in that way, let him shed his own blood." And the audience cheered with great enthusiasm.

This evening (July 8) Mr. Foote again occupies the Hall of Science platform. His subject will be "John Burns's Mistake, or the Religious Education Question."

The London Secular Federation's annual excursion is to take place on Sunday, August 19. A special train is chartered for Margate, the price of the return tickets being four shillings. The Chatham friends, probably to the number of fifty, will join the London friends on this occasion. A heavy deposit is paid to the railway company, and a guarantee of 250 tickets has been given. This number will be exceeded if the Branches all co-operate. The tickets should be "worked off" at all Sunday meetings during the next five weeks.

Mr. Munn, whose establishment is on the front at Margate, will be happy to cater for the excursionists, being a Freethinker himself. He has a large room that will accommodate hundreds of people, and he may be depended upon to give every satisfaction to hungry and thirsty Secularists.

The Islington Branch takes its summer excursion to-day. The members go by brake to Hampton Court, starting from Waterloo-terrace, Upper-street, at 9.30 a.m.

The proposed excursion of the Liverpool Branch, for this day, has been abandoned. In lieu thereof, the Liverpool members will join the Manchester Branch in their excursion to New Brighton on July 22.

Many of our readers will remember the brutal reception which Mr. Foote had some months ago at Ryhope. After his visit the local Branch of the N.S.S. was denied a meeting-place, and the local newsagent refused any longer to sell the *Freethinker*, whereupon the secretary set to work to sell it himself. He began with three copies, and has now seventeen subscribers. The Branch is also now able to secure the use of the Miners' Hall, in which Mr. Cohen is billed to deliver a course of lectures, commencing next Sunday (July 15). On the following Wednesday evening Mr. Cohen will give an open-air lecture near the Miners' Hall, Silkworth, where a new Branch of the N.S.S. is being formed. We hope the local Freethinkers will give Mr. Cohen their heartiest support in this propagandist enterprise.

At the adjourned annual meeting of the Newcastle Branch the following officers were elected:—President, Mr. R. Mitchell; Treasurer, Mr. T. Foreman; Secretary, Mr. J. G. Bartram, 117 Morley-street, Heaton. It is hoped that all friends of Freethought in Newcastle will assist the committee in pushing on a vigorous propaganda.

We are pleased to see from the *Truth Seeker* that its editor, Mr. John Grange, whose portrait is given in the July number, is to run as candidate for the Bradford School Board next November. We hope that equally eligible secular candidates will be found for as many constituencies as possible.

Lord Russell (late Sir Charles), according to the *Weekly Register*, is writing an article on the late Lord Coleridge, in which he is "devoting most space and sympathy to the late Chief's attitude towards the notorious blasphemy

prosecutions." We shall look out for this article and give our readers a taste of its quality.

The *Liberator*, of Melbourne, completed its tenth year on June 1, 1894. The ten years have been years of struggle and stress, but Mr. Symes has not labored in vain. He can say proudly: "The Christian masses are much nearer to us now than they were ten years ago, and nobody will suspect that we are more Christian." We do not know that we should wish our old colleague smooth waters. He rejoices in the storm. But we heartily wish him a safe passage and all success in his battle with superstition.

*Macmillan's Magazine* for July has an interesting paper on Madame du Deffand, the friend of d'Alembert and Voltaire. It glances lightly at the subject of her irreligion. It was this lady who, when the Cardinal de Polignac spoke of the miracle of St. Dennis walking after being beheaded, remarked: "It is only the first step which costs."

Dr. Louis Robinson, writing in the *Fortnightly* on "Every-Day Cruelty," which, he contends, is worse than vivisection, declares that of the new spirit of humanity "we shall find that science has had far more to do with it than religious teaching." "Darwinism, proving to us our blood-relationship with the lower animals, has widened the obligations of fellowship so as to include every living being."

*De Dageraad*, of Amsterdam, is livelier than usual this July. It gives its readers a skit on the sky-pilots, entitled "The Natural History of Modern Ministers," and translates from a back number of our columns the editor's article on "Noses."

Rather late in the year Mr. Frederic Harrison writes in the *Nineteenth Century* on "The Centenary of Edward Gibbon" (died January, 1794). He pays a high tribute to our great historian, who, he says, "produced the first perfect literary history on a grand scale, one which still remains the most perfect we know"; and suggests that the occasion shall be celebrated by the examination, and possibly the publication, of numerous original manuscripts and remains left to Lord Sheffield, which have never yet seen the light.

Mrs. Bradlaugh-Bonner's *Life of Charles Bradlaugh*, with chapters on his later public career by Mr. J. M. Robertson, is announced for publication in October, and will be looked forward to—at least by the Freethought party—with great interest.

Although Professor Francis W. Newman has reached the age of his brother, the Cardinal, he is as active as ever. He has committed to the press for early publication a new controversial work. It is entitled *Christianity Before and After Paul of Tarsus, with the Tales Accepted as Sacred in the Anglican Church*.

A friend suggests that, in addition to Freethinkers writing to their own members of Parliament to support Mr. Storey's Bill for the abolition of the Blasphemy Laws, a Freethought Letter Writing Corps should be started, with the object of all writing to given "targets" upon this and other matters pertaining to the interests of Freethought.

