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Edited by G. W. FOOTE.]

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THE FINSBURY ELECTION.

It would be difficult to over-rate the importance of the approaching School Board elections in London. The issues depending upon them are vast and far-reaching. There is no necessity, at this time of day, to enter upon a detailed relation of the events that have led up to the present crisis. Suffice it to say that the Church party and the Nonconformist party are facing each other in deadly hostility. They talk occasionally about full and empty schools, good and bad tuition, and so forth; but the great question in their minds, the one which overshadows and dwarfs every other, is this: "Shall Church or Nonconformity control the religious education of the Board school children in London?" Nothing could make this clearer than the manifesto, just issued, of the London Nonconformist Council, representing "the Evangelical Free Churches of the metropolis." This manifesto begins and ends with "the compromise of 1871," which has "secured the reading of the Bible and the teaching of its truths and obligations to the many thousands of children who have been educated in the London Board schools." Such is the policy that the Dissenters wish to continue. It does not represent their "ideal theory of religious education"—which would perhaps consist in providing every Board school with a Nonconformist minister to teach the true way to kingdom-come—but it is the best plan in the present circumstances; for, if it be altered, the majority of the Board—that is the Church party—will provide that "their own distinctive religious tenets should be forced on the teachers." Here then is the whole case in a nutshell. This manifesto does not even hint at the existence of any other people than Churchmen and Nonconformists. It assumes that the battle is entirely between these two armies. True, it cants here and there about religious liberty, but it calls upon the London electors to return men to the next Board of "public spirit and Christian character"; the little conjunction "and" being a plain intimation that the members should all be Christians, one section or another of whom must of course rule the roost.

This quarrel over the "Compromise of 1871" is a domestic one between Christians. There is not a shadow of right on the part of Nonconformists to call themselves "Progressives." They are really Conservatives, since they want to fasten the old arrangement upon this country for ever and ever. They appeal to no principle whatever. If they do, let them put it in plain language. All they ask the London electors to do is to place Dissenters instead of Churchmen on the next School Board.

Foolish and credulous, indeed, is any Secularist who can be imposed upon by this designation of "Progressive," and words fail us to describe the Secularist who can wax enthusiastic over the prospect of fighting successfully beside the Nonconformist for "the Bible, the whole Bible, and nothing but the Bible." Such a Secularist should go to Exeter Hall at once, and rejoin the party from which he strayed in some moment of mental aberration.

The place of the real Secularist is outside these parties. His business is to fight them both; and he is more or less than human if he does not joyfully embrace the opportunity of fighting them when they are fighting each other. Such an opportunity is now presenting itself. If the Secular party had sufficient command of money, and other resources, it should be running a candidate in every division

in London. It might win in two or three divisions, and in every case it would poll a satisfactory or at least an encouraging number of votes.

When resources are limited the wisest policy is concentration. For this reason I have all along asked myself these questions—Which is our likeliest constituency in London for winning in? and, Who is the strongest candidate we can put into the field? The answer to the first question is undoubtedly "Finsbury." The answer to the second question is just as undoubtedly "Mr. Charles Watts." Mr. Robert Forder, who stood for Finsbury at the last elections, and nearly succeeded in gaining a seat, is a man of many high and excellent qualities; but unfortunately his health is precarious, and this would place him at a great disadvantage as the *only* Secularist on the London School Board. He has also a business which claims his constant attention. For my own part, I am quite out of the running. My duties are too onerous already, and I hold it to be best for the President of the National Secular Society—at least, under present conditions—to keep as free as possible from outside obligations, and to use his influence in helping his colleagues to positions of public service and reputation. I have therefore felt, ever since Mr. Watts settled down in London, that he was the man to contest Finsbury; and now that he has openly taken the field, under the auspices of the National Secular Society's Executive, I ask every reader of the *Freethinker* in the division to promote Mr. Watts's candidature as if it were my own as well as his. There is some talk of another Secular candidate, but I can hardly treat it as serious. Every vote given to any other candidate than Mr. Watts will be worse than wasted. It will be a present to the enemy.

Before the elections take place the N.S.S. Executive will no doubt issue advice to Secular voters in other divisions than Finsbury. In some cases, perhaps, where men who should have known better have espoused the "Progressive" side and undertaken to support the "Compromise," it will be advisable not to vote for them at all; and as they have elected to stand on the Nonconformist ticket, to let them only obtain Nonconformist support. But for the present it is on Finsbury that the Secular party in London should concentrate its efforts. Let us, if possible, get one member of our own on the School Board. A single uncompromising advocate of Secular education will be worth more than a dozen half-hearted, platonic friends of that cause. If we put Mr. Watts in we shall gain a foothold for further progress. At the next elections we might put in another member, and so on, time after time. Of course it is slow work and will not satisfy rash enthusiasts. But nothing ever does satisfy *them*. We must count on the support of practical persons, who are after all the majority. If they do their utmost, Mr. Watts should win a seat, and, having won it, he may be relied upon to hold it.

Finsbury is an enormous division, running from the City of London to Finsbury Park, including hundreds of thousands of inhabitants and eighty thousand ratepayers. Canvassing is, therefore, out of the question. But every Secularist in Finsbury can be one of Mr. Watts's election agents by circulating his address, copies of which can be obtained from Miss Vance at 28 Stonecutter-street. It is a carefully-written document, and it should be widely distributed. *I appeal to every Secularist in the division to engage in this work immediately.* Other opportunities will arise in a few weeks, when public meetings are to be held and fresh leaflets put into circulation.

Money will also be needed in this struggle. The constituency is vast and the contest expensive. Mr. Watts will receive no support from the "Liberal" organisations, and this will make his fight all the more costly. I therefore appeal to Secularists *everywhere* in aid of his Election Fund. The battle-ground is in London, but that is a geographical accident. The principles at issue are as wide as the human race. A brilliant success in London will tell upon the provinces; it will be the beginning of a wide-spread movement; and, in this light, it is worth attempting with all our energy and resources. When the actual fighting begins I shall throw myself into it as though it were my own battle. I shall spare no pains to secure Mr. Watts's return. He will himself do his utmost for victory. If every other Secularist in the division labors in the same spirit, Mr. Watts will be one of the members for Finsbury. All that is wanted is a general rally around the grand old flag.

G. W. FOOTE.

STATE EDUCATION.

THE principle that the State should concern itself solely with secular affairs, leaving to the Churches all teaching of religion, is one so simple that it has commended itself to the thinkers and practical statesmen of every land as the evident solution of otherwise interminable strife and jealousies. This principle alone offers escape from the religious difficulties and disputes connected with the present School Boards. The established Compromise was based on no principle, and is being rapidly broken down.

The party calling themselves Progressives in London ask that the Compromise shall be maintained, and that unsectarian religion shall be taught. By this they mean just so much religion as the majority, consisting of Anglicans, Wesleyans, Presbyterians, and Congregationalists, can agree upon. Board School religion is consequently evangelical orthodoxy. Unsectarianism is as unreal and evanescent as a rainbow. One teacher thinks it unsectarian to teach the doctrine of creation, another to suggest the interpretation of evolution. One considers it unsectarian to teach the deity of Christ, another to declare that "infidels" are fools and very wicked people. Unsectarian religion, as Cardinal Manning said, is like mathematics without axioms, or a triangle without base or sides. If teachers are the proper persons to give instruction in religion, why should they not be tested on that as on any other subject?

To the Compromise of 1870 Freethinkers were no party. It was opposed to their principles, and they had no voice representing them in Parliament at that time. They did rejoice that it was at length determined that the whole of the children of the country should be educated; but they maintained then, as they maintain now, that the State had nothing to do with the teaching of religion. They said then, as they say now, that it is as unjust to endow religion in the school as to endow it in the Church. It is unjust that public money, buildings, and the time of teachers paid by the public should be devoted to that upon which only a portion are agreed. Every argument against this principle must tell equally in favor of teaching the dogmatic creeds of the majority, as well as their Bible, in the public schools. Nonconformists justly object to this, and ask that only so much religion shall be taught as they themselves approve of; thus giving up the old principle upon which they contended against Church rates—viz., that the State has nothing to do with the teaching of religion at all. This is the only just, safe, and consistent position. It is as much a violation of the principles of justice and liberty to levy a rate to employ officials for the teaching of the Bible in State schools, as to levy a rate for the teaching of the Thirty-nine Articles in a State Church. If I submit to the one, upon what ground can I object to the other?

If the religious teachings in schools were unobjectionable, the principle that a public and rate-supported institution has no business to give it would still be violated. Loud were the objections against the imposition of Church rates, from many who are supporters of a Bible rate, levied from Catholics who believe our Bible incomplete, from Jews who consider it contains too much, and from

Freethinkers who reject its supposed divine authority altogether.

The old position, that Christianity should be taught because it was the religion of the country, has broken down. Lord Coleridge, upon the memorable occasion of the trial of the editor of this paper, laid it down that it was no longer true that Christianity was part of the law of the land. With the admission of Jews to Parliament and to the Judicial Bench, that maxim fell into oblivion. Every citizen is supposed to have equal rights before the law. Yet Jews, Freethinkers, and religionists are taxed that children may be taught the religion of the dominant majority.

The time that can be devoted to education being limited, it is found that where the most attention is given to religion, secular education is deficient. It is this which has given the superiority of the Board schools over the denominational ones. It is, moreover, found that in countries where there is least religious instruction, as in France, Holland, Australia, and the United States, there practical education is most effective.

Matthew Arnold, who was an upholder of State religion, in his "Special Report on Certain Points connected with Elementary Education in Germany, Switzerland, and France," had to testify to the superior quality of instruction abroad. He says, for instance (p. 14): "The excellent maxim of that true friend of education, the German schoolmaster, John Comenius, 'The aim is to train, generally, all who are born men to all which is human,' does, in some considerable degree, govern the proceedings of popular schools in German countries, and now in France also, but in England hardly at all." Again, he says: "The instruction is better in foreign popular schools than in ours, because the teachers are better trained." In England the training colleges are all religious. On the continent they are secular. Yet the cost of education there is much less. Dinners to poor children in "infidel France" are gratuitous. Yet we spend, on the whole, for each child more than France spends for two children, and the London School Board spends for each child more than France spends for three children. And in France the maximum number of children in a class is fifty, while in England sometimes double that number is permitted. Public elementary education is properly a municipal charge, and abroad it is treated as such. In Paris the communal schools are under the municipality, and are managed by a committee of that municipality. Such a committee is responsible, not only to universal suffrage, from which the whole municipality springs, but also to the municipality itself.

In an article in the *Westminster Review* on "American Education," by a Teacher (Mr. T. Davidson), he says: "The fight over 'religion in the public schools' has in many places been carried on with considerable fierceness, and it is by no means over now. Nevertheless, there can be no doubt that the tendency is steadily towards complete secularisation—that at no very distant date the public schools of the United States will educate avowedly and solely for civic ends. Meanwhile, distracted by opposing interests, they have no unity or definiteness of aim—consequently, their influence is weakened; the instruction given in them is a congeries of fragments and inconsistencies, exerting a most desultory and bewildering influence on the youthful mind. This unfortunate state of things must necessarily cease as soon as the schools are completely secularised, although even after they are so in theory it may take a considerable time to eliminate certain methods and sanctions due to religious influence, and make them so in reality."

Already twenty-six States give no religious instruction whatever. They are Colorado, Connecticut, Dakota, Illinois, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, Wisconsin, Wyoming, Alabama, Arizona, California, Columbia, Georgia, Idaho, Maryland, Massachusetts, Mississippi, New York, North Carolina, Rhode Island, South Carolina, Washington Territory. In other States the nature of the teaching mainly depends upon the teachers. The State of Maine exemplifies the wide sphere for moral influence open to the teacher when direct religious instruction is excluded. Its School Code contains this inclusive paragraph: "The presidents, professors, and tutors of colleges, the preceptors and teachers of academies, and all other instructors of youth in public and private institutions, shall use their best endeavors to impress on the minds of the children and youth committed to their care and instruction the

principles of morality and justice, and a sacred regard for truth, love of country, humanity, and a universal benevolence; sobriety, industry, and frugality, chastity, moderation, and temperance; and [lest this awe-inspiring catalogue prove inadequate] *all other virtues* which ornament human society." There is surely sufficient scope here for the most saintly among teachers.

