

The Free Thinker

Edited by G. W. FOOTE.]

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PRICE TWOPENCE.

UNBELIEVERS AND GOD.

WE received, from what appeared to be an official source, a program of the recent Church Congress. This might have been construed as an invitation to attend, at least in our professional capacity. But nothing seemed to be down for discussion except matters of purely domestic interest. There is generally a sitting devoted to "unbelief," but in this year's program we looked for it in vain. Yet "unbelief" turned up at Barnstaple. Exeter, apparently, did not require it; so it was taken to a smaller and still more bucolic place, where one might fancy its introduction was even less necessary. A number of clergymen, with a few eminent laymen, paid a visit to Barnstaple and held "a meeting for working men" in the Music Hall. It was attended, says the *North Devon Journal*, which fully reports its proceedings, by "many persons living in rural parishes," who were warned most gravely and at considerable length (of course for *their own* advantage) against Board Schools, Welsh Disestablishment, Socialism, and Unbelief.

We have read the report of this meeting with great interest, but we should take far greater interest in a full and true account of the thoughts and feelings that were excited in those "working men" and "persons living in rural parishes." We could tell beforehand, in substance, what was coming from the platform. It would coincide with the interests and prejudices, and in some cases we might add the opinions, of the gentlemen who were running the show. But the working men and rural persons were only listeners. They heard all and said nothing; and what we should like to know is the impression it all made upon *them*.

The chair was occupied by Archdeacon Seymour, whose remarks as a friend of religion in general and the Church of England in particular were, of course, purely disinterested. With regard to unbelief, he did not believe it was more rife than it used to be, or that it was spreading specially among working men. Sometimes, he said, it was "put forward by people who wanted to be considered a little cleverer than their neighbors, and so attempted to strike out an original line." Well, there is no fear of the clergy striking out "an original line." They are thus very safe from the "complaint" of unbelief; and if the shepherds keep sound there is always a hope for the flock.

Archdeacon Seymour continued his diagnosis of "unbelief," which seems to be a complicated disorder. He remarked that it was "sometimes put forward (there is a good deal of *forwardness* about it, apparently) as a sort of cloak for a life which could not find any other excuse for itself. A man found that his life did not square with the teaching of Christianity, and therefore the natural thing for him to say was, 'I do not believe Christianity is true.'"

This is a very common, indeed the commonest, orthodox explanation of unbelief; and, in our opinion, it reaches the bottom of imbecility. It involves as much confusion of mind as was displayed by the Irishman who fell off a ladder, and on being asked "Pat, are ye still aloive?" answered "I'll tell ye prisently."

This is what Archdeacon Seymour's explanation amounts to. A man believes in the Christian God; he believes that this being has commanded him to do certain things; he believes that he will be rewarded or punished according to his obedience or disobedience; he believes that this being sees all his actions and knows all his thoughts; yet,

in order to comfort himself in violating the divine law, he says "this being does not exist."

Let us take a parallel case. A burglar is going to break into a jeweller's shop, and catches sight of a vigilant policeman. If he commits the burglary he knows he will be "nabbed," but he wants to commit it, and to brace himself up for the job he says "It isn't a policeman."

Can we imagine such a burglar? And if we cannot, how can we imagine Archdeacon Seymour's unbeliever?

Archdeacon Seymour, and his like, start with an impudent prejudice; namely, that those who differ from them must be bad characters; and it is this assumption, never openly declared, but always implied, that plays such havoc with the modicum of intelligence they bring to bear upon the question.

The cloak of a professed *unbelief* could not conceal a man from the eye of God, in whose existence it is assumed that he really believes; but, on the other hand, the cloak of a professed *belief* screens many a scoundrel from the eye of honest persons who have the simplicity to be Christians. Jabez Balfour does not take refuge in "unbelief." Men of that stamp find a better market in the camp of faith.

Among the subsequent speakers was the Rev. A. J. Harrison, of Newcastle-on-Tyne, who was booked for a special address on "unbelief." We presume this is the Dr. Harrison who debated twice with Mr. Bradlaugh and once (for four nights) with Mr. Foote. This gentleman has the reputation of an authority on the subject. He lectures about it, preaches about it, and writes books about it. Generally speaking, he is fair, candid, and courteous. But he got into bad company at Barnstaple, and his manners were corrupted. "It was quite true," he said, "that a considerable percentage of unbelievers were men who were unbelievers on account of their vicious lives." Dr. Harrison would never venture to say that on a Secular platform, or in open debate; and we trust, for his own sake, that he will feel a pang of regret when he sees this monstrous assertion of his staring him in the face from the columns of a newspaper.

Dr. Harrison preserved enough self-respect, however, to admit that viciousness was not characteristic of "the main body of unbelievers in this country." There was even "a vast amount of unbelief amongst Christian men"; in fact, there were not many parishes in England where they might not find "a large percentage of men who went habitually to church and yet had ceased to have any practical faith in Christianity at all." Every man of the world knows this is true. We deny that "a considerable percentage of unbelievers" are such because they lead "vicious lives," but Dr. Harrison himself admits that "a large percentage" of church-goers are rank hypocrites.

After all, however, there seemed to be some difficulty in defining "unbelief." Dr. Harrison said that men had actually been called infidels "because they had grave doubts as to the doctrine of eternal fire of which they had heard." What a light and airy way of discarding the sheet anchor of orthodox Christianity! *Of which they had heard!* Why, they heard it from the mouth of Jesus Christ, from the mouths of his apostles, from the mouths of fifty generations of Christian preachers, and from the creeds of all the Churches. *Of which they had heard!* And it is the men who speak in this way that stand up and talk about dishonest unbelievers.

But even this is less nauseous than the patronising way in which Dr. Harrison spoke of God Almighty. "God," he said, "deserted no true seeker." Perhaps he felt he had

paid his "Maker" a compliment. But it was rather an insult. Is it necessary to emphasise the fact that God is as good as Dr. Harrison? Why should it be thought that God *could* desert a true seeker? Why should he desert *any* of his children? Is it not ridiculous on the part of "believers" to show all this concern for the character of their "Creator"? Might it not be taken for granted that he has the ordinary instincts of a gentleman? Might it not be taken for granted that he has the common feelings of a father? Why not let the "unbeliever" take his chance with "our father which art in heaven"? Is it meant that God will punish a man for being mistaken? To say that, or to imply it, is to dishonor the deity. It illustrates the truth that in all ages the "believers" have been the greatest blasphemers. The "wicked Atheist" has always said that God could not be as black as the clergy painted him. They have not been able to perceive his existence, but they have refused to join the conspiracy against his reputation.

G. W. FOOTE.

BUDDHISM AND CHRISTIANITY.

In the current number of the *Monist* the editor, Dr. Paul Carus, has a carefully-compiled article on the relation of the two great missionary religions—Christianity and Buddhism. It is illustrated by the reproduction of images from the Musée Guimet at Paris, which strongly enforce the likeness between Christian and Buddhistic art. Dr. Carus points to the numerous similarities between the legends of Buddha and those of Christ, and the resemblance of their teaching, more especially in the doctrine of non-resistance to evil. These are none the less remarkable since the fundamental doctrines and underlying ideas of the two religions are widely distinct. The one was a reformation of Pantheistic Brahmanism, under the influence of the doctrine of transmigration; the other a reformation of Monotheistic Judaism, under the influence of the Messianic idea. Dr. Carus tries to make out an affinity between the Buddhist impersonal law of Karma and the Christian doctrine of a personal God. The one, I should say, is the conception of a wise philosopher, and the other of an ignorant poet. It is not in its philosophical doctrines, but in its ethics, and still more in its legends and ritual, that Buddhism may be alleged to have anticipated Christianity. Nothing could well be more divergent from the spirit of Buddhism than the dogmas of orthodox Christianity, such as the necessity of belief in the Trinity, the Fall, and the Redemption through the blood of Jesus. That, however, Christianity is, in many respects, indebted to the earlier faith is forcibly suggested in the works of Mr. Arthur Lillie and Rudolf Seydel; and Dr. Carus, although declining to commit himself, says: "No argument has as yet been offered to dispose of the hypothesis, which possesses, to say the least, a great probability in its favor."

The agreement between the ritual, legends, and ethics of the two religions is, indeed, sufficiently striking. The early Christian missionaries in China and Thibet thought the resemblance of the former must have been the result of the work of the Devil; and Bishop Bigandet, the apostolic vicar of Ava and Pegu, writes: "Most of the moral truths proscribed by the Gospel are to be met with in the Buddhistic scriptures. . . . In reading the particulars of the life of the last Buddha Gaudama, it is impossible not to feel reminded of many circumstances relating to our Savior's life, such as it has been sketched out by the Evangelists."

Some of these similarities are pointed out by Dr. Carus. Thus, according to the sacred legends, Buddha, like Christ, was of royal, not of priestly, lineage; and his life, while he was still a babe, was jeopardised on account of the transcendent glory of his future. A similar story is told of Krishna: "Both Buddha and Christ, according to the canonical books of their respective religions, were hailed soon after their birth as the saviors of the world, by celestial spirits, by a religious prophet, and by sages. Dêvas, like the angels in the Christian Gospel, sing hymns. Asita is the Christian Simeon; the Nâga-râjas are the Magi. Aged women are also mentioned, who, like Anne, bless the baby." Of both we read that they walked on the

water. The origin of the Buddhist legend can be traced to the allegorical expression of crossing the stream of worldliness (samsâra) and reaching the other side, which is the shore of celestial rest (Nirvâna). There is no such spiritual meaning in Christianity, or, if there was one, the metaphor has been obliterated.

At a marriage-feast both Buddha and Christ miraculously helped the host to entertain his guests. In Buddha's presence, as we are told in the story of the marriage-feast at Jambunada, a small supply of food proves over and over sufficient for a great number of guests. The idea of turning water into wine at the marriage at Cana was non-Buddhistic. Both were tempted by and overcame the Evil One. Both lived lives of poverty, wandering without a home, family, or property, and preaching in parables. And their teaching is remarkably similar. Both laid stress on the mild and unobtrusive virtues of self-control, long suffering, and forgiveness of enemies.

Buddha says (in the *Sutra of Forty-two Sections*, 28), "Guard against looking on a woman"; and (in Buddha-ghosha's *Parables*, p. 153) he comments upon the law, "commit no adultery," that it "is broken by even looking at the wife of another with a lustful mind." Christ expresses the same idea in almost the same words, saying: "Whosoever looketh on a woman to lust after her has committed adultery with her already in his heart" (Matthew v. 28).

The sentence, "If thy right eye offend thee, pluck it out" (Matthew v. 29), finds a parallel in the words: "Better far with red-hot iron pins bore out both your eyes than encourage in yourself lustful thoughts" (Ashvaghosha's *Life of Buddha*, 1762-1763).

Even the developments of the respective Churches showed a remarkable resemblance. Dr. Carus notices the similarity between the Doketic heresy, that Christ, being God, could suffer no pain, and a similar doctrine regarding the Buddha found in one of the *Sacred Books of the East* (vol. xix., p. 367). But he does not mention that "Gnosticism" itself, which is admitted on all hands to have had much to do with the early formation of Christianity, is a Greek rendering of the term "Buddhism"; Gnostics, Buddhists, and Illuminati being equivalent in meaning. Perhaps he regards this as among the "vagaries" of Lillie and Seydel of which he speaks; but it is more certain than his own statement, that "Josaphat is a corruption of Bodhisattva," though there can be little doubt that Gautama Buddha was received into the Christian calendar under the title of St. Josaphat.

Of the priority of Buddhism there is no question, and a point which, in my view, is important, though it is not dwelt upon by Dr. Carus, is this: The fundamental Christian doctrine of the Incarnation is decidedly non-Jewish, and is to this day, to the Jews, a stumbling-block, as well as to the Freethinkers' foolishness. But it thoroughly fits in with the Indian and Egyptian doctrine of transmigration. Indeed, on all those points in which Christianity differs from Judaism it assimilates to other oriental faiths—a strong indication that it was, at the outset, a modification of Judaism under the influence of those faiths.