## THE FOOTE TESTIMONIAL FUND.

[Seventh List.]

R. O. Smith, £1 1s.; J. W. Laurence, £1; A. Dendli, 10s.; E. Furby, 10s.; S. J. Rose, 5s.; Charlotte Henderson and friends, 5s.; H. M. Ridgway, 5s.; F. Shepperd, 5s.; M. D., 5s.; R. E., 5s.; L. T. 5s.; A Friend, 5s.; E. Brady, 5s.; Tom Beach, 5s.; Two Hucknal friends, 4s.; Collected by Portsmouth Branch, 3s. 9d.; M. Haworth, 2s. 6d.; J. T. S., 2s. 6d.; H. Hilton, 2s. 6d.; Mr. Jenkins, 2s. 6d.; R. Hopkins, 2s. 6d.; E. Bater, 2s. 6d.; S. E. Bater, 2s. 6d.; Ada Haworth, 2s.; D. Jones, 2s.; J. Bainbridge, 2s.; G. Woolard, 2s.; J. Griffiths, 2s.; W. J. Cone, 1s. 6d.; Mr. Sellwood, 1s. 6d.; G. Balchin, 1s.; G. Balchin (jun.), 1s.; Mr. Loafer, 1s.; J. Medley, 1s.; H. Spinkson, 1s.; J. C., 1s.; Mr. Evans, 1s.; D. Morgan, 1s.; C. H., 1s.; W. Black, 1s.; J. Burns, 1s.; H. Coward, 1s.; W. Leat, 1s.; J. Schoefer, 1s.; A. Wheeler, 1s.; J. Zwiebel, 1s.; W. Allen, 6d.; A. Mitchell, 6d.; J. R. Mitchell, 6d.; C. Norris, 6d.; F. Douglas, 6d.; C. Turner, 6d.

GEO. ANDERSON, *Treasurer*, 35a Great George-street, S.W.  
R. FORDER, *Sub-Treasurer*, 28 Stonecutter-street, E.C.  
GEO. WARD, *Secretary*, 91 Mildmay-park, N.

"I was surprised when I heard that Grabrox had joined the Church." "I wasn't. I happened to be present when he and his business partner shook dice to see which member of the firm should join."

## WALES AND FREETHOUGHT.

FREETHINKERS will doubtless be interested to know what progress Freethought has made in that land where, I think I am justified in saying, pure and undefiled orthodoxy is making its last stand. Possibly there is no country in Europe that Englishmen know so little about with regard to its social habits and condition as "Gallant Little Wales," "the Land of Song, the Harp, and White Gloves," as Welshmen delight to call it. Unlike Scotland and Ireland, where the Celtic tongue is pretty nearly as dead as Queen Anne, Wales has stuck to her language in the face of insuperable difficulties, with a tenacity probably unparalleled in history, so that it is the boast of Welshmen that more Welsh is spoken to-day than ever was before. In order to give some idea of the extent to which the vernacular is spoken, I may remark that within a radius of ten miles from the spot where I am now writing—a circle which embraces scores of places of worship, usually four or five dissenting chapels for every State church—there is not, to my knowledge, a single English sermon preached. This almost universal utilisation of a language which is, commercially, worthless, and which contains nothing which would compensate the scholar for the trouble of acquiring it, being chiefly distinguished for a plethora of theological rubbish—I say this as a Welsh-speaking Welshman to whom the old language is very dear—has given Wales a peculiar exclusiveness. It has encompassed her round as the dykes do Holland, and has been for centuries a most complete and efficient barrier to all outward or external influences, with the result that, up to a very recent date, the mass of the people has remained in a very primitive state. Many traces of the old order are still left among the older inhabitants, but they are fast dying out.

I remember reading in the *Freethinker* some years ago of a candid statement made by a Rev. Dr. of Chicago—if my memory serves me—which was so pregnant with truth and meaning that it must have greatly startled his brothers in the faith, and which was to the following effect: "Nothing under heaven is too absurd to be foisted on the minds of the ignorant under the guise of religion. No country under the sun furnishes more convincing proof of this than Wales. I have a vivid recollection of a sermon preached at one of the Welsh chapels in London, by a gentleman who had come up from Wales for the occasion, and was not the incumbent. He had evidently been assiduously studying astronomy, and gave us the result of his praiseworthy labors in that glorious field in the shape of ponderous and unwieldy figures, bending all his energies to bring home to us, with all the graphic force and lucid clearness of which he was capable, the utter insignificance of this terrestrial globe, in point of size, in comparison with other innumerable worlds which hang about in the firmament. Having accomplished this task to his own satisfaction, and having made us all most painfully conscious of the mean position which we and the world we live in held in the scale of creation, he re-assured us, and made us more conceited than ever we were before by declaring, in a fervid and glowing peroration, that, in spite of our insignificance, it was not to one of those mighty orbs, it was not to the sun—the heart and centre of the solar system, and round which we, in common with the other solar worlds, revolved—that God sent his only begotten Son to save sinners, but to this little earth of ours, where his affections are centred, and from which his unspeakable love radiates. This was the lucky planet which Jahveh elected should be the scene of the wonderful exploits of the poor 'Man of Sorrows,' and where he should drink his bitter cup; and for us, and us alone—'man's imperial race'—was reserved the ineffable honor of nailing a God to a tree in expiation for our own sins. How thankful, how grateful should we be for this glorious distinction and the just pride it brings!" I fancy this one illustration will suffice to show that, "if Christ came to Chicago," he would find, unless he has since died, at least one man who once spoke the blessed truth.