In Holland there is no religious education, and Holland leads the way in the education, sobriety, and thrift of its citizens. In the principal cantons of Switzerland, Geneva, and Neuchâtel no religion is taught; while in the Vaud it is only taught from a historical point of view. In Italy religion is only taught, when desired, out of school hours. In nearly all our colonies, as British Columbia, New Brunswick, Nova Scotia, Prince Edward Island, Queensland, South Australia, and New Zealand, no religious instruction is given, and the inhabitants are in every way satisfied with the results.

In England the religious question is the bane of the schools. It hampers the teachers, wastes the time of the scholars, rouses strife among members of School Boards and their constituents, and occupies attention that might more profitably be devoted to education pure and simple. Members of School Boards are elected rather for their ecclesiastical partisanship than for any educational qualifications. Some, indeed, consider themselves elected specially to thwart all educational development, and prevent, as far as possible, any harassing competition with Church schools. Said one of these D.D.'s, "Perish all education not based on the Bible." Their motto might be paraphrased:—

Let science, learning, laws, and commerce die,
But leave us still our Bibliolatry.

Leave the teaching of religion to the sufficiently numerous professors thereof, and let teachers instruct children only in those arts and sciences which they are competent to teach, and there will be nothing to quarrel about in education. The common school should be free from the strife of sects. Teachers should have too lofty a view of their noble office to stoop to warp the minds of the little ones with dogmas of which they themselves can have no certainty.

J. M. WHEELER.

THE BIBLE AND MODERN CRITICISM.

For centuries the Bible was generally regarded as being impregnable to all criticism. It was looked upon as the unerring word of an infallible God, and the people were taught to believe that no amount of learning could successfully impeach its veracity. With the progress, however, of Freethought, and the corresponding advancement of knowledge and education, many of the views formerly held in reference to the Bible have entirely changed. It is no longer revered as an infallible record by scholars, the very persons who are capable of properly estimating its value and its legitimate place in the field of literature. Of course, we readily grant that, while Freethinkers have done more than "the lion's share" in bringing about this beneficial change, they have not been the only workers in the cause of emancipation from the mental slavery of Bible idolatry. Some of the greatest intellects in the Church have been impelled by their knowledge of facts to furnish unanswerable arguments, which prove that the Bible is not by any means a perfect book, that it is unreliable in its history, and inaccurate in many of its statements. What is termed the "Higher Criticism" has been the potent factor in causing this marvellous revolution among Christians themselves in their ideas pertaining to the Bible. As we regard this modern criticism as the working out, in a scientific manner, of the conclusions that have always been adopted by avowed Freethinkers, it may be useful to briefly trace its development during the past hundred years, with a view of showing how the opinion has been gradually formed that so-called sacred books are not either in their nature, origin, or history what they were once supposed to be.

Professor Sanday, in his *Bampton Lectures*, issued in 1893, refers to the view that was current fifty years ago upon this subject. He states that it was then believed that the Bible was in all its parts the perfect "word of God"; and if some persons admitted the possibility of error being found therein, it only applied to matters that were of no

importance. In spite of known historical facts to the contrary, the opinion was commonly held even within our own recollection that every letter in every chapter was inspired by the Holy Ghost, and that the whole book was absolutely exempt from error. At the same time, Biblical students must have been aware that the divisions and headings of the different chapters were of modern origin. But it was a too frequent habit of theologians, who were "in the know," to keep such knowledge from the multitude, in order that priestly delusions which proved favorable to Church supremacy should not be destroyed. The same reticence, upon the part of orthodox defenders of the Bible, is apparent at the present time. Books are issued purporting to contain the facts relating to the history of the Old and New Testaments, wherein truth is entirely suppressed, or else it is only half given, and thus erroneous opinions are formed. Professor Huxley says that the *Oxford Helps to the Study of the Bible* are proffered to those who hunger for trustworthy information, and that they will find much wholesome food in the banquet set forth by the helpers. All the more pity that some of the bread is so very full of stones. For example, it tells the student that Moses wrote the book of Genesis from documentary evidence extant in his time; that the books of Exodus, Leviticus, and Numbers were written under his immediate direction; that the book of Deuteronomy, containing the last addresses of the inspired legislator, specially recorded by official writers, assumed its present form under the hand of Joshua; and that the several books were enriched with numerous notes, archaeological and explanatory, from the hands of later editors and revisers. The singularity that impresses me, says the Professor, is the absence of the slightest hint to the ignorant layman that a large number of Biblical scholars of the highest reputation, of undeniable competency and sincerity, repudiate every one of these propositions.

In former years the "Higher Criticism" was confined to the learned, and even now we have occasional hints that it would have been better if the discussion upon the Bible had been carried on in the Latin language. For, it is urged, to debate such subjects in the vulgar tongue is to cause doubts to arise in the minds of those who, but for the information which is derived through controversy, would have remained firm believers in the old notions concerning Bible infallibility and its divine source. Many origins have been assigned to this "Higher Criticism"; some persons have supposed that it emanated from Germany, while others allege that it originated in the Rationalist school of thought. Neander, in his *Life of Christ*, written in reply to the Rationalists of his time, concedes most of the points now urged by advanced critics. Two of these points are Plenary Inspiration, or what he calls "clerk-like accuracy," and the misapplication of the passages which are said to refer to the life of Jesus, "whether warranted by the text or not." The great orthodox German theologian, Dörner, gives the credit of origination to the English Deists, "who had," he observes, "many apt disciples in his own country." But the fact is, the Deists not only affected the mind of Germany, but they gave rise to a new kind of literature in this country. They boldly attacked the orthodox position, and their writings were deemed so heretical and dangerous that Bishop Butler wrote his *Analogy* especially in reply to them.

The first prominent Christian critic of the new school in England was Dr. Alexander Geddes, a Roman Catholic. When he published his critical origin of the Pentateuch, both Roman Catholics and Protestants took up arms against him, and he was deprived of his ecclesiastical position. Although writing a hundred years ago, he arrived at the three following conclusions in reference to the Pentateuch—namely, (1) That it was not written by Moses. (2) That it was probably written at Jerusalem. (3) That it was not written before the time of David. Still, he thought that some of the documents, from which it was copied, were coeval with, and that others were anterior to, the time of Moses. It may be mentioned that, long before Geddes wrote, a work had appeared from the pen of Thomas Hobbes, in which he denied that Moses was the author of the books bearing his name. From that period to the present time learned works from different classes of thinkers have been constantly appearing, the object of which has been to destroy the once popular idea of Bible inspiration. That these numerous critical writers have been successful in their object is evidenced by the

fact that to-day there are but few scholars, Christian or otherwise, who regard the Bible as aught but a human production.

What is denominated the "Higher Criticism" is believed by some to have originated with Eichorn, who was born in the middle of the eighteenth century. He used the term "Higher Criticism," and added that the name was not then new to others. What he meant, however, by such criticism was the separating of the earlier from the later elements which he found in the Old Testament; and he pointed out that the passages, as they now stand, are not as they originally appeared. He thought that Moses might possibly have been the "compiler," but not the author, of the books ascribed to him; still, to this he attached no particular importance. His successor, David Ilgen, maintained that Genesis once existed in seventeen separate documents; but he states that they might have been written by not more than three different authors. Ilgen was followed, among others, by Gesenius, Hupfield, and Kuenen. In the *Contemporary* for February, 1890, there is a short account of the German critics by Canon Driver, which the reader may profitably consult. Kuenen, who came to England to deliver the Hibbert Lectures of 1882, may be said to be the last of those who formed the group of the founders of the modern criticism of the Bible. He, like his predecessors, found traces of different authors. It is stated that the work of Bishop Colenso considerably affected his opinions upon the subject. Colenso was fourteen years his senior, and it will be remembered that this worthy Bishop informs us that he was led to make his contribution to Biblical criticism by the questioning of a poor Zulu. He found that the pretensions to historical accuracy claimed for the Bible broke down upon critical investigation, and he had the courage and honesty to say so.

Among the exponents of the "Higher Criticism" of our time may be mentioned the late Robertson Smith, Canon Driver, and Professor Cheyne. These eminent writers all agree that the Bible should be accepted for whatever value it contains, and not for its supposed divine authority; that the old notions of its being a God-inspired book should be looked upon as a theological fiction; and that the false ideas which have been associated with it must give way before the criticism of the unbiassed intellect. As Professor Huxley remarks: "It is becoming, if it has not become, impossible for men of clear intellect and adequate instruction to believe that the universe came into being in the fashion described in the first chapter of Genesis; or to accept as a literal truth the story of the making of woman, or to admit that the earth was re-peopled with terrestrial inhabitants by migration from Armenia or Kurdistan, little more than four thousand years ago, which is implied in the eighth chapter; or, finally, to shape their conduct in accordance with the conviction that the world is haunted by innumerable demons who take possession of men, and may be driven out of them by exorcistic adjurations which pervade the Gospels." It is easy to say that the Bible was not meant to teach anything but ethics and religion. But how does the apologist know what the Biblical writers intended to teach? And who is prepared to deny that the story of the fabrication of Eve, that of the lapse from innocence effected by a talking snake, that of the Deluge, and the demonological legends, have exercised and still exercise a profound influence on Christian ethics? Wherever bibliolatry has prevailed bigotry and cruelty have accompanied it.

CHARLES WATTS.

THE AGES OF FAITH.

THE "Good Old Times" are most lamented by those who know least about them. The talk is chiefly echoed now by High Church sacerdotalists, who lament the days when the priest walked the earth as a little God Almighty. No wonder they seek to minimise the darkness and palliate the defects of the ages of faith, since their principles were then brought to the test of experiment. What Christianity, backed by the authority of the Church and the sword of the State, could do for man was then fully evinced. It had a fair field and all favor. God was at its back, the world at its feet. The people were as passive under the power of the priests as clay in the hands of the potter. And what was the result? The priests repressed all inquiry, by which alone progress has been achieved.

Guizot, speaking of the age of chivalry, says: "When we look at the state of manners in those centuries, at the daily incidents which filled the life of man, the contrast with the duties and life of knights is repulsive. The epoch which occupies us is, without doubt, one of the most brutal, one of the rudest in our history; one of those in which we meet with the greatest amount of crime and violence; when the public peace was most constantly troubled; when the greatest disorders pervaded manners."*

Look into the works of Chaucer and Piers the Plowman for what was the condition of the people and that of the clergy. You see, on the one side, besotted ignorance and credulity; on the other, cunning and greed. Draper tells us that in England, at the time of the suppression of the monasteries, "The peasant's cabin was made of reeds or sticks plastered over with mud. His fire was chimneyless—often it was made of peat. In the object and manner of his existence he was but a step above the industrious beaver who was building his dam in the adjacent stream. There were highwaymen on the roads, pirates on the rivers, vermin in abundance in the clothing and beds. The common food was pease, vetches, fern-roots, and even the bark of trees. There was no commerce to put off famine. Man was altogether at the mercy of the seasons. The population, sparse as it was, was perpetually thinned by pestilence and want. Nor was the state of the townsman better than that of the rustic; his bed was a bag of straw, with a fair round log for his pillow. If he was in easy circumstances, his clothing was of leather; if poor, a wisp of straw wrapped round his limbs kept off the cold."† Draper's picture, black as it is, might be supported from Macaulay, Proude and other historians. Think of such significant facts as these: Linen was first made in England 1235, and woollen cloths 1331; printing introduced about 1450; soap was not made in London till 1524; forks were introduced in the reign of James II. The first royal library in France was begun by Charles V. (1364-80). When the English took Paris in 1425 the collection was less than nine hundred volumes, chiefly pandects, romances, monkish chronicles, and treatises on astrology and medicine translated from Arabic. Truly it was a melancholy result of a thousand years of Christianity, when "nothing intervened between reed cabins in the fens, the miserable wigwams of villages, and the conspicuous walls of the castle and monastery."

