

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XIV.—No. 45.

SUNDAY, NOVEMBER 11, 1894.

PRICE TWOPENCE.

## WHY LIVE A MORAL LIFE?

THERE is a curious Symposium, as it is called, in the new *Agnostic Annual*. A number of gentlemen (the ladies are not in it) were invited by the enterprising editor to answer the question, "Why Live a Moral Life?" Replies were sent, and are published, by the author of *Supernatural Religion*, Dr. A. R. Wallace, J. Allanson Picton, F. J. Gould, Professor Momerie, Dr. Büchner, Leslie Stephen, Professor Max Müller, Thomas Whittaker, Edward Clodd, and Bernard Bosanquet. Some of these replies are long and some are short, but in relation to the question they all amount to—nothing!

It may seem strange to pass this sweeping criticism on the efforts of so many able writers, but it shall be explained and, we hope, justified presently.

Let us first see what these writers have to say. The author of *Supernatural Religion* contributes an excellent essay on Utilitarian ethics. After describing the moral life, he writes: "Such a life is not dependent on any form of religious belief. It is not followed merely in deference to creed, or to secure ultimate reward, or avoid final retribution; nor is it the outcome of party rule or parish legislation. It is derived from the universal experience of mankind, approved by the wisdom of the wise, and justified by the fate of the foolish. It is the great unwritten law by which families are guided to prosperity, and nations to permanence and victory." This is true and well expressed, but it does not answer the question. Indeed, the writer sees that it is like that other question, "Is life worth living?" and "cannot be asked seriously, but only academically."

Dr. Wallace does not believe in the moral power of "religious dogma." "Innumerable examples show," he says, "that the firmest belief in the doctrine of future rewards and punishments has hardly any influence on conduct in cases where it is not enforced by the approval or disapproval of public opinion," and "it is now generally admitted that the believer in religious dogma is, on the average, neither more honest nor more moral than the Agnostic or the Atheist." However, there is "one form of religious belief" which is an aid to morality, and perhaps its sole or highest guarantee. This form is of course Dr. Wallace's (there is nothing like leather). Modern Spiritualism teaches that evil conduct in this life brings misery in the next life. But does it not bring misery in *this* life? Dr. Wallace's theory involves the incredible assumption that a man will not avoid gluttony (for instance) because it must injure his stomach and disorder his whole constitution, but he will avoid it by reflecting that it will cause him remorse in a future life. In our opinion, this idea is founded upon an extraordinary ignorance of human nature. It supposes that men think more of remote than of immediate consequences—a supposition which is absurd upon the face of it, besides being refuted by the common experience of everyday life.

Professor Momerie, who is described as a Rationalist on the strength of a modicum of heresy which still allows of his remaining in the Church of England, goes even further than Dr. Wallace. "Faith," he exclaims, "faith in God and immortality—seems to me the only rational basis for morality." This is followed by the most grovelling sentiments. Professor Momerie admits that

there are men, without belief in God or immortality, who lead self-denying lives and labor for the good of posterity. "I marvel at the goodness of these men," he confesses, "but I could never hope to imitate them." He does not see why he should "trouble about character" if this life is all our portion. But is not Professor Momerie doing himself an injustice? Is it not his creed, and not himself, that is speaking? If he had strength of mind enough to be an Atheist, we do not believe he would be in any real danger of neglecting his wife or ill-using his children.

Dr. Büchner's reply comes immediately after Professor Momerie's. The bane is followed by the antidote. The German, who is a Rationalist, thinks that morality will get on far better without religion, and echoes Feuerbach's saying, "If we are born for heaven, we are lost for earth." Professor Momerie fancies that, if he became an Atheist, he would be "stricken with the paralysis of despair," but here is a real Atheist who is full of cheerfulness and hope for the world's "unbounded progress in the direction of virtue, wisdom, and happiness."

Mr. Bosanquet regards the question as a kind of trap. Mr. Leslie Stephen regards it in much the same light. And indeed it is a trap. Every word in the question is extremely simple, but the question as a whole needs a lot of explanation. What do you mean by "a moral life"? And what do you mean by "why"? These so-called Agnostics even, to say nothing of other people, are not agreed as to what is a moral life; and, amongst them all, it is only Mr. Leslie Stephen who closely scrutinises that "why." "If I am asked to give some reason which shall apply to everybody," he says, "I reply that no such reason can be given." You could not persuade a pig to be moral. "The essentially bad man is safe from argument," says Mr. Stephen, "and the attempt to escape from this dilemma is the source of most of the sophistry about ethical problems."

This is essentially true, though perhaps crudely expressed. Settle what you mean by a moral life. Say it excludes illicit sexual intercourse. Then go to the profligate and say, "You should refrain from that." If he asks you "Why?" you must give him a definite answer. Suppose you say, "It will degrade you," and he answers "Pshaw!" Suppose you say, "It drags down the woman," and he answers "That's her business." Suppose you say "It injures society," and he answers "Hang society!" What becomes of your "why"? Can you do anything but leave the man to his vices?

Morality is not based upon logic, but upon feeling. Thinking discovers consequences, but it does not discriminate them. Reason shows us how to reach our object, but feeling decides what object we try to reach. The recognition of this truth is essential to ethical progress. We talk a great deal about education in these days, but the education of the feelings is curiously neglected. Five minutes' attention to this matter is worth a hundred years of argument on the question, "Why live a moral life?" Some day or other, when we have got over this squabble about religion in our public schools, we shall give children moral training instead of dosing them with wise saws and maxims. Their senses and imaginations will be appealed to by music, by works of art, by the vital history of great men and great things that have been done in the world. Lessons of this kind will sink into them and insensibly mould their lives.

G. W. FOOTE.

## FROUDE'S "ERASMUS."

(Concluded from page 698.)

THE first work which made the name of Erasmus, and indicated his dislike for clericalism, was his *Adagia*. Mr. Froude says: "Lucian's spirit can be traced all through the *Adagia*, so like was the Europe of the fifteenth century to the Europe of the second." Erasmus was the Lucian of his day, as Voltaire of his. The lies and legends put forward in the name of religion made Erasmus hark back to the Pagan satirist, whose dialogue *φειλοψευδης* in which Lucian has moralised over the fondness of mankind for lies—lies related, as Lucian says, so circumstantially, and by such grave authorities, with evidence of eye-witnesses, place and time all accurately given, that the strongest mind could hardly resist conviction unless fortified with the certainty that such things could not be. Erasmus found the same phenomena in his own time. He says:—

"This dialogue teaches us the folly of superstition, which creeps in under the name of religion. When lies are told us, Lucian bids us not disturb ourselves, however complete the authority which may be produced for them. Even Augustine, an honest man and a lover of truth, can repeat a tale as authentic which Lucian had ridiculed under other names so many years before Augustine was born. What wonder, therefore, that fools can be found to listen to the legends of the saints, or to stories about hell, such as frighten cowards or old women."

While the storm-clouds of the Reformation were gathering, Erasmus wrote his *Colloquies*, which were no less bold than his *Praise of Folly*. They were said to be written for schools. The scholars were then treated to stronger meat than would now be permitted by the London School Board. These bright and brilliant pages can still be read with delight, and show the world as it was in the beginning of the sixteenth century. Saint worship, pilgrimages, relics, fasting, and all the superstitions of the time are playfully mocked at, and the conversational form enables Erasmus to say things which, uttered in a graver tone, would have awakened fierce indignation.

Erasmus has been much censured by Protestants for not throwing in his lot with their party. I have no hesitation in saying that censure was undeserved. Erasmus was not of the heroic type of Bruno, but he quietly did his own piece of work. Mr. Froude's kindly view of his character is, I am convinced, the true one. Like him, I have scant sympathy with those who are ever seeking to bring the great down to the common level. Let all be judged by their work, and not by motives attributed to them by inferiors. The fact is, Erasmus was only with the Reformers negatively in their opposition to the corruptions of monkery and of the Church of Rome. Their dogmatic affirmations were as distasteful to him as those of Rome. To say he was in agreement with them is incorrect. He had anticipated them. They partly followed his road, but their ends were not alike. When they set up the tyranny of fresh dogmas, such as justification by faith in the Atonement, he was farther from Lutheranism than from the Church. He wished to minimise dogma, and they were adding to it. He distrusted enthusiasm. He abhorred violence. He despised superstition; and Luther, save in regard to sacerdotal claims and celibacy, was as superstitious as a Reformer as he had been as a monk. He wrote: "Where Lutheranism flourishes there learning perishes." Erasmus felt he had his own fight, and did not want to be saddled with the responsibilities of juniors. He was nearly seventeen years older than Luther, and was over fifty years of age when the breach between Luther and Rome occurred. His health was feeble; he suffered from gout and the stone, and needed rest and comfort to do his own work. To Luther he wrote kindly: "As for me, my business is with literature." He was neither with the old superstition nor the new fanaticism. He desired to live in peace with either side, and, of course, offended both. The Dominicans hunted him out of Louvain, and he could not live in Germany for the Protestants. He lived for the last sixteen years partly at Bale, partly at Friburg, concerning himself chiefly with the cause of learning. A cardinal's hat might have been his had he thrown in his lot with the Pope. He would have been hailed as the first of the Reformers could he have thrown in his lot with Luther. He could do neither, and remained

Between the pass, and fell incensed points  
Of mighty opposites.

Mr. Froude, who, when he wrote his essay on Erasmus and Luther many years ago, held a different opinion, came to see that the Erasmanian view is the one that receives modern endorsement, though it was then lost amid the strife of jarring sects. The cause of toleration, of conduct replacing creed, reason faith, and enlightenment superstition, was left to another and a greater Erasmus—Voltaire. There was much in common between these two great men. Each summed up the learning and literary ability of his age, and both were men of the world as well as men of letters. Both were courted by the princes of their time as the leading minds of the age, and both did their best work when apart from court life. Both were friends to truth, and no friends to martyrdom. Both sought the enlightenment and moral reformation of the world apart from dogmas, and both assailed the superstitions of their day with wit and raillery. They illustrated the truth that, if the laughter of fools is folly, the laughter of the wise is wisdom. That Voltaire did a much greater work than Erasmus must not make us withhold our tribute from his predecessor. Erasmus was, in his day, the chief promoter of classical learning, the enemy of the scholasticism and superstition of the Middle Ages, and he was the parent of Biblical criticism. These services outweigh all petty faults.

Mr. Froude, by letting Erasmus tell his own story in his own letters, has made a very interesting volume. The critic may object that Mr. Froude often paraphrases rather than translates, and that he gives no notice, other than the footnote "abridged," as to where the omissions occur. But he has made an interesting and valuable book on Erasmus, which may be read side by side with the careful one by Mr. R. B. Drummond, whose estimate of Erasmus is the one I finally revert to.