The radical transformation which Wales has undergone within my memory—twenty to twenty-two years—from a religious standpoint, is simply wonderful. Time was when the "Sawbath" was kept holy indeed. Well do I remember when to whistle on the Lord's Day, no matter how sacred the tune, was a mortal sin; to smoke outdoors was accounted a mark of extreme depravity. None who were prevented by circumstances from attending service, and who valued their Christian characters, would appear out of doors during that service under any pretext whatever. No one ever dreamt of desecrating the Sabbath by going to chapel in a cloth cap instead of the more sober hat; and no one who had not a greater regard for his personal comfort than for his religious duties would think of indulging in the luxury of a walking-stick to assist him to church. On the day of days it was quite an event to hear the accustomed silence broken by the ungodly rattle of carriage-wheels; and even that of the hastily-summoned physician was not looked upon with favor, but rather regarded as ominous of evil. There was a holy hush everywhere, and people generally spoke in a subdued tone of voice. To bathe on the Sunday was a species of sin

which was unpardonable and beyond redemption, and those who indulged in the forbidden practice invited death by drowning—to escape this fate being a plain instance of the direct and merciful suspension of the divine standing orders. Dancing, circuses, theatricals, and similar entertainments were taboo, and only resorted to by the children of Beelzebub, while any members of religious denominations who had the temerity to attend them were immediately excommunicated. These are only a few of the puritanical tyrannies which the Churches perpetrated and the people meekly submitted to. This, however, was the old order—the old coat of paint which is now only seen through the new in ugly blotches here and there, representing the more remote and inaccessible parts of the country. Should anyone now wish to insist on the above rules of conduct, he is simply ignored, and laughed at as an old fossil, who, though not dead, ought to be. As marking the change that has taken place, we have now ministers and elders meeting in conclave to decide what steps should be taken to put a stop to the desecration of the Sabbath which is stalking through the land. They all end in maledictions and smoke, for they find that they are as powerless to stop it as they are to keep back the incoming tide.

In my younger days the ministers were regarded with a good deal of awe, as persons in whom there was somewhat of the supernatural—sort of embryo Mahatmas—who were peculiarly fitted for, and divinely called to, their holy vocation; but, although young men are now required to declare their conviction at the commencement of their theological studies that they are divinely called to the ministry, the idea is regarded as a huge joke, and they are considered as being constituted much on the same lines as other members of the common herd. There is a most palpable difference between the former and the latter class of preachers. The former class—all but extinct—was made up for the most part of men of fervor and strong, firm convictions, with a lot of fanatical zeal, who, although without college education, had raised themselves into their positions by the force of the burning eloquence with which they had been endowed by nature. There is a remarkable characteristic of Welsh preaching which I think is peculiar to it, called the “hwyl”—pronounced “hooil”—which has an electrical effect upon a Welsh audience, and which these old-time preachers used to the best possible advantage. It consists in a sing-song style of oratory, which preachers adopt in the course of their sermons by degrees, as they warm to their work and come to the peroration. The great influence which some of these old masters exercised over their audience was nothing short of marvellous. At special meetings where one of these old gladiators was engaged to preach he would be preceded by a younger man, who would be listened to with impatience, and who could never arouse the interest of his audience, no matter how brilliant a man, since it was not the *matter* that they looked for, but the *manner* of delivering it, unless he could successfully copy the old style. As soon as he finished, and the other advanced slowly and impressively to the front of the pulpit, about half the congregation would rise to their feet, too excited to sit down. He would give out his text and commence his sermon in tones so low and labored that his words would be inaudible to all save those in his immediate vicinity, leading those who were not “in the know” to imagine that he was constitutionally weak. As he proceeded, however, and began to take up the “hwyl,” he would develop a rapidity of speech and a lung power truly astonishing, and it was no uncommon thing for him to lash his hearers into such a pitch of frenzied religious excitement that most of the women would be sobbing, some hysterically fainting, and the men pretty nearly drowning the preacher’s voice with a babel of “Amen’s” and “Hallelujah’s.” If an Englishman were dropped into such a place at the proper climax, he would, beyond doubt, think he had fallen on pandemonium. But the scene is changed. Such sights have vanished from the stage of life. One of the most popular songs which recent years have produced is entitled “Pa le mae’r, Amen?” (Where is the Amen?); and well may it be asked, for it has gone, and is now counted among the things that were. The old Titans are dead, and they have been succeeded, for the most part, by agricultural laborers, poor artizans, coal miners, etc., who have had a short course of college training, it is true, at other people’s expense, but who have no other qualification for the office excepting an elastic conscience and a keen eye to the main chance: they have common sense enough to see the advantages of a comfortable emolument, five or six idle days in the week, a silk hat and broadcloth clothing, and an improved social status, in comparison with the miserable pittance, the corduroys, and horny, grimy hands which manual labor and the sweat of one’s brow earn for one. A want of appreciation of the black-coated gentry necessarily accompanies the religious coldness and indifference which are rapidly evolving in the country; and they are never tired of whining their complaints on that score. One of their number, lecturing on “Fy Ngenedd” (“My Nationality or People”), declared that the Welsh nation was advancing and improving in every conceivable respect, with one exception, and that was in its appreciation of people in his line of

business. He had to deplore the fact that most of our talented ministers were thus being driven to embrace an alien tongue, and emigrate to England, where they were better remunerated; and he himself had had repeated calls to that land which flows with milk and honey for gospel-grinders, but had, up to now, been able to resist the overtures of Mammon. Where he sees the exception we Freethinkers can see only the rule.