Dr. Carus says, "There were plenty of channels through which Buddhist doctrines could reach Palestine;" and he points to King Ashoka's rock inscriptions, which prove that Buddhist missionaries went to Antiochus and to his vassals. He should also have mentioned that the Milinda-panha, one of the Buddhist sacred books, is occupied with a discussion held in Syria between Nagasena, a Buddhist, and Milinda or Menander, who, we are told, was born at Alexandria, and who became a convert to Buddhism. There is also the important passage in the Mahavanso, the Buddhist history of Ceylon, which names among those who came to a great conference of Buddhists "Maha Dharmmarakala, Thero of Yona, accompanied by thirty thousand priests from the vicinity of Alasadda, the capital of the Yona country." Clement of Alexandria, who mentions the alleged virgin birth of Buddha, show that Indians visited the great trade emporium of Egypt with the East. All this strongly suggests that the monkery which flourished in Egypt, and flowed thence into Europe, was an importation from the East, where it had long been a feature of Buddhism.

Dr. Carus says: "The probability that an influx of Buddhistic doctrines took place is very strong; nevertheless, we do not press the theory that Christianity was influenced by Buddha's religion, but regard it as a mere

hypothesis." He considers that Buddhist missionaries may have adapted their faith to Judaism. He regards "the hypothesis of a historical connection between Buddhism and Christianity as very probable; yet at the same time must say that whether it is true or not is of little consequence." I should think it of great consequence, as determining the question whether Christianity is the one divinely-revealed religion or not. But to Dr. Carus this is of little moment, for he regards them both as containing the spirit of true religion. His position is thus stated: "Supposing no historical connection exists between the two faiths, their agreement must be regarded as very remarkable; for in that case we must recognise the fact that both Buddhists and Christians, facing the same problems of life, solve them in a similar spirit, although using different modes of expression." This, he thinks, would go far to prove that the basic truths of both religions are deeply rooted in the nature of things. I regard the question in a different light, thinking less highly of both religions than Dr. Carus. Both seem to me essentially monkish faiths. Both represent the ideals of a world groaning under slavery and oppression, and both are equally unsuited for a world where slavery is no more, but where all are free to develop their natures to the uttermost. This is the secular ideal, and it is equally opposed to Christianity and Buddhism, though the latter, by discarding the usual conception of God and soul, is decidedly the more philosophic faith.

J. M. WHEELER.

"THE AUTHORITY OF OUR LORD."

THE *Church Quarterly Review* for the current quarter devotes several of its pages to the subject of Biblical criticism. While it practically confesses its inability to alter the course of modern thought in this direction, our contemporary appears to be exceedingly anxious about the unfavorable position in which Jesus is placed by such criticism, and also about "the authority of our Lord, for which this *Review* has contended throughout the whole controversy." We think that this anxiety upon the part of Christians is only what could be expected, considering the severe blow that has been dealt to the reliability of Bible statements during the present decade. No impartial thinker can fail to recognise the force of modern criticism in its bearing upon the alleged truth of the Gospels, as well as upon that of other portions of the Scriptures. The writer in the *Review* says: "Our Lord referred to the histories of David, Elijah, Elisha, and Jonah as conveying spiritual and theological truth"; and he quotes, with approval, the statement of twenty distinguished defenders of the Bible, which was recently published, wherein they declared that the fact of "the frequent references of our Lord to the Old Testament is decisive in favor of its inspiration." If, therefore, it is argued, we question any part of the narrative, even the account of Jonah and the whale, "we do not know where we may get to; their apostolic origin cannot be depended upon." The candor of this confession is commendable, but the avowal makes the allegations of the Bible a severe tax upon human credulity. According to it, the supposed fact that Jonah escaped alive from the jaws of "a great fish," which "the Lord had prepared" to swallow him up, was as much a "sign" to the people of Nineveh as the preaching of the prophet.

Professor Sanday has pointed out that "the views of Jesus" have been given to us by those who shared the common belief of the times, and, therefore, "we must be prepared for the possibility that the dicta in regard to them have not been reported with absolute accuracy." If this is so, how can we form an accurate opinion as to the meaning of what is reported? It is not a question of "absolute accuracy," for the reports are not even relatively correct, as many of them flatly contradict each other. But the writer in the *Review* "cannot accept any limitations to our Lord's human knowledge, except in the one matter of the last day." The reason for arriving at this conclusion seems not to be based upon what is recorded in the New Testament as to what Jesus said, but upon the passage in Colossians ii. 3, in which he is described as a person "in whom are hid all the treasures of wisdom and knowledge." Such a person, it is urged, "could not use the Scriptures in such a way as to mislead." The question,

however, is, Was Jesus "such a person"? If the Gospels may be relied upon, it is not true that his knowledge was limited simply to the "matter of the last day." These records represent him as speaking of secular affairs in the language of the period in which he is said to have lived; but to accept the meaning then attached to such language as being correct at the present time would be thoroughly misleading. As one of the writers in the work on *Faith and Criticism* remarks: "We have no proof that His (Christ's) knowledge on earth extended to these and kindred subjects" (meaning the origin of the world, or of literary criticism). "On these matters the writers in the New Testament speak the common language of their day." That the knowledge of Jesus was limited to a greater extent than the writer in the *Review* supposes is shown in his (Jesus's) reference to certain parts of the Old Testament as if they were written by men who, it has been proved, did not write them. We are told that "Our Lord referred to these authors." Just so; hence his lack of knowledge, for "these authors" could not have written what the Bible attributes to them. The *Review* states that, whatever Church councils may decide, "the Jewish belief of the time of our Lord, and the ordinary Christian belief, were that the whole of the Pentateuch was written by Moses." This may be so, but belief is not evidence. Many absurd things have been believed in the past to be true which to-day are acknowledged to be false. We are not concerned so much with what people believe, but rather with what is true. Professor Sayce and his co-exponents of the "Higher Criticism" have amply shown that Moses was not the author of the books which bear his name. But we are told that the Old Testament Scriptures are "referred to by our Lord in such a way as to expressly assert their Mosaic character." This, however, only proves that "our Lord" was not aware of the facts of the case. We are assured that the consequences of alleging that Jesus was mistaken in this matter are very serious. The result is that the Church members are divided, and the orthodoxy of the younger residents of the universities is endangered. This is not all, for many of those who read the magazines and newspapers, the *Review* observes, "cannot fail to be alarmed at similar signs among the general public."

It is quite true that these signs are apparent; but to us they are by no means alarming, inasmuch as they indicate an intellectual activity that must supplant the belief in the errors of the past by a recognition of, and reliance upon, the truths brought to light by modern investigation. It is a great mistake to imagine that all that is needed is to "reassert the inspired authority of the Old Testament." What is required are proofs that the authority was inspired, and also answers to the objections that have recently been urged even by Christian writers against such an assumed authority. The authors of *Faith and Criticism* endeavored to get over the difficulty of the limited knowledge of Jesus by saying that he quoted "Moses" or "Isaiah" as we do "Chaucer" or "Shakespeare." But this does not meet the case, for we use their words as illustrations to bring out our meaning with greater force "to point a moral or adorn a tale." Jesus, however, said, in referring to Moses, etc., "They testify of me"—which is a very different matter. Moreover, he substituted "a new commandment," which is a peculiar way of attesting the divine origin of the old one. The fact is that, "according to scripture," Jesus referred to Moses as being the author of certain writings which he never wrote, and Jesus thereby showed that his knowledge upon the subject was limited.

This was not the only instance where Christ exhibited a lack of knowledge apart from the one concerning the advent of the Judgment Day. There can be no doubt that the prevailing view as to the Old Testament was that it was preliminary and prophetic; that it was the herald to the reign of the Messiah. The manner in which Jesus applied certain passages in this book to himself is to us absolute proof that he was mistaken, and entirely ignorant of the correct import of that to which he referred. As a prophet he was a complete failure, and clearly manifested a limitation of knowledge. What he is reported to have said about the "end of the world" proved to be entirely false; and he was as much mistaken about his Second Coming as he was about what others were supposed to have said about his first advent. So far from Jesus having in him "hid all the treasures of wisdom and knowledge," it would be difficult to find any prominent character in history

so thoroughly destitute of real knowledge as the Jesus of the Gospels appears to have been. Upon scientific subjects he held the most fallacious views; of the true science of politics he knew nothing; of the means of real education he gave no evidence that he possessed any knowledge that is of value to the present generation; while the lessons he gave for carrying on the mundane affairs of life were both impracticable and misleading. True, this lack of information upon his part may be explained by his own expression, "I am not of this world." Instead, therefore, of deploring the fact that "the authority of our Lord" is losing ground, we rejoice that it is so. The world has had too much of the mysticism of bygone ages. What society now needs is practical instruction, based upon experience and the facts of human nature, in order that we may raise mankind to a higher and a nobler standard of ethical purity and intellectual excellence.

CHARLES WATTS.

A FREETHINKER AT LARGE.

NO. XVII.—TWO CITY CHURCHES—OUTSIDE AND INSIDE.

SEVERAL weeks ago my attention was attracted by an advertisement in the *Weekly Dispatch*. The announcement occupied two lines, and ran something like this: "Evensong with Dissolving Views.—St. Mary-at-Hill, Monument; preacher, W. A. Carlile; 7 o'clock." Now, this was a striking example of the brevity and directness with which it is possible for a parson to write when he is compelled to pay for his words "at per line," and I thought it would be interesting to see and hear a clergyman who could say so much in so little space. And then Evensong with Dissolving Views! It suggested beatific visions of Matins with Muffins, Communion with Chops, and other delightful combinations for which the soul vainly hungereth. I therefore determined to visit the Rev. W. A. Carlile in his City church, and see for myself what manner of dissolving views were deftly blended with Anglican Evensong.

But, alas, it is one thing to determine and quite another to compass your heart's desire. One fine Sunday evening I made my way to the Monument, and asked a courteous City constable to direct me to the church of St. Mary-at-Hill. He gave me the desired information, but added: "You won't get in; they have turned hundreds away to-night." This was somewhat dispiriting after a long journey, but I decided, at least, to find the place. This, after some trouble, I succeeded in doing, and found St. Mary-at-Hill to be a large church wedged tightly in by narrow streets and passages near the river. At the closely-barred rear entrance I saw a few people standing and disconsolately gazing at a placard bearing the words: "Church full—come earlier next Sunday." I hastily left the place, fervently expressing a wish that I might be etc. etc., if I ever etc. etc.

But fate was too strong for me, and two or three weeks later I again went to the City on a Sunday, resolved to hear Evensong "with Dissolving Views" or perish in the attempt. Warned by experience, I went very early, and took with me a novel (sedately bound) in order to beguile the tedious hour of waiting. Six o'clock was chiming as I reached the place and joined a throng of people standing before the unopened doors. Two policemen stood at the gates, gossiping amiably with the waiting would-be worshippers. One of the constables at length went round to another part of the building, and soon returned with the cheering information that the church was full, and nobody could be admitted. This was at six o'clock, before our doors were even opened. Rapidly the little crowd melted away, and the atmosphere of the streets through which the disappointed "worshippers" strolled became blue and smelt of brimstone.

As for me, I philosophically lighted a very bad cigar and turned my face towards the Hall of Science. But after I had passed the Bank the humor seized me to saunter about the deserted City streets for a brief space. On every hand the church-bells were ringing out noisy, but not unmelodious, invitations to enter the sacred walls. As I stood at the corner of Aldermanbury I could have thrown stones and broken the windows of three churches had I been so minded. At Mr. Carlile's magic-lantern show there were plenty of people and no room; here there was

plenty of room and no people. The dark passages and narrow streets of the City, filled during the week-days with rushing throngs of busy men, were now deserted and silent as the tomb. As I wandered aimlessly along their tortuous courses and penetrated their dark recesses, imagination re-peopled them with the long-dead congregations of olden times—the resident goldsmiths and merchants who solemnly paced those streets on their way to church, accompanied by their wives and children and servants carrying devotional books. In their day these City churches had their uses, and the clergy attached to them ministered to the "spiritual needs" of a large population; but they have been left high and dry by the daily-receding tide of human life, and are historical curiosities like the stocks at St. Margaret's and the ducking-stool at Sturry.

When at length my cigar had burnt out its malodorous life, I turned into the nearest of the churches, which happened to be that of St. Mildred and St. somebody else, Wood-street. It was five minutes to seven when I entered the building, and "divine service" was announced to begin at 7 o'clock. As for the congregation, it was I alone. Sixty-four gas-jets were blazing in the brass standards. The benches of polished pine were ranged in two rows facing the choir-stalls and communion-table. At one corner of the church stood a massive carved oak pulpit, upon which two candles feebly glimmered. Around the walls were marble tablets dedicated to the memory of long-departed parishioners and benefactors whose names were barely legible.