Mr. Drummond says: "Intellectually, he belonged neither to the Papal Church nor to Evangelical Protestantism, but was equally in advance of both. Far beyond his own age, he embodied in himself what we now call the modern spirit—the spirit of doubt, of inquiry and investigation, which it is certain is the only path to whatever truth may be attainable by man." Though not in the noble army of martyrs, the name of Erasmus yet stands in the glorious company of the apostles of human enlightenment.

J. M. WHEELER.

## THEOLOGY AND EDUCATION.

APART from the value or otherwise of theology, there are many important reasons why its perplexities should not be mixed up with our national system of education. The powers of the young are much more limited than those of adults. In an ordinary educational day of a few hours there is not much scope for the introduction of new branches of study; and when we consider how rapid has been the widening of our sphere of knowledge, and, consequently, how many more "branches" our children have to enter upon in comparison with those of only a century ago, we can easily understand that, in point of secular training, every child would be a gainer were all forms of theological teaching excluded from our public schools. This is really self-evident; so plain is it, indeed, that theologians can only contend for the retention of Bible lessons on the plea of the superior necessity of religion as a basis of moral instruction. This plea, however, has been triumphantly refuted many a time and oft. It has been shown that ethical instruction requires only to be based upon the formula that man really owes a duty to himself and to society, and this duty can be learned without having recourse to theological postulates of any kind whatever. The doctrine of utility, by which is meant the inculcation and practice of whatever tends to personal excellence and general improvement, is in all respects adequate to the formation of an honest man; and prudence, fortitude, temperance, truth, and fair dealing have been shown to take their root and derive their authority from the dictates of reason with regard to human necessities.

Theological teaching, instead of fostering the buoyant spirits of youth, produces a feeling of gloom and despair. Children are taught in orthodox schools that a being watches over all their actions like a detective, for the

purpose of pouncing upon the first wrong thought or deed, and remembering it against them, so that in the future the punishment may be meted out that it has deserved. The God thus described to the youthful mind is by no means a loveable being, calculated to awaken feelings of pleasure or joy in the breast, but he is rather a tyrant, who rules with a rod of iron—a hard task-master, who is more severe than the most exacting of earthly tyrants. He has no pity, no love, no sympathy, such as childhood should find in those upon whom it relies for succor and comfort, but is cruel, stern, and unrelenting. Let the young mind turn to whatever part of nature it may, orthodoxy casts a gloom thereon.

The true is no longer heeded, and the beautiful fades away into darkness. The child is taught, in the place of some sweet melody that probably would have kindled new emotions in its bosom, and imparted a lesson of love, the wretched jargon:—

There is a dreadful hell  
And everlasting pains,  
Where sinners must with devils dwell  
In darkness, fire, and chains.

Many of the finest aspirations have been completely smothered by such gloomy teachings. Moreover, the humiliating lesson is being constantly inculcated by orthodoxy that the child has no power of itself to do any good deed; that all the thoughts of its heart are evil continually; and that, consequently, it is ever in danger of falling into hell. Is it surprising that a child, subjected to such influences, grows up vicious, having been trained to believe that it has not the power to be virtuous? Such perversion of education ought not to be permitted—at least, in our Board schools. These children should be taught the nature of those duties that are likely to devolve upon them in after years, and also what is the best course to be pursued to cultivate those faculties that will require to be brought into play. It is necessary to impress children with the fact that self-endeavor and self-reliance are not merely passive duties, but that they must be practically carried out, or life will be barren of its best results.

Among the advantages of eliminating the teachings of theology from the education of the young at schools are:— (1) The allowing of the youthful mind to develop and strengthen according to the natural law of development; (2) its emancipation from a burden of purely speculative matters, to contain which the unformed mind (or brain) of the young is by no means capable; (3) the obtaining of necessary secular knowledge in briefer time; (4) the removal of a fruitful cause of party divisions and disunions; and (5) the postponement of a decision with regard to the truth or fallacy of theology until the mind has become strong enough and sufficiently instructed to allow such a decision to be made in accordance with the behests and promptings of the intellect. Surely these are benefits to which the young are justly entitled, and blind indeed must those persons be who fail to see the wisdom of granting such justice to those who, in the future, will control the destinies of the community.

It has been stated that the carrying out of a secular system of education would be followed by an increase of crime; therefore, it is said, in order to secure an honest and virtuous population, religious training is necessary. Fortunately for my contention in favor of secular education, facts and experience are against this theological allegation. According to the report of the convict prisons in Great Britain, Gibraltar, and Western Australia, which appeared in the *Daily News* of September 30 of the present year, the number of prisoners gradually diminished from 11,660 to 4,779 during the last quarter of a century. Now, this is just the period that Board schools have existed, and when our national education has been more secular than at any other portion of our history. Moreover, if we take England and Wales separately, we find similar results. In 1859 the convicts numbered 2,589, and in 1893 they had been reduced to 833. Thus, so far as penal servitude is concerned, our Board schools have not led to “an increase of crime.” Sir John Lubbock stated, at the Sociological Conference in Paris on October 1 last, that “since the Bill of 1870 the number going through prisons had decreased, and that there was less youthful crime.” Besides, if theology always proved the guardian of virtue, how is it that our prison population is so frequently augmented by clergymen and Sunday-school attendants? The answer is obvious, and it is necessary that it should be

known if we are to have the right remedy applied for the deplorable moral evils that obtain. Theological doctrines have never been so potent for good that they could efficiently grapple with the ignorance and errors that have for ages blighted the flower of humanity. The panacea for these blots upon our civilisation is to be found in the real ethical culture of society. Exponents of secular education are as sincere advocates of virtue and high-toned morality as the clerical party profess to be; but we object to the methods the latter employ to achieve the desired object. Their plans have been tried long enough, and have proved a decided failure. The attempts of the clergy to be masters of the training of our children, and administrators of the public funds, must, in the interest of the national welfare, be stopped, and the most successful way to do this is to insist that they confine their work to performing the duties for which they are paid—namely, expounding their religious views only in the churches, and to those who, in their private homes, require such administration.

There is ample evidence to justify the belief that the time is not far distant when mankind will find it hard to believe that their precursors were so irrational in their treatment of the young as to feed them with meats that were only proper for maturity. We are confident that every year which elapses is bringing society nearer to the perception of the fact that neither considerations of Divinity, nor of heaven or hell, are at all the proper pabulum or food for the youthful mind. On the other hand, the conviction is steadily gaining ground that the proper work of the educationalist is to prepare his pupils for the great battle of life, to strengthen the understandings of those entrusted to his care in all that is essential to the creation of men and women fit to inhabit this earth, and to transmit to their posterity a nobler heritage than that previously acquired by themselves.

CHARLES WATTS.

#### ATHELSTAN RILEY A CATHOLIC.

I HAVE no concern with the private beliefs of private citizens. But Mr. Athelstan Riley is no private citizen. A member of the London School Board, he is the recognised leader of the party who are seeking to make religious seminaries of the schools supported by citizens of all creeds and of no creed. He was greeted at the Exeter Church Congress last month with such an enthusiastic ovation as the champion of clericalism in the schools that the Bishop of London was forced to unsay his opposition to the circular and to Mr. Riley's tactics. A gentleman who, by sheer persistency and consistency, has dragged both the astute Mr. Diggle and the ever-opportune Bishop Temple in his train cannot be regarded as a private citizen. His real beliefs and ultimate aims must be of interest both to those who follow and those who oppose him. What those beliefs and aims are Mr. Riley has, in somewhat underground fashion, shown to the world before he came to the front on the London School Board. He has published, not with his name, but with his initials, two books of Roman Catholic devotion, both of them belonging to the Liturgies of the Church of Rome, which display his sentiments. To one of these attention has already been called in the *Echo* of October 30. Mr. Riley virtually admits the authorship, but says: “It is difficult to understand how my private religious belief as to the Blessed Virgin Mary and her present position in the Church can have anything to do with the London Board schools.”

The difficulty is not a very knotty one to those who understand the methods of the Romanising party, who remain in the Church of England as long as the loaves and fishes are there, and obtain absolution for so doing. One of the books in which Mr. Riley has displayed his proclivities is called *The Hours of the Blessed Virgin Mary*. It is published by Percival & Co., and having spent an hour or so with the work, which is a translation of a Roman Catholic manual, I think well to copy a few passages.

In the preface “A. R.” calls it “a manual of devotions which has helped countless English Churchmen on their road to heaven.” Further on “A. R.” says: “A spirit of deep devotion towards our Lord, Jesus Christ, and towards the Virgin Mary and the Saints, the glorified part of the Mystical Body, runs through this

little treatise." This description is correct. The book is full of the most extravagant laudation of the Carpenter's wife. Here is the first verse of one of the hymns:—

The God whom earth and sea and sky  
Adore and laud and magnify;  
Who o'er their threefold system reigns,  
The Virgin Mary's womb contains.

The absurdity of the Christian doctrine of the Incarnation could hardly be more deftly put by an "Infidel." The thought is dwelt upon with iteration becoming a celibate monk:—

In that chaste parent's holy womb  
Celestial grace hath found a home;  
She bears within her maiden breast  
A secret by herself unguessed.  
Lo! suddenly the Lord divine  
Takes for his home that spotless shrine;  
The pure and undefiled one  
Hath by a word conceived the Son.

Very sublime, and admirably adapted for the artless minds of infancy. Here is the lesson:—

Holy Mary, most pure of virgins all,  
Mother and daughter of the King celestial,  
Lo, comfort us in our desolation,  
That by thy prayer and special supplication  
We may enjoy the meed of heavenly reign  
With God's elect, forever.

And this beautiful and sublime passage follows:—

Holy Mother of God, who hast him conceived  
That of all the world could not worthily be received;  
Thy Son beseech thou, with humble intercessions,  
So to purge us of our transgressions  
That, by thy Son redeemed, we may to the place ascend  
Where thou dwellest with him, world without end.

Then follow blessings:—

With the Lord who sprang of thee,  
Maid of Maidens plead for me.  
Maiden Mary, in our need,  
Deign for us to intercede.  
Now may God's own mother tender  
Aid to us poor sinners render.

If you are not sick of it, reader, peruse another invocation, to be said "throughout the year":—

O most gracious Mother, ever Virgin Mary,  
Who the Lord of all things in thy womb didst carry,  
And alone of Maidens to the King of Angels such has given;  
Mother, loving Mother, hear thy children crying,  
Plead for us with Jesus, every grace supplying:  
By thy sweet protection bring us to the gates of heaven.

Then the unblushing worshipper has to recite the words "Blessed is the womb that bare thee, O Christ, and the paps which thou hast sucked."