Dr. G. J. Wild well says: "Romances for the most part show us only one side of the life of the Middle Ages, and that in its best clothes. Tournaments did not take place every day any more than Court balls, and they were the amusement of only the few. Lordly knights and ladies formed but a very small percentage of the population, and the ordinary home life of even these chosen few, could we actually witness it, we should find vapid, coarse, and dreary in the extreme. Their intellectual range was small. Their chief amusements were continually quarrelling among themselves, often to the extent of regular private wars, in which the unhappy commonalty were trampled down and pillaged by both sides. At other times they were shut up in remote places in their wretched castles, where all real convenience and comfort were subordinated to making them defensible against rival chiefs, or against the bands of robbers and outlaws with which the general misery had filled many of the forests. Social intercourse, as now understood, was difficult. There were hardly any decent roads in the Cis-alpine countries, except those left by the Romans; the rest were no better than tracks; bridges were scarce, and fords often dangerous, and not seldom seized upon by some neighboring lord, who looked at it as part of his patrimony to exact blackmail from all who would pass that way."

James Cotter Morison, in his *Service of Man* (p. 118), remarks: "Taking them broadly, the Ages of Faith were emphatically ages of crime, of gross and scandalous wickedness, of cruelty, and, in a word, of immorality. And it is noteworthy that, in proportion as we recede backward from the present age, and return into the Ages of Faith, we find that the crime and the sin become denser and blacker. The temperature of faith rises steadily as we penetrate into the past, almost with the regularity which marks the rise of the physical temperature of the air as we

* *History of Civilisation in France*, vol. iii., p. 114; Bohn.

† *History of the Intellectual Development of Europe*, vol. ii., p. 223.

descend into a deep mine; but a neglect and defiance of morality are found to ascend in a corresponding ratio. This, it must be owned, is an anomalous result, if morality be, indeed, so dependent on Christianity as is commonly supposed." And Mr. Morison traces back the real character of the Ages of Faith to the time of the Blessed Peter Damiani, the friend of the greatest of the Popes, Gregory VII. He says: "Unfortunately, the very nature of the crimes with which he charges the clergy is so monstrous that it is impossible even 'in the obscurity of a learned language,' as Gibbon said, to give an idea of their character. . . . It must suffice to say that nothing in Aristophanes, Athenæus, or Petronius gives a picture of more bestial depravity than the one drawn by a prince of the Church of the manners of his clerical contemporary. It is 'unspeakable,' and with that remark we must leave the subject. But what about grace, what about belief in God, Christ, and the Bible? What about the deterrent effect of the fear of hell, of the purifying effect of the hope of heaven? These are questions to which an answer were desirable."

A true tableau of the Ages of Faith would represent them as ages of the most senseless, stupid, and sanguinary superstition; a clergy for the most part ignorant, corrupt, and cruel; a people ground down by every sort of tyranny; a nobility greedy, licentious, and ferocious—many of them little better than bandits, without the bandit's plea of necessity, and with general habits everywhere dirty, unintelligent, and unwholesome to the last degree. We are bad enough now, but no sensible person would desire to go backwards. What improvement has been won has been achieved by the secularisation of life and the diminution of the power of superstition and its paid advocates, the clergy.

LUCIANUS.

ANOTHER CONVERTED INFIDEL.

IN one respect the "converted infidel" story is like wine: the older it is the better. That was the fatal mistake of the Rev. Hugh Price Hughes. He fixed his converted shoemaker in modern times, and the imposture was discovered. But to be successful a converted infidel should be thirty or forty years old. Mr. Edwin Hodder has just discovered a very edifying case of this sort, which he publishes in his *Life of John Macgregor*, best known as a canoeist. Mr. Macgregor thought he had a mission to overthrow infidelity, and it is amusing to note the artful manner in which the biographer suggests that he met in debate "Iconoclast" himself, while he does not actually commit himself to the statement. That Macgregor was a remarkable controversialist is evident from this entry in his diary of May 30, 1858: "Replying to a man who had some weeks ago demanded some contemporaneous writing of history mentioning Christ, I have brought to-day several passages copied from Tacitus, Pliny, Suetonius, Trajan, Martial, Juvenal, Horace, Epictetus, and Josephus; and the infidels seemed aghast at this, but no one would comply with my request to come and examine the very books with me."

It was at this very time that Macgregor commenced the conversion of R. Redburn, who lived at first at 70 Great Titchfield-street, and afterwards at 34 New North-street, Red Lion-square. He is described as a "great infidel," for whom subscriptions had been asked in the *Reasoner*. He was apparently a fitting prey for the "converter," for Macgregor writes on the appropriate date of April 1, 1858, that he found Redburn "weak, helpless, full of thoughts, and nervous, with a care-worn but kind wife, in great poverty, but respectable." Macgregor's judgment was at the outset curiously falsified in respect of the wife, for a month later he reports that the wife had "taken to gin," and in July she had deserted her invalid husband. Meanwhile Macgregor was bringing the suffering man jelly, arrowroot, and other comforts, which seem to have been the most potent agents in Redburn's conversion. This certainly appears to have been a rapid process, for on July 17 he has got as far as hoping that the "Great First Cause" will take care of Macgregor, and on the 29th he writes in quite a pious strain about the "Gracious God" and the "Lord's will."

Christianity seems to have deteriorated Macgregor's natural sense of honesty, for he twice records with some thing like glee that subscriptions were still being asked for

Redburn, and notices of his condition published in the *Reasoner*. "How little they knew," he writes on December 19, "that he has a Bible, and has read my *Three Days in the East*, and knelt last Sunday to pray." Then follows a long rejoicing at seeing Redburn on his knees in church. On August 7, 1859, we read of a Bible reading and prayer with Redburn still ill. "It is remarkable after reading the *Reasoner* of this week. The poor fellow was much affected, and so was I." These affecting scenes went on; and so did the arrowroot, jelly, etc., and Macgregor exulted in his diary on this wonderful conversion. But when Redburn died, and on November 24, 1859, was buried in Tower Hamlet's Cemetery, one is astonished to find that no religious service was read over him. Macgregor says that only he and an ex-infidel, who had been converted to Spiritualism, were present; and he gives no reason whatever for this "godless burial." Could it have been that there were doubts? May the dying man not have made so odifying an end as the private exultations of the converter would suggest? However it may be, the record stands that this prize convert was allowed to go unblest into the great beyond—a circumstance which Christians who quote Macgregor's story are likely to omit from their narrative.

So far the story is that of Macgregor himself. If any of Redburn's old friends can throw any further light on the story, it might be profitable for righteousness.

R. S. PENGELLY.

IS IT TRUE?

THE death of the late William Harris Brooksbank, at the advanced age of ninety-three, recalls the *Freethought Sketch of the Various Religions of the Earth*, which he published as far back as 1856. As the work is scarce, our readers may be interested in the following extract:—

"Oh! wonderful of all wonders! Can it be true that a being, who could raise the dead, clothed with divinity, the Maker of the universe—its transcendent glories and all its myriads of wonders, whose bright sun is only one sparkle of his splendor—yet had to dodge about rivers, hide in desert places, secrete in gardens at night to escape the vigilance of police and detection by his own frail creatures! How inexplicable all this appears. If Jesus was a portion of divinity, he might have vanished into ethereal space, prevented the caress of Judas, eluded the vigilance of police, and escaped the grasp of soldiers.

"Can it be true that, in an age of some intelligence, in a populous city, the seat of authority, containing many learned men—when Palestine was under Roman power, and the empire was blazing in the plenitude of greatness—that God and angels conversed with men and women in dreams; that the son of a peasant girl walked this earth, and was known to possess power to work miracles and raise the dead; yet the philosophers of that period regard him not? Can it be true that only eighteen centuries ago *angels* frequently descended to the earth, and as regularly ascended to heaven—appeared to a working man and his wife, fluttered round their babe when born, directed their flight in danger, counselled their return in safety, visited their son's tomb in 'white' when dead; yet none of the literati, philosophers, or governing classes conversed with, or obtained a glimpse of, these angels?

"Can it be true that Jesus gave sight to the blind, restored agility to the lame, and then had to conceal himself; could congregate shoals of fish, multiply food to feed the hungry, and get stoned; that he raised Lazarus from the grave, and had to protect himself by flight?

"Can it be true that Jesus raised the dead, conferred miraculous powers upon his apostles; took them 'apart' to confidently inform them he was about to be betrayed, denied, mocked, scourged, and crucified, but would *reappear alive* in three days; yet these same men, knowing the wonders of his birth, and his powers to raise the dead, should betray, deny, forsake him, had no expectation of his resurrection, and regarded it an 'idle tale,' when a deranged woman informed them?

"Can it be true he raised the dead, and got killed himself; imparted miraculous power of speech, but not uniformity of opinion; inspired men to write, who betray discrepancies in their accounts; illumined a book with divine wisdom that is the darkest on record; uttered the voice of omnipotence, yet men could not understand him; wrought miracles, but failed to convince; conferred upon others the power to work miracles for the benefit of the people, and they, having witnessed his kind sympathies and benevolent intentions, when the authorities consign him to death it is with their full approval?

"Can it be true that, possessing these powers, he made a triumphal entry into Jerusalem and moved all the city; that people cut down branches and strewed them on the way, spread their mantles on his path; so great the throng that people perched in the trees to see him pass, yet, having witnessed his divine powers, clamored for his execution?"

"Can it be true that a being, celestially begotten, heavenly endowed, and bearing the impress of divinity, ever entered into an altercation with the devil upon a pinnacle of a temple in Jerusalem, again on an exceeding high mountain, and there disputed about the regions each should rule over?"

ACID DROPS.

JOHN ROBERTSON, an eccentric man of God at Glasgow, who has broken away from the Free Kirk and set up an independent show of his own in the City Hall, was referred to in our last issue as declaring that the Free Kirk was "the most powerful propagandist agency for scepticism in the world to-day." Since then we have seen a fuller report of Johnnie's jeremiad, in which occurs the following passage: "Foote & Co., the smaller gas-jets of infidelity that have succeeded the electric blaze of Charles Bradlaugh, had better at once fling up the sponge, as really there is no use for them since the Free Kirk has taken their infidel work in hand."

Charles Bradlaugh was an electric blaze of infidelity. We are not going to dispute it. What we wish to deny is that the clergy ever made the discovery until he was dead. They pooh-poohed him when living, and they drop a compliment over his grave. Bearing this fact in mind, we need not be troubled about the "Foote & Co." and the "gas-jets." Johnnie Robertson is not even a gas-jet; he is only a naphtha lamp.

Johnnie is down upon the Rev. Robert Watson, a minister of the U. P. Kirk, as a damnable heretic. Mr. Watson has had the awful temerity to assert that a "literal belief" in the story of Balaam's ass "need not be made a test of reverence." "Reverence!" cries Johnnie. What we want is the truth. Did Balaam's ass speak, or did it not? Johnnie has no difficulty in believing it did. He speaks himself.

Johnnie Robertson should cease raving at his betters, and try to answer their arguments. That is, if he can; but we guess he cannot. The "heresy" of a Bruce or a Dods is too strongly defended to be in any danger from the City Hall oracle. Still, it is far from being the heresy of "Foote & Co.," as Johnnie would find if he stopped shouting, and took the trouble to read and think.

Mr. Thomas Watkinson, chemist and ex-Baptist minister, was murdered by some unknown person in a room at the back of his shop. He had been dead about five hours when the body was discovered. He had been sitting at a table, and near him were his spectacles and a Bible. The "sacred volume" did not deter the murderer or protect his victim. It might as well have been the *Sporting Times*.

One of the best descriptions of Ritualistic vestments was that given by Professor E. H. Palmer, the orientalist, who described a priest as attired in a night-gown and big book-marker.

While Mr. Rau, in the current number of the *Nineteenth Century*, gives good reason for supposing the story of the destruction of the Alexandrian Library by the Caliph Omar to be a legend destitute of foundation, the monkish historians of the Crusaders themselves relate that at Tripoli they burnt and destroyed a splendid library, full of manuscripts, because they were written in "execrable characters"—i.e., in Arabic or Persian.

The Rev. J. Guinness Rogers has been lecturing against "The Modern Sadducee." He forgets that his master only denounced the Pharisees. But sceptics are ever more objectionable to men of God than hypocrites.

The Rev. Herbert T. Bacon, in the *Sunday School Magazine*, says the wine at Cana "was used as an article of food, and not as an exciting and intoxicating beverage." This is rather good considering that, after they had well drunk, Jesus made them an additional supply of from twelve to eighteen firkins.