Not long did I sit in my solitary grandeur. When the congregation *did* come it came with a rush, like a stage-mob. Three young ladies and two young gentlemen formed the choir; five males and two females were the actual "worshippers"; the parson, organist, pew-opener, and myself, all told, made sixteen as the crew of that ship for the evening's voyage. I was that fearful and wonderful thing in the City church—a "new man," and the whole congregation avoided me as a leper. I had eight benches (one-half of the church) all to myself; and as I sat there I chuckled inwardly and snapped my fingers at the Rev. W. A. Carlile.

Far be it from me to inflict a long account of the service upon the patient readers of the *Freethinker*. The grey-whiskered, bald-headed parson did his round upon the treadmill just as thousands of his brethren were at that moment doing theirs. He prayed the old prayers and read the ancient "Lessons" with a grave face and a foreign accent, but without the slightest semblance of interest in his childish work. And as it was with the parson, so was it with the congregation. The men were evidently bored, but sustained by a sense of duty bravely accomplished. One lady slept through the sermon, whilst the other beguiled the time by admiring at intervals the fit of her new gloves.

The sermon was of exactly the type that one would expect in such a place and under such circumstances. The most earnest and eloquent preacher would be disconcerted by hearing his voice ringing through a practically empty church. Twelve months of St. Mildred's would turn a Savonarola into a mumbling, grumbling preaching-machine. The grey-whiskered parson simply uttered a string of pious platitudes, to which nobody but myself apparently paid the slightest attention. In the whole of his twenty-minutes' discourse there was not a phrase or sentence that remained in my memory an hour after I had left the church.

As soon as the organist commenced to play the concluding hymn I passed out into the refreshing night air. As I walked northwards along Wood-street the doors of another church were being opened, and I peered curiously inside. The service was at an end; the organist was playing his final voluntary, and a long procession of surpliced mercenary choristers was passing down the central aisle to the vestry. The congregation could have been counted upon the fingers by anyone possessing the regulation number.

Now, is it not clear that the overflowing congregations of the Rev. W. A. Carlile are as striking an evidence of the hollowness of latter-day "Christianity" as the charnel-houses of Wood-street? If the founder of the "Church Army" trusted to the attractive powers of Anglican worship under its normal aspects, his congregation would doubtless be as small and woe-begone as that of the Wood-street parson. But Mr. Carlile, wise in his generation, has

copied the pantomimic phase of General Booth's movement. He organises band-processions through the City streets, and even plays the trombone himself, I believe, on occasion. He secured a momentary notoriety by denouncing as "immoral" certain exhibitions which he had not seen, and, in short, advertises himself and his magic-lantern show not wisely, but too well. And thus there flock to him from all parts of London the careless mob of sight-seers who hear people talking of Mr. Carlile and his church, and wish to see him in order that they also may talk. It is not Christ that these folks care about, but (*pro tem.*) Carlile; it is not the gospel that they want, but the gimcracks. Let the Wood-street parson advertise that on a given Sunday he will stand on his head in the pulpit and say the Lord's Prayer backwards, and I will warrant him a congregation larger than that of Mr. Carlile.

GEORGE STANDRUG.

INGERSOLL'S VIEWS ON RELIGION.

(Interview in the New York "Herald.")

"WHICH do you regard as the better, Catholicism or Protestantism?"

"Protestantism," said Colonel Ingersoll, "is better than Catholicism, because there is less of it. Protestantism does not teach that a monk is better than a husband and father, that a nun is holier than a mother. Protestants do not believe in the confessional. Neither do they pretend that priests can forgive sins. Protestantism has fewer ceremonies and less opera bouffe, clothes, caps, tiaras, mitres, crooks, and holy toys. Catholics have an infallible man—an old Italian. Protestants have an infallible book written by Hebrews before they were civilised. The infallible man is generally wrong, and the infallible book is filled with mistakes and contradictions. Catholics and Protestants are both enemies of intellectual freedom—of real education. The Catholic believes in education enough to make a Catholic of a savage, and the Protestant believes in education enough to make a Protestant of a Catholic; but both are opposed to education enough to make free men and women.

"Nothing is more absurd than the Catholic creed, unless it be that of the Protestants, and nothing can be more absurd than the Protestant creed, unless it be that of the Catholics. Both Churches are the enemies of progress, and both sell sin and crime on credit. Both teach the doctrines of forgiveness. Both tell the murderer if he will only repent he will go straight from the scaffold to paradise. Both tell the thief that there will be more joy in heaven when he repents than over a hundred honest men. Both promise eternal reward for belief, and both threaten everlasting pain for those who think. The Catholics have always persecuted to the extent of their power; so have the Protestants. The Protestants acted like fiends in Geneva, in Scotland, in New England; and the Catholics acted like fiends wherever and whenever they had the power. Between the Catholics and the Protestants there has been about as much difference as there is between the crocodiles and alligators. Both have done the worst they could, both are as bad as they can be, and the world is getting tired of both. The world is not going to change either; both are to be rejected."

"Are you willing to give your opinion of the Pope?"

"It may be that the Pope thinks he is infallible, but I doubt it. He may think that he is the agent of God, but I guess not. He may know more than other people, but if he does he has kept it to himself. He does not seem satisfied with standing in the place and stead of God in spiritual matters, but desires temporal power. He wishes to be Pope and King. He imagines that he has the right to control the belief of all the world; that he is the shepherd of all 'sheep,' and that the fleeces belong to him. He thinks that in his keeping is the conscience of mankind. So he imagines that his blessing is a great benefit to the faithful, and that his prayers can change the course of natural events. He is a strange mixture of the serious and comical. He claims to represent God, and admits that he is almost a prisoner. There is something pathetic in the condition of this pontiff. When I think of him I think of Lear on the heath, old, broken, touched with insanity, and yet, in his own opinion, 'every inch a king.'

"The Pope is a fragment, a remnant, a shred, a patch of the ancient power and glory. He is a survival of the unfittest, a souvenir of theocracy, a relic of the supernatural. Of course he will have a few successors, and they will become more and more comical, more and more helpless and impotent as the world grows wise and free. I am not blaming the Pope. He was poisoned at the breast of his mother. Superstition was mingled with her milk. He was poisoned at school—taught to distrust his reason and to live by faith. And so it may be that his mind was so twisted and tortured out of shape that he now really believes that he is the infallible agent of an infinite God."

"Are you in favor of the American Protective Association?"

"In this country I see no need of secret political societies. I think it better to fight in the open field. I am a believer in religious liberty, in allowing all sects to preach their doctrines, and to make as many converts as they can. As long as we have free speech and a free press I think there is no danger of the country being ruled by any Church. The Catholics are much better than their creed, and the same can be said of nearly all members of orthodox Churches. A majority of American Catholics think a great deal more of this country than they do of their Church. When they are in good health they are on our side. It is only when they are very sick that they turn their eyes towards Rome. If they were in the majority, of course they would destroy all other Churches, and imprison, torture, and kill all infidels. But they will never be in the majority. They increase now only because Catholics come from other countries. In a few years that supply will cease, and then the Catholic Church will grow weaker every day. The free secular school is the enemy of priestcraft and superstition, and the people of this country will never consent to the destruction of that institution. I want no man persecuted on account of his religion. I give to every other human being every right that I claim for myself."

"If there is no beatitude or heaven, how do you account for the continual struggle in every natural heart for its own betterment?"

"Man has many wants, and all his efforts are the children of wants. If he wanted nothing, he would do nothing. We civilise the savage by increasing his wants, by cultivating his fancy, his appetites, his desires. He is, then, willing to work to satisfy these new wants. Man always tries to do things in the easiest way. His constant effort is to accomplish more with less work. He invents a machine; then he improves it, his idea being to make it perfect. He wishes to produce the best. So in every department of effort and knowledge he seeks the highest success, and he seeks it because it is for his own good here in this world. So he finds that there is a relation between happiness and conduct, and he tries to find out what he must do to produce the greatest enjoyment. This is the basis of morality, of law and ethics. We are so constituted that we love proportion, color, harmony. This is the artistic man. Morality is the harmony and proportion of conduct—the music of life. Man continually seeks to better his condition, not because he is immortal, but because he is capable of grief and pain, because he seeks for happiness. Man wishes to respect himself and to gain the respect of others. The brain wants light, the heart wants love. Growth is natural. The struggle to overcome temptation, to be good and noble, brave and sincere, to reach, if possible, the perfect, is no evidence of the immortality of the soul or of the existence of other worlds. Men live to excel, to become distinguished, to enjoy; and so they strive, each in his own way, to gain the ends desired."

"Do you believe that the race is growing moral or immoral?"

"The world is growing better. There is more real liberty, more thought, more intelligence than ever before. The world was never so charitable or generous as now. We do not put honest debtors in prison; we no longer believe in torture. Punishments are less severe. We place a higher value on human life. We are far kinder to animals. To this, however, there is one terrible exception. The vivisectors—those who cut, torture, and mutilate in the name of science—disgrace our age. They excite the horror and indignation of all good people. Leave out the actions of those wretches, and animals are better treated than ever before. So there is less beating of wives and

whipping of children. The whip is no longer found in the civilised home. Intelligent parents now govern by kindness, love, and reason. The standard of honor is higher than ever. Contracts are more sacred, and men draw nearer as they agree. Man has more confidence in his fellow man, and in the goodness of human nature. Yes, the world is getting better, nobler, and grander every day. We are moving along the highway of progress on our way to the Eden of the future."

(To be concluded.)

ACID DROPS.

KING'S COLLEGE, London, has for its principal the Rev. Dr. Wace, an old-fashioned clerical, who defended the devils-and-pigs story in the gospel against Professor Huxley. The college itself is run in the interests of the Church of England, and all its professors and teachers have to belong to that body. This sectarianism has caused the Government to discontinue the grant of £1,700 a year; whereupon the governors of the college asked the public for £100,000, in order that the institution might continue to illustrate "the principles and methods of Christian education." But the public does not display any glowing enthusiasm over this project. The utmost whipping-up has only elicited promises to the tune of £13,000, and Dr. Wace declares that, if the money asked for is not forthcoming by the end of October, the college may have to accept the Government grant with its awful conditions—namely, that the teachers of mathematics, science, and other secular subjects, need not be members of the Church of England.

Thomas Paine advocated Old-Age Pensions in his *Rights of Man*. Many politicians are now following in his footsteps. Mr. Chamberlain is well to the front; and we see it reported that Sir James Kitson, Sir Walter Foster, Mr. Broadhurst, and others, are starting an Old-Age Pension League. They propose that the Church endowments shall be used for this purpose. But this will never do—for the parsons. "Feed my sheep" is a lovely text, but the shepherds must be well-fed first.

A correspondent of the *Star* wants to know why grand jurors are allowed a guinea a day, while common jurors are allowed nothing, not even their expenses. What a question to ask in a Christian country! Has not the querist read that to him that hath shall be given, and from him that hath not shall be taken away that which he hath?

Dr. Linklater, vicar of Holy Trinity (is there any *Unholy Trinity*?), Stroud-green, claims to be the only spiritual guide "sent by God" in that parish. We should like him to bring his credentials down to the Hall of Science.

A Protestant bishop has been consecrated at Madrid, and the Catholics are howling with indignation. How these Christians love one another!

Catholics have bishops in England, but Catholics will not allow Protestant bishops, if they can help it, in countries where they are in the majority. Here they talk about "religious freedom," and in Hungary they declare that the foundations of society would be broken up if people were allowed to profess any but the Catholic religion. Rome is always the same: a dove, when it begs for toleration—a wolf, when it has the power to oppress.

We are informed by a medical correspondent that a devout patient, suffering from ulceration of the stomach, not progressing as rapidly as she desired, paid a visit to the Holy Well of St. Winifred, now in much repute. On her return a few days ago she told her friends that she felt so well that she could eat anything, mentioning pigs' feet amongst the luxuries in which she felt able to indulge. On Saturday she rose hurriedly from the tea-table, and was found in an adjoining room in great agony. A doctor saw her, and diagnosed perforation of the stomach. She died on Sunday night—a victim of misplaced faith and pigs' feet.—*British Medical Journal*.