Again, "throughout the year," we are to say: "In the unburnt bush which Moses saw we have seen thy worshipful virginity preserved; Mother of God, intercede for us." This poetic idea of a bush burnt but unconsumed, being the likeness of a woman with child, but still a virgin, is a favorite one of the Fathers.

*The Hours of the Blessed Virgin Mary* gives us a curious problem: God is made to dwell in the Virgin's Tabernacle, and the Virgin is said to dwell in the Lord's Tabernacle.

God hath elected her, and chosen her before all the world  
And hath made her to dwell in his tabernacle.

A nice question for the Board school children would be: If Mary was in God's Tabernacle, how did God get in Mary's Tabernacle?

Another work by the same "A. R.," and sold by A. R. Mowbray & Co., 65 Farringdon-street, within a stone's throw of the *Freethinker* office, is *A Primer for the Laity*, which is a re-writing of "a manual of private prayer, generally in the vulgar tongue which the Church of England provided for her lay people in the fifteenth and sixteenth centuries." The preface says: "This *Primer* is commended to English Churchmen in the hope that, by bringing our Ancient Church to their remembrance, it may lead them, in their longing for Catholick beauty and loveliness, to turn thither from the schisms and distractions of the nineteenth century, instead of borrowing from Rome forms and ceremonies which, as English Churchmen, they cannot loyally use. Furthermore, it may possibly assist some soul to attain to a portion of the burning zeal of our forefathers, or of their intense realisation of the Communion of Saints. 'A. R.,' for whom of your charity pray a Paternoster."

Having finished our Paternoster for Athelstan Riley, let us look at what he would lead us to, away from the schisms and distractions of the nineteenth century. First of all, it makes the Holy Ghost the offspring instead of the Spouse of the Virgin Mary:—

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art  
Who dost Thy sevenfold gifts impart.  
Remember Thou of sins the cure,  
O Fountain of a Virgin pure—  
That Thou our nature didst assume  
To rescue us from endless doom.  
O may Thy Mother for us pray  
That, of Thy mercy, we alway  
May from the Fiend defended be,  
And rescued at our death by Thee.

Then the anthem, "Let us celebrate with joy the memory of blessed Mary. May she intercede for us with our Lord Jesus Christ. God hath chosen her before all other, and hath made her to dwell in his tabernacle." Then we have "By the sign of the Holy Cross, from our enemies deliver us, O Lord"; and the prayer, "When thou liest down at night. Keep us, O Lord, this night, by the prayers of the blessed Virgin Mary, and of all Thy holy ones, from all vices and sins, and from the temptations of the Fiend, and from sudden death, and from the pain of hell." Truly a lovely prayer to sleep upon. This is followed by a short Devotion on behalf of them that be dead, and a Prayer to God for them that be departed, having none to pray for them, which concludes this *Primer* for the Laity.

Mr. Riley says he is a member of the Church of England, and, under the plea that they are for giving a Christian education, his party are seeking the support of Nonconformists at the coming School Board election. Surely it is right that Nonconformists should understand exactly what kind of Christianity it is that Mr. Riley holds, and the direction in which he would desire to lead education.

LUCIANUS.

## WHERE AND WHEN DID BELSHAZZAR GET HIS NAME?

BELSHAZZAR is one of the best-known personages of the Old Testament. His famous "Writing on the Wall" is a favorite figure of speech in parish parliaments and young men's debating societies. The budding orators derive from those mysterious words, "*Mene, mene tekel, upharsin*," the same sense of spiritual satisfaction as was experienced by the old lady when she heard "that blessed word Mesopotamia." Yet the phrase itself, as M. Clermont Ganneau has pointed out, is a mere expression of value, such as might have been seen written up any day in the bazaars of Babylon, or the junk-shops of Jerusalem. M. Clermont Ganneau has shown that *Mene, mene tekel, upharsin* is a Chaldee phrase, which should be translated, "A maneh, a maneh, a shekel, and a fraction." Therefore, taking the maneh as equivalent to sixty shekels, Belshazzar was appraised at his own banquet at no higher price than £15 3s. 1½d.; which shows that the commercial instincts of the Jews prompted them to buy their kings in the cheapest market.

The worst thing about Belshazzar is that no one knows anything of such a monarch outside the Book of Daniel. In 1861 a Babylonian tablet was discovered, which mentioned a *Bel-sar-usur* as the son of Nabonidus, the last king of Babylon; whereat defenders of Daniel danced for joy, and prophesied that the whole book was about to be authenticated by cuneiform discoveries. But alas for the vanity of human wishes! A series of commercial records called the "Egibi tablets" have proved that no *Bel-sar-usur*, or Belshazzar, or any similar name, ever reigned as king of Babylon. The official records of the capture of Babylon by Cyrus indicate that no king or prince was slain on that occasion. And the family of Nebuchadnezzar is now known to have consisted of three sons, known respectively as Evil-Merodach, Merodach-nadin-akhi, and Merodach-suma-usur. He had no son named Belshazzar, as stated in the Book of Daniel; and *Bel-sar-usur*, the son of Nabonidus, will not suit for an identification.

The reader will probably feel startled when he is told that the name of Belshazzar was unknown in Christendom

before the invention of printing. Yet such is the fact, And, moreover, he is still confined to Protestantism, being unknown to Roman Catholic versions of the Bible, and to the versions of the Orthodox Greek Church. Not to mention that Josephus, the historian of the Jews, was likewise ignorant of the name Belshazzar.

In the Septuagint, or Greek translation of the Book of Daniel, the name of this mythical king appears as *Baltasar*, which must have been the form which existed in the Hebrew manuscripts of that time, for the Greeks had no interest in altering it. Josephus, writing about A.D. 90, has the same word. In 405 A.D. St. Jerome completed a fresh translation of the Old Testament direct from the original Hebrew into Latin. He was a fair Hebrew scholar himself, and he had the assistance of learned Jews in his translations. But in the Vulgate we still have the form *Baltasar*, showing that in the time of Jerome the Hebrew manuscripts did not read *Belshazzar*. The Hebrew MSS. of our day have the latter form; but there are no Hebrew MSS. extant which can be dated earlier than the ninth century A.D. So that the evidence goes to show that the form "*Belshazzar*" arose between the fifth and the ninth centuries.

We must direct our readers' attention to another point. In the English version of Daniel i. 7 we read that "unto Daniel he gave the name of *Beltshazzar*." If we turn to the Greek and Latin versions, or the history of Josephus, we shall read that he gave the name of "*Baltasar*." In fact, Daniel and the king both bear the same name, *Baltasar*, instead of the modern Hebrew distinction of *Beltshazzar* and *Belshazzar*. How are these alterations to be accounted for?

As is well known, the Book of Daniel is written partly in Hebrew and partly in Chaldee. Chaldee is distinguished from Hebrew by several peculiarities, one of which is that it replaces the Hebrew  $\psi$  by  $\tau$ . Thus, the Hebrew *shekel* becomes *tekel* in Chaldee. Therefore, we have to imagine that a meddling editor, finding *Baltasar* (בלתאצר) in his MS., altered it into *Belshazzar* (בלשאצר), supposing he was turning a Chaldee form into Hebrew, by substituting a *shin* for a *tau*. Then a later scribe was scandalised that the heathen king should have precisely the same name as the prophet; so he inserted a *teth* into the name said to have been given to Daniel, and thus made *Beltshazzar* (בלטשאצר).

Christianity got on very well without *Belshazzar*, or *Beltshazzar*, before the Reformation; and if they had dug up a cuneiform tablet bearing the name of *Bel-sar-usur*, scholars would never have dreamed of connecting it with the *Baltasar* of the Christian Bible. But the Reformers, fancying they were going to the fountainhead, attempted to produce vernacular versions direct from the Hebrew text; and the name which St. Jerome had found in his MSS. as *Baltasar* was replaced by *Belshazzar* and *Beltshazzar*, according to the altered text which the Reformers had before them. Thus, Protestantism was enriched with these two names.

CHILPERIC.

Attempts to obtain commitments for "contempt of court" are usually a very pretty sort of guerilla work in litigious warfare. Fortunately, the judges take very few of them seriously. There was a practically futile skirmish in the Divisional Court yesterday between the "Hall of Science" people and the printers and publishers of the *Anti-Infidels*. The *Anti-Infidels* printers some time back published a "Christian Evidence" lecture at Leeds, which, assuming that it is not justified, was described by Mr. Justice Wright yesterday as about the worst libel he had ever read. A libel action is pending and set down for trial, but the two parties seem to have been girding up their lions for the fray by making references to the coming trial in their respective prints. Mr. Foote recently said something unwise as to the probable finding of the jury, and hence yesterday's application for contempt. The champion of the Freethinkers, however, promised to refrain from any further remarks of the kind, and so the matter has been left over as a mere question of "costs" until the trial.—*Daily Chronicle*.

## IF CHRIST CAME TO LONDON.

HE would at once be interviewed, and leading questions would be asked, the most important, according to the journalism of the day, being about the Royal baby—if he would kindly state whether it is exactly necessary to be so fulsomely ostentatious in thanking the third part of himself (or the other two parts left behind) for the wonderful labor he, they, or it has been performing lately in producing a ten pound child for a Royal couple whom we have lately paid so handsomely to get married.

If Christ came to London, there would have to be no miraculous birth in a stable; it would be of no use angels telling the carpenter father he was only the putative parent, but that Mr. Gabriel was the real one, for then there would be excursions and alarms. He might also settle that question of courtesy about poor Joe. If any apology has been offered, or sorrow evinced at the shabby way Gabriel or the Holy Ghost served him in connection with the above paternity question, this sort of thing must not be practised now, or the Holy Ghostal pigeon, if it can be trapped, will find the nineteenth century different from the first. The interviewer would also want to know where he went to after that last supper; if up, up, up! how did he escape the attraction of the other planets, and was not it infernally cold?

If wise men from the East had to visit him again, they would find travelling more convenient, and, no doubt, would easily find Christ's abode; for, like the way of the times, he, probably, would advertise himself by having a large brass plate on his front door: "Jesus Christ, Savior and Redeemer. Estimates given for general repairs." Or they might ask a policeman. The wise men would find it cheaper to take an excursion ticket, and the presents could be exhibited like Mr. and Mrs. York's, or as Booth exhibited his dead wife—there's money in it.

If Christ came to London, he must be clearly told to leave the stars alone. They must not go wandering erratically about simply to hover over his lodgings and point out where he resides; his brass plate on the door and the London Directory can give all necessary directions.