W. H. Edmunds, president of the Bookbinders' Society, sends to the *Daily Chronicle* the title-page of the Book of Common Prayer, with the words, "Oxford: Printed at the University Press," as imprint, while on the very edge, where they will be certainly cut off by the binder, are the words, "Printed in Germany." There is something appropriate in

the publishers of the Bible and Prayer-Book putting a lie on their very titles.

Mr. Edmunds remarks: "The religious houses in the book-trade are commonly the greatest sinners towards labor, as both printers and binders are aware." The Bibles, sold "under cost price," are especially got up by the starvation prices paid to poor women. One, however, would not expect that the Oxford University Press would be guilty of what looks very like an evasion of the Merchandise Marks Act and an imposition on the public.

Mark Twain, in his last story, "Pudd'n'-head Wilson," tells of a young colored girl who "experienced religion" in a revival at the colored church. The next day, in dusting her master's desk, she happened upon a \$2 bill, which had been left there by accident. "Lord-a-massy," she said, as she covered it with a book, so as not to be further tempted, "how I wish't dat revival ud been put off till to-morrer!"

The *New York World* is constantly asking the opinion of its readers upon such topics as "Is Suicide a Sin?" "Is Bicycling for Women Immodest?" It recently asked prominent New Yorkers, "What is your idea of the Hereafter?" It received some funny replies, not one, however, quite orthodox, if we except Talmage, who confined his reply to heaven, not mentioning the other place. And even he observed: "Heaven must seem a different place, it appears to me, to Americans from what it does to other people. There is in this land such a jostling and rushing upon one another that I do not know how some souls will be quiet when they get there."

The popular pastor, Dr. Greer, said: "Heaven and hell I regard, not so much as places to which we go, as states in which we exist." Mrs. Ward Beecher said: "We know nothing, and should not assume to know what we do not. Of course, the better life we lead here, the grander will be our life hereafter. Heaven will be a joyous place, where all sorrows will cease, all tears be wiped away. There I expect to meet my husband and children. I have no ideas of hell, as I never expect to go there."

The Rev. Dr. Collyer (Unitarian) dogmatically contradicts the plain words of the New Testament: "There is no literal fire and brimstone in hell. I believe with good old Dr. Taylor that, if I had to believe that he was the sort of God they speak about when preaching about fire and brimstone, I would reject the whole thing and go my way alone."

D. L. Moody said: "Heaven is a vision of God more than a place"—without explaining whether it is a place at all. "Hell," he says, "is a place of eternal punishment, of what nature we do not know." J. C. said there was weeping, wailing, and gnashing of teeth.

Shiek Jamal, a Moslem, said: "Self-denial here means self-gratification in heaven. We believe in one God, and every man, when he dies, either goes to heaven or hell. In heaven we all become our God's angels, and in hell we become devils like unto Satan himself, and suffer everlasting torture. We people never give much thought to those subjects, for such things are in the hands of 'Allah,' and we trust it all to him."

The Rev. Dr. Henry M. Field (an opponent of Ingersoll) said: "Heaven and hell are subjects upon which there is a great deal of speculation. Heaven is not a place where we all stand up in a row and sing. It would be very dull and monotonous. Life there will be more intense than it is here; we will grow more in knowledge."

Judge George C. Barrett, of the Supreme Court, gave a very judicial opinion: "Naturally I know nothing about it. Who does? It is the realm of pure imagination. Once upon a time I knew all about it, and could have given you a photograph of the beyond. That, of course, was before the delicate period when we acquire the knowledge of our own ignorance."

Campanini, the singer, wrote, perhaps, as sensibly as any. He said: "My heaven is honesty and clarity, and in these two attributes I find my life brimful of happiness, and happiness is heaven."

In his able book on *Religion and Myth*, the Rev. James Macdonald says: "Mariners the world over whistle for wind—by courtesy to Neptune in modern times; formerly, as an act or exercise of power. I tried it once, but that was long ago—I am wiser now—and did raise wind: a hurricane of it; but it was from the skipper, who cursed me by all the gods he knew, and a good many he did not know, for 'interfering with what ye know nothing about.' The fear of that man has haunted me ever since." Does the Rev. gentleman ever pray, we wonder. If so, we should say he had learnt his lesson imperfectly, for what is prayer but "interfering with

what ye know nothing about"? To pray, as the Prayer-book orders, for rain or fine weather is very like whistling for the wind.

A French showman exhibits an ass which he has taught to articulate some imitations of human phrases both in French and English. He calls it Balaam's ass outvalled. He would be more worthy of encouragement if he would teach asses to keep silence.

Mr. Foote's last morning lecture at Liverpool was interrupted by a Christian rowdy named Stafford, who would have been turned out if the lecturer had not begged indulgence for him on account of his bad training. This person makes a poor return for Mr. Foote's forbearance, and we think the Liverpool Branch should consider the propriety of excluding him from future meetings. The fellow contributes a boastful account of his interruptions to *Mona's Herald*, a Douglas paper, which seems to regard him as a powerful champion of the Christian faith. His account is headed "Mr. G. W. Foote and Mr. E. G. Stafford Again in Collision," and ends as follows: "It will be remembered that Mr. Stafford and Mr. Foote met each other on Douglas Head in the autumn of last year." Some thousands of people "met" Mr. Foote on that occasion, and this fellow may have been one of them. We are not aware of his having "met" Mr. Foote in any other fashion.

Archdeacon Shaw, in the *Church Times*, champions the cause of Japan in the struggle between that country and China. He sees in "the armies of Japan" an "instrument of the God of battles." Wherever war and slaughter are at work on this planet a pious mind will trace the hand of Jehovah.

A shorthand reporter went to the trouble to take down the entire lecture delivered by a Christian Evidence lecturer in Hyde Park, and sends it to us with the hope that we will publish it. The lecture is decidedly rich, but we doubt if our readers can stand more than the opening sentences. Here they are: "I believe in the Bible because I think that, if Atheists only thought, they would believe in the Bible too. They don't think because they lack the brains. I never yet met with a clever Atheist. They talk about knowledge, but they never have any. Same with Agnostics, *a*, without, and *gnostic*, knowledge; they never spoke a truer word. They have no knowledge except of immorality. If Bradlaugh had lived, he would have given up Atheism because he tried to think."

The *New Age*, a fresh religious journal, says: "The condition of the Y.M.C.A. in London is simply deplorable. It has Exeter Hall, but is scarcely able to fill it two or three times a year." It has had to give up the gymnasium, which, we should surmise, was a far more attractive feature than the prayer meetings. It has, however, made a step in advance by opening its reading-room on Sunday.

At the recent harvest festival, held by the S.A. at Eastbourne, which extended over four days, the sergeant-major offered to present a real live pig. The Army made a "pig boom," and a crowd assembled to see the pig in the house of God. Straw was placed on the platform for the animal, and barriers erected to save the people from attack, in the event of the salvation spirit entering the pig. When the sergeant-major produced his pig, it was from his pocket—a guinea pig—which only realised one penny for the army funds.

Dr. Fairbairn says that the best argument for Christianity is that it meets our needs. Well, it does not meet our needs, and, therefore, we reject it. It may suit Dr. Fairbairn, but he must allow that fetishism equally suits the fetish worshipper, and Islamism the follower of Mahomet.

A writer in the *Sydney Presbyterian* says that "the next time Dr. Talmage lectures on 'Big Blunders' he should note the blunder of the man who talks on something he knows nothing about. It may be safely affirmed that the good doctor knows as much about Evolution as Evolution knows about him. The subject of Evolution requires for its investigation thought, reason, logic, scientific acumen; but these are just the elements that have not yet been developed in the cranium of the American orator. The doctor is a rhetorician pure and simple, with an abnormally exuberant verbosity, plenty of go and gas; but reasoning power is as yet a latent faculty, which will require time and culture for its evolution."

Why all this pother in the newspapers about young Mr. McCarthy and his runaway bride—the late Cissy Loftus—taking the communion at St. Mary's, Westminster, and being afterwards presented to Cardinal Vaughan? We were not aware that Mr. McCarthy was a real Catholic, and the religion of a slip of a girl like his wife can hardly be of much importance.

King-street Wesleyan Chapel, Plymouth, has been going in for some extensions, and the stone-laying ceremony was arranged to take place on Wednesday, October 3. A large crowd assembled, and special accommodation was provided for those who were able and willing to pay sixpence. The platform erected for this purpose being soon filled, it appears (according to the contractor's account of the matter) that people were allowed by the committee to sit in considerable number on a scaffold erected for the workmen, which of course was not strong enough to bear a crowd, and the result was a bad accident, in which dozens of persons were badly shaken and some severely injured. The committee were evidently too intent on the Lord's business. Had they exercised a little common sense, instead of being so full of piety, it seems that the accident would have been averted. Another time the committee will probably recollect that religious zeal is no substitute for scientific precautions.

Mr. H. H. Howorth contends, in the *Academy* (Oct 6), that the Hebrew text of the Pentateuch "is grossly corrupt, and that the Samaritan and Septuagint versions, which have neither of them suffered mutilation or sophistication so far as we know for polemical reasons, are very superior to it, and ought to be followed in preference." He further gives examples from the book of Joshua to prove that the Rabbins who redacted the Bible "edited it with distinctly polemical motives, and did not scruple to garble and alter their text."

The Church of Apostolical Faith and Order is the title of the latest sect in America. Like so many others, they propose to return to primitive Christianity. But what primitive Christianity was like, or why people of the nineteenth century should go back to it, nobody knows. What is certain from the New Testament is that the apostles were pretty much at loggerheads, as their successors have been ever since.

Earl Grimthorpe, who is Ecclesiastical Commissioner for the Diocese of York, lets the Archbishop know that he will continue issuing licences for divorced persons to re-marry, except in the case of "a pair of convicted adulterers."

A scandal is reported from Naples concerning a girl named Silvia Palmieri, who was placed, as a child, in the convent of St. Joseph and St. Theresa, under the eyes of a rich aunt. This year, having attained the age of eighteen, her parents wished her to have the chance of entering the world. They applied for the girl's release, but were told she had recognised her vocation to be the same as her aunt's, and would leave the convent no more.

At the same time the Palmieris received a letter from their daughter stating that she was being forcibly detained in the convent, and ill-used in a manner which made her fear for her life. Signor Palmieri immediately invoked the assistance of the Public Prosecutor, with the result that a judicial investigation was set on foot.

Facts then were revealed of a most shameful character. The girl while growing into womanhood had become remarkably handsome, and had attracted the attention of some elderly men who frequently visited the abbess. The girl states that she was chloroformed and assaulted. Her aunt died in the convent two months ago, after having been persuaded to leave her whole fortune to that and other religious institutions. Seven people are said to be implicated in the affair, which, when brought before the courts in all its details, is likely to become a *cause célèbre*. The abbess, a woman of seventy years of age, has been arrested and incarcerated in the Prison of Santa Maria Agnone.

Dr. Parker says a man "might empty a church" "if he preached on justification by faith, or any of the grand living juicy doctrines of the old orthodoxy." But does not this indicate that the old doctrines are nearly dead and dried up?

The Rev. G. Short, who presided at the Newcastle gathering of the Baptist Union, asked: "Is there a work under the sun so noble as to take the young mind, fresh from God's own hand, before the effacing influences of the world are brought upon it, and try to elicit the faculties of the soul?" We would ask, is there any work more ignoble than warping infant minds with superstitious dogmas which their reason is not sufficiently matured to investigate?

The Rev. J. R. Wood, speaking at the same meeting, remarked that we were face to face with a growing secular spirit, and that the influence of literature by no means preponderated on the side of religion. Worldliness, and not other-worldliness, was the root of modern indifference. "Religion was associated in the popular mind with wealth, rank, and priestly assumptions, and incalculable harm was done to the holiest of causes." Of course, the Baptists have no hankering after wealth, rank, or priestly assumption.

According to a local paper, a singular incident occurred at St. Nicholas's Church, Bristol, on Sunday. The preacher, selecting a text for the times, dwelt upon the present phase of unbelief, and spoke of one of those phases having developed a disinclination to believe anything which could not actually be seen. "Picture," said the preacher, "the blind telling us that the things around us with which we were familiar were not in existence because the blind themselves could not see them!" The preacher had uttered the words, "there are things around us which we cannot see"—when out went the electric light, leaving the place in utter darkness.