Preaching at St. Paul’s Cathedral, at the last St. David’s Day celebration services, the Bishop of Bangor, I think, declared that, while all other countries had long been engaged in a deadly struggle with the demon of unbelief, Wales, in virtue of her exclusive language, had remained in comparative peace and security; but, he continued, she was now entering upon that terrible ordeal. And he spoke truth. Increased postal and travelling facilities, Board schools, cheap newspapers and literature, and all the other departures and inventions of this go-ahead age, have exercised a potent influence on the principality. While we are clamoring for Church Disestablishment—and may we soon get it—there is a subtle and powerful force at work which is undermining every church and chapel in the land, and will involve them all in one common ruin. Young Welshmen and women are ceaselessly leaving their fatherland in shoals for every part of the world; and, when they return, their minds and thoughts have been broadened and expanded, and they generally bring with them some new-fangled ideas about things in general, and religion in particular, which at first startle and stagger those who stay at home, but which are slowly but surely taking root.

The universal empire of the vernacular is being rapidly encroached upon by the English language, and in secluded rural parts of the country, where a person who could say “yes” or “no” was formerly a rarity, the farm servant girls are now counting their ability to speak English among their accomplishments. The momentous effect which this is bound to have on the religious customs and beliefs of the country no one but a freethinking Welshman can fully realise. Formerly, in the rural districts, “infidels” were all but unheard of, excepting for some shadowy hints which left a vague impression that they were not purely human, but some sort of amalgam of man and devil, who did not make their abode in this world, but paid us occasional marauding visits, seeking whom they might devour. Then the poor people were told that there really did exist, in other countries, purely mortal men, with no connection whatever with His Satanic Majesty, invisible to the naked eye, but palpable to those who saw with the “eye of faith,” who boldly denied their creator. The usual hair-raising yarns of Atheist death-beds then began, and still continue, to flow in, and people were told how that abandoned monster, Bradlaugh, used to stand on public platforms, watch in hand, defiantly calling upon Almighty God to strike him dead if he existed, and giving him a fixed time in which to do it. Eventually, someone sprang up among them, like a reed, and struck horror to their hearts by questioning the infallibility of the Holy Bible, God’s sacred word—a process which they could not, on any account, tolerate, the most liberal-minded refusing to accord a man the right to judge for himself in this one matter. But, in spite of intolerance, their number multiplied like mushrooms, or Red Indians in the bush, and confronted the “unco guid” on every thoroughfare and byeway, until, from having only vaguely heard of them, they have now come to be quite familiar with them. Whereas, formerly, they arrogantly refused to discuss with “the fool who has said in his heart, there is no God,” or were restrained by awe from treading such holy ground, it is only the aged, the ignorant, and unsophisticated who are now shocked when the absurdities and obscenities of the old Jew book are ruthlessly laid bare and condemned.

I may be naturally biassed in favor of my countrymen, but I have always held that they are an exceptionally hard-headed and logical lot; and I am confident that the new tide of truth, which I have endeavored to show is beginning to rise in Wales, will swell to such a height, and advance with such startling rapidity, as to surprise those who watch its progress. Some maintain that there is no medium in Welshmen, and I am convinced that, when once they have started on the road to reason, they will pursue it to the logical end, and not rest satisfied until they have attained complete mental freedom. The ancient dyke is giving way, and already has several breaches through which the long pent-up flood of reason, which has been surging without, is rushing with irresistible impetuosity. Harried by scoffing indifference and cold depreciation within, and threatened and assailed by a determined enemy, whose banner bears the device, “No quarter,” from without, the reign of ghastly superstition is surely doomed in “the land of my fathers.” May the day soon dawn when it will have been extirpated, root and branch, and when Minerva will receive her own, and be firmly secured on that throne which has so long been usurped by a horrid ghoul.

TAFFY.

Blessed is the man who sitteth on a red-hot stove, for he shall arise again.