Another most important matter to clear up would be, why on his last visit he punished the Virgin Mary so, by allowing her baby to be the third part of an omnipotent God, for her life must have been a terror to her whilst nursing this all-powerful child; for should she have denied him anything, or, for his health's sake, kept him from bursting his godly skin by imbibing too much lacteal food, she ran the risk of being struck with jim-jams or something awful. For, no doubt, she remembered the old fellow of Leviticus, Judges, etc.; and, according to heredity, this boy-God might be equally vicious, for gods will be gods, whether baby ones or not.

Another query to clear up, if Christ came to London, would be whether he and his mother go on a regular touring expedition to all the worlds in infinite space, performing the birth, crucifixion, and resurrection trick in each, or was this little sand-grain of an earth the only one where this dramatic exhibition was practised? And if so, why? Are the other worlds all right, and not in need of the show? Would he also state, whilst he is here, how he did that wine trick at Cana, and can he do it now? If so, what would be his fee, and could he keep the officers of the Customs away whilst he changed New River water to fine old-cruised port? The interviewer would find the bottles. Would he also please state if it is at all necessary to stridently sing, beat incongruous instruments, clap hands, howl, and look so ineffably silly, generally, when worshipping his father, himself, and Holy Ghost, including mother? If not, would he state, definitely, that it gives him no pleasure, and he does not need it?

If Christ came to London, would he not have to get a suit of modern clothes, as to wear the drapery he is generally depicted in would only be an incentive to the pill and soap men to advertise on? Would he, when he visits us, tell us if he is his father, or only a third part of himself, or if the Holy Ghost goes "co" with the other two parts, and what the sin against that uncanny bird is?

Would he not have to learn modern languages, as early Hebrew would not be the most understandable language to order his modest pork sausage and mashed in? And, whilst in England, would he mind re-editing his precious Bible, eliminating those tales that must have emanated from the brothels of deity, tales that would make a satyr blush, and, in comparison, would make the language of a strumpet seem mere childish prattle? It would cost Christ very little labor to make the Bible clean, so that, if it must be handled in our schools by sunny-hearted childhood and pure girlhood, their minds might be unsullied by filth that may have suited the tastes of a polygamous, animalistic race of nomads, or the wastrels that hung round Jerusalem two thousand years ago.

F. A.

The Rector—"Did you ever hear of the theory that people will have the same vocation in the next world as they have had in this?" The Widow—"I don't believe my husband will. He was an ice dealer."

### THE CHRISTIAN, A BAD CITIZEN.

AN honest Christian ne'er can hope to be  
A good and useful citizen, because  
His fundamental precepts disagree  
With all the principles of social laws.

The essence of our social life is law ;  
The essence of our laws is "ill for ill" ;  
But "good for ill" is Christ's specific saw ;  
To Christians, therefore, social laws are *nil*.

Our jurisprudence rests on "blow for blow"—  
The spinal column of our social state,  
The root and stem of order, and the foe  
Of Christ's philosophy invertebrate.

The Sermon on the Mount's the Christian's rule,  
His only guide, his very life and breath ;  
But all the wisest minds of ev'ry school  
Declare 'twould lead to nought but social death.

A Christian cannot serve both Christ and man ;  
In social life his creed he must ignore,  
Or live a social pest beneath the ban  
Of outraged Truth, and dwell with men no more.

G. L. MACKENZIE.

### Obituary.

JOHN ROBERDS, who died last week, was the best-known of the Farringdon-road bookstall keepers. Though "only a coster," he was a man of shrewd intelligence and a great admirer of Mr. Bradlaugh. He was a leader in the protection of the rights of the street-sellers of London, and was respected by thousands. His funeral was largely attended.

By the death of Mr. Philip Gilbert Hamerton, which occurred in France on November 5, the world of art and letters has lost a facile writer and engraver. Mr. Hamerton was a shrewd and genial thinker, and his volume on *Human Intercourse* suffices to show how largely he accepted the positions of modern Freethought.

It is my painful duty to inform you of the death of one of our oldest and most respected members, James Adamson, who died on the 20th ult., after a long and painful illness. The body was followed to the grave by about thirty members of the Branch and a large number of personal friends. Several floral tributes were sent by both Freethought and Christian sympathisers. The funeral service was read over the remains by our veteran, Mr. N. B. Billany, at the express wish of both the deceased and his sorrowing widow.—A. ADAMS, Secretary, Hull Branch.

An able and hearty worker in the cause of freedom has passed away in the person of Mr. John Bedford Leno, the Chartist poet, who died at Uxbridge on October 31. Mr. Leno was a native of Uxbridge, where he was borne in 1826, and retired there to spend his last days. Early in life he joined the Chartist movement, and with Gerald Massey started the *Spirit of Freedom*. He afterwards edited the *Friend in Need Journal*, the *Commonweal*, the *Westminster News*, and *St. Crispin*. He conducted the *Poets Magazine*, and published *Drury Lane Lyrics*—a volume containing the "Song of the Spade," "Judge not a Man," and other songs. In the Bucks dialect he wrote *Kimburton* and other poems. His last volume was entitled *The Last Idler*. It contains his poem, "The Agnostic's Creed." Mr. Leno was a thorough Freethinker, though chiefly concerning himself with political and social reform. He worked with Mr. Bradlaugh as a member of the council of the Reform League, and contributed to many advanced papers, including the *Radical Leader*, when that paper was conducted by Mr. Foote. In Mr. Leno the writer has lost an esteemed friend, and the cause of freedom a zealous advocate.—J. M. WHEELER.

### How to Help Us.

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

### THE FINSBURY ELECTION.

A VERY successful meeting was held on Clerkenwell-green on Sunday morning last by Messrs. Standing, Guest, Ramsey, and Fagan, winding up with a resolution in favor of the candidate. The meeting in Banner-street Hall on Monday was crowded.

It is pleasant to record that the Rev. A. Newman publicly offered to speak on behalf of Mr. Watts. We have arranged a meeting at Prebend-street, Packer-street, N., for 11.30 a.m. on Sunday morning, where the reverend gentleman will speak in company with Messrs. A. Guest, J. Fagan, G. A. Fitzpatrick, W. J. Ramsey, and the undersigned. The Islington Branch, being unable to support Mr. Baker, has unanimously resolved to give all possible assistance to Mr. Watts.

The meetings for next week are: Tuesday, November 13, Board Schools, Queen's Head-street, Essex-road, Islington, N. Wednesday, November 14, Church-street, Stoke Newington. Thursday, November 15, Yerbury-road, Upper Holloway. Friday, November 16, Foresters' Hall, Clerkenwell-road. Friends in these districts will favor me by sending for handbills.

Very valuable help to us would be the loan of vehicles for the polling day. Hundreds of votes were lost to Mr. Forder in consequence of workmen being unable to get to the polling stations from the districts in which they resided, in the dinner-hour, or before the poll closed at night. These could be secured if we could drive them to the poll. If any of Mr. Watts's admirers could lend us horses without traps, or *vice versa*, I should be able to announce next week where they could be stationed for the use of such supporters.

There is still *great* need of help for circulating literature in Holloway, Woodberry Down, North Islington, Caledonian-road, and Holborn, the latter particularly; and I shall also be glad of the names of volunteers for work outside the polling booth on the 22nd. A card containing Mr. Watts's portrait and instructions how to vote is just issued, and will be found very useful.

Our funds are now exhausted, and without the "sinews of war" it is impossible to properly carry out the necessary arrangements for printing and posting. It is a question now of hard work and money, and if the money only came in half as quickly as the necessity for it arises I could return to Stonecutter-street and Mr. Watts already write M.L.S.B. after his name.

*Ratepayers, remember the 12th is the latest date upon which you can get your names upon the Rate-book.*

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

Central Committee Rooms, 191 St. John's-street-road, N. (near the "Angel").

### MR. CHARLES WATTS'S ELECTION FUND.

#### Further Subscriptions Received:—

George Jacob Holyoake, 10s.; C. Thomas, £1; D. Colville, £1; Fairplay, 5s.; W. Johnson, 5s.; A. Lewis, 5s.; O. Featherstone, 5s.; C. Skinner, 2s. 6d.; E. Belcher, 2s. 6d.; M. Juge, 1s.; A. Friend, 6d.; G. Gregory, 6d.; Harrison, 6d.; handed to Mr. Watts after his lecture last Sunday, T. Y., £1; T. W., 10s.; Dick Edwards, 10s.; sundry amounts, 15s. 0½d. Per Mr. Foote: W. Clarkson, £1; Horace Seal, £1; A. G. Scopes, 2s. 6d.

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

### LONG LIVES AND SHORT PROPHECIES.

THE higher criticism has shown that the books of Hosea, Amos, and Micah are the oldest documents in the Old Testament. According to the superscriptions, two of these prophecies took an unconscionable time to write. Amos professes to have been written two years before the earthquake which happened in the reign of Uzziah, king of Judah (a late corruption of Azariah), and of Jeroboam II., king of Israel, and it consists of nine chapters.

Micah writes in the reigns of Jotham, Ahaz, and Hezekiah. If we take Archbishop Usher's chronology as it appears in the margins of our Bibles, Micah's labors must at least have extended from 741 to 725 B.C., and in these sixteen years he composed nine chapters.

But Hosea was a much slower writer. He wrote fourteen chapters during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam II., king of Israel—that is, 785 to 725 B.C. at least, or a total of *sixty* years. If he commenced to write at the age of twenty, he was an old man of eighty when he got to the last verse.

## MR. FOOTE'S FIGHTING FUND.

*Subscriptions Received—Fourth List.*

C. T. Caplin, 5s.; E. Moon, 5s.; C. Perris, 5s.; F. Southard, 3s. 6d.; J. Wallis, 2s. 6d.; S. Thompson and Family, 10s.; G. Simpson, 2s. 6d.; W. Sowdon, 2s.; Edaw, 2s. 6d.; T. R. Almond, 1s.; A. S., 1s.; W., 1s.; Ryhope Friends, 3s. 6d.; W. Hyde, 5s.; Blackburn Friends, 4s. 6d.; S. Walker, 2s.; Manchester Friend, 10s.; Mr. Utley 10s.; W. H. Mainwaring, 5s.; E. Belcher, 2s. 6d.; Marie C. Fisher, £1; James Rawlinson, £1 2s. 6d.; Barnes, 1s.; E. Cruttenden, 1s.; H. A. Rogers, 10s.; W. Owen, 2s. 6d.; K. A. G., 5s.; H. Kirk, 1s.; J. Brodie, 1s.; T. Robson, 2s. 6d.