Spirits (disembodied—not the other sort) are likely to knock reporters out of time. The London Spiritualist Alliance Chairman declares he once knew of nine hundred words being written in long hand in the short time of six seconds.

Stead should have no need of the telegraph if, as he declares, his own hands write instantaneous messages from abroad; while, if the assertions of the Society for Spookical Research as to clairvoyance are correct, there should be no need for doctors or detectives. Clairvoyants should give *ante-mortem* diagnoses of all diseases, and not only detect, but prevent, all crime. Mrs. Piper would be invaluable at Bow-street.

The Rev. E. A. King, of St. Philip's, Sydenham, is one of the drivellers in the local Parish Magazine. With regard to the coming School Board elections he writes: "We desire most earnestly to protect the children of Christian parents from being taught the tenets of blasphemous Secularists." Supposing Mr. King to be honest, as is barely possible, we must, in that case, regard him as a dreadful fool, with a brain like a watery custard. Secularists may hold "blasphemous" tenets; that is a question of taste, and sometimes of mere geography; but they have never hinted that their tenets should be taught in the public schools; on the contrary, they are opposed to both religious and irreligious teaching in such establishments. Sensible persons will, therefore, be able to value Mr. King's diatribe at its true worth. We should say that he is just fit for a Christian minister.

The number of adherents of the various religions are diversely stated by different authorities. M. Chantepie de la Saussaye, Professor of Theology at Amsterdam, gives the following figures in round millions, in his *Manual of the Science of Religion*, as nearly correct:—Buddhists, 503, or 35 per cent.; Christians, 432, or 30·2 per cent. (of which there are 218 Catholics, 123 Protestants, 83 Greek Church, and 8 millions of other sects); Fetish worshippers, 234, or 16·4 per cent.; Brahmins, 138, or 9·6 per cent.; Mahomedans, 120, or 8·3 per cent.; Jews, 8, or 0·5 per cent. This includes as Christians all dwelling in Christian countries.

The *Catholic News* quotes approvingly from the *Christian Leader* a passage about the "advanced" clergy "tickling the ears" of their congregations by talking to them about "modern science" and "evolution," and "sending them out of church as wise as when they came into it." No doubt the proper way to make congregations wiser is to tell them the good old stories of the Creation and the Flood, and Balaam's ass and Jonah's whale.

Dr. Clifford, the fighting Nonconformist and Christian Socialist, went down to New Cross to speak in support of the "Progressive" candidates for the Greenwich division, the Rev. John Wilson and Mr. H. Gover. Mr. Gover himself led the way by describing the Compromise as a "peace" under which Churchmen and Dissenters had co-operated; which is quite true, only they co-operated in fastening their religious yoke upon the necks of other people's children. Dr. Clifford followed with what the *Star*, with its usual exuberance, called "a splendid fighting speech." He accused Mr. Riley, the leader of the Church party, of contemplating the expulsion of the Bible from Board schools with perfect equanimity. "I dread it," cried Dr. Clifford; "I regard it as robbing the Board school teacher of the most effective instrument for making the manhood of the world what it ought to be." He declared that this "wicked, wanton fight" could only end in the "expulsion of the Bible." This is evidently what the Nonconformists, who impudently call themselves "Progressives" are really anxious about. Their supreme desire is to keep the Bible in the schools, and, at the same time, to prevent any advantage from accruing to the Church of England. We hope the Secularists, and all other friends of Secular Education in London—but especially the Secularists—will lay this fact to heart, and refuse to support the Bible-ites. To a Rationalist the difference between Church and Dissent is the difference between tweedledum and tweedledee.

Professor Drummond must have made a nice little pile by his godly writings, but a Scottish correspondent of the *New*

Age says that he "sits in a half-furnished manse in Glasgow and denies himself of much besides that he may help others." Whereupon the *Glasgow Evening News* remarks: "The Professor's address is 3 Park Circus, rather a swell quarter for a half-furnished house. We have too much of false sentimentality and goody-goody nonsense."

Clericals are always fond of mystery. We are not surprised, therefore, to find the Rev. J. Gibson, of Trinity Church, Hucknall Torkard, discoursing on the "mystery of life." The reverend gentleman said that no man understood life, which he ventured to describe as the action of God, as though that made it any more intelligible! He also referred to Professor Huxley as "laughing" at spontaneous generation; but the laughter is only in Mr. Gibson's imagination. Professor Huxley does not believe that spontaneous generation occurs now, but he allows that it must have happened in the earlier history of this planet. Whenever life appeared it would be perfectly natural, if (to use a paradox) we could only see it; just as the origin of species is natural, just as the origin of man is natural. Of course the theologian would say that God was behind the process, but that is only his opinion. Whatever happens *must* be natural, in the first instance, unless we resort to miracle, which is the death of common sense.

The success of the Secular propaganda at Leyton has stirred up the orthodox, who have arranged for a course of Christian Evidence lectures by the Rev. A. J. Harrison. The local *Free Press* pays Mr. Harrison some compliments, which we have no wish to dispute. But what on earth does it mean by saying that "Mr. Bradlaugh long remembered meeting Mr. Harrison"? Strictly speaking, we have no doubt, the statement is true. Mr. Bradlaugh had an exceptionally good memory, and we dare say he remembered his debate with Mr. Harrison as "long" as he remembered other things. This, however, is not the meaning sought to be conveyed. The *Free Press*, of course, wishes its readers to understand that Mr. Harrison gave Mr. Bradlaugh a good beating. Now that was a most unusual thing for Mr. Bradlaugh to suffer, and, although Mr. Harrison is an able man, we must be pardoned for saying that he had not the power to inflict it.

What is a Unitarian? Judging from Unitarian literature, the term means all sorts of things. At the one extreme we find Unitarians who hardly believe in God, and at the other extreme we find them nearly as orthodox as other Christians. This variety of the species, we imagine, is catered for by the *Unitarian Herald*, a late number of which contains an article on "The First Collapse of Infidelity in England." The writer of this article lives in a fool's paradise. He actually thinks that the work of Voltaire, Diderot, and D'Holbach has all been undone in France; which is an idea quite too ridiculous for refutation. With respect to the English Deists, he says that their works have dropped into oblivion; no one ever reprints them. This is not true. Paine's *Age of Reason* has a constant sale, which is more than can be said of any reply to it. Collins's masterpiece on the free-will superstition is on sale at the *Freethinker* office. Toland and Tindal are not reprinted, nor are the other writings of Collins. But why? Simply because the stream of controversy now flows in another channel. The general public does not care for *old* controversies; it prefers *new* ones. But the eighteenth-century Deists are not dead; their work is being carried on in the nineteenth century, not more vigorously, but with greater knowledge and increased effect.

There is another aspect of the case which we commend to the attention of the *Unitarian Herald*. The venerable James Martineau himself is doing the same work as Thomas Paine did. Despite many differences, these two agree in essentials. Paine was a Theist; so is Martineau. Paine rejected the deity of Jesus Christ; so does Martineau. Paine denied the supernatural origin of the Bible; so does Martineau. Now this same Martineau is the greatest living Unitarian. Yet the *Unitarian Herald* talks about the "collapse" of English "infidelity" as represented by men like Thomas Paine!

Obituary.

THE late Oliver Wendell Holmes deserves a passing tribute from the *Freethinker*. His genial humor rose above all the creeds, and did much to modify the sour Puritanism of his native New England. He made the *Atlantic Monthly* a liberalising influence in America. In his Breakfast Table Series he has many slaps at the Calvinism and orthodox religion amid which he was nurtured, and in his story of *Elsie Venner* and his *Border Lines of Knowledge* he displays his philosophic principles. His was distinctly an influence for good; wise and witty, with little regard for orthodox religion, but full regard for the service of man.

Mr. Foote's Engagements.

Sunday, October 14, Hall of Science, 142 Old-street, E.C. :- 11.15, "Mr. Gladstone and the Drink Traffic"; 7, "All About Angels."

October 21, Hall of Science, London; 28, Leicester; 29, Derby.
November 4, Manchester; 11, Birmingham; 25, Ipswich.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—October 14, Glasgow; 21 and 22, Bradford; 28, Hall of Science, London. Nov. 4 and 11, Hall of Science; 18, Liverpool. Dec. 2, Newcastle-on-Tyne (Sunday Society); 3, West Auckland; 9, 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.

CEPHAS.—(1) Grumblers naturally say things that can be used against their own party. We are not foolish enough to give such persons an advertisement. This is a settled policy with us, and we see no reason to depart from it in the present case. (2) We have spoken to the person responsible for that mistake. (3) The cartoons will be resumed immediately.

A. B. MOSS.—Glad to hear of your successful little adventure at Peckham Rye. It is a pity there is no Branch at present to carry on Freethought propaganda there.

WEST LONDON BRANCH.—The envelope not being marked "Lecture Notice," your letter was sent on to Mr. Foote in the country. Your announcement thus failed to appear in last week's *Freethinker*.

C. JOHNSON.—You were too late for last week's issue. See paragraph.

G. J. HOLYOAKE.—Thanks for the cutting.

IGNOTUS.—Thanks, but the so-called "Medical Reprint" is dreadful nonsense, and not worth criticising. The only answer to one who says that of Ingersoll is, "Read him."

F. G. P.—See "Acid Drops." We respect your anonymity.

W. SIMONS.—Such cuttings are always useful and acceptable.

S. P.—The tribe you refer to are always quarreling among themselves, but we do not intend to notice their squabbles.

F. J. VOINEY.—Pleased to hear from you. The *Western Daily Mercury* was more "liberal," in the best sense of the word, in the old Latimer days. It is given over now to party politics and Dissenting tea-fights. We have handed over your 5s. for Mr. Watts's election fund, and note your sincere wish that he will win.

SAM STANDRING'S name was inadvertently omitted from our report of the unveiling of the Bradlaugh bust at Manchester. He was the first person whom Mr. Foote picked out of the meeting; he met with a cordial reception, and his brief speech was all that could be desired.

H. KELLY (Nottingham).—We prefer to answer your letter in this column. Mr. Foote's lecturing engagements are announced beforehand in the *Freethinker*. We do not know where to look for Mr. Lee's. It is characteristic modesty on Mr. Lee's part to suggest that Mr. Foote makes it a condition of his visiting Plymouth that Mr. Lee shall be absent. With respect to a debate, Mr. Foote could not enter into one in the way suggested. If the Nottingham Branch of the N.S.S. thinks a debate in the town would be useful, Mr. Foote is quite willing to represent the Secular side; but, in that case, Mr. Lee, or whoever represents the Christian side, would have to be put forward by a respectable organisation. The President of the N.S.S. is not going to enter the arena against free-lances.

W. J. GAINES.—Of more interest to Christians than to Freethinkers. Is it not?

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges: Dr. Duncan, £1; Lewisham Branch, 3s.

A. ADDY.—Mr. Foote's health is re-established, but he has to be a little more careful than of old. He will offer the Barnsley Branch a date as soon as possible.

E. WINNING.—We have handed your subscription to the Foote Testimonial to Mr. Forder, and note your wish that you could make it £5.

JOHN MORLEY (Belfast).—See "Acid Drops." Sorry to disappoint you. That article in the *Unitarian Herald* does not show us "the absurdity of our belief in Secularism." It only shows us the absurdity of the writer. Try again.

W. DYSON.—Mr. Forder will execute your order. Kindly send direct to him in future. Lecture notices must come to us officially; otherwise there is likely to be confusion. We wish you success in your propaganda.

J. S. H.—We will try to find room for the sonnets.

CHARLES WATTS'S ELECTION FUND.—G. Ward, treasurer, acknowledges: W. C. Dorking, 10s. 6d.; J. Hayes, 1s.

E. S.—(1) You forget that Jchu imitated the performance of Elijah on a previous occasion. A principal is responsible for the deliberate acts of his agents; and Jahve would be responsible for the acts of his prophets, unless he distinctly disavowed them. (2) See "Acid Drops."

F. S. has read with much interest our last week's article on "The Purity Craze," by Fred Wilson; and as the Social Purity busy-bodies are interesting themselves in the Manchester municipal elections, "F. S." will be happy to subscribe for, say, 5,000 copies if the article is reprinted as a leaflet for distribution. Are there any other readers of the same view and inclination? If so, let them send us word, and the idea shall be carried out.