## FREETHOUGHT GLEANINGS.

## PIKE-LIKE THEOLOGIANS.

A pike requires three months to learn the position of a sheet of glass in its tank, and when once the association is established it is never again disestablished, even though the sheet of glass be taken away. From which we see that a pike is very slow in forming his ideas, and no less slow in again unforming them, thus resembling many respectable members of a higher community who spend one-half of their lives in assimilating the obsolete ideas of their forefathers, and through the rest of their lives stick to these ideas as to the only possible truths. They can never learn when the hand of science has removed a glass partition.—*G. J. Romanes.*

## THE MIRACULOUS BIRTH OF JESUS.

We are expected to believe it as it occurs in a collection of writings becoming authoritative 360 years after the reported event. It matters not that there are two accounts of this birth, inconsistent with one another and with other scriptures, and both unsupported by any known or traceable witnesses, and that the facts are in subversion of the laws of nature and all human experience. The fiat of the Church, given after this long interval, is to warrant their acceptance.—*Judge Strange, "What is Christianity?" p. 49.*

## MYTHS, ANCIENT AND MODERN.

The myths of Paganism are as dead as Osiris or Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn; but the coeval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have, unfortunately, not yet shared their fate, but even at this day are regarded by nine-tenths of the civilised world as the authoritative standard of fact and the criterion of the justice of scientific conclusions in all that relates to the origin of things, and among them of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox.—*Prof. T. Huxley, "Lay Sermons."*

## THE MOHAMMEDAN AND THE CHRISTIAN.

It is the difficulty of reconciling the professions of Christians with their practice which inspires the Moslem with such a boundless confidence in what he feels to be his own moral superiority. If his religion tells him to slay, he slays remorselessly, and he maintains that he does so with no more barbarity and far more consistency than the Christians did who were commanded by General Kauffman to exterminate Tartar hordes in Central Asia, or by the Russian General Suwaroff, who within the memory of man put 38,860 men, women, and children to death at the siege of Ismail. In the eyes of the Mohammedan these butcheries were quite inexcusable, because they were not done on any religious principle, whereas he feels he is as much justified in slaughtering by Divine command in Bulgaria as was the Joshua of old in Canaan, whose acts of a similar nature both Christians and Mohammedans consider sacred.—*Lawrence Oliphant.*

## A SAYING OF "THE LORD."

THE most curious saying attributed to Jesus Christ, which would not commend him to modern teetotalers, is preserved by Irenæus, A.D. 190:—"The Lord taught (of his future kingdom on earth) and said: 'The days will come in which vines will spring up, each having ten thousand stems, and on each stem ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand clusters, and on each cluster ten thousand grapes, and each grape, when pressed, shall yield five and twenty measures of wine. And when any saint shall have seized one cluster, another shall cry, I am a better cluster, take me; through me bless the Lord'" (Barnes' *Canonical and Uncanonical Gospels*, p. 101). Thus each saint in the future kingdom will "bless the Lord" with 2,500,000,000,000,000,000 (perhaps some juvenile Freethinker will write out the amount) measures of wine. This was certainly an ample provision of new wine for the "kingdom of God" (Mark xiv. 25). If this was really the teaching of Jesus, it is not strange that he was called a winebibber" (Matt. xi. 19).

JAMES A. RICHARDSON.

["Antichrist" has computed that the fruit of one millennial vine would suffice to keep the entire number of the inhabitants of the earth blind drunk for the space of thirty thousand million years.—Ed.]

## BOOK CHAT.

M. Eugene de Roberty, a Freethinking Positivist, who has contributed several works to the *Bibliothèque des Sciences Contemporaines*, publishes through Messrs. Alcan a criticism upon *Auguste Comte et Herbert Spencer*. His complaint against these masters of Positivism is that they are not Positive enough. While they turn metaphysics out of doors, they let it fly in at the window.

\* \* \*

Dr. H. E. Ryle, who, we believe, is a son of the Bishop of Liverpool, edits the books of *Ezra and Nehemiah* for the Cambridge University Press edition of the Cambridge Bible. He expresses the opinion that the books were probably compiled by the same person who put together the Chronicles, and that the date is not earlier than 320 B.C. In other words, even the late writers, Ezra and Nehemiah, had no claim to the actual authorship of the works going under their names.

\* \* \*

The religious papers are all dwelling on the religious aspects of Professor Drummond's *Ascent of Man*. They forget that the story of man's fall is refuted by the fact of his ascent, and that upon the fable of the Fall is built the fiction of the Atonement.

\* \* \*

Ruskin began writing verse as early as 1827. His latest effusion is the following:—

St. Peter went to fish  
When sprats were twopence a dish;  
But St. Peter went to preach  
When sprats were twopence each.

\* \* \*

Giosue Carducci, whose "Freethinking Hymn to Satan" was given some time ago in our columns, stands easily first among the Italian poets of to-day. An American admirer, Mr. Frank Sewell, translates some of the most noteworthy of his poems.

\* \* \*

For a considerable length of time a canvass has been made by one of the leading Italian newspapers to ascertain which were the preferred books now read in Humbert's sunny realm. The result is peculiarly suggestive. Dante had fifty-two more votes cast for his name and works than were pledged to the Bible. Following Dante, and in the order here given, were the Holy Scriptures, Shakespeare, *The First Principles*, by Spencer, Manzoni's *Promessa Sposi*, Darwin's *Origin of Species*, Goethe's *Faust*, and Homer.

\* \* \*

No. 13 of the admirable publications of the Humanitarian League is the *Humanising of the Poor Law*, by J. F. Onkeshott, who has evidently well studied his subject. The pamphlet deserves the attention of all social reformers. The League is doing excellent work with its brown-paper "messages of mercy"; and the last of the baker's dozen is well worthy of its predecessors. It is published by Reeves, 185 Fleet-street; price 2d.