Despite the system of rewards in India for the destruction of animals inimical to human life, there were last year over twenty-one thousand deaths from snake-bites. The mortality from other wild animals was 2,804, for which tigers were chiefly responsible. The number of cattle killed by wild beasts was 90,253. So everything is not quite arranged for the benefit of man and his domestic animals even yet.

The Catholic *Weekly Register* labors hard to show that the Catholic priest from Peru, named Louis Caceres, who was found hanging from a rope in Soho, did not really commit

suicide, but was murdered. The jury returned an open verdict.

"A Fellow of the Society of Palmists" writes to the papers complaining of his treatment at Church Bazaars. He says he has to work like an automaton for four or five hours on a cup of tea and a bun. What undignified treatment for the professors of theology to accord to a professor of the allied science of palmistry.

A few Sundays ago, says the *Newcastle Daily Journal*, a clergyman was heard to say from his pulpit that "this church is still very much in debt, and as we have tried every possible honest means to pay it off, and have not succeeded, we must now try a bazaar."

Cardinal Vaughan has addressed a circular to the Roman Catholic clergy, in which he advises every Catholic to strike a blow for Christianity at the coming School Board elections. He directs them to vote solidly for the known friends of denominational education—that is, they are to support the clerical candidates save where they have Catholic candidates of their own, as in Southwark, East Lambeth, West Lambeth, and Greenwich.

Cardinal Vaughan says that, "to put it broadly, the contest will be between the friends and the opponents of Christianity." This is putting it "broadly" indeed. All the Dissenters, such as Hugh Price Hughes, are included "broadly" among the "opponents of Christianity." And yet—O ye gods and fishes!—Mr. Hughes has been to Switzerland prating about "the union of Christendom." What a happy family they are, to be sure.

Perhaps the most significant thing at the Church Congress was the ovation accorded to Mr. Athelstan Riley, under the influence of which the Bishop of London quite altered his tone towards that exuberant supporter of clerical privileges. The men of God are cute enough to see that, if they once have to resign control over infant minds, they will have to look round for the means of obtaining an honest living.

The Women's Education League are circulating wholesale a prayer, which winds up: "Bless, we beseech Thee, our efforts to preserve Christianity in the schools of this nation, and grant that all our children may be taught to know and love the true faith, through Jesus Christ our Lord, Amen." If these people want their children taught the true faith, surely they should make sure of the matter by teaching it themselves. What they really want is, that the Christian dogmas shall be taught at the expense of the public.

At a Conference on Bible Classes, at Moldgreen, the Rev. G. F. Randel Rowe said he rejoiced in the tide of "Higher Criticism" that had arisen, and felt that it had resulted and would result in stimulating men and women to make a closer and more prayerful and thoughtful study of their Bible, and the principles that guided their Christian conduct. It is amusing to see clericals rejoicing in a tide which threatens to sweep away their own pretensions.

The *Times of India* (Sept. 29) devotes a lengthy article to Theosophy, remarking on Colonel Olcott's claim that the Theosophists attempt to revive the ancient literature of the Aryans, Armenians, and such other olden nations, for the sake of the study of the ideals embalmed therein. "The persons who babble about reviving a literature that is dead and gone are persons who cannot read a word of it. The books are worshipped because they cannot be read; just as the Mahatmas are believed in because they cannot be seen."

It sneers at Mrs. Besant's claims to be a teacher of occult law, and quotes Mr. Gladstone's doubt as to "whether the mind, which so continually changes in attitude and color, can, after all, be very trustworthy in each and all its movements." It concludes: "Mrs. Besant's attitude is typical of the whole Theosophic position. Mr. Javerilal tells us that the spread of the propaganda is so fast and wide that he thinks the results are beyond the brightest expectation of the founder. We cannot say. But, if it is so, we are well assured that such a result is due to the undying folly of poor humanity, and not to any wealth or living power in that spiritual philosophy, falsely so called, of which Asia is at once the home and the grave."

There never was a more comically named Society than that for the Suppression of Vice. You may counteract and diminish it by wise education and good social arrangements; but *suppressing* it is a monstrous absurdity. No wonder that William Cobbett used to call this "Suppression" lot the Vice Society. We don't hear much of it in England now, but a similar Society flourishes amazingly in America, or rather in the United States. Its secretary is the famous (or infamous) Anthony Comstock, who gets his living on the job; and this man is really the press censor for tens of millions of people. His eyes—or perhaps we should say his

nose—are chiefly fixed upon the mails, and if anything questionable is sent through them old Anthony will soon smell it out. He seems to delight especially in fastening the imputation of obscenity upon any books of a Freethought tendency; and he has just fulminated against a work by Mrs. Gage, entitled *Woman, Church, and State*, as unfit to be read by children, amongst whom, we suppose, old Anthony is to be included.

Anthony Comstock also threatens to prosecute the vendors of Boccaccio's *Decameron*. But here again, as M. H. Veon points out in the *Boston Investigator*, there is something more than "immorality" in question. Boccaccio is severe upon the clergy; his biggest liars, rogues, gluttons, drunkards, and lechers are all men of God, and their villainies are practised under the cloak of religion. Anthony Comstock does not object to Sterne's *Tristram Shandy*, but Sterne was a clergyman, and did not ridicule his own order. His masterpiece, however, is really smuttier than Boccaccio's. The latter is plain and honest, like a naked statue; while the former is suggestive, like a well-dressed wanton.

A number of well-meaning ladies have been crusading against the London music-halls. Some of them testified before the Licensing Committee of the London County Council that they had seen very improper females there, and men talking to them—which is very likely true enough; only those very improper females are, after all, women, and if you drive them out of one place you only drive them into another—a fact that these religious ladies always overlook.

One of the witnesses called by these lady music-hall reformers was a Christian minister, who deposed that he had visited one of these establishments dressed as a layman, and a lady of supposed easy virtue actually asked him, "Why do you look so sad?" We dare say it was a horrible crime on the part of the said lady, but the reverend gentleman is himself to blame in the matter. He need not have gone to a music-hall at all; and, having gone, he need not have taken his pulpit face into the naughty promenade.

Sir John Bridge, the senior metropolitan magistrate, has a poor opinion of the officious vigilance societies. In the case of an unfortunate charged with theft he said: "The present state of public feeling, and the steps taken to improve public morals in this country, are, to my mind, most disastrous, for women now are always in the hands of scoundrels who prey upon them, live upon them, and cause them to become thieves. What used to be the rarest possible cases vigilance societies have made more common than any other crime in London." The action of these professed philanthropists always reminds us of the saying of Sydney Smith, that it was the good people who did all the mischief in the world.

There has been much religious excitement at Radicena, in Calabria, Southern Italy, where a statue of the virgin in the Church of the "Madonna of the Mountain" is said to have moved her eyes. The miracle is already bringing its reward. The Naples correspondent of the *Daily News* says gifts are pouring in, and already, in money and gold ornaments, 50,000 francs have been received. Whereat the priests doubtless join the statue in "winking the other eye."

The vicar of Christ Church, Eastbourne, thinks it in accordance with the fitness of things that bell-ringers should be devout churchmen, and he has accordingly made a decree that henceforth all campanologists connected with his church shall attend the services. Now, it is not surprising that a considerable number of mankind are willing and eager to perform the duties of bell-ringers at the price of a respectable quarterly stipend and a bonus of a few gallons of beer at Christmas time; but it is also not surprising that they rebel when it is sought to fix upon them the additional ordeal of listening to one hundred and four sermons per year. The Eastbourne ringers, excepting two of their more pious members, have resigned the ropes. Until a more holy body of men can be obtained the bells will only be chimed. We doubt not that the inhabitants of the neighborhood will be profoundly grateful for even a momentary cessation of the clangor.

Entertainment cannot usually be extracted from church services, but when a comical incident does occur in the house of God it is sometimes of a very amusing nature. At St. Savior's Church, Eastbourne, the other Sunday morning, the preacher was holding forth on Peter's denial of Christ in very flowery language. He was dealing with the association of Peter's perfidy with the crowing of a cock, when immediately a neighboring rooster sent up a shrill "cock-a-doodle-doo"—which was twice repeated. The rude intervention came with comic and almost dramatic force, which caused some number of stifled giggles in the church;

but perhaps the solemnity of the occasion and the sacredness of the place prevented a proper appreciation of the rather remarkable coincidence. According to a superstition of the mediæval Church, whenever a cock crew a lie was being told. This determines the veracity of the story of Peter and the crowing cock.

Walter Jenkins was convicted, eight years ago, of manslaughter, and sentenced to fifteen years' penal servitude. He went into his master's shop and shot him dead with a revolver; he then shot himself, and was so seriously injured that for weeks he hovered between life and death. This interesting prisoner has just been released by order of the Home Secretary, who may have been influenced by the fact that Walter Jenkins was aspiring to enter the Congregational ministry. We wonder if he will now succeed in obtaining a pulpit. The bigger the sinner the better the saint.

According to a correspondent of the *Westminster Gazette*, the Church Congress at Exeter "is admitted to be a great political demonstration, intended to influence the next General Election." But although the wealthy people have received the Congress well, "the demonstration is indifferently regarded among the working masses." Of course. It is bad policy for so many sky-pilots to appeal to the working man at once. It shows him how many parasites he has to maintain.

A correspondent, noticing the statement that the blood of St. Januarius has again liquefied this year, sends us the following recipe for working the miracle. Dissolve ten grammes of tallow in twelve grammes of ether; mix vermilion or cochineal till of blood-red color, and place in phial with long neck, and allow to become solid. When the blood is required to flow all that is necessary is the warmth of the hand clasped round the neck of the phial.

F. Carrel has an article in the *Fortnightly Review* entitled "In Syria," in which he confirms much that the *Freethinker* has had to say about the Holy Land. He says: "I have been told that the believing strengthen their belief by a sojourn in Jerusalem, but I imagine that the doubting or the wavering lose it altogether." He adverts to the difficulty of settling the site of the sepulchre, but remarks: "All-accepting faith reigns in Palestine, and piety continues to receive tradition as reality."

Again, he says: "Exaggeration has ever been the rule in this strange land, and when one passes by the barren sand-hills round the Jordan valley, and notices the comparative exiguity of the country, one wonders at the self-assertion of those Jewish tribes who wrote their records with such pomp and vanity. The land is small, and from Mount Lebanon to Beersheba, the theatre of the Biblical events, the distance is but an eight days' march—a small territory for so great a faith."

M. Carrel remarks that the Syrians understand the mercantile value of religion, and make good terms with the religious orders who dispense it. "They gladly allow their children to be educated, fed, and clothed at the expense of the various brotherhoods, but they are in the habit of claiming more than what is so liberally bestowed upon them, threatening, if they are refused their demands, to join another sect. During the six centuries that the Franciscan fathers have been in charge of what are termed the holy places they have not wearied in the task of education, but they freely admit that their labors have been attended with the scantiest success."

All propaganda, M. Carrel remarks, rests on a mercenary basis. "Many native Christians appear to consider that, if it has been their lot to be born in a land which possesses relics that are envied by every nation of Christendom, they have an excellent right to take advantage of the circumstance."

The London Nonconformist Council, in its manifesto on the School Board contest, remarks that "the introduction of religious formulas into the London School Board will tend to pave the way for the false and pernicious superstitions which are now taught by the predominant party in the Established Church." It does not occur to the Dissenting sky-pilots who issue this manifesto that their language may be retorted upon themselves. Does not the introduction of the Bible into the Board schools "pave the way for the false and pernicious superstitions" which are taught by the Nonconformists?

O wad some pow'r the giftie gie 'em
To see themselves as ithers see 'em.

Protestant bishops early in the fifties raised much excitement at the establishment of a Catholic hierarchy in England, but they have quietly submitted to two bishops of Liverpool and a Catholic Archbishop of Westminster. The Catholic

bishops, however, are much enraged at the consecration of a Protestant bishop of Madrid, and Cardinal Nonescillo declares the consecration sacrilegious and illegal. The Protestants cannot, however, be stamped out by *auto da fés*, as in the good old days, and if they choose to have a bishop the whole power of the Church cannot prevent them.