A. E. BROCK.—See paragraphs.

J. G. BARTRAM.—(1) Mr. Foote will try to visit Newcastle again before Christmas. (2) You perhaps overrate the importance of the Christian meetings you refer to. They do not convince "infidels," and unless they do that they are idle demonstrations, though perhaps profitable to those who organise them. (3) Glad to hear that two of your members are taking shares in the National Secular Hall Society.

A. GUEST.—We cannot insert the report until your reply to the President's letter has been before the Executive.

W. JOHNSON.—Pleased to hear that all the friends were delighted with Mr. Watts's lecture at York and "charmed with his masterly style."

FARMER'S LAD.—Mr. Gladstone justly declined to frame a Home Rule Bill until he was in office. In the same way, we decline to draw up a plan for improving the weather until we see a chance of carrying it into effect. One improvement at least would be very obvious. We should not allow a water-famine at Leicester while other parts of the country were suffering from too much rain. A decent committee would alter that, anyhow.

J. G. DOBSON (Stockton-on-Tees).—Your letter was sent on to Mr. Foote in the country, and was thus too late for your object. You had better write to Mr. Cohen now.

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

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.

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

PAPERS RECEIVED.—Monist—Western Figaro—Animals' Friend—Two Worlds—Progressive Thinker—Public Opinion—Echo—Kent Messenger—Zoophilist—The New Age—Crescent—Islamic World—Worcester Daily Times—Nottingham Guardian—Isle of Man Times—Derbyshire Times—Newcastle Leader—Newcastle Evening Chronicle—Eastern Daily Press—Freedom—Boston Investigator—Open Court—Glasgow Weekly Herald—Staffordshire Sentinel.

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.

ORDERS for literature should be sent to Mr. R. Forder, 28 Stonecutter-street, E.C.

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.

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.

MR. FOOTE had a splendid audience at the London Hall of Science on Sunday evening to hear his lecture on "Did Jesus Christ Ever Live?" The galleries were crammed, all the seats in the body of the hall were occupied, and many persons were standing. The lecture, which was a long one, was followed with intense interest, and tremendously applauded at the finish. Two silly questions were asked by a Christian youth in the gallery, and some courteous criticism was offered by a gentleman named Young. Mr. Foote will deliver this lecture in the provinces during the winter.

Mr. Foote lectures at the London Hall of Science again to-day (Oct. 14), both morning and evening. In the morning at 11.15 he will take for his subject, "Mr. Gladstone and the Drink Traffic." In the evening his subject will be "All About Angels." This is a subject which Mr. Foote has never treated before, and, as so many people expect to become angels, it should prove very interesting.

Mr. Charles Watts had, we are pleased to hear, good audiences at Aberdeen, particularly on the last evening. Some very interesting debate took place upon the relation of Secularism to the social problems of the day. After the third lecture a social meeting was held, when short addresses were given, interspersed with songs and recitations. Our Aberdeen friends express their "unqualified pleasure" at our colleague's visit, and they wish him to return as soon as possible. The audiences on the three evenings were most enthusiastic.

On Sunday last Mr. Watts had a warm greeting in Edinburgh, where he delivered two lectures. In the

evening the hall was crowded to excess before the lecture commenced. Many of the audience had to find room in the ante-rooms. To-day, Sunday, October 14, Mr. Watts lectures three times in Glasgow, where he is sure to receive a cordial reception.

The *New York Herald* reports a long interview with Colonel Ingersoll, under the heading of "Ingersoll's Views on Religion," which will be reprinted in our next issue. At the end of the interview it is stated that Colonel Ingersoll is preparing a lecture on "The Bible," which he "expects to deliver in all sections of the Union, and, perhaps, in Europe." If this announcement is inspired, there is some hope, after all, the Colonel's admirers in Great Britain will have an opportunity of seeing and hearing him.

At the Annual Convention of the Canadian Secular Union, held at Toronto, Captain R. C. Adams was re-elected president, Mr. J. S. Adams secretary, and Mr. A. Earsman treasurer.

At the recent annual convention of the Canadian Secular Union, Mr. J. S. Ellis, the editor of *Secular Thought*, said that it was very difficult to maintain that journal at its present size and standard. The almost universal financial depression was the principal cause of this misfortune. He had himself lost a good deal of money, besides incurring a heavy liability, and he could go no farther. Captain Adams, who was present at the convention, said he would give \$25 himself, and collect \$100 in Montreal. In a few minutes signatures were obtained to pledges for \$240 dollars. We hope Mr. Ellis will find ample support in his undertaking, and that *Secular Thought* may be kept flying gallantly amidst the religious bigotry of Canada.

In the October number of the *Positivist Review* Frederic Harrison concludes his papers on "Civil and Religious Marriage." He argues that the State should insist on civil marriage precisely as it insists on the registration of births and deaths, leaving the parties free to choose their own form of baptismal or burial service, and explains the sense in which Positivists regard marriage as a sacrament.

The *Agnostic Annual*, to be published on Monday next, will, in addition to the usual articles on Agnosticism and cognate subjects, contain a lengthy symposium on "Why Live a Moral Life?—The Answer of Rationalism." Among the contributors to the symposium are Mr. Leslie Stephen, the author of *Supernatural Religion*, Dr. Alfred Russel Wallace, Professor Max Müller, Mr. J. Allanson Picton, Professor Momerie, Dr. Ludwig Büchner, and Mr. Edward Clodd. Mr. S. Laing, author of *Modern Science and Modern Thought*, critically examines "The Gospel of Peter."

The Newcastle Branch is anxious to carry on a vigorous propaganda during the winter. Mr. Stanley Jones lectures three times this Sunday in the Collingwood Hall, Irish Literary Institute, Clayton-street, Newcastle, where we hope he will be well supported.

The *Progressive Thinker*, of Chicago, September 29, reproduces our cartoon, "The Pit and Upper Circles," and reprints Mr. Foote's article on "Christ in Chicago."

The Rev. John Chadwick, an American Unitarian, is reported as saying: "Taking the whole together, the books of the New Testament, the original eighteen books and the nine that were eventually added to make up the present number, would it be too harsh to say, A god were imbecile who, with the resources of omnipotence at his command, desiring to miraculously reveal himself, should go to work in such a way as this? A man of average ability would have done a great deal better." Twenty years ago no Unitarian minister would have gone this length; but Parker, Emerson, and others, did much to push the American Unitarians forward.

In the *Westminster Review* Mr. Thomas E. Mayne writes on Professor Drummond's *Ascent of Man*, over-patting the Professor to our mind. Mr. Mayne says: "It is a well-known trait in human nature that a bare, absolute truth runs a considerable chance of being rejected, whilst the same truth, a little gilded and disguised, will be readily swallowed, especially if a good spoonful of jam accompanies it." Mr. Mayne uses a large spoon. At the same time, the article is worth reading, and is not uncritical, being much better worth reading than the pretentious but windy article in the same number on "Theism and After," by E. Douglas Fawcett, who would enthrone a Fontal Meta-conscious in place of the old Theism. This Fontal Meta-conscious, he informs us, "is neither rational nor irrational." His paper possibly emanates from the Fontal Meta-conscious, for it is open to the same observation.

The Lewisham Branch of the N.S.S. is now in working order. Mr. Hertzfield has concluded a successful course of

lectures on Deptford Broadway, and other lecturers will continue the outdoor propaganda while the weather is favorable. Freethinkers in the locality who have not yet joined the Branch should do so as soon as possible, and make it a powerful division of the army of progress. Certainly there is plenty of room for its operations.

Mr. John Grange has issued his address to the electors of Bradford, whom he asks to return him as a Member of their School Board—and we hope he will not ask in vain. His general program is up-to-date in all respects, but he is especially strong on the subject of Secular Education. This he calls his "principal plank," and upon this, we expect, he will stand or fall in the struggle. We should be very glad to see him take a seat on the Bradford School Board, where his energy and ability would be of great service to the party of progress.

NATIONAL SECULAR SOCIETY.

EXECUTIVE Meeting, held Hall of Science, September 27. The President in the chair. Present: Messrs. C. Watts, R. O. Smith, G. Standring, J. M. Wheeler, W. Heaford, R. Forder, W. Callow, G. Ward, S. Perren, T. Gorniot, E. Quay, R. Dowding, and the Secretary.

Minutes of previous meeting read and confirmed; also those of Organisation Committee. Cash Statement received.

The Secretary reported the receipt of forms of membership and subscriptions from Rochdale, together with a request for permission to form a Branch, and permission was formally granted.

A suggestion from the West London Branch, "That each member should receive a numbered card of membership, and that a list be kept at the Hall of Science for reference," was discussed at some length, and ultimately decided to be impracticable.

The President reported upon his recent visit to Manchester to assist at the unveiling of a bust of the late Mr. Charles Bradlaugh, presented to the Branch in that town.

Mr. Charles Watts also reported upon the progress of his work for the School Board Election. Mr. Foote was desired to write to the Islington Branch with reference to their action.

The meeting then adjourned.

Secretaries are requested to return the circulars now in their hands, asking for particulars for Almanack and Prospectus, at the earliest possible time.

E. M. VANCE, Asst. Sec.

LONDON SECULAR FEDERATION.

COUNCIL meeting held at the Hall of Science on October 4, 1894. Mr. R. O. Smith in the chair.

Present: Messrs. G. Standring, G. Ward, W. H. Baker, W. G. Renn, H. Rowden, B. Munton, Miss Vance, and the Secretary, Branch Secretaries, and A. Wheeler.

Minutes of previous meeting read and confirmed. Treasurer's report received.

The final report of the Excursion Committee was accepted, showing a very satisfactory profit.

Proposed by Mr. Renn, seconded by Mr. Standring, "That the sum of £1 be paid on account of rent."

Proposed by Miss Vance, seconded by Mr. Renn, "That the Annual Dinner be arranged for at the Holborn Restaurant on the first Monday in January."

Attention was called to the non-attendance of Branch Secretaries and Delegates, and Miss Vance gave a notice of motion on the matter for next meeting.

The meeting then closed.

ANNIE G. BROWN, Hon. Sec.

How to Help Us.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
- (3) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (4) Display, or get displayed, one of our contents-shoots, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.
- (6) Get your newsagent to exhibit the *Freethinker* in the window.

RELIGIOUS LIBERTY IN HUNGARY.

THE Hungarian House of Magnates has held three long sittings, full of violent debate, on the free exercise of religion, and the final result was such as no one had foreseen. The number of amendments which had been made in it changed the Bill so much that no one would support it. The Government, the Clericals, and most of all the Liberals, opposed it. The law was rejected by a large majority. Even those who had fought hard for it in the debate ultimately deserted it, and the Clericals, who were horrified at the law even in its amended form, rejected it by a solid vote. Of course the Clericals are triumphant, and the fate of the Government's Church reforms has become very doubtful. The most interesting part of the last day's debate was that devoted to the position of persons professing no religion at all. Count Aladar Andrassy proposed that the paragraph affecting such persons should be omitted. It was, he said, perhaps not dangerous for persons with a philosophic mind, but it was for the great masses of the people. Count Nicolas Zay declared himself an advocate of the freedom of religion, and wished to see Catholics, Protestants, and Jews all treated alike; but he could not approve a measure which must lead to the total ruin of religion. He pleaded for enforced religion—by which he meant that all parents must belong to some form of religion, and must educate their children in it. Another speaker, Herr Solomon von Gajzago, proclaimed himself an Idealist, and thought that religion and confession had nothing to do with each other. He could not see, he said, how religious freedom could be considered complete unless those were provided for who preferred to commune with their God alone without the intercession of any ministers.

The House had become dreadfully impatient by this time, and was anxious to begin voting; but Baron Eoetvoes, the Minister of Public Instruction, made a vigorous speech, saying that as no one could be forced to belong to a political party, so no one must be made to belong to a confession. He considered the paragraph in question an absolute necessity.

Impatience had reached its climax when the voting began. The result was that 122 votes were in favor of striking out the clause, and 96 were for retaining it. Some of the staunchest supporters of the Government voted for the omission of the clause.