## DESTINY.

I LIVE and suffer like a lonely slave,  
While in my heart there flames the thunderous fire  
Of one superb, unquenchable desire,  
That shall not mingle with a mortal grave.  
My thoughts alone have wings, which cannot save  
This heart tumultuous from ambitions dire,  
Which, like the cloudy-vested gods, conspire  
To hide the hidden truth for which I crave.  
The beauteous stars dissolve in fatal light,  
And loveliest flowers do vanish with the morn;  
The foam-mouthed ocean lifts her frigid face  
To view the fate of God and heaven forlorn.  
Man must, like Nature, yield to time's embrace,  
And Destiny o'erwhelm him in its might.

ARTHUR J. WILLETTS.

## ACID DROPS.

THE London pulpiteers, on Sunday last, had a lot to say about the late Czar, and most of their utterances were fulsome in the extreme. All of them dwelt on the White Czar's piety, as though it covered a multitude of sins. They did not hint at such a place as Siberia, or such a thing as the persecution of all bodies outside the pale of the Greek Church. One London man of God drew attention to the fact that Bibles were carried on the Russian railways and through the Russian post at the expense of the Government. We presume this fact alone will secure Alexander III. a high front seat in heaven.

The new Czar of Russia is already betrothed, and will be married as soon as possible. His bride is a German princess who belonged to the Protestant faith. It was necessary for her to join the Greek Church before she could marry young Nicholas. Accordingly she gave her best attention to the matter, with the natural result of finding that her future husband's religion was the true one. This is called "conversion," and the world is invited to regard it as an honest change of opinion. To our mind it shows that the "ambition of the great" is ready for all contingencies. Was it not Comte who said that God is now nothing but the nominal head of a conspiracy against the rights and welfare of the people?

Zola wants to see the Pope, but the Pope doesn't want to see Zola. The mystery-man shuns the naturalist.

Hugh Price Hughes preached his first sermon at the age of fourteen. We are told that it lasted twenty minutes, and contained the sum and substance of everything which he has preached since. We can quite believe it. A boy of fourteen might well carry all the "substance" with which Hughes is loaded.

Mrs. Besant is no longer the social outcast she was when a Secularist. She is no better a woman now than she was then, but she has taken up with a superstition, and something of that sort is necessary as a passport to "respectable" society. It would also seem that Mrs. Besant is doing better financially. Having accepted a newer gospel of universal brotherhood, she no longer lectures to the "horny-handed sons of toil" at threepence a head. Her lectures at Sydney are advertised at the following prices: "Reserved Stalls, 4s.; Unreserved and Circle, 3s.; Back Stalls, 2s.; Pit, 1s." The advertisement is couched in language of the most fulsome flattery. "All people that on earth do dwell" are invited to pay the above prices to hear "the most eloquent of living women" and "the most celebrated Englishwoman of the century." Mrs. Browning and "George Eliot" are evidently out of the running.

But for the fact, observed by Heine, that "the fool crop is perennial," one would think Theosophy would never recover the exposure which has been going on during the past week in the *Westminster Gazette*, under the title of "Isis Very Much Unveiled." The articles are evidently written by someone in the know, and are accompanied by *facsimiles* of the bogus Mahatma messages and bogus Mahatma seal used by the bogus Mahatma who supported the pretensions of the Yankee who was most interested in keeping the Theosophic show running after the Blavatsky's death. "Judge leads right, follow him and stick," wrote W. O. J.'s Mahatma, with a racy command of Yankee, and Mrs. Besant seems to have swallowed the most outrageous humbug with all the gullibility of a three-year-old child. No wonder she never produced the precipitated letters, the whole *modus operandi* of which is explained in the *Westminster Gazette*.

The secret-service Colonel must have seen through the fraud at once, since the seal used by the Mahatma was one bought by himself in the Punjab, and which the Mahatma, when he learnt this, wrongly guessed came from Lahore. If Judge, Olcott, and Mrs. Besant ever meet again after these revelations, we fancy there will be ructions, even if the meeting takes place after reincarnation.

According to a report in the *Westminster Gazette*, Mrs. Besant has said in Australia that she has met Mahatmas, by which, perhaps, she only means great spirits such as Mr. Bradlaugh and Madame Blavatsky. The same number of the same paper makes the statement that Mrs. Besant now knows she was hoaxed over the precipitated Mahatma letters of which she spoke at the Hall of Science. It says: "Mrs. Besant's mind blossomed in a day into the full-blown view that she had been deluded; that Judge had himself written the missives to which she had pinned her faith—written them all with his own hand."

Dr. Clifford, speaking of the religious discussions at the London School Board, says: "Sometimes the scenes recalled the speech of Constantine at the Council of Nicea, when he urged the importance, not of arriving at truth, but of abolishing discord among Christians, lest the integrity of the empire should suffer. More frequently I was reminded of the Physical Force Assembly at Ephesus in 449, that won by its violence the distinction of the Robbers' Council."

He gives the warning: "If Londoners are not alert, Board schools, instead of supplying a sound and serviceable education to the children of the people, will be turned into seminaries in which boys and girls will be trained for Church ends, and taught to trust the interests of the clergy as the supreme law of life." Dr. Clifford sees the danger, but he does not observe the one and only remedy, the dismissal of all religion from education.

Ealing has had a "Prophetic Conference," and learnt that Palestine was about to become a land flowing with milk and honey because, "during the last fifteen years, the average annual rainfall had increased by six inches." J. C., when he comes with a shout, will be able to baptise all his disciples in the Jordan, as well as judge them in the valley of Jehoshaphat.

The Rev. J. Eppstein, a converted Jew, told the Prophetic Conference that the reason the Jews rejected Christ was because they did not study prophecy. God gave them books they could not understand. "The Jews had had thirty-six false Messiahs, but not one of them fulfilled the prophecies." Mr. Eppstein ought to know that Jesus did not either. The very reason Christians talk of his second coming is because he did not do all those things, such as judging the nations, ruling as king, and bringing peace, which the old Jewish prophets foretold that the Messiah would do at his first appearance.

The Rev. A. Wilkes treated the Conference to a dissertation on "The Man Anti-Christ and the Day of the Lord," and brought it to acknowledge that "the spread of Socialism, Anarchy, unrest, and loose views as to the Bible, foreshadowed" the long-delayed second appearance of the party who, on his first appearance, is said to have prophesied that those standing around him should not taste of death till they saw him coming in his kingdom.

At Bristol the bigots on the School Board wished to prevent a Jewess from even studying to become a pupil teacher at her own risk as to obtaining a situation afterwards. Mr. Gore moved that the girl be not received, "since the Jewish religion has always been bitterly opposed to the Christian." His motion was, however, lost by a small minority, and the girl was allowed to remain, though the Board would not hold out any hopes of afterwards engaging her.

According to Peter Lombard, Manners Sutton, the Archbishop of Canterbury, at the beginning of the century made a runaway match, and was married at Gretna Green.

Curiously, too, his daughter is said to have run away with a Colonel Croft, and the Archbishop subsequently married them. The Colonel then took holy orders, keeping, while a man of God, his half-pay as a man of war, and his father-in-law loaded him with preferments. The *Times* made a long list of his sinecures, but he said nothing save that "they had not got down half of them."

Our readers will excuse a printer's story which comes from Cambridge: A literary man, who was bringing out a book at the Pitt Press, ordered his proofs to be sent to him at a house where he was staying. The ladies and gentlemen in the drawing-room were electrified by hearing the sonorous voice of the butler announcing that "The devil from the Pitt has come for Mr. Smith."

A Leamington vicar, in a letter to his organist and several members of his choir, states that for some time past they have been connected with the local opera company; and he, having learned what this involves, feels bound to ask them, while they remain with him, to withdraw from the society as soon as convenient. Two members of the choir have written that they prefer the opera company to the choir.

The *Kilkenny Journal*, under the heading of "Brilliant Display," "Marvellous Success," discourses of a diocesan bazaar at which, according to this veracious journal, demoiselles went about the bazaar saying, "Do anything you like, please, but give us sixpence." We must send Mrs. Ormiston Chant to Kilkenny.

General Booth has not made a success of his boasted attempt to relieve the poverty of Darkest England. He has, however, gone to America to assure them of his ability to deal with the problems of Darkest America. All he requires is plenty of subscriptions from the rich, and then, he assures them, they shall see how he will deal with the problem of the poor.

The Rev. J. Gamble carries on philanthropy of a cheap and unwholesome kind at Liverpool. He has a room 28 ft. by 14 in., in which he allows men to sleep in their chairs at a penny a time after hearing Evening Service. We suppose the service is thrown in, so that they may sleep soundly. As many as sixty-one at a time availed themselves of the Service and "doss," and the Rev. J. Gamble has been summoned for "refusing to admit a health inspector to premises in which men are allowed to sleep in their chairs after evening service." The man of God, in the name of philanthropy, undercuts the lowest "doss-houses," turns his shed into a Black Hole of Calcutta, and refuses inspection because the place is carried on as a charity.

The *Christian Evidence Gazette* is a new penny monthly issued at Liverpool, and we presume under the direction of Mr. George Wise. "Personalities and vulgarisms will not be allowed" in its columns. This is an interesting announcement, and if it be fulfilled we shall have a real novelty in this class of publications. Mr. Wise starts with "Another Converted Secularist," a certain Mr. Jackson, whose celebrity was not extensive enough to reach us in London. There is an interview with the Rev. W. W. Howard, who appreciates Mr. Foote's "great abilities," but says "he will not debate on fair terms." That is Mr. Howard's opinion, and there is no harm in his expressing it. Mr. Foote, however, entertains an opposite opinion. Mr. Howard drew up his own proposition for a debate, and wanted to draw up Mr. Foote's too. There is the dispute in a nutshell.

Faith survives any shock, or Father Ivan's assurance that the Czar would certainly recover would have impaired his authority with the Russians. If prayers and faith availed against disease, the Czar would still be living; but, despite their oft-demonstrated futility, the superstitious ever resort to the old methods.

Prayer is on its last legs. Everybody smiled when prayers were offered up for the late Czar. From that moment the doctors' bulletins took a darker tone. Another pretty illustration of the force of prayer is to be found in the wreck of the "Wuirarapa." "Most of the people on deck," says the *Daily News*, "were singing and praying. Many poor people were so intently engaged in prayer that they forgot to hold on to anything, and when heavy seas broke over the ship they were washed away."

That clerical, kid-gloved dude, Bishop Sullivan, of Algoma, who luxuriously cruises around the upper lakes during the summer in a small steam yacht, on remittances from the old country, doncher-know, has got himself appointed chaplain for the winter at Mentone, on the Mediterranean. Says he is suffering from nervous prostration, and requires a rest. Must have been delay in the remittances. That is the only thing possible in his life to cause nervousness, except *ennui*. —*Bobbygeon Independent* (Canada).

The Rev. J. G. Fry, of Tottenham, says he would welcome disestablishment. He now gets £106 a year for attending to a parish of over seven thousand inhabitants, while he sees city rectors receiving £1,200 per annum with a congregation of twelve.