\* \* \*

The *Higher Criticism*, by C. L. Abbott, is an able little pamphlet which reaches us from Waco, Texas, having been originally published in the *Independent Pulpit*. Texas, now-a-days, produces critics as well as cow-boys, and Mr. Abbott shows himself thoroughly conversant with all the latest and best Biblical criticism, which, he justly remarks, is "enlarging the human element in the Bible at the expense of the divine; and, though some do not yet see it, there can be but one result: the minimising of the divine can cease only with its total disappearance, when the Bible will take its place where it rightly belongs, with the products of the human heart and brain."

\* \* \*

Professor F. A. Aulard, who holds a chair at the Sorbonne, Paris, to teach the history of the French Revolution, has published his study of *The Youth of Danton*. He shows that the great French revolutionary was far from being an ignorant demagogue. While not a pedant like Robespierre, he was a well-read man, versed in Italian and English literature, and not, like so many men of the Revolution, dominated by Greco-Latin antiquity.

\* \* \*

M. Aulard is the professor whose discourses excited the ire of the Catholic students at the Sorbonne last year. In his *Science, Patrie, Religion*, he shows his pronounced Freethought. Alluding to the mystic talk of the Unknown God, he says: "Not at all unknown is this God; on the contrary, we are very well acquainted with him, and everybody knows for how many centuries he has put fetters on Reason." With the neo-Christians and neo-mystics, who would bring back superstition and intellectual slavery, he has scant sympathy. He says: "You who speak of faith, you are yourselves the men of little faith. You do not believe in humanity. . . . So, then, to your mystical faith we oppose our human faith,

and we shall not allow you longer to question the reality of this faith, our right to join forces for the purpose of affirming it, or our zeal in publicly sustaining it against all the aggressive revivals of the theocratic spirit which you champion."

### FAITH IN ACTION.

No faith have I in candle, book, or bell ;  
Revere no canon and reject all creeds ;  
Require no priest to ease my spirit's needs,  
And kneel at night no prayer or plaint to tell.

No God I see to judge me ill or well—  
Desire no praise or pardon for my deeds,  
Despise the virtue done for heavenly needs,  
And hate the grace that only saves from hell !

But, in my soul secure, go I my way—  
In its stern law I place abiding trust,  
Assured that it will guide my life aright ;  
And, having done the day's relentless Must,  
I boldly claim the boon of peace at night—  
Too blest with happy toil to doubt or pray.

—Open Court.

LOUIS ALBERT LAMB.

### Peace with God.

A good, pious lady said to us not long ago: "Don't you think that you ought to make your peace with God?" We have never had a bit of trouble with God. We have got along with him tip top. He has never shown that it was at all necessary for us to make peace with him. We have never quarrelled. If we are not at peace with God, we did not know it. We have no wish to have a row with anyone, and if God has the idea that we are mad with him or want to injure him in any way, we wish to disabuse his mind of such a notion.

We wish to say that we have never had any dealings with God, to our knowledge. If we have seen him, we did not know it. If he has spoken to us, we were not aware of the fact. If he has been in our presence at any time, we were not conscious of it.

We do not know that we have ever wronged God, or that God has ever wronged us. We do not say that some word or act of ours may not have injured God. All we can say is that we have no way of finding out whether such is the fact or not. Of course, we could not take the word of a priest or minister on this point. We want God's own assurance in the matter.

Up to this time God has made no complaint to us that we have wronged him, or that we need to make our peace with him, and until we hear from his own lips that we owe him an apology we do not intend to make one.

God is just as good to us as though he was dead. He does not cross our path, stand in our light, dog our steps, or interfere with what we are doing. He does not get in our way any more than if he lived in the planet Jupiter. So we do not see that we need to make our peace with him. We do not comprehend how there can be any collision between us.  
—*Boston Investigator.*

### Obituary.

It is with deep regret that I record the death of Mr. R. Gee, aged 81 years, who died at Newcastle on June 29, and was buried on July 2 at St. Andrew's Cemetery. Deceased was one of the oldest members of the Newcastle Branch of the N.S.S., for which he worked staunchly and without faltering for over twenty years. His remains were followed to the grave by a large number of friends and co-workers. Mr. Mitchell read the Secular Burial Service, which was most attentively listened to by all present.—J. G. BARTRAM.

I REGRET to announce the death of Mr. Alfred Johnson, an old member of the Battersea Branch, and originally of the Walworth Freethought Institute. He was an able and earnest lecturer, being particularly well read in early Church history and ancient philosophy. Mr. Johnson was also an ardent Socialist. He had many admirers among the Secular party.—A. WATKIN, Sec.

What knowest thou, man, of life? and yet, for ever 'twixt the womb, the grave,  
Thou pratest of the coming life, of heaven and hell thou fain must rave.

The world is old, and thou art young; the world is large, and thou art small;

Cease, atom of a moment's span, to hold thyself an all-in-all.  
—*Haji Abdū El-Yezdi (i.e., R. F. Burton).*

## CORRESPONDENCE.

### CHRISTIAN PICTURES AND IMAGES.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. J. Haines suggests that the likenesses of Jesus, his mother, and the saints may help us to account for the absurdities attached to their worship. As a bit of fun this is well enough. But to talk of studying them scientifically is absurd, since there is no picture of them with any pretence to genuineness. Jesus was a Jew—a Hebrew circumcised Jew—and probably had the rounded nose and swarthy complexion of his tribe. He and his apostles probably concealed their phrenological developments in turbans, and were altogether as unlike their portraits as possible. The portraits of Christ are probably a Romanised version of the bearded Bacchus, and those of Mary a Romanised version of Isis.  
LUCIANUS.