During the debate on another part of the law, comprising five clauses, Dr. Wekerle rose to speak. He showed that the present laws as they stand offer no means for enforcing baptism. There are confessions in Hungary which are not recognised sometimes, and not even formed into communities; yet they are respected. If a person declares himself to be a Baptist, he cannot be made to choose between Protestantism and Catholicism, and the law gives the Government no right to force him to baptise a child. Cardinal Schlauch declared that in some parishes baptism was enforced. The Minister of Justice then showed that this proves that the law does not interfere. The Nazarenes belong to no confession recognised by the State, and yet they cannot be made to christen their children; and when strangers settle in Hungary—for instance, Anglicans or Methodists—they cannot be refused admission as citizens. And while they may abstain from belonging to a confession, they must yet be given the protection of the State.

When the debate was at an end the vote on the third reading was taken. The rejection of the Bill as amended was such a foregone conclusion that it was not necessary to count the votes. Many Liberals voted ostentatiously against it. It may, therefore, be supposed that the Bill will be presented to the House of Magnates again in its original form, and all the questions will arise afresh which were ventilated at the time the rejection of the Civil Marriage Bill caused the crisis of last June.—*Daily News*.

DID ADAM BRING DEATH INTO THE WORLD?

THIS question theologians will unhesitatingly answer in the affirmative—in fact, it will not be treated by them as a question at all, but simply as a matter of fact. But before laying such a serious charge at the poor man's door, let us examine the evidence upon which we accuse him, and the grounds upon which we can support it; for, though he may even now be paying the penalty for introducing such a misfortune to our race, I think it is only fair that those who accuse him of it should not do so without, at least, satisfying themselves as to the justice of his sentence, by thoroughly investigating the matter, especially when we have around us, on all sides, the minutest details of all the circumstances connected with the case.

Every reader of the Bible is aware that Adam was the first man (!), and that God placed him in the Garden of Eden, in the midst of which were the tree of knowledge of

good and evil, and the tree of life; and that he delivered to him the following command: "Of every tree in the Garden thou mayst freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Notwithstanding this threat, Adam disobeys the command, and, behold, he dies not in that day, nor, indeed, for many years after. Now, what is the meaning of this? Had God changed his mind, or had he told Adam a deliberate lie with the intention of thus deceiving him? It cannot be that he changed his mind, because he is unchangeable; neither can it be that he told Adam a lie with the intention of deceiving him, because he cannot deceive or be deceived. Whence, then, this lie? If it cannot be attributed to God for the foregoing reasons, we must necessarily attribute it to the author of the event, and either conclude that God issued no such command, or, if he did, that Adam died on the same day he ate of the tree. At all events, whether he died on that day or lived for many years after, we are to believe that, by this act of disobedience, he "brought death into the world and all its woe." Now, let us suppose that Adam had *not* eaten of the tree of knowledge, it is not, of course, to be imagined that he would die. He must, therefore, live for ever. But, unless he eats of the tree of life, he cannot live for ever; therefore, he must die. Thus we see that, whether he obeyed or disobeyed God's command, he was doomed to die. Death, therefore, was inevitable, and consequently he did not, need not, and could not bring into the world that which was inevitable. Again, let us suppose Adam to have eaten of the tree of "life," after he had eaten of the tree of "knowledge" (or *vice versa*), he would "surely die" by the one, and yet "live for ever" by the other. This absurdity, in conjunction with the above, is only one of the multitude of ridiculous impossibilities and outrages on common sense that constitute the farce called Christianity, and entitle it to be pronounced a

False prophecy which dreams a lie,
That fools believe and knaves apply.

A. MOONEY.

THE COMING WOMAN.

CAN you imagine nothing better, brother,
Than that which you have always had before?
Have you been so content with "wife and mother,"
You dare hope nothing more?

Have you forever prized her, praised her, sung her,
The happy queen of a most happy reign?
Never dishonored her, despised her, flung her
Derision and disdain?

Go ask the literature of all the ages!
Books that were written before woman read!
Pagan and Christian, satirists and sages,
Read what the world has said!

There was no power on earth to bid you slacken
The generous hand that painted her disgrace;
There was no shame on earth too black to blacken
That much-praised woman-face.

Eve and Pandora!—always you begin it—
The ancients called her Sin and Shame and Death!
"There is no evil without woman in it!"
The modern proverb saith.

She has been yours in uttermost possession—
Your slave, your mother, your well-chosen bride—
And you have owned in million-fold confession
You were not satisfied.

Peace, then! Fear not the coming woman, brother!
Owning herself, she giveth all the more!
She shall be better woman, wife, and mother
Than man hath known before.

—*Liberty*.

CHARLOTTE PERKINS STETSON.

It is unphilosophical to inquire into first causes; we must deal only with phenomena. Above all, we must never forget that man cannot ascertain absolute truth, and that the final result of human inquiry into the matter is that we are incapable of perfect knowledge, that even if the truth be in our possession we cannot be sure of it. What, then, remains for us? Is it not this—the acquisition of knowledge, the cultivation of virtue and of friendship, the observance of faith and truth, and unrepining submission to whatever befalls us—a life led in accordance with reason?—*Dr. J. W. Draper*.

BOOK CHAT.

It has been seriously proposed to drop *Paley's Evidences* at the Universities. The difficulty is finding a substitute for that acute but somewhat discredited special pleader. We much question whether any book on Christian evidences will wear half as long. Even Paley could not cover up the lack of evidence that any original witness testified to the truth of the Christian miracles, and most later works more often suggest doubts than dispel them.

* * *

Mr. Benn, in the *Academy*, in noticing Miss Julia Wedgwood's *Message of Israel*, says: "Miss Wedgwood has not failed to notice that from Eve onward 'woman is mostly the tempter' in the Jahvist narratives of Genesis; but it does not seem to occur to her that the habitually low view of women taken by orientals betrays itself here, and renders the stories in question a rather unedifying text-book of morality for the West."

* * *

Messrs. Longmans & Co. have issued *The Oracles Ascribed to Matthew by Papias of Hierapolis*, a contribution to the criticism of the New Testament.

* * *

That fine stylist, the late Mr. Walter Pater, has left behind him a collection of *Greek Studies*, which will be edited by his friend, Mr. C. L. Shadwell.

* * *

Dr. E. J. Dillon has made his studies of Job and Koheleth, in the *Contemporary*, into a book which he calls *The Sceptics of the Old Testament*. In the *Freethinker*, some years ago, the Atheism of the Bible was treated.

* * *

Mr. E. Clarence Stedman is engaged in editing a complete edition of the works of Edgar Allan Poe, in ten volumes.

* * *

A quaint old book is R. Brocklesby's *Explication of the Gospel Theism* (1706). The author calls it in his preface, "A Book of Many and Great Singularities." Even his nomenclature is strange. Thus he speaks of "the soul in the atheous state," and says "the godhead was atheized by that common sentiment of the pagans that Nature is God." Those who believe in an indefinite God he calls Vago-Theists. There are a good many very Vago-Theists now-a-days.

* * *

Brocklesby has this to say on hell: "The only rational account that can be given of the place and situation of the great local Hell is this Sublunary World, that in its horrendous state of Exustion and Conflagration will be a Furnace of Fire and yet a Region of Blackness and Darkness, which by a Circulation and Rotation of Combustible Matter upwards and downwards may easily be conceived to burn for ever and ever." If this is not convincing, why, there is nothing so in theology.

* * *

Mr. Forder publishes, in a neat shilling volume, *Two Mock Epics*. The first is a translation of *Hanuman*, from the Bohemian of Svatopluka Cecha, a work which has gone through seventeen editions in its own tongue. Hanuman is the ape-king, descended from he of the same name celebrated in the Hindu epic, the *Ramayana*. Captured in youth and taken to Europe, which he travels through with his master's hurdy-gurdy, he at length returns to India with a wrecked opera troupe. He is greeted by a parliament of apes, whom he induces to chop off their tails, wear theatrical costumes, and become cultured. Still the natural ape asserts itself in rebellion, and, after war, he determines to revisit Europe and offer proof of civilisation, hoping to wed some princess. But he is only captured and exhibited in a menagerie. The story, full of fun and satire on customs and conventionality—a world ever trying to cover up the fact that it is animal—really raises some interesting problems in human evolution. We do not wonder at its success in its native garb. Mr. Strickland is to be congratulated on the original field for translation, and for having executed his task very creditably, despite the difficulty of constant double-rhymes.

* * *

The other mock epic is entitled *Tantum Religio*, in allusion to the famous line from Lucretius. It tells of Calvinistic cant and Popish persecution in a town in Italy, and incidentally depicts the wiles of the priests. The author says, in his introduction, that his preface could be extended to the length of the poem, or longer, if it were deemed desirable to cite a hundredth part of the barbarities practised, not in past time, but within the past fifty years, by Christians, both Papist and Protestant, upon one another or upon their opponents.

* * *

Under the title of *Songs of Thule*, Mr. Gardner, of Paisley, has issued a collection of the poems and ballads of Mr.

Lawrence James Nicholson, of Edinburgh, who for twenty years has been recognised as one of the leading minor singers of Scotland. Mr. Nicholson is a native of Orkney, where he was born about forty years ago, and many of his spirited and loving songs of Ultima Thule have been popular for a number of years among the natives of the Shetland Isles both at home and abroad. The volume will have a portrait of the author as a frontispiece. Mr. Nicholson contributed poems to *Progress* when that magazine was edited by Mr. Foote.

* * *

In Miss Hall Caine's *Recollections of Rossetti* she relates a story the poet was fond of telling: "A poor old man, who lived much alone in the great heart of London, lay dying, when a neighbor, wishing to render him a good service, sent for a clergyman. The minister took a chair, sat down at the bedside, and asked, in the manner of the person beginning a discussion: 'Do you know why Christ died?' The man, in a half-childish way, replied: 'Oh, sir, is this the time to ask conundrums? And Mr. Rossetti would imitate the weak, exhausted voice of the dying man.'"

WHERE WAS MOUNT SINAI?

EVERYBODY has heard of the Palestine Exploration Fund, started by Lady Burdett Coutts, which, with any amount of money and talent at its service, was going to settle all disputed points of Bible geography. Sir C. Wilson, Sir C. Warren, Major Conder, Professor E. H. Palmer, and an unlimited staff of surveyors and engineers went out, made excavations and explorations, and materially added to our knowledge of the country. But they found nothing to confirm the old Bible legends. No trace of Solomon's magnificent kingdom, not even a coin of earlier date than the Maccabean period, has been found. One of the points they determined to settle was the dispute between the monks at Jebel Musa, the Mount of Moses, and those at Jebel Serbal, as to which mountain was probably the one on which Moses had an interview with his Creator, and possibly to find the very cleft of the rock where Moses stood while Jahveh displayed his "back parts" (Exod. xxxiii. 24). As Jebel Musa had the name, the explorers decided that was the spot, though they had some doubts about the genuineness of the sites of the rock in Horeb, and the place where Korah, Dathan, and Abiram perished, all shown within an hour's walk of the Convent of St. Catherine, the Convent whence other fine treasures, such as the Codex Sinaiticus, the Codex Aureus, etc., have been forthcoming. The fact that the next mountain to it is named Mount St. Catherine gave them no trouble. This matter was considered nicely settled, when it was discovered, from the Tel-el-Amarna tablets, that the Egyptians held the Sinaitic Peninsular during all the period of the alleged Exodus, and that, moreover, they specially garrisoned the mines in this mountainous district. Accordingly, the Rev. A. H. Sayce starts a new theory. The wandering Jews, who spent forty years on the march in covering two hundred miles, did not go round that way, or they would have rushed into the lion's den. They must have taken some other course, and the true Mount Sinai is not to be looked for in the Sinaitic Peninsular at all, but "on the borders of Midian and Edom." Did not the inspired Paul say that "Agar is Mount Sinai in Arabia, and answereth to Jerusalem?" (Gal. iv. 25). Several new Mount Sinais have accordingly sprung up to meet the fresh demand. At present there are only six different sites in the field, while there are half that number for the scene of the sepulchre of Jesus Christ.

Bible geography is the simplest thing in the world. Its fundamental principle is thus described by Robinson in his *Biblical Researches* (vol. i., p. 112): "A tolerably certain method of finding any place at will is to ask an Arab if its name exists. He is sure to answer Yes, and to point out some point at hand as its location." No doubt, if you are sceptical, he will be accommodating, and allow you to place it wherever you prefer.

UNCLE BENJAMIN.

Scotch Prayers.