A Kimberley clergyman recently "electrified the town" (we learn from a South African paper) with a sensational sermon entitled "If Christ came to Kimberley." A writer to a Kimberley paper more recently dealt with the subject of "If the Devil came to Kimberley." The writer comes to the conclusion that the devil would feel quite at home on the Diamond Fields if he were to pay a passing call.

Annie Smith, a gipsy, has been fined five pounds and costs for fortune-telling at Burnley, yet priests are allowed to take money for praying dead people out of purgatory.

The Rev. William J. Jenkins, of Muswell Hill, rector of Fellingham, is always in rows. One day it is his painter or plumber, and another day his coal porter that offends him by lacking in that reverence with which a man of God ought to be regarded. In a recent case the reverend gentleman kept up his dignity by shaking a coal porter and striking him in the face, and doing ditto to a constable who was called in. Mr. Jenkins was fined 40s. and costs for assaulting the porter, 60s. and costs for assaulting the constable, and the summonses which he issued against them, for knocking at his door without lawful excuse, were dismissed with costs.

"The Recording Angel" writes a letter to the *Westminster Gazette*. In the *Freethinker* this would have been flat blasphemy. Thus saints run in where sinners may not tread.

The late Father Healey, at a dinner party, was told by Dr. Nedley that Cardinal Cullen, in reply to a certain request, answered: "I'll see you damned first." "Doctor," said Father Healey, "boy and man I've known Paul Cullen these forty years, and, drunk or sober, I never heard him say the like."

The late Lord Shaftesbury, in a letter to Miss Frances Power Cobbe, wrote as follows: "It is frightful to see that the open champions of vivisection are not Bradlaugh and Mrs. B., but bishops, fathers-in-God, and pastors of the people."

Mr. Hall Caine, the novelist, is a rather sentimental Christian. He therefore stands for the "inequality" of the sexes—which seems to us an absurd expression, for man and woman are neither equal nor unequal, but different. Mr. Caine also asserts that the "great truth" that "the male is of necessity the dominant creature" was "recognised in the Garden of Eden." Well, we don't know much about the Garden of Eden, and we guess Mr. Caine knows just as little. But taking the Creation story as it stands, where was Adam's "dominance"? He simply played second fiddle to Mrs. Eve. She went apple-picking, and he kept her company; and when the boss found him out he whimpered, "She made me do it." A very "dominant" creature indeed!

### The Cocksurenness of Murderers.

Scene—Outside door of condemned cell.  
Time—Twenty minutes to 8 a.m.  
Parson knocking at door.  
Criminal (inside)—"Well, who's there?"  
Parson (gently and persuasively)—"A servant of Christ."  
Criminal—"Oh, you needn't trouble yourself, for I shall see your Guvnor in about half an hour."

### Missionaries and Zulus.

Many English people will be surprised to hear this, but I can affirm that no one in the Colonies ignores the fact. In the natural state the Zulus are honest, and their women are virtuous. When they have gone through the apprenticeship of civilisation in the missions, the women's virtue often loses much of its rigidity, and the men lie and cheat like "Christians" of the deepest dye.

The Zulus are virtuous and honest *by instinct*, and it is difficult to see how their child-like souls can be improved by a theory which, after all, may be summed up in these few words: "Do not sin, but, if you do sin, make yourself easy, you have only to believe and all your sins will be blotted out." "Let us sin, then," say the converted Zulus too often; "the more we sin, the more will be forgiven us." —*Max O'Rell*.



### Mr. Foote's Engagements.

*Sunday*, November 11, Town Hall, Birmingham :—7, "Is Religion the Cause of Progress?"

*Monday*, November 12, Athenæum, Derby :—8, "Why I am an Atheist."

November 18, Hall of Science; 25, Ipswich.

December 2, Camberwell.

### TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—Nov. 11, Hall of Science; 18, Liverpool. Dec. 2, Newcastle-on-Tyne (Sunday Society); 3, West Auckland; 4, York; 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.

G. J. HOLYOAKE, in sending us some useful cuttings, writes: "I knew Redburn well of whom you make mention. He would be courteous to a kindly visitor like Mr. McGregor. But Redburn would be as little likely to be converted as any man I have ever known."

E. C. RAMSEY.—It is useless to contradict such persons. They do not tell one falsehood the less.

C. T. CAPLIN.—Many thanks.

J. K. VAN BREEGHURN.—Such cuttings are always welcome.

S. J. WILLETS.—Verse appears. You should be able to obtain a copy of Gibbon at any good second-hand bookseller's.

R. O. SMITH, Treasurer London Secular Federation, acknowledges: C. H. Kelf, 10s. 6d.

W. A. PYRKE.—There are many editions of Gibbon. Lecky's *European Morals* is published by Longmans in two vols. at 28s. Don't heed the nonsense of Christian papers about Drummond having settled Darwin. As a matter of fact, Drummond accepts Darwinism.

J. M. G. would like to know if there are any Secularists at St. Helens, Lancashire.

THE GABERLUNZIE.—We are full up at present, but your verse will appear in due course.

G. CLANCY.—Cuttings are always welcome.

ANXIOUS.—Mr. Watts and Mr. Wheeler were sitting beside Mr. Foote in court, and would have carried out his instructions on all matters he could not have attended to in person if he had been granted another free lodging in Holloway Gaol.

We regret to hear that Mr. Baker, of the Islington Branch, has met with an accident in which one of his ribs was fractured. The Branch committee has passed a vote of sympathy, and in the same time resolved to support Mr. Watts's candidature at Finsbury.

H. E. A.—Received. Shall be considered.

A. W. OXLEY.—The articles will be written as soon as we find time. We have been so busily occupied with other matters lately. Mr. Foote does intend to publish a pamphlet on the question, "Did Jesus Christ Ever Live?" Sorry to hear that a decent hall for Sunday lectures cannot be secured in Bradford.

J. RICHARDS.—Sorry to hear of your mishap. Hope you will soon be all right again.

W. HYDE.—Thanks for your cordial letter.

H. W. JONES.—Glad to know the Blackburn friends have confidence in our leading. Can you hire a hall now for special lectures?

J. FISH.—Will give it a paragraph next week.

D. F. GLOAK.—Go on until you are stopped. That is our way, and we are not often stopped. Much pleased to hear of the large attendance at Mr. Harkis's debate.

S. WALKER.—The Birmingham friends will not provide tea, nor is it necessary. The Wolverhampton friends can come over after tea, the lecture being in the evening.

HAROLD ELLIOTT.—No room this week. Hope to insert in our next.

JAMES NEATE, secretary, Bethnal Green Branch, says that Mrs. Rosa Jarvis is the only School Board candidate in Hackney in favor of Secular Education, and that the Branch has decided to support her. Mr. Neate alleges that Mr. Headlam has gone back on this question, but we hope this is a mistake.

W. HOLLAND.—It may simply be the lesser of two evils. We have every confidence in the gentleman you refer to.

R. J. MURRAY, 13 Vincent-terrace, Randal-street, is the newly-elected secretary of the Nottingham Branch.

C. E. MOSS.—Pleased to hear you think it your duty to join the N.S.S. Miss Vance, 28 Stonecutter-street, E.C., will be happy to supply you with a form of application for membership. The minimum subscription is one shilling a year, more being expected from those who can afford it. You can be enrolled any Sunday evening at the Hall of Science.

JAMES RAWLINSON.—Many thanks. Is the address you give your permanent one?

E. WATTS.—We have been too busy with other matters. The cartoons will be resumed shortly—next week or the week after.

W. J. FORD.—It is amusing, but we don't intend to advertise the fellow. We know all about the quarrel between B. and P.

CONSTANT READER.—Thanks. See paragraph.

T. WISE.—Many good suggestions cannot be carried out because there is not money enough to carry on Mr. Watts's candidature with complete efficiency. Finsbury is an enormous division, and cannot be worked at less than the cost of £100. This sum ought to be raised, and we hope it will be. There is no time to be lost.

H. A. ROGERS.—We are obliged for your kind expressions and good wishes, and will do our best to fulfil your hope that "the strain and worry may not impair our health."

EAST-ENDER.—We believe the Rev. S. D. Headlam will support Secular Education on the Board when the opportunity arises, and we should be extremely sorry to see him lose his seat. Mr. Graham Wallas is a clever man, but he is sacrificing his convictions in standing on the "Bible-Reading" ticket. We expected better things of him. The Fabian policy of "permeation" in this instance means fighting against your own principles. Were we an elector in the division, we would not give Mr. Wallas a single vote.

PAPERS RECEIVED.—Church Reformer—Freidenker—Zoophilist—Liberty—Der Arme Teufel—Le Bluet—New York Volkszeitung—Lichtfreund—Peterson's Magazine—New York Sun—New York World—Progressive Thinker—Two Worlds—Liberator—Current Literature—New York Tribune—Hull Times—Isle of Man Times—Birmingham Daily Mail—Blyth Scribe—Western Figaro—Irish Weekly Independent—Open Court—Christian Evidence Gazette.

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

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. Ford, 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.

### PERSONAL.

JOHN SNOW's application for my committal to prison for contempt of Court was a most flagrant and ignominious failure. The mountain labored, and did not so much as bring forth a mouse. Justices Wright and Collins did not even require to hear my defence. They stopped me before I had uttered two sentences, and stated that they would not make any order at all in the case. They would not even grant John Snow his costs. That point is reserved until after the trial of the libel action itself. I can wait patiently until then, especially after the very emphatic language of Mr. Justice Wright.

G. W. FOOTE.

### SUGAR PLUMS.

MR. FOOTE had good meetings on Sunday at Manchester. In the evening the hall was packed and uncomfortably warm. During the day a collection was taken for the General Fund of the National Secular Society.

Once a year the Secularists are allowed the use of the Birmingham Town Hall for a Sunday meeting. Mr. Foote occupies the platform this time for the Branch, taking for his subject "Is Religion the Cause of Progress?" The lecture is to be delivered this evening (Nov. 11) at 7 o'clock, and the admission is free to every part of the hall, a collection being allowed to defray the necessary expenses. Mr. Foote will not lecture in the morning and afternoon, as it has not been possible to obtain a suitable hall for this purpose.

Last Sunday evening, at the Hall of Science, London, Mr. Charles Watts had another splendid audience, when he

lectured upon "If Christ Came to London, What Then?" The gathering was a most enthusiastic one, and evidently the lecturer's remarks were highly appreciated. This evening (Nov. 11) Mr. Watts will again lecture at the Hall of Science, when, no doubt, he will have another large meeting, as it will be his last appearance at the hall previous to the School Board election.