### TRIPS FOR POOR CHILDREN.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I greatly question whether the appeals made on behalf of the above object at this time of year are made so much in the interests of poor children as for the advertisement of charity-mongers of the Church and Dissenting bodies. It is quite certain that, with all the money collected, but a very small proportion of the poor children of London, to whom a week or two's trip would be a boon, could ever be sent for a country holiday. I had a man in my employ, and, although he was always able to send his wife and children away for a fortnight at his own expense, the offer was made to him to send one of his children for a trip with this charity money. Now, what would be far more beneficial than these trips would be to save a belt of real country round this huge metropolis, where, on Sundays and other holidays, not only children, but their parents, could get a fairly constant recreation. This would be available for nearly all concerned, but the system at present in vogue, although very useful for advertising religious charity-mongers, does a very small amount of good, if any at all.  
A. J. MARRIOTT.

## PROFANE JOKES.

"Yo' wan' ter know what fust started me for to preach de gospil, sah?" repeated an old darky minister. "Yes, Uncle Celestine." "I will tole you 'zactly all 'bout it, sah. One day I war workin' out in de co'nfield, and de sun war berry hot, an' de groun' war stony, an' it's mighty pow'ful work, hoein' co'n in de hot sun on stony groun', boss, an' I war berry tired, an' I leaned back on de hoe an' got ter thinkin', an' all ob a sudden, like, I feel dat de good Lord called 'pon me ter preach de gospil, sah."

Sunday-school Teacher—"Now, who can tell me why Satan was cursed? Hold up your hand." Dave—"Cause he told the truth."

"Mamma," said Flossie, who was admiring herself in the glass, "did God make me?" "Yes, dear," replied mamma. "Well," was Flossie's dictum, after a pause, "I guess he needn't be ashamed of the job."

"I am very tired," said the lady at the head of the supper table, one Sunday evening. "You should not be," said her minister, who had been asked to the evening meal; "you haven't preached two sermons to-day." "No," said the lady, absent-mindedly, "but I listened to them."

"Say, uncle Moses, how did de Lawd make de berry fust man?" "Why, he done made him out of de earf, ob de mud; dat's how he made him." "Den w'y doan' he make 'em out ob mud no mo'?" "Cause de Lawd doan' nebber do nuffin' extrabagant, my chile. Land ain't as cheap as it was fo' de war; fust thing, you know, some white pussen ud buy up all de mud and put a stop to de properiation, und then where ud we be? De Lawd am the best jedge ob how to go about his own business, an' dey ain't no uster sayin' no mo'."

### Iconoclasm.

Yes, we infidels are iconoclastic. We strive with all our powers to tear down the old, the effete, and the worn-out, and to build up the new, the useful, and the appropriate. We wish to destroy every one of the religions of the day from off the face of the earth, because we have evolved beyond them, outgrown them, and they are no longer (if they ever were) a benefit to our race. We destroy myths and replace them with realities. We destroy creeds to replace them with morals; we kill off gods and replace them with true and good men and women; we brush away the mirage of heaven and show the glories and beauties of earth. And is not such iconoclasm a virtue of which we may well be proud?—*Elmina D. Stenker.*

**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 post-card.]

**LONDON.**

HALL OF SCIENCE (142 Old-street, E.C.) : 7, musical selections; 7.30, G. W. Foote, "John Burns's Mistake, or the Religious Education Question." (Admission free; reserved seats, 5d. and 6d.)  
 BATTERSEA SECULAR HALL (back of Battersea Park Station) : 8.30, social gathering for N.S.S. members and friends (2d.). Monday, at 8, musical and dramatic entertainment (tickets, 3d. and 6d.). Tuesday, at 8, dancing class. Thursday, at 8, adjourned general meeting.  
 CAMBERWELL (North Camberwell Hall, 61 New Church-road) : 7.30, W. Heaford, "God and the Problem of Evil."  
 WEST LONDON BRANCH ("Duke of York," Kensington-place, Silver-street, Notting Hill Gate, W.)—Monday, at 8.30, business meeting.  
 WIMBLEDON (Liberty Hall, Broadway) : Tuesday, at 8.30, entertainment and dance.