Lady Laura Ridding, in the course of her paper read to the Church Congress on the Guardianship of Working Girls, quoted an odd bit from the letter of a girl emigrant, written home to the lady who had befriended her in England. "Dear Madam," she writes, "I hope this finds you as well as it leaves me. The ship is in the middle of the Red Sea, and it is fearfully hot. I am in a terrible state of melting all day long. But, honored madam, I know you will be pleased to hear that I am still a member of the Church of England."

The *Harbinger of Light*, an Australian Spiritist organ, is very ill-mannered towards the Rev. J. McNeil, whom it calls irreverent Juggings MakeKneel.

A recent book of travel in Africa records that, meeting a dark youth, he said: "Me Christian now; me gets drunk now, just same as massa." At the same place were observed square glass bottles (Hollands), and two of these were stuck in the arms of one of the local gods.

The *Pall Mall Gazette* wants to know how it is proposed that the passage in Luke, "Thy father and I have sought thee sorrowing," should be explained to young children in Board schools, and suggests that any other explanation than that Joseph was the father of Jesus must have the aspect of a fairy tale. What is this but saying that the Christian doctrine of the Incarnation is no better?

J. Russell Endean points out in the *Times* that the one example of consistent religious education in Europe is Austria, where every child must be instructed in the Roman Catholic religion. There it is the duty of the parish priest nearest to each school to give such instruction every morning. This is a condition upon which they hold their office, and they receive no payment for doing so. Mr. Endean asks: "Are the teachers of religion in England prepared to give religious instruction in Board schools free from all fees or pecuniary rewards, rather than suffer the Board schools of the country to be secularised?" To ask the question is to answer it. The ministers of religion want the school teachers to become their jackals, providing the churches with minds first stultified by those whose real duty it is to train the children to think for themselves.

The late Oliver Wendell Holmes said: "Why can't somebody give us a list of things which everybody thinks and nobody says, and another list of things which everybody says and nobody thinks?" The former would include the affirmations of Freethought; the latter, those of theology.

The *Methodist Recorder* gives a glowing account of Gipsy Smith, who has been evangelising Adelaide. This wonderful man appears to have remarkable relatives. We are told: "A great-uncle was led by Gipsy Smith to the Savior at the age of ninety-nine, and five years afterwards went triumphantly home to God. Another near relative was the father of thirty-one children." What wonder if a sceptical generation, not disposed to look too kindly upon gipsies, or think too highly of them, doubted whether they were all honestly come by!

Religion is a somewhat changeable habit with South Sea Islanders, but a party of Seventh-Day Baptists from America is reported to have converted a large majority of the natives of Pitcairn Island to that form of belief with such zeal that it is likely to remain the State religion, so to speak, of the Pitcairners.

A very pretty quarrel has been aired in the Bolton County Court. It appears that a Miss Hibbert was the owner of a grave in Dene Churchyard, over which the Rev. H. S. Patterson is the legal "boss." Her father was buried there in 1869, and her mother in 1886; and she had saved up a little money to put some railings round the grave, so that it might be kept in a decent condition. The sexton was duly paid the sum of one guinea, and the railings were fixed round the stone. Parson Patterson, however, for certain reasons, which the Court regarded as invalid, pulled the railings down; and when Miss Hibbert, with tears in her eyes, complained of this desecration of her parents' grave, the man of God replied: "If you put them there again, I will throw them into the street." Miss Hibbert consulted a solicitor, and Parson Patterson was sued for £10 damages. Judge Jones held that he was in the wrong, and that he had not been considerate of the lady's feelings; and a verdict was given for the plaintiff for £5. Leave was asked to appeal, but the judge declined to grant it. The man of God talked about going to a superior court, and Judge Jones said he could go where he liked. It is to be hoped he will

go *somewhere*, for the presence of such high-and-mighty gentlemen in *this* world is an affliction to its more sensible inhabitants.

HUNTING THEM DOWN.

My attention was drawn, some months ago, to a most abominable libel on the London Hall of Science, which was indirectly a terrible imputation against our great dead leader, Charles Bradlaugh. This libel was uttered at Leeds by a Christian Evidence lecturer, named Powell. It was afterwards printed, by way of report, in a Christian Evidence journal conducted by W. R. Bradlaugh, and was finally published, with the rest of that report, in pamphlet form, by Messrs. John Snow & Co., of 2 Ivy-lane, Paternoster-row, London, E.C.

The libel itself was incredibly impudent and filthy. It was to the effect (I need not give the precise words) that in 1879 there was a class at the Hall of Science for teaching boys unnatural vices.

Dirty slanders are common weapons in the armoury of Christian Evidence lecturers, and it is not a wise policy to give them unnecessary attention. But this one could not be neglected. It was printed and published, and extensively advertised, and every effort was made to give it a wide circulation. Besides, it was calculated to throw infamy on the memory of Charles Bradlaugh, who was the leader of the Secular party in 1879, and who lectured and directed the party's organisation at the Hall of Science. And there was something very shocking in the thought that a living brother could thus join a conspiracy to blacken his dead brother's reputation.

I laid the matter before the National Secular Society's Executive, and it was unanimously decided that some action should be taken. Mr. R. O. Smith, the lessee and manager of the Hall of Science from 1869 to 1891, and a vice-president of the Society, was of course involved in this wicked libel, as he was responsible for the conduct of the institution at the time; and he naturally thought it necessary to clear himself from the mire of such disgusting charges.

A highly respectable firm of solicitors were then consulted. They advised us against a criminal prosecution, in the first instance. It would be easier to secure a conviction in a civil suit; after which, those who still persisted in circulating the libel could be prosecuted criminally, with every prospect of conviction and punishment. It was therefore decided to enter a civil action against the printer and publisher of the libel; the prosecutors being Mr. R. O. Smith and the National Secular Hall Society (Limited).

The case is down for hearing, and will be tried in the course of the approaching sittings of the Court, which will commence on October 24. A good counsel will be retained, and there is almost certain to be a verdict in our favor, as the defendants do not attempt to justify the libel.

I need not say how necessary it is that this verdict should be secured. It will crush this odious lie, which is so greatly to the dishonor of Charles Bradlaugh; it will vindicate the character of the headquarters of the National Secular Society; it will show that the Manager of the Hall of Science was never a person such as is implied in this filthy libel; it will punish some, and perhaps enable us to punish still more, of the scoundrels who trade in defamation of our movement; and it will teach a lesson to all who may be tempted to pursue the same wicked policy.

It is, of course, an expensive thing to go to law; and perhaps the jury, while giving a verdict for the plaintiffs, will be sufficiently influenced by Christian sentiment to award but small damages; yet, at whatever cost, the case must be carried through. No compromise will be accepted; the vindication must be as public as the libel.

G. W. FOOTE.

Mr. Foote's Engagements.

Sunday, October 21, Hall of Science, 142 Old-street, E.C. :- 11.15, "The Birkenhead Election"; 7, "Christian Methods of Suppressing Vice—from Constantine to the Present Day; with special reference to Living Pictures and Music Hall Licences."

October 28, Leicester; 29, Derby.

November 4, Manchester; 11, Birmingham; 25, Ipswich.

December 2, Camberwell.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—October 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; 10, Derby.—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.

II. P. WARD.—We cannot inform you of any book dealing with the question—"Has national life been most influenced by poetry or prose?" The question itself strikes us as rather fantastic.

R. L. CURTIS.—Thanks for the cutting. See paragraph. Miss Vance, secretary, 28 Stonecutter-street, London, E.C., will be happy to receive your application for membership in the National Secular Society. The minimum subscription is one shilling per year, those who can afford to pay more being expected to subscribe accordingly.

BIBLION.—Professor Driver's book is entitled *An Introduction to the Literature of the Old Testament*. It is published by T. & T. Clark, Edinburgh, at 14s.

G. HINDLEY.—*What was Christ?* is a pamphlet by Mr. Foote, price 2d. Professor Drummond's *Ascent of Man* is published by Hodder and Stoughton, price 7s. 6d. Mr. Forder will send you the first if you remit the price and a halfpenny for postage.

IGNOTUS.—Notice the punctuation. "Mr. Leslie Stephen, the writer of *Supernatural Religion*, Dr. A. R. Wallace, etc.," does not mean that either of the mentioned authors wrote *S. R.*

J. HERBERT.—Mr. Wheeler's *Franks and Follies of the Fathers* can be obtained from Mr. Forder.

C. WATSON.—We are obliged to you for the trouble, but there is nothing in the paragraphs calling for comment in our columns. The question of infanticide is a large one, and not so simple as it looks. If too many children are born, there *must* be some kind of infanticide, as the Registrar-General's returns attest. The poor little things may not be killed deliberately, but they perish all the same, of destitution, disease, or neglect. Christianity has not really suppressed infanticide. It has favored unlimited breeding, and turned infanticide in a new direction. That is all.

T. LUKYN.—Will look through it and return.

H. E. S.—Many thanks for sending the *Freethinker* to medical men in your city. Some of them may get it afterwards through a local newsagent.

SKINNER.—Hope to find room in an early issue.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges: Lewisham Branch, 3s. 6d.—Now the winter is coming on it would be well if this Fund were recruited. We commend it to the attention of all who can spare a little for the necessities of poorer Freethinkers. Not a penny is charged for administration, and every case is properly investigated.

J. UMPLBY.—Glad to have your approval of our "action in defence of the cause."

E. V. STERRY.—Pleased to know we may always rely on your sympathy in such matters. Mr. Foote is writing to you personally on the subject of your postscript.

H. R. CLIFTON desires all letters for him, as secretary of the Finsbury-park Branch, to be addressed to 91 Mildmay-park, N.

J. O. HINDE.—Thanks for cutting.

E. H.—(1) The text you refer to does not in the least imply monogamy, but merely marriage. Polygamy was agreeable to the Jewish law when it was disallowed by the pagan law of Greece and Rome. (2) Prophecy cannot be dealt with in this column. See our *Bible Handbook*. (3) Voltaire was not an Atheist, and his view of Atheism was incorrect. (4) Your friend is mistaken. Certainly money is needed to carry on our movement, and we have to appeal for it; but there are no "fine salaries" in the Freethought cause.

E. POWNERY.—Inserted, of course. Letters for this journal, or for Mr. Foote personally, should be addressed to 28 Stonecutter-street.

A. ADDY.—All right.

D. M.—It is entirely a local matter. The School Board can let the schools, outside school hours, as it pleases. Any partiality must be corrected by the ratepayers, who should put pressure upon the Board, or effect a change in its *personnel* at the next elections.

BRISTOLIAN.—Mr. Foote has been unable to visit Bristol as early as he hoped and expected. He will, however, be probably able to offer the Branch a Sunday in January.

R. GIBBON.—Thanks for your kind letter. If you keep your eye on the subscription list, you will see whether more is needed.

D. DAVIES.—We have no doubt that the issue will be gratifying.

J. H. MADEN.—It will not be our fault if it does not "teach them a lesson."

A WESLEYAN.—Mr. Watts *was* stated in our sketch to be the son of a Wesleyan minister. We have no personal knowledge on the matter, and must leave it to Mr. Watts to give further particulars or not, as he pleases.

F. RYAN.—Thanks for your very interesting letter, which we will print if you give us permission. The priests are undoubtedly winning in Ireland, and it is a necessary result of the fall of Parnell.

W. L. MAGINN.—Monsignor Ducey, the Catholic cardinal who paid such a high tribute to Ingersoll's character as a man, spoke in a leading newspaper under a sense of responsibility. Clarke Braden, whose libels on Ingersoll are published by religious fanatics in England, is a vulgar person disowned by every denomination in America. Ingersoll would be thought a fool to take any notice of him.

S. H. ELSTEIN.—The *Freethinkers' Magazine* is an American monthly. It cannot be obtained in England. You would have to subscribe for it direct.

T. E. MAYNE.—Thanks. Will see to the other matters.

W. CAMERON.—Shall appear.

H. A. CUMBER will be pleased to contribute 5s. towards reprinting Mr. Wilson's article on "The Purity Craze." This correspondent adds: "Allow me to thank you for this opportunity of expressing my indebtedness for the instruction and enjoyment I have derived from the *Freethinker* during the fifteen months I have been a subscriber. Your paper, sir, coupled with the prospect of a Sunday evening at the Hall of Science, helps one to become cheerfully resigned to the drawbacks of a sedentary occupation in London air."