Mr. Watts addressed a fine meeting on Monday evening at Banner-street, St. Luke's, in support of his candidature for the London School Board. He met with an enthusiastic reception, and the resolution in his favor was carried unanimously, except for a little knot of half-a-dozen Christian Evidence men who vainly tried to raise a theological discussion. Mr. Foote occupied the chair, and the most important points of his speech were fairly reported in the *Daily Chronicle*. Admirable speeches were also made by Messrs. G. Standing, R. Forder, A. B. Moss, and W. Heaford. It has only to be added that Mr. Watts's answers to the many questions put to him were entirely satisfactory.

Excellent reports of the Banner-street meeting appeared the next evening in the *Star* and *Sun*. The *Star* says "there can be no doubt as to the enthusiasm that Mr. Watts's candidature has aroused among a section of the Finsbury electorate," and the *Sun* says the resolution in his favor was "carried with immense enthusiasm." This should satisfy our readers that any subscription they forward to Mr. Watts's election fund is likely to be a good investment.

Ingersoll's new lecture on "The Holy Bible" was delivered at Chicago to five thousand people. It lasted two hours and a half, and was followed to the end with breathless attention, only broken by laughter and applause as the great orator played like a consummate master on the minds and hearts of his vast audience. We shall republish this lecture for English readers, many of whom would walk fifty miles to see and hear Ingersoll.

The Freethinkers' Annual Ball is on Wednesday, Nov. 28. Friends are requested not to overlook this in the excitement of the School Board elections, as it will be an agreeable change after all the work.

London Freethinkers are reminded of the benefit concert on behalf of a zealous worker and lecturer, which will be held at the Hall of Science on Wednesday next, November 14. All should take tickets who can afford to do so.

A large meeting at Wimbledon listened to the debate on "Secularism v. Christianity," between Mr. James Rowney and Mr. W. J. Clark. Mr. Rowney ably maintained the Secular side in the discussion. The chairman, Mr. G. Legg, had a curious idea of his functions, for he wanted the audience to close the proceedings by singing the Doxology.

Mr. Laurance Small, B.Sc., will lecture at the Crescent Chapel, Everton-crescent, Liverpool, on Tuesday, November 13, on "Thrift—No Remedy." The lecture is under the auspices of the Everton Branch of the Independent Labor Party.

The Liverpool School Board election takes place on Saturday, November 18. Samuel Reeves and C. E. Dodd, the Labor candidates, adopt free, compulsory, secular education in their program. Mr. Reeves has occasionally lectured for the Liverpool Branch of the N.S.S.

The Plymouth Branch of the N.S.S. is to be reorganised for active work. A meeting for this object will be held on Wednesday next at 8 o'clock in the Foresters' Hall, Octagon, Union-street. Every local friend of the movement is earnestly invited to attend.

Mr. Sam Standing is a candidate for the Rochdale School Board, and if every Freethinking elector will give him the whole of their votes, he should have a very good position towards the head of the poll.

The Bradford Branch is unable to secure a hall for Sunday lectures, but an attempt will be made to hold a students' class on Sunday mornings during the winter. Persons willing to take part in this enterprise should communicate at once with Mr. A. W. Oxley, 12, St. Margaret's-place, Bradford.

Mr. James Hooper, of Nottingham, took Mr. Foote's place at Derby on Monday evening, October 29, and lectured on the advertised subject, "Why I am an Atheist." Many who came to the meeting went away again on learning of Mr. Foote's absence, but enough remained to pack the hall. Mr. Hooper gave a most interesting lecture, and ably replied to the questions that were put to him.

Mr. S. S. Buckman has an interesting paper in the November *Nineteenth Century* on "Babies and Monkeys,"

citing many particulars "to show that the characters and habits of children afford every support to the evolutionist; that what is quite unintelligible and even antagonistic to any idea of special creation becomes significant and full of meaning in the light of the doctrine of gradual development; that the actions of children, when rightly interpreted, tell their own tale, and may fitly be compared to ancient monuments of pre-historic times; lastly, that the human infant is an interesting object of scientific research, and that even a cross baby should be carefully contemplated by the philosophic mind."

Sir Robert Ball, writing on "Life in Other Planets" in the *Fortnightly*, says: "No reasonable person will, I think, doubt that the tendency of modern research has been in favor of the supposition that there may be life on some of the other globes." At the same time, he thinks the character of that life cannot be determined, so theologians must remain in the dark as to whether the inhabitants of Mars require the atoning blood of a crucified Savior or not.

Speaking of the differences between the Septuagint and Hebrew text of the Old Testament, in the *Academy* of November 3, Sir H. H. Howarth says: "These interpolated paragraphs, these omitted verses, these rearranged books, these mutilations and alterations of verses, useful in the great religious polemics, these changes so redolent of later Jewish exegesis and thought—all these pointed to something more than the decay caused by time. They pointed to deliberate editing and sophistication somewhere." The Jews accuse the Christians of tampering with the text, and the Christians accuse the Jews of doing ditto. For our part, we, like Voltaire with the old women quarrelling, believe them both.

The *Zoophilist* for November quotes from "A French Philosopher on the Rights of Animals." The philosopher is M. Alfred Fouillée, who is one of the leading French Freethinkers, and this is what he says: "If animals are still excluded from *fraternity* with us, they are certainly not so from *relationship* (*parenté*). They have ceased to be outside the laws as simple chattels—things made to be dissected alive, or chased to death, or sacrificed in bull-fights, or flogged till they expire under too heavy loads. In the modern view of justice all barriers between living beings tend to disappear. There exist in an animal Sensation, Intelligence, and Will; albeit in an inferior degree and in an imperfectly developed state. Justice, then, is due to the animal."

M. Fouillée is the uncle of M. Guyau, the promising young Freethinking scientist and philosopher who came to an early death at Mentone, and who, in his *Irreligion de l'Avenir*, and other Freethought works, displayed deep thought and fine power of statement.

## THE LONDON HALL OF SCIENCE.

AN unfortunate dispute has occurred at the London Hall of Science, which I am very reluctantly obliged to place on record. It will be remembered that the lease of the premises is held by the National Secular Hall Society (Limited). The directors let the premises to two tenants—the National Secular Society's Executive, which uses the large hall on Sundays, Wednesdays, and some other occasions, for objects of propaganda and organisation; and the Hall of Science Club, which is in permanent occupation. The Club manager, being daily on the spot, sees to any letting of the hall to outsiders. Mr. James Anderson is a sturdy Freethinker, and the Club committee have no other object than to maintain it reputationally and successfully. But mistakes may be made, and one was made when the hall was let on November 1 for an object which neither the Directors nor the Executive were able to approve. Their disapproval was intimated to the Club committee, who decided, however, to stand by their contract; whereupon the Executive suspended the N.S.S. affiliation to the Club until a more satisfactory arrangement could be arrived at. Before this meets the reader's eye the Directors will probably have taken the necessary precautions against any future misunderstanding. It would be unwise to make too much of this; still, there are things not illegal, and perhaps not in themselves wrong, which many Secularists would not like to see announced in connection with the party's headquarters; and when a difference of opinion arises on such matters, it is clearly the Executive, which represents the whole party, whose judgment should predominate.

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

HIGH COURT OF JUSTICE.  
(Queen's Bench Division.)

(Before MR. JUSTICE WRIGHT and MR. JUSTICE COLLINS.)

NATIONAL SECULAR HALL SOCIETY AND ANOTHER v. SNOW AND OTHERS.

ON Thursday, November 1, before Justices Wright and Collins, sitting as a Divisional Court, an application was made to commit, for contempt of Court, Mr. G. W. Foote. Mr. Rawlinson appeared for the applicant, and Mr. Foote conducted his case in person.

MR. RAWLINSON, in opening his case, said: This, my lords, is an application by the defendant in an action brought by the National Secular Hall Society (Limited) and another, against Snow and others, for the committal of a Mr. Foote for contempt of Court, in publishing a certain article. The action of the National Secular Hall Society against Snow is an action for libel, the writ for which was issued in April of this year. It was for a libel which appeared in a pamphlet, or, I might rather say, the republication of something which appeared in some newspaper account of a lecture which had been given at Leeds. The defendants in the action are the printers and publishers of the paper, and are not the original disseminators of the libel complained of.

MR. JUSTICE WRIGHT: You are for the defendants?

MR. RAWLINSON: I appear for the defendants. The pleadings were closed in October, and notice of trial was given by the plaintiffs for October 24; and on October 21 the respondent to this application, Mr. Foote, published this action, which I will hand up to your Lordship with the affidavit, and the copy of which I will read. It is an article published in the *Freethinker*, which has a considerable circulation in London. The article is as follows: [Counsel read the article in full.]

MR. JUSTICE WRIGHT: Is this something published by the person against whom you are applying to-day?

MR. RAWLINSON: Yes, my Lord. What I am reading is the article itself, and I need hardly say that I have not read it till this moment.

MR. JUSTICE WRIGHT: That, you say, was written in October in this publication?

MR. RAWLINSON: Yes. I have read it in full, every single word. On October 21 that was published, and it is suggested that it is in some way a reply, or that it was written under provocation contained in another article. The other article referred to is one published in May. There was, undoubtedly, a newspaper controversy at that time, and it can hardly be suggested that the present article, in respect of which the application is made, was one written in consequence of an article which appeared in May last.

MR. JUSTICE COLLINS: When did it appear?

MR. RAWLINSON: It appeared in the early part of October. It is published at the end of September, and it is simply dated October, 1894.

MR. JUSTICE WRIGHT: Have you the original libel?

MR. RAWLINSON: Yes, it is a pamphlet. I will give it you in a moment. [Pamphlet produced.] As far as publication goes the pamphlet is a reprint of a verbatim report of a lecture delivered in Leeds. Of course, the editor of the paper is not the original publisher of the libel, and we are the only people sued in respect of it. We are their printers and publishers, and, of course, we had not the slightest idea of such a libel. Of course, we are legally liable; I am not suggesting that we are not.

MR. JUSTICE WRIGHT: I find a detailed reference to this matter.

MR. RAWLINSON: O, certainly, my Lord. It is a long lecture. [Gentleman in Court said it was a "discussion."] Yes, a discussion. Apparently each speaker was allowed so much time—half an hour to one man, and half an hour to another, and so on. Therefore, they were speaking one against the other. No action was brought against the man who uttered the slander, nor against the people who ordered my clients to have it printed. But, of course, I am not attempting to-day to defend the original publication of the libel. The part which I am objecting to most strongly, in this article complained of to-day, is that just before, or, practically, on the day for the case being set down for trial, this appeal, said to have been written in indignation, and to answer charges, should have been made; while there is no reference in the article from beginning to end, or any notice, if I may use the expression, of the editor or publisher in my clients' paper. It is not suggested in this article that any comment was made by my clients upon this matter. I submit that the whole tone of the article in the *Freethinker* is not that of an answer to some other comment, because there is no reference to any such comment. It is distinctly a false statement from the respondent's point of view, and, I submit, is an appeal to a jury to award large damages in this particular case.