The chief of the Leslies is said to have prayed before a battle: "Be on our side! An' gin ye canna be on our side, aye lay low a bit, an' ye'll see thae carles get a-hidin' that must please ye." An old Covenantanter, who ruled his household with a rod of iron, is said to have prayed in all sincerity, at family worship: "O Lord, hae a care o' Rob, for he is on the great deep, an' thou holdest it in the hollow o' thy hand. An' hae a care o' Jamie, for he has gone to fight the enemies o' his country, an' the outcome o' the battle is wi' thee. But ye need na fash o' yersel' wi' wee Willy, for I hae him here, an' I'm cawpable o' lookin' after him mysel'."

FREETHOUGHT GLEANINGS.

Monotheism in Western Europe is now as obsolete and as injurious as Polytheism was fifteen centuries ago. The discipline in which its moral value chiefly consisted has long since decayed, and the sole effect of its extravagantly-praised doctrines is to degrade the affections by unlimited desires and weaken character by slavish terrors.—*Auguste Comte.*

What a cage is to a wild beast, law is to the selfish man. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a strait-jacket for the maniac, crutches for the lame, stays for the weak backed; for the infirm of purpose, a master; for the foolish, a guide; but for a sound mind in a sound body, none of these.—*Herbert Spencer.*

Every advance in science, every improvement in the command of the mechanical forces of nature, every step in political or social freedom, has risen in the first instance from an act of scepticism, from an uncertainty whether the formulas, or the opinions, or the government, or the received practical theories were absolutely perfect, or whether beyond the circle of received truths there might not lie something broader, deeper, truer, and thus better deserving the acceptance of mankind.—*James Anthony Froude.*

Two hundred years ago the English Puritans would have mobbed a man for hinting that the world could possibly be more than eight thousand years old. Now Sir Archibald Geikie demonstrates that certain rock formations of our planet indicate an age of at least 85,000,000 years. The length of what zoölogists call the mammalian era is another question; but there are reasons to believe that in the valleys of the French, Jura men, or manlike apes, existed 15,000 years ago.—*Dr. F. L. Osvald.*

It is becoming, if it has not become, impossible for men of clear intellect and adequate instruction to believe, and it has ceased, or is ceasing, to be possible for such men honestly to say they believe, that the universe came into being in the fashion described in the first chapter of Genesis; or to accept, as a literal truth, the story of the making of woman, with the account of the catastrophe which followed hard upon it, in the second chapter; or to admit that the earth was re-peopled with terrestrial inhabitants by immigration from Armenia or Kurdistan, little more than four thousand years ago, which is implied in the eighth chapter; or, finally, to shape their conduct in accordance with the conviction that the world is haunted by innumerable demons, who take possession of men, and may be driven out of them by exorcistic adjurations, which pervades the gospels.—*Professor Huxley.*

ODDS AND ENDS.

JESUS reproached the Jews for making their Temple a den of thieves. What would he say to the Christian young ladies who go to church to catch husbands?

Science constantly progresses, but religion stays in its old rut. Is not this because the first is animated by reason, and the second founded on faith?

Prayers are like narcotics, which disguise disease without curing it.

Christianity is like the ruined abbeys, no longer of utility, but preserved as a fine antiquity.

To explain the world by God is to account for an obscurity by an absurdity.

Either God and the universe are one, and pantheism is right, or they are two, in which case neither can be infinite.

Every natural law discovered means a superstition or prejudice destroyed.

L. ADRIAN.

The Disappointed Heathen.

AN African chief, with complexion dusky,
Fond of his fellow man and whuskoy,
Received a missive by parcels post,
Per steamer and waggon, direct from the coast.
"Money, I hope, or a bottle of rum,"
He said in his native lingo.
The packet opened, with visage glum,
Mutters he fiercely, "Tracts by jingo."

HEAVEN AND HELL.

I'M worried when I think of endless life,
Of endless harps and endless voices raised;
Of living on and on without a wife,
And no let up of endless shouts of praise—
Aren't you?

I'm worried when I think of jasper streets,
Of thoroughfares of gold and gates of pearl;
I'm worried that the women folk one meets
Can by no chance in heaven be one's best girl—
Aren't you?

I'm worried worst of all when parsons preach
Of flaming pit with only brimstone glimmer,
Where, tortured by the never-dying leech,
Poor sinners will for ever rot and simmer—
Aren't you?

But if a perfect antidote you seek
To chase away these dreams of dread and folly,
You've but to buy the *Freethinker* each week;
'Twill end all fears and doubts and melancholy.
Try it.

THOSE KIDS!

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

Willie—"Your father is going to church to-morrow with your mother, ain't he?" Tommy—"How did you know that?" Willie—"Well, if he wasn't, you'd never be digging bait on Saturday afternoon."

Sunday-school Teacher—"Tommy, I was shocked to hear you swearing so dreadfully at that strange boy as I came in." Tommy—"I couldn't help it, ma'am. He was making fun of our kind of religion."

Jenny—"Say, mamma, is this earth God's footstool?" Mamma—"Yes, dear. The Bible tells us so." Jenny—"Oh, dear! What awfully big feet he must have! And where does he lie down when he's tired and sleepy?"

Flossie—"I'm afraid to go to sleep all alone in the dark." Mamma—"You go right to bed like a good little girl, and remember that God's little angels are with you." Flossie (ten minutes later)—"I can't go to sleep, mamma. I guess one of God's little angels is biting me."

Mrs. Slimson—"My little boy has been very wicked to-day. He got into a fight and got a black eye." Rev. Dr. Drowsie—"So I perceive. Willie, come into the other room, and I will wrestle in prayer for you." Willie—"You'd better go home and wrestle in prayer for your own little boy. He's got two black eyes."

Fond Mother—"What would you like to be, Harold, when you grow up?" Harold (thoughtfully)—"I think I'd like to be a minister." Fond mother (delighted)—"What put such an angelic idea into your little head, child? And why would you prefer that noble profession?" Harold—"So's I could loaf on week days, and take in all the football games, horse races, and prize fights!"

In one of the smaller cities of New England there was an Episcopal church which had two mission chapels, commonly known as the East-end Mission and the North-end Mission, from the parts of the city where they were respectively located. One day the rector gave out the notices, in his most distinguished High-Church tone, as follows: "There will be a service at the North-end Mission at three o'clock, and at the East-end at five. Children will be baptised at both ends."

A friend, whom we will call Mr. Smith, was visiting the wife of a farmer. Mr. Smith—"How's your husband now?" Mrs. Brown—"Worse than ever; he's got a new bolus, which is tearing him to bits. But he's never well. How can a man be well whose inside is as full of pills as a pease-cod of peas? I often say to him: 'John it's just flying in the face of Providence when you've got your lawful regular doctor within a mile of you, and you going off to these impostors (impostors).'" Mr. Smith—"It's certainly very foolish." Mrs. Brown—"Foolish! it's all that—but it's far worse; it's downright wicked. It beats me how a man can go down on his knees in church and pray against such nastiness, and then go back like a dog to his vomit again." Mr. Smith—"And *does* he pray in church against quacks?" Mrs. Brown—"Of course he does. Don't we pray against them every Sunday in the Litany? Don't we pray against 'all false docterin' (doctrine)?"

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.): 11.15, G. W. Foote, "Mr. Gladstone and the Drink Traffic." (Free.) 6.30, musical selections; 7, G. W. Foote, "All About Angels." (Admission free; reserved seats, 3d. and 6d.) Wednesday, at 8.15, C. Mowbray, "The Industrial Outlook in the United States." (Free.)

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.30, Edith Lanchester (S.D.F. candidate for School Board) will give an address. Monday, at 8, musical and dramatic entertainment (3d. and 6d.). Tuesday, at 8, dancing class. Wednesday, at 8, dramatic club.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, Arthur B. Moss, "Design and Natural Selection." Thursday, free science classes.

EAST LONDON BRANCH (Swaby's Coffee House, 103 Mile-end-road, E.): 8, W. C. Lyons, "The British Association's Presidential Address."

PENSBURY PARK BRANCH (91 Mildmay-park, N.): 3, general meeting.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, J. Fagan will lecture.

CAMBERWELL (Station-road): 11.30, A. B. Moss, "Miracle Workers."

DEPTFORD (Broadway): 6.30, St. John, "Has Man a Soul?"

HAMMERSMITH BRIDGE (Middlesex side): 7, Lucretius Keen, "Holy Matrimony."

HYDE PARK (near Marble Arch): 11.30, Lucretius Keen, "Creation"; 3.30, "Evolution."

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, St. John, "Religious Instruction in Board Schools."

REGENT'S PARK (near Gloucester-gate): 11.30, J. Rowney, "School Board Syllabus of Bible Teaching"; 3, debate between J. Rowney and S. Hales on "Bible Teachings on Women and Slavery."

VICTORIA PARK (near the Fountain): 3.15, H. Vining will lecture.

WESTMINSTER (Old Pimlico Pier): 11.30, S. E. Easton, "Christ's Teachings."

WOOD GREEN (Jolly Butchers' Hill): 11.30, C. James, "Christian Evidences"; 6.45, "By their Fruits shall ye Know Them."

COUNTRY.

BELFAST (Crown Chambers' Hall, 61 Royal-avenue): 3.30, W. M. Knox, "The Meaning of Secularism."

BIRMINGHAM (Coffee House, corner of Broad-street): Thursday, at 8, annual meeting—members earnestly requested to attend.

DERBY (Friar Gate Coffee Tavern): Monday, at 7.30, a meeting.

DUNDEE (City Assembly Rooms): 11, W. Heaford, "The Claims of Christ Considered"; 2.30, "Religion and Insanity"; 6.15, "Secularism and Christianity Contrasted." Selections by orchestra at all meetings.

GLASGOW (Ex-Mission Hall, 110 Brunswick-street): 11.30, Charles Watts, "Secularism and Social Progress: Socialism, Individualism, and Anarchism"; 2.30, "New Tactics of Christians"; 6.30, "Why Should we Live Moral Lives?—A Secularist's Answer."

HULL (St. George's Hall, Storey-street): 7, Captain Monro, "The Creation Story."

IPSWICH (Co-operative Room, Cox-lane): 7.30, preparations for Mr. Foote's visit.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 3, Philosophy Class—Ernest Newman, "Descartes"; 7, Mr. Rhodes, "Were the Jews in Egypt?"

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, see Friday's *Evening News*.

NEWCASTLE (Irish Literary Institute, Clayton-street East): 11, Stanley Jones, "Miracles and Medicine"; 3, "Christianity and Social Life"; 7, "The Church and Science."

PORTSMOUTH (Wellington Hall, Wellington-street, Southsea): 2.30, Class, "Origin of Species"; 7, special meeting of members. Wednesday and Saturday, at 8, dancing.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 3, members' quarterly meeting; 6, tea; 7, W. A. Lill, "The Bible the most Wonderful Book in the World—A Reply to Mr. G. Wise."

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. Cohen, "How to Civilise Sunday"; 7, "Christianity and Medical Science."

STOCKTON-ON-TEES (33 Trent-street, Norton-road): Thursday evening, a meeting to reconstruct Branch—all friends invited.

SUNDERLAND (Lecture Room, Bridge End Vaults, Bridge-street): 7, R. Weightman, "Christ and Labor Problems."

OPEN-AIR PROPAGANDA.

ROCHDALE: Saturday, Oct. 13, pilgrimage to Owen's College, by 1.46 train, for Prof. Boyd Dawkins' lecture on "The Palæolithic Age" (3.30). Sunday (Town Hall-square): 11, Sam Standing, "Temperance or Total

Abstinence?" 3, "Historic Churches: II, The Orthodox Greek Church"; 6.30, "The Freethought Pilgrim's Progress—II."; 8, social meeting at Toad-lane.

SOUTH SHIELDS (Market-place): 3, C. Cohen will lecture. Thursday, at 7.30, lecture.

STOCKTON-ON-TEES (Market Cross): Thursday, at 7, Stanley Jones, "Special Creation and Evolution."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—All Sundays until April, 1895, South Shields.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—Oct. 14, Newcastle-on-Tyne; 21, Huddersfield; 28, Sheffield. Nov. 4, Failsforth; 5, 6, 7, Rochdale; 11, Hull; 18, Leicester. December 16, Chatham.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—Oct. 14, m. and e., Camberwell. Nov. 4, New Brompton.

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