**OPEN-AIR PROPAGANDA.**

BATTERSEA PARK GATES : 11.15, G. H. Baker, "Clerical Crimes."  
 CAMBERWELL (Station-road) : 11.30, W. Heaford, "Morality without Superstition."  
 CLERKENWELL GREEN : 11.30, C. J. Hunt, "Design in Nature."  
 EDMONTON (Angel-road) : 7, Sam Standring, "Bible Stories."  
 FINSBURY PARK (near the band-stand) : 11, C. Cohen will lecture; 8, E. Calvert, "Human Progress."  
 HAMMERSMITH BRIDGE (Middlesex side) : 7, St. John, "Why I am a Secularist." Corner of the Grove: Thursday, at 8, St. John, "The World without a God."  
 HYDE PARK (near Marble Arch) : 11.30, St. John, "Belief and Unbelief"; 3.30, St. John, "Why I am an Atheist." Wednesday, at 8, Stanley Jones, "Christianity and Social Life."  
 ISLINGTON (Waterloo-terrace, Upper-street) : 9.30, brake excursion to Hampton Court.  
 KINGSLAND (Ridley-road, near Dalston Junction) : 11.30, Stanley Jones, "Religion and Morality."  
 LAMBETH (Kennington-green, near Vestry Hall) : 6.30, J. Rowney, "Secularism and Bible Teachings."  
 LEYTON (High-road, near Vicarage-road) : 11.30, Lucretius Keen will lecture.  
 MILE-END WASTE : 11.30, F. Haslam, "Science and the Bible."  
 REGENT'S PARK (near Gloucester-gate) : 11.30, J. Rowney, "An Inspired Holy Muddle"; 3.30, W. Heaford, "Science and the Bible."  
 TOTTENHAM (corner of West Green-road) : 3.30, Sam Standring will lecture.  
 VICTORIA PARK (near the Fountain) : 11.15, A. B. Moss will lecture; 8.15, C. Cohen will lecture.  
 WALTHAMSTOW (Markhouse-road) : 6.30, C. Cohen will lecture.  
 WESTMINSTER (Old Pimlico Pier) : 11.30, H. Snell, "Origin and Destiny of Man."  
 WIMBLEDON (Broadway, near Railway Station) : 7, Stanley Jones will lecture.  
 WOOD GREEN (Jolly Butchers' Hill) : 11.30, E. Calvert, "Religious Symbolism"; 7, A. J. Herzfeld, "The Bible." Thursday, at 8, C. Cohen, "Secularism."

**COUNTRY.**

BIRMINGHAM (Coffee House, corner of Broad-street) : Thursdays, at 8, papers, discussions, etc.  
 BRIGHTON (6 Whitecross-street) : 7, members' quarterly meeting.  
 CHATHAM SECULAR HALL (Queen's-road, Nelson-road, New Brompton) : 2.45, Sunday-school; 7, A. B. Moss, "The Philosophy of Shakespeare."  
 LIVERPOOL (Oddfellows' Hall, St. Ann-street) : 7, Ernest Newman, "Ibsen."  
 MANCHESTER SECULAR HALL (Rusholme-road, All Saints) : Charles Watts, three lectures.  
 PORTSMOUTH (Wellington Hall, Wellington-street, Southsea) : 7, a meeting. Wednesday and Saturday, at 8, dancing class for members and friends.  
 SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street) : 3, members' quarterly meeting; 7, W. Dyson will lecture.  
 SOUTH SHIELDS (Captain Duncan's Navigation Schools, King-street) : 6.30, ethical class : 7.30, business meeting.  
 SUNDERLAND (Lecture Room, Bridge End Vaults, Bridge-street) : 7, T. R. Fox will lecture.

**OPEN-AIR PROPAGANDA.**

CHATHAM (corner of New Brompton-road, High-street) : 11, A. B. Moss, "Was Jesus the Messiah?"  
 DERBY (Market-place) : 7, J. G. Briggs, "Why I Renounced Christianity."

NEWCASTLE (Quayside) : 11, Richard Mitchell, "Principles and Objects of Secularism."  
 NOTTINGHAM (Sneinton Market) : 11, J. Hooper will lecture.  
 SUNDERLAND (near the Miners' Hall, Silkworth) : 11, T. R. Fox will lecture; 7, inauguration of new Branch.

**Lecturers' Engagements.**

C. COHEN, 12 Merchant-street, Bow-road, London, E.—July 8, m. Finsbury Park, a. Victoria Park, e. Walthamstow; 12, Wood Green.  
 C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—July 8, m. Clerkenwell green; 15, m. Westminster, a. Finsbury Park; 22, m. Camberwell, a. Regent's Park, e. Camberwell; 29, m. and a. Hyde Park, e. Hammersmith.  
 STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—July 8, m. Kingsland, e. Wimbledon; 11, Hyde Park; 15, m. Leyton, e. Walthamstow; 22, m., a., and e., Hyde Park; 26, e. Hammersmith; 29, m. Finsbury Park, e. Lambeth. August 5, m. Pimlico Pier, a. Regent's Park; 12, m. Battersea.  
 ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—July 8, Chatham; 15, m. Victoria Park, e. Edmonton; 22, m. Clerkenwell; 29, m. and e. Camberwell. August 12, Failssworth.

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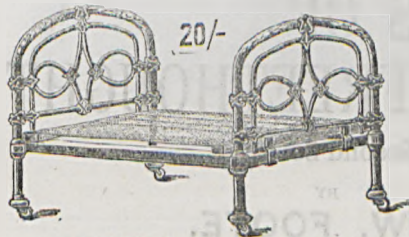
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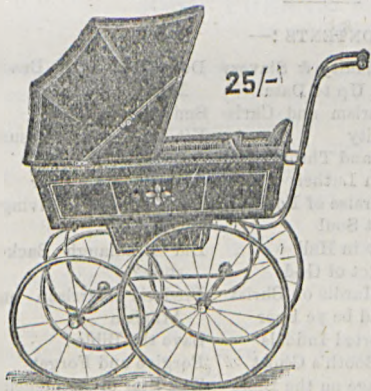
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

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