PAPERS RECEIVED.—Huddersfield Daily Examiner—Times of India—Freethinkers' Magazine—Agnostic Annual—Liberator—Blackpool Gazette and News—Crescent—Two Worlds—Progressive Thinker—Truthseeker—Secular Thought—Western Figaro—Boston Investigator—Ironclad Age—Freidenker—Liberty.

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.

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.

FOR A CERTAIN OBJECT.

IN my capacity as President of the National Secular Society I appeal to the party for the sum of £100 for a certain purpose. I must be excused from making any more precise statement. All who see this appeal may form their own opinion as to its object but it is not within the scope of my policy to declare it. There are occasions, in the history of a party like ours, when a leader must be trusted absolutely; and this is one of them—at least in the opinion of the well-known gentlemen who head the subscription list. Some day or other I may make a further statement. But I promise nothing, as my action must be guided by circumstances that cannot all be foreseen. I have only to add that I want the £100 *immediately*, and that all I receive will be publicly acknowledged in the *Freethinker*. G. W. FOOTE.

Subscriptions Received.

George Anderson, £5 5s.; F. Smallman, £5; W. C. Johnson, 10s. 6d.; Collected at Mr. Foote's Lecture at Hall of Science, Sunday, October 14, £4; J. Umploby £1 1s.; Mrs. Haydock, 5s.; E. V. Sterry, £1; B. R. Godfree, £1; R. Gibbon, 5s.; H. S., £1; D. Davies, £1 1s.; H. M. Ridgway, 10s.; J. H. Maden, £1; G. A. Meadows, £1; T. R. Allinson, £1 1s.; W. Clarkson, £2; Samuel Seal, £5; J. D., £5; J. F. Hampson, 10s.; Rubber Stamps, Manchester, £1; William Westwell, £2 2s.

SUGAR PLUMS.

Mr. FOOTE had another fine audience at the London Hall of Science on Sunday evening, when he lectured on "All About Angels." Mr. Robert Forder, who was in the chair, made a brief announcement as to the prosecution of the printer and publisher of a certain filthy libel on the establishment. This was supplemented by some forcible words from the lecturer. Discussion was invited, but none was forthcoming. An unintelligible question was asked by a brutal Christian, who is too well known at outdoor meetings; but the chairman declined to let him take part in the proceedings, and it was very evident that a large section of the audience would not have tolerated his being allowed to do so.

There is likely to be a large gathering at the Hall of Science this evening (October 21). Mr. Foote, who occupies the platform again (the last time for many weeks), has decided to speak on "Christian Methods of Suppressing Vice—from Constantine to the Present Day; with special reference to Living Pictures and Music-Hall Licences." This is a very good opportunity for Freethinkers to bring their more orthodox friends to the hall. Those who wish to secure seats should come in good time.

Mr. Foote's morning lecture last Sunday was on Mr. Gladstone's recent letter and the Drink Traffic. The audience seemed very much interested in his treatment of the subject. Mr. R. O. Smith, who was in the chair, supplemented the lecture with some valuable information, derived from his personal experience, as to the way in which the present licensing system worked against temperance and in favor of the worst kind of drinking. Mr. Foote lectures again this morning (Oct. 21), taking for his subject "The Birkenhead Election." The admission to these Sunday morning lectures is free to all parts of the hall, and ample opportunity is given for discussion.

Mr. Charles Watts had three capital audiences last Sunday in Glasgow. The morning gathering was the largest he ever had in the forenoon in that city, and in the evening every seat was occupied, and many persons had "standing room only." Our colleague was enthusiastically applauded, and an interesting discussion followed each lecture.

To-day, Sunday (Oct. 21), and to-morrow, Monday, Mr. Watts lectures in Bradford. He then returns to London and commences his active work as candidate for a seat in the Finsbury division on the London School Board.

Mr. Sydney A. Gimson is undoubtedly the best man for the presidency of the Leicester Secular Society, and we are glad to see that the members insist on his filling the post. Their instinct is much sounder than ultra-democratic logic. They have just elected Mr. Gimson for the seventh successive year, and on Monday evening, Oct. 8, they assembled to do him honor. Mr. Wilber, vice-president, presented him on their behalf with an illuminated address, expressing their deep sense of his "devotion and unwearied attention to the interests of the Society." This was accompanied by a purse of money, which they placed in his hands with every confidence that he would use it in the way he thought best for the furtherance of Secular principles. Mr. Gimson suitably responded, and thus ended a most interesting function, which is intrinsically better worth reporting than half-a-dozen battles between China and Japan.

It is always pleasant to notice that the newspapers are abandoning the old conspiracy of silence against Free-thought. The Chatham Branch of the N.S.S. seems to be dealt with fairly, at least in one local organ, the *Standard*, which gives a long, careful, and impartial report of a recent open-air lecture by Mr. F. J. Boorman, the Branch secretary, on "Creation and Evolution: Which is True?"

The first of the monthly entertainments for children took place at the Hall of Science on Oct. 11, and was in every way successful. Nearly 200 youngsters attended, and obviously enjoyed thoroughly the amusements provided for them by Mr. James Anderson and the Club Committee. A splendid oxy-hydrogen lantern show formed the principal attraction—a portrait of Mr. Bradlaugh being vociferously received by the youngsters. There was music and recitations. Mr. George Ward contributed some lively songs. For two hours and a half the children were incessantly entertained, and a large gathering of friends in the galleries evidently shared the general gratification. Mr. Anderson has received a letter signed "A Poor Atheist," enclosing a subscription of one shilling towards the expenses, and suggesting that, "if one or two would give a little, it would help to make a success of what, perhaps, is foremost in every Freethinker's heart—viz., the making of those who come after us happier than we were ourselves." The next entertainment will be given on Nov. 14, and the Club Committee will be glad to

welcome any friends. Admission to the galleries is free to members of the Club or of the N.S.S.

Some of our London readers perhaps do not know, or they have forgotten, that there are Wednesday evening lectures at the Hall of Science. Next Wednesday evening (Oct. 24) the lecture will be on "Sunny Florida: Its Life, Orange Groves, and Scenery." Mr. J. Kennard, the lecturer, has spent some time in that lovely land, and his lantern illustrations are from photographs taken by himself. The admission on Wednesdays is free.

The Liverpool Branch has secured a few distinguished outside lecturers for this winter. One of them is Professor Patrick Geddes, the author, in conjunction with Mr. J. A. Thomson, of a remarkable book on *The Evolution of Sex*. Professor Geddes lectures in the Oddfellows' Hall to-day (Oct. 21), his afternoon subject being "Education for Citizenship," and his evening subject "The Study of Social Evolution." Liverpool Freethinkers should give Professor Geddes a first-class reception. He does a bold thing in lecturing at all under their auspices, and we hope they will show their appreciation of his courage by doing their very utmost to fill the hall on both occasions, so that he may have a numerous, as he is sure to have an interested, audience.

The Bristol Branch holds a special members' meeting to-day (Oct. 21), at 7 p.m., at the Shepherds' Hall, Old Market-street. A new secretary has to be elected and the winter's program prepared. All members are earnestly invited to attend.

The *Freethinkers' Magazine* for October has a portrait of Mrs. Lulie Monroe Power, who edits the *Ironclad Age*, founded by her father, Dr. J. R. Monroe, and gives a poem which she wrote upon the death of her father. Among the other contents is an important paper by Mr. T. B. Wakeman, on "How Thomas Paine Founded the United States."

According to figures published in New York, the number of persons cremated at the Long Island Crematory increased from 5 in 1885 to 245 last year. The total in nine years has been 1,262, of whom 816 were men, 332 women, and 114 children. More than half were Germans, and 420 were natives of the United States, while there were 43 English, 29 Swiss, 25 Austrians, and 22 French. It is stated that there have also been 267 cremations at St. Louis, 250 at Philadelphia, 227 at Cincinnati, 188 at Buffalo, 145 at Los Angeles, 128 at Detroit, 102 at Lancaster, P., 98 at Pittsburg, 56 at Baltimore, 43 at Troy, N.Y., 25 at Davenport, 24 at San Francisco, and 24 on Swinburne Island.

We notice that Mr. Thaddeus B. Wakeman is a candidate for the office of Judge of the Court of Appeals of the State of New York. We hope he will be elected.

The French Freethought Federation invites all adherents of an anti-clerical program to meet in congress on Thursday, November 1 (All Souls' Day), which is held as a general holiday in France. The meeting is fixed for 1 p.m., in the Salle de l'Harmonie, 94 Rue d'Angoulême, Paris.

A bust of Pierre Larousse, the editor of Larousse's famous Encyclopedic Dictionary, was unveiled last Sunday at his birthplace, Toney, in Burgundy, by M. Leygues, the Minister of Education. Larousse, who was born in 1817, and died in 1875, was a valiant Freethinker, and published many Freethought works as well as the great Dictionary, which is throughout of a Freethought character.

THE FINSBURY ELECTION.

THE first public meeting to promote the candidature of Mr. Charles Watts will be held at the Board-schools, Blackstock-road, N., on Wednesday, October 24, at 8.15 p.m. The chair will be taken by Mr. R. Forder, and the speakers will include Messrs. G. W. Foote, G. Standing, Thomas Shore, and A. B. Moss. Mr. Watts will also address the meeting. Open-air meetings will be held previous to every address in Halls or Schools, particulars of which will be duly announced; and Mr. Watts will hold meetings in every part of the borough. I shall be glad of the names and addresses of friends who are willing to canvass or distribute literature; help in this direction is particularly required in Stoke Newington, Woodberry Down, and Canonbury, also Holborn, Highgate, and Holloway (Upper). Any friends being in doubt as to their right to vote should make inquiries at once, or see me at the N.S.S. office.

EDITH M. VANCE
(Election Secretary for Mr. Watts).

28 Stonecutter-street, E.C.

THE BOOK OF OBADIAH.

THE Book of Obadiah is the shortest in the Old Testament. It is a denunciation of the Edomites, who, it is prophesied, will shortly be overcome and consumed by the Jews. The Edomites are accused of assisting the enemies of Israel and cutting off the Israelitish fugitives. But the day of reckoning is at hand, and the Jews are about to supplant their heathen foes upon every side. The inhabitants of the South—*i.e.*, Judea—shall possess the Mount of Esau (Edom), the land of the Philistines, the land of Ephraim (Galilee), the land of Samaria, and the land of Gilead. The captive Israelites are to return and repossess all the lands of the Canaanites; and, more particularly, the exiles from Jerusalem, who are in Sepharad, are to return and occupy the cities of Judea.

If Obadiah 1-9 be compared with Jeremiah xlix. 7-16, it will be seen that either one prophet quoted from the other, or both from some earlier writing; for the language of the two prophets is almost identical. Sticklers for the antiquity of Obadiah make Jeremiah quote from him; and they seek to identify him with the Obadiah mentioned in 1 Kings xviii. But Obadiah 11 speaks of the destruction of Jerusalem as a thing that has already happened. Therefore, Ewald suggested that Obadiah was a contemporary of Jeremiah, and that both quoted from some earlier prophecy. This theory has met with a great deal of favor, because it gives a respectable antiquity to the Book of Obadiah; and in the margins of the English Bible the book will be found dated as about 587 B.C. This theory of Ewald, however, does not explain the very late geographical ideas of the prophet, who seems to consider Palestine under its Greek or Roman aspect, when it was divided into Galilee, Samaria, and Judea. Moreover, we must consider what was meant by the allusion to Sepharad; for the date of Obadiah cannot be determined until we can answer the two questions: Where was Sepharad? And when did the Jews get there?

The modern Jews say that Sepharad is Spain, although they can give no sufficient reason for the identification; and, as the Jews of the German ritual are termed Ashkenazim, from Ashkenaz (Genesis x. 3), the Rabbinical name of Germany, so the Jews of the Spanish ritual are termed Sephardim, from Sepharad, or Spain. It is impossible, however, that captive Jews can have got to Spain before the time of Titus. After Spain had become part of the vast Roman empire, captives from the east might, of course, be sent there as well as anywhere else. Inscriptions in the Palmyrene character have been found at York, showing that the Emperor Aurelian sent some of his prisoners from Palmyra to Britain; and if oriental captives were sent to Britain, there was no reason why they should not be sent to the far more congenial climate of Spain. But the destruction of Jerusalem mentioned by Obadiah cannot have been its destruction by Titus, for we learn from Josephus that at that time the Edomites had become Jews, and that they formed a considerable part of the garrison of Jerusalem; whereas Obadiah speaks of them as heathens and enemies. Thus Spain will not suit the requirements of the prophecy.

Many guesses were made as to the location of Sepharad, but no true clue was obtained until the decipherment of the great inscription of Darius Hystaspes at Behistun. On this monument the king proclaims himself ruler of "Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, the Isles of the Sea, Sparada, Ionia," etc. The decipherers did not know what to make of Sparada, and at first supposed it to mean Sparta, regardless of the fact that Sparta was never under the dominion of Hystaspes; and from its place in the list it was evidently in Asia Minor, adjacent to the Ionic Greeks. Sparada agrees to a letter with the Hebrew name Sepharad (ספראד), and the country was known by this name much later than the time of Darius Hystaspes. The Rev. Professor Sayce has lately written a book, entitled *The Higher Criticism and the Verdict of the Monuments*, the object of which is to bolster up orthodox views on the Old Testament; but on p. 483 we read, concerning Sepharad:—

"Its precise situation has lately been made known to us by a cuneiform tablet published by Dr. Strassmaier. It is one of the numerous astronomical tablets which belong to the era of the Seleucid and Arsacid dynasties, and have been brought to the British Museum from Babylonia. It

is dated in 'the thirty-seventh year of Antiochus and Seleucus, the kings'—that is to say, in B.C. 275. In the previous year it is stated that the king had collected his troops and marched to the country of Saparda. Here Antiochus left a garrison in order to face the Egyptian army at the ford of the river. It was not until the following year that 'the royal bodyguard, which had gone to Saparda the year before to meet the king, returned to Seleucia, the royal city which lies upon the Tigris.' Classical history informs us that the campaign in Saparda here referred to was a campaign in Bithynia and Galatia. Here, then, was the land of Sepharad to which the captives of Jerusalem were brought."

Bithynia and Galatia combined formed the land known in ancient times as Phrygia; and we are thus told, upon the authority of the monuments, that Sepharad was Phrygia. We see that Phrygia was called *Saparda*, or Sepharad, by the Semitic-speaking subjects of Antiochus Soter. Therefore, we have an answer to our first question, Where was Sepharad?

Now, the inhabitants of Jerusalem could not have been settled in Sepharad by Nebuchadnezzar the Great, for his dominions did not reach to Phrygia. So that it can no longer be supposed that Obadiah wrote during the Babylonian captivity. The empire of the Persians included Phrygia; but we have no notice of their having settled any Jews there. Alexander's empire also included the country in question; and, after his death, it was ruled by Antigonos. Antigonos was defeated and killed by his rival, Seleucus Nicator. Phrygia henceforth acknowledged the rule of the Seleucid kings of Syria; and we learn from Josephus ("Antiquities," XII., iii. 3) that Antiochus Theos (the grandson of Seleucus) sent two thousand Jews from Babylon to Phrygia, and there settled them with special privileges. Therefore, we have a historical record of the settlement of Jews in Phrygia; and it must be to this colony that Obadiah refers; so that we can answer our second question, When did the Jews get to Sepharad? by saying, In the time of Antiochus Theos, about 250 B.C. And consequently Obadiah must have written during the Greek period, after 250 B.C.

It follows from this that the destruction of Jerusalem of which Obadiah speaks must have been the one perpetrated by Antiochus Epiphanes; and if we turn to the fifth chapter of the First Book of the Maccabees, we shall find that in the year 164 B.C. Simon and Judas Maccabeus overran the very districts enumerated by Obadiah—namely, Edom, Philistia, Galilee, Samaria, and Gilead. Therefore, to the conquest of Edom in 164 B.C. Obadiah must refer; and, instead of writing in the days of the Babylonian empire, Obadiah must have composed his work in the time of Judas Maccabeus, four hundred years later.

CHILPERIC.

THE FOOTE TESTIMONIAL FUND.

[Seventeenth List.]

J. Nowell, £5; G. G. Ross, 10s.; E. Winning, 5s.; T. Dennis, 1s.; Cornish Freethinker, 1s.; W. A. Perrin, 6d.; J. Perrin, 6d.; W. Davey, 6d.; W. Simons, 6d.

Mr. Ross, writing from Calcutta, regrets that owing to rate of exchange and other causes he can only send 10s., as he holds Mr. Foote in the highest esteem.

Our good friend John Nowell sends the following letter:—

"October 9, '91.

"Sir,—I have the pleasure to enclose cheque for £5 *re* Foote Testimonial Fund, with best wishes that he may have renewed strength to go on conquering and to conquer in the cause of Secularism. I greet all subscribers to this fund with fraternal respect."

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

"Can you define profanity, Katie?" Katie—"It's what is always used in putting up pictures."

"On one occasion," said Mr. Corney Grain, in his conversation with a contributor to *St. Paul's*, "when we were acting at Weston-super-Mare, an old lady came up to one of the ladies of our company, and said, 'Could you tell me, Miss, if there are any two-shilling seats left?' 'Cos if there aren't I'll go to church.'"

BOARD SCHOOLS AND RELIGION.

DR. PARKER DEFENDS SECULAR EDUCATION.

As there is some confusion upon this matter, will you, in view of the impending election, allow me to state a personal opinion that may not be very popular?

As a Nonconformist, I believe that no education can be complete which does not include thorough religious training; but I am a citizen as well as a Nonconformist, and, as a citizen, I deny that it is the business of the State to furnish a complete education. That is a distinction which I hold to be vital. Under some circumstances the State may undertake to furnish an elementary education, which is a very different thing—so different, indeed, that it may include neither algebra nor theology. In such a matter as education it should be the business of the State not to see how far it can go, but how soon it can stop, and, for one, I venture to think that the State might very well stop when it has paid for a thorough knowledge of reading, writing, and arithmetic. Thus, I would not exclude religion; I simply would not include it. Why?

My reason for not including religion in rate-supported schools is simply the old Nonconformist reason, that religion is personal, sacred, varying its aspects and claims according to varying convictions, and that to support it by rates and taxes, and thus by possible penalties, is to vex and offend its characteristic and essential spirit.

The present condition of Biblical criticism brings its own difficulties into this controversy. We cannot shut our eyes to the fact that there is no Bible upon which all Christian parties are agreed. One party says that surely the historical parts of the Bible might be read, to which another party replies that the historical parts of the Bible are especially to be avoided, because they are critically incorrect, and in many instances glaringly contradictory. One party says, Read the Bible because of its divine revelations to the human soul; to which another party replies, The one thing that is to be distrusted is the claim on behalf of the supernatural or the ultra-historical. Some say, Read the life of Jesus; and others say that there is no trustworthy life of Jesus to be obtained. To some the Bible is historical; to others it is ideal. Which Bible, then, or which view of the Bible, is to be recognised in schools sustained by the compulsory contributions of all classes of the community?

Then are Board-school children to grow up without a knowledge of religion? Certainly not. The inquiry cannot be serious. What are Christian Churches for? Why do they exist? What are Sunday schools for? We do not go to a Sunday school and ask if English children are to grow up without a knowledge of arithmetic. We say there is a place for everything. With 20,000 clergymen in the country, and 10,000 Nonconformist ministers, and tens of thousands of Sunday-school teachers, visitors, and lay preachers, surely there ought to be no difficulty about the religious education of every section of the community. The clergy, ministers, and Sunday-school teachers simply condemn themselves in the degree in which they look to the day school to eke out their labors. I undertake to prove by statistics that in point of agencies more is being done in this country for religious than for secular education.

The cry that so-called secular education is atheistic is hardly worth notice. It is the cry of argumentative weakness. Every branch of education belongs to every other branch. Cricket is not theological; at the same time it is not atheistic. Would it be wise or just to go to the Thames next spring and point out sixteen Atheists who go to their boat race without taking a chaplain with them? Everything in its place, I repeat. Children do not spend the whole day at school. The school is not their home. Only a few hours of their daily life are spent at school. One would suppose from some representations that the children were at school seven days a week; that they had no other home; that they were dependent upon the teacher for everything; and that, if they did not hear of religion there, they would positively never hear of it at all.

I have said that I would not exclude religion. I would simply not include it in marking out the lines of Board-school teaching. To my own view the distinction is palpable. The Royal Academy of Music does not exclude painting; it simply does not include it. The Church Congress does not exclude lawn-tennis, but it may not include it. Exclusion may mean hostility; non-inclusion may merely signify inconvenience or preferential arrangement.

But ought not the Bible to be read daily? Not compulsorily, not by tax or fine, not at the expense of unbelievers or disbelievers. I would rather the Bible were not included than that it was put in a false position. A Bible compulsorily read is not likely to be read or received in its own spirit.

It appears to me that the straightforward and consistent course for Nonconformists to adopt is to insist that literary education may be given by the State, and that religious education must be given by the Churches. That would be an intelligible distribution of functions. But the Bishop of

Manchester says that some such plan as this has been tried in the colony of Victoria, and that the experiment was followed by obvious deterioration of character; and he corroborates his view by the testimony of a Dissenting minister. Then what were the Churches doing? One of your correspondents anticipates the inquiry by the assurance that neither parsons nor Sunday-school teachers can teach religion efficiently to children. How was the schoolmaster trained to teach it? What is the degree and the quality of the religion which he teaches? Is it to teach religion to inform children of the exact distance in miles and furlongs from Dan to Beersheba? I hold that religion has to do with the mind, the conscience, the will, and all the elements that go to the formation and inspiration of character, and that only deeply spiritual teachers can convey to any scholar a right conception of its purpose and influence.

Then why not compromise? I cannot compromise, simply because I cannot consent to dishonor the Bible. I cannot accept the doctrine that the Bible might be regarded and read as a great Hebrew classic, without admitting that many other sacred books might be usefully read in the same way. A quotation from Burke assures me that "compromise is the soul of politics," to which I reply that compromise may be the soul of politics as certainly as it is the ruin of morality. It is possible to compromise an opinion; it is disgraceful to compromise a conviction.

The fact is men are being tempted on every hand in the direction of compromise. This School Board compromise is only one aspect of a deadlier truce. Cardinal Vaughan has set us all a useful example in this matter. He will not compromise with Anglicans or with Protestants. In our doctrinal capacity he justly abhors us all, and I respect him for the frankness of his repudiation. He does not invite us to the Alps to talk matters over, and to see how far we can help one another to stitch the shroud in which we all can bury our distinctive convictions. Metaphorically, and with great heartiness, he kicks us out at the back door, and never inquires into which of the ash-pits we have fallen. Are we to compel such a man to pay taxes in support of our view of religion? Is he likely to compromise with us by regarding the Bible simply as a Hebrew classic?

The School Board circular proposes a distinct and positive policy. Are Nonconformists to be content with opposing to it a maimed and impotent negation? They are face to face with a great opportunity.—Yours faithfully,

The City Temple.

JOSEPH PARKER.

—*Times*, Oct. 11.

MISSIONS AND THE POOR.

THE *Morning*, which is somewhat of a Conservative paper commenting upon the case in Walworth where a family of six were without bread owing to the father's illness and the mother's confinement, makes the following sensible remarks: "In the face of such facts as these, and the case is probably only one of thousands, unsuspected, uncared for, in London, it seems worth while considering whether the vast sums expended upon missions to China and other impracticable regions might not with advantage be diverted into channels nearer home. There is a tremendous field for charity in London alone—and not the charity that pauperises either. Unfortunately, the people in charge of missions are not the people to carry to the outcast and the destitute the message of which they stand most in need. Before the miserably poor can listen with comfort, or even hope, to the Gospel, they must be taught how to better themselves by thrift and providence. Look at this wretched Bishop family—six children that we hear of, one happily dead, all of tender years—the offspring of a father unable to work! Is it not monstrous? The secret of the destitution there lies clearly in the reckless multiplication of mouths which there was no reasonable means of feeding. It is not Bibles and tracts that such people want—not even money—but, let us say, though the term may seem rather too imposing for the circumstances, the rudiments of the science of life. How are they to be taught these rudiments? Have the ladies who are so much engrossed with the morals of music-halls nothing to say to this pressing problem of the day?"

Parody on Moore's "Miriam's Song."

Sound the loud timbrel o'er priestcraft's dark sea,
For Freethought has triumphed—the people are free!
Sing, for the pride of the Dogmas is broken,
Nor Hades nor Heaven can frighten or save!
How vain was their boasting! When Reason has
spoken,

Both Hades and Heaven are sunk in the wave!
Sound the loud timbrel o'er priestcraft's dark sea,
For Freethought has triumphed and Tellus is free!

A. W. HERDMAN.

ANOTHER CONVERTED INFIDEL.

THE attention of Mr. E. Truelove having been drawn to the letter of Mr. R. S. Pengelly in the *Freethinker* of October 14, respecting Mr. R. Redburn, now alleged to have been converted some thirty-five years ago by Mr. John Macgregor, Mr. Truelove has pointed to certain items in the *Reasoner*, which represent what he knows upon the matter. The first mention of Mr. Redburn is in a letter of the issue for March 17, 1858, signed W. Turley, from the Literary Institute, John-street. It states that Mr. Redburn, who had been connected with that Institute, has been incapacitated for seven months from disease of the lungs, pronounced incurable, and that an appeal had been made for him from the platform. "That appeal was most handsomely responded to, and a sum sufficient to keep him from immediate want subscribed." The letter asks Mr. Holyoake to receive further subscriptions, and announces an entertainment on Mr. Redburn's behalf. A letter from Mr. Redburn was enclosed, which appears in the following issue, in which he states that he suffers from abscesses of the lungs, and is in extreme distress, "for we have pledged everything, except what we stand upright in." Some subscriptions were acknowledged, and on July 14, 1858, there is a statement that Mr. Redburn is still in severe distress.

Mr. W. Turley, who wrote in his behalf, was a follower of Owen. He embraced spiritism, and wrote in the *Reasoner* in favor of that belief. He was the person who, with Mr. Macgregor, attended Redburn's non-religious funeral in November, 1859. A report, signed W. T., appears in the *Reasoner* of December 18. It says: "Until the day of his death he was a firm adherent to those noble principles taught by the great Robert Owen," and that "Mr. G. J. Holyoake, whom he had named to follow, was unfortunately under a fresh attack of his lingering illness," and states that his burial was according to his wishes. Had he been really converted, it is a little likely he would have named Mr. Holyoake to follow, while dispensing with the services of any minister, or even any word from his supposed converter, Mr. Macgregor.

Thus much seems necessary in the interests of truth; but justice also demands some word of honor to Mr. Macgregor for his generous support of an unbeliever in distress. This, I prefer to believe, was dictated rather by humanity than by a desire to proselytise a dying infidel.

J. M. WHEELER.

HISTORY OR HELL?

WE ofttimes hear a foolish Christian say:
If Christianity were overthrown,
All righteousness would cease, and crime would sway
A curbless world, whence godliness had flown.

But that which differentiates his creed
From other creeds—as honest men will tell—
Is: Christ was God, who came to earth to bleed,
That some might go to heav'n, and most to hell.

Thus, those who Christ's divinity deny
Are void of moral sense, and ruled by crime;
As social pests they live, as beasts they die,
To burn and shriek in hell, through endless time.

Oh! study history, beloved friends!
Because belief in one old storied fact
Doth bound where joy begins and sorrow ends,
And purifies each thought, desire, and act.

Historical acumen is the source
Of holiness and happiness as well;
Believe a Jew was God, or else, perforce,
Your noblest deeds will drag you down to hell.

G. L. MACKENZIE.

Little Flossie—"The people at the Episcopal Church are very slangy, don't you think, mamma?" Mamma—"No, dear; what makes you think so?" Flossie—"Well, every time the minister stopped reading they all said, 'Ah, there!'"

SCENE AT A SEANCE.—Ghost of departed husband visiting his wife. Wife—"Is that you, Thomas?" Ghost—"Yes, my dear." Wife—"How do you get on in your new quarters?" Ghost—"Much better than I did during my twenty years of married life with you." Wife (delighted)—"Then, of course, you are in heaven?" Ghost—"Oh, dear no, certainly not."

CORRESPONDENCE.

MR. FORDER EXPLAINS.

TO THE EDITOR OF "THE FREETHINKER."

Sir,—As chairman at the Hall of Science on Sunday evening, I deemed it my duty to forbid the man Warry from putting a question to you, on the ground of his sending infamously-addressed post-cards both to you and me. He having denied sending one, threatening to put me into a pond if I went near Boreham Wood again, I request you to print it, so that our friends may see that he is a liar, besides being a blackguard. I only suppress his address out of consideration for him:—

"May 4, '94.

"Sir,—How did you enjoy your visit to Boreham Wood last Sunday? You was just in the right company. We reckon you did get wet in the 'Three Elms,' on Barnet-common. Did you stand outside the 'Wheatsheaf' or the 'Cock and Breeches,' or on the railway-bridge. The reservoir is not far off, so you will be right for a good ducking. Did your pal — go with you; if you had him, —, and — you could manage a barrel of booze between you—and no doubt you did. Glorious day at Brighton last Sunday. Atheism routed and the 'Squeaking Baby' chucked out. Waugh cry, 'Down with Atheism!'"

"W. WARRY; Happy Jack."

I suppress the names of three friends of mine, one of whom did accompany me on this occasion. Scores of similar missives from these men are in my possession; but this ought to be enough to justify me in preventing him entering our hall again.

ROBERT FORDER.

[This man Warry has sent many worse post-cards to Mr. Foote, who thinks he must be half insane.—EDITOR.]

Evolution and Morality.

The pulpits of the orthodox churches, the press of the pietistic oratories, the platforms of the missions, the chairs of the consistories, resound with the pretended attacks on the foundations of human existence made by Materialism and Darwinism. They feel surprised that people with such views can be good citizens, honest men, good husbands, and fathers. There are priests who, while defrauding the State of taxes, mount the pulpit and preach that when Materialists and Darwinians do not commit all sorts of crimes it is not from righteousness, but from hypocrisy. Let them rage! They require the fear of punishment, the hope of reward in a dreamt-of beyond, to keep in the right path; for us suffices the consciousness of being men amongst men, and the acknowledgment of their equal rights. We have no other hope than that of receiving the acknowledgments of our fellow-men; no other fear than that of seeing our human dignity violated—a dignity we value the more, since it has been conquered with the greatest labor by us and our ancestors, down to the ape.—*Dr. Carl Vogt, "Lectures on Man."*

Science Displaces Animism.

No indwelling deity now regulates the life of the burning sun; no guardian angels drive the stars across the arching firmament; the divine Ganges is water flowing down into the sea to evaporate into cloud and descend again in rain. No deity simmers in the boiling-pot; no presiding spirits dwell in the volcanoes; no howling demon shrieks from the mouth of the lunatic. There was a period of human thought when the whole universe seemed actuated by spiritual life. For our knowledge of our own history it is deeply interesting that there should remain rude races yet living under the philosophy which we have so far passed from, since physics, chemistry, biology, have seized whole provinces of the ancient Animism, setting force for life, and law for will.—*Dr. E. B. Tylor, "Primitive Culture," vol. ii., p. 167.*

Obituary.

WITH deep regret I have to announce the death, at the age of fifty-three, of Mrs. Christiana Coles, wife of Mr. S. Coles, an old and respected member and worker of the Finsbury Branch. Though in failing health, Mrs. Coles attended the last Federation Excursion; but from that time gradually declined, and passed away peacefully on Saturday last. All who had the pleasure of knowing her regret her loss, and will wish to express their sympathy with the husband and children in their bereavement. The funeral takes place at St. Pancras Cemetery, East Finchley, on Thursday, the 18th, at 2.30 p.m., when friends are requested to meet to pay a last tribute to the memory of a good woman and mother.—E. POWNCEBY.

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, "The Birkenhead Election." (Free.) 6.30, musical selections; 7, G. W. Foote, "Christian Methods of Suppressing Vice—from Constantine to the Present Day; with special reference to Living Pictures and Music Hall Licences." (Admission free; reserved seats, 3d. and 6d.) Wednesday, at 8.30, J. Kennard, "Sunny Florida: its Life, Orange Groves, and Scenery."—illustrated by Dissolving Views. (Free.)

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.30, J. Rowney will lecture. Tuesday, at 8, dancing class. Wednesday, at 8, dramatic club.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, H. Snell, "A City without a Church: a Description of a Socialist Colony." Thursday, free science classes.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, A. Guest, "Bible Tragedy and Comedy."

CAMBERWELL (Station-road): 11.30, H. Snell, "Education without Religion." Followed by an address by J. E. Dobson, Secular candidate for School Board.

DEPTFORD (Broadway): 6.30, E. Calvert, "Religious Symbolism." HAMMERSMITH BRIDGE (Middlesex side): 7, C. J. Hunt, "A Creature of Circumstances."

HYDE PARK (near Marble Arch): 11, C. J. Hunt, "A Creature of Circumstances"; 3.30, "The Thirty-nine Articles."

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, T. Thurlow, "The Christian Evidence Dodge."

REGENT'S PARK (near Gloucester-gate): 11.30 and 3, J. Rowney will lecture.

VICTORIA PARK (near the Fountain): 3.15, B. Dent will lecture.

WESTMINSTER (Old Pimlico Pier): 11.30, W. J. Ramsey, "Freethought and Social Evils."

WOOD GREEN (Jolly Butchers' Hill): 11.30, St. John, "Why I am an Atheist"; 7, W. J. Ramsey, "Bible Fairy Tales."

COUNTRY.

ABERDEEN (Queen's Rooms, 120 Union-street): 6.30, John Harkis, "Atheism and God." Special meeting after lecture.

BELFAST (Crown Chambers' Hall, 64 Royal-avenue): 3.30, T. Millar, jun., "Stellar Evolution."

BRISTOL (Shepherds' Hall, Old Market-street): 7, members' meeting—important business.

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 11, J. Hill, "The Constitution of the Sun"; 2.45, Sunday-school; 7, A. E. Rowcroft, "Socialism v. Trade Unionism."

CHESTER (Old Chapel, Commonhall-street): 7, H. Cummings, "What Secularism Teaches."

DERBY (Friar Gate Coffee Tavern): Monday, at 7.30, J. G. Briggs, "Christian 'Evidences.'"

DUNDEE (City Assembly Rooms): 2.30, Mr. Brown, "The Life of Charles Bradlaugh"; 6.30, select entertainment.

GLASGOW (Ex-Mission Hall, 110 Brunswick-street): 11.30, William Heaford, "Christian Errors and Secular Antidotes"; 2.30, "Insanity and Superstition"; 6.30, "God and the Problem of Evil."

HULL (St. George's Hall, Storey-street): 7, Mr. Sketchley, "The Origin of the Dogmas of the Church."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, Tontine Society; 3, Professor Patrick Geddes, "Education for Citizenship"; 7, "The Facts of Social Evolution."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, Ernest Evans, "The History of our Globe."

NEWCASTLE (Irish Literary Institute, Clayton-street East): 7, W. R. Stansell, "Reminiscences of Charles Bradlaugh."

PORTSMOUTH (Wellington Hall, Wellington-street, Southsea): 3 Class, "Origin of Species"; 7, Reading, "The Taking of the Bastille, from Carlyle's French Revolution." Wednesday and Saturday, at 8, dancing.

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. Cohen, "Social Evolution"; 7, "Crimes of the Church of England: A Plea for Disestablishment."

SUNDERLAND (Lecture Room, Bridge End Vaults, Bridge-street): 7, R. Weightman, "A Plea for Cremation."

OPEN-AIR PROPAGANDA.

BARNSLEY (May Day Green): 11.30, W. Dyson, "Some Causes of Poverty"; 6.30, "Crimes of Christianity."

NEWCASTLE-ON-TYNE (Quayside): 11, W. R. Stansell, "The Redemption: Is it Feasible?"

ROCHDALE: Saturday, Oct. 20, 1.45, pilgrimage to Owen's College, for Prof. Boyd Dawkins' lecture on "The Neolithic Age" (3.30). Sunday (Town Hall-square): 11, Sam Standring, "The National Debt"; 3, "Historic Churches: III, The English State Church"; 6.30, "How Men Made the Bible."

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

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. 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.—Nov. 4, New Brompton; 18, Bolton.

SAM STANDRING, 6 Bury-road, Rochdale.—Dec. 16, Hull.

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
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