MR. JUSTICE COLLINS: Let me see the extract in your paper.

MR. RAWLINSON, having handed a copy to his Lordship, said: If your Lordship looks at the end, your Lordship will see the extracts which have appeared at different times. There is, first of all, the extract in the *Freethinker* of April, headed "A Prosecution," which deals with this matter. That is replied to on May 15. There is then no further mention in either paper of the matter at all until August, when there is a letter in the *Anti-Infidel*, beginning "Dear friends," and applying for subscriptions, which I will also read to your Lordship if you think it necessary.

MR. JUSTICE WRIGHT: Have you read the "original libel"? Nothing could possibly be worse than the libel. It is the worst libel I ever read, if you do not justify it.

MR. RAWLINSON: I am sorry your Lordship should say that, because I have not in any way to answer the case before your Lordship.

MR. JUSTICE WRIGHT: I am not saying you cannot justify it. What I do say is that, if you cannot justify or excuse it in some way, it is about as bad a libel as can be. I am not for one moment saying it is wrong, still there appears to be a great deal of provocation.

MR. RAWLINSON: I will not go into that; I will not go into the right or the wrong of it. This article in the *Freethinker* was published in October last, and they had their newspaper warfare upon the matter in April of this year. I am not complaining of that. I only want to say that one side wrote in April, and the other on May 15, and that if there was any provocation it must have died completely out by October of this year. Their warfare occurred in April or May, and I am not complaining of it. But I say the object of bringing the matter forward in this way in October is to influence the trial which is about to be brought on. Of course, I need hardly tell your Lordships that, as regards the question of damages, it is a fair matter for comment to say that the only people who are affected in this matter are the printers and publishers, who, of course, it cannot be suggested, had any motive in any way apart from their business. They are merely doing business which they were ordered to do, and the real men who are liable have not been attacked at all, so far—the real men, who are morally responsible for the statements, have not been attacked at all. As regards the libel itself, I have not dealt with it, because it is a matter to be dealt with at the trial, and I won't deal with it further. I am not for a moment arguing the question of the main case which is for trial; but how it can possibly be held to apply to Mr. Smith, who was the plaintiff in the action, I do not know. Whatever the provocation was in this instance I submit that it occurred more than a year ago, and I think the article itself, when you read it, is not an article written under provocation in the sense of being an answer to comments or anything of the kind.

MR. JUSTICE WRIGHT: I see, on the following page of the paper which contains the article complained of, that there is a paragraph headed "For a Certain Object," and which plainly invites subscriptions for the purpose of this case.

MR. RAWLINSON: I dare say, your Lordship, that is so; I read it in the same way as your Lordship; but it is distinctly negated by the defendant's affidavit in the matter.

MR. JUSTICE WRIGHT: You mean by Mr. Foote's affidavit?

MR. RAWLINSON: Yes, by Mr. Foote's affidavit. If that had been so, I think there would have been something certainly in the way of mitigation, that there was a particular object in writing the article; but Mr. Foote, in his affidavit, does not say that. He sets out very clearly, indeed, his motive in publishing this particular article, and which has relation to the articles which I have referred to, in May, August, and October, in order of publication. He sets out the articles of May, August, and October, and in paragraph 6 says the matter complained of in the motion was composed and written by him in answer to the said articles, and to refute the statements contained therein, and not in the sense of provocation given to him personally in those articles. He goes on to say: [Here counsel read passages from Mr. Foote's affidavit.] Counsel, continuing, said: I contend that, far from speaking of subscriptions, that paragraph states that we had been influencing jurors, and, by implication, means that he was justified, in his turn, in making an effort to influence the jury in his direction, in the same way as we had been trying to influence them in our direction.

MR. JUSTICE WRIGHT: What Mr. Foote says is that the object of the article, which you now complain of, was to let all his friends and supporters know that the action would be carried through at all costs.

MR. RAWLINSON: And also, my Lord, that it was written in answer to the said articles.

MR. JUSTICE WRIGHT: In answer to a challenge thrown out by your client.

MR. RAWLINSON: Rather more strongly than that, my Lord. He says: "The said article was written by me in reply to the said articles, and to refute the statements contained therein," and under a sense of provocation given to him personally in those articles; and then he goes on to

say in the last paragraph: [Paragraph read.] Again, my Lord, he says it was done under indignation at the methods resorted to—by whom? This document, of course, has been drawn up after considerable thought. It comes from a firm of solicitors, and not from Mr. Foote himself; and, no doubt, they carefully considered what he said in the affidavit. And Mr. Foote does not suggest that it was done for the purpose of soliciting subscriptions. He says distinctly that it was done because there was an attempt to influence the jury by those articles, and that, therefore, he was entitled to make reply and to state distinctly, as he called it, his views of the case. I do not wish to put the matter higher than that. I have laid the matter before your Lordships, and it is, of course, simply a question whether your Lordships will take the article in the form in which it appears.

Mr. FOOTE, who occupied a seat in front of the Bar, then rose and said: Your Lordships, I am the respondent in person. I am extremely—

Mr. JUSTICE WRIGHT: Wait one moment. Are you willing, Mr. Foote, to undertake not to repeat any observations on the case before it comes on for trial?

Mr. FOOTE: Quite so, my Lord. I have no intention of making any further observations whatever.

Mr. JUSTICE WRIGHT: That will secure the end of justice, Mr. Rawlinson, and we can reserve the question of costs until the case comes on for trial.

Mr. RAWLINSON: Yes, my Lord; and it will be too late to withdraw the paper from circulation?

Mr. JUSTICE WRIGHT: Mr. Foote will do what he can.

Mr. FOOTE: I will undertake, my Lord, that no further copy of the paper is sold. I cannot possibly do more than that.

Mr. RAWLINSON: I do not know whether your Lordships will deal with the costs; perhaps it would be more convenient. Of course, Mr. Foote will not be at the trial; he is not part of the action. He has nothing to do with it, I think your Lordships will find. It is the first I have heard of Mr. Foote, by my clients' letter, of his being in any way connected with the action. Mr. Smith is the plaintiff in the action, and the only person alleged to be injured at all is Mr. Smith, proprietor, vice-president, and keeper of the hall.

Mr. JUSTICE WRIGHT: There will be some advantage in not finally disposing of the matter until the case is heard. You might possibly find that to your interest.

Mr. RAWLINSON: As far as I am concerned, I should prefer to have it dealt with to-day. If I might respectfully say so, I would sooner not see Mr. Foote again in the matter.

Mr. FOOTE: I will leave the matter entirely to your Lordships. I have no more wish to meet the counsel than he has to meet me. If, however, the matter is to be dealt with, I claim the right to say something, though I am willing to let the matter be reserved.

Mr. JUSTICE WRIGHT: Quite so. We both think, having regard to the very peculiar nature of the case, that it is better to say nothing about costs now; but either party can bring it on at any time after the main case has been disposed of.

Mr. FOOTE: Very well, my Lord; that suits me entirely.

Mr. RAWLINSON: It will be a case of mentioning it.

Mr. JUSTICE WRIGHT: Either party can put it in the paper with two days' notice to either side, after the principal case has been heard.

Mr. RAWLINSON: Is it to be mentioned before your Lordships, or in any other Court?

Mr. JUSTICE WRIGHT: In any Court consisting of either of us at any time.

This terminated the case, and Mr. Foote, with his friends, then left the Court.

### THE AFFIDAVITS.

1894. No. 522.

#### IN THE HIGH COURT OF JUSTICE QUEEN'S BENCH DIVISION.

Between THE NATIONAL SECULAR HALL SOCIETY LIMITED and ROBERT OWEN SMITH *Plaintiffs* and JOHN SNOW and COOKE & CO. *Defendants*.

I JOHN SNOW of No. 2 Ivy-lane Paternoster-row in the City of London publisher one of the above-named Defendants make oath and say as follows:—

1. The above action which was commenced by writ dated the 9th April 1894 and in which notice of trial in Middlesex before a Judge and Common Jury was given for the 24th October 1894 is still pending in the Queen's Bench Division of the High Court of Justice.

2. The Plaintiffs in this action claim damages in respect of an alleged libel contained in a pamphlet printed and published by the Defendants which pamphlet consisted of a verbatim report of a debate which took place at Leeds.

3. In the newspaper called the *Freethinker* of the 21st October 1894 an article headed "Hunting Them Down" is

printed on page 672 and signed "G. W. Foote" which article consists entirely of comments upon the subject matter of this action. The said G. W. Foote is as I am informed and believe and is stated on the face of the said newspaper to be the editor and also the printer and publisher thereof and to be the writer of the article complained of. A copy of the *Freethinker* containing this article is now produced to me and marked A.

4. The *Freethinker* is as I am informed and believe the leading freethought paper in this country and is widely circulated in London among Freethinkers and others including those classes from which a Common Jury are likely to be drawn. The comments made in the said article are calculated to damage the Defendants and to prejudice their defence of this action and it is submitted constitute a contempt of his Honorable Court.

Sworn at 17 Paternoster-row  
in the City of London this } JOHN SNOW.  
25th day of October 1894

Before me

H. G. HEATHER (A Commissioner for Oaths).

1894. No. 522.

#### IN THE HIGH COURT OF JUSTICE QUEEN'S BENCH DIVISION.

Between THE NATIONAL SECULAR HALL SOCIETY LIMITED and ROBERT OWEN SMITH *Plaintiffs* and JOHN SNOW and COOKE & CO. *Defendants*.

I GEORGE WILLIAM FOOTE of 28 Stonecutter-street in the City of London journalist do solemnly sincerely and truly affirm and declare as follows:—

1. I have read a copy of the Affidavit sworn herein by John Snow on the 25th day of October 1894 in support of the Motion for my committal for contempt of Court.

2. I am the author of the article complained of by the said John Snow and I say that in writing and publishing it I had no intention whatever of committing any contempt of this Honorable Court, nor of interfering in any way with the course of justice, nor with the result of this pending action, and I respectfully submit that the article having been written and published by me under the circumstances hereinafter set out does not justify the present application which has been made by the said John Snow.

3. The said John Snow who is now moving for my committal is the publisher of a monthly journal called the *Anti-Infidel* and ever since this action was commenced he has from time to time published matter in the said journal with reference to the said action in which he has commented upon the probable result of the said action and upon the subject matter of the same. In the month of May 1894 after the writ in this action had been served he printed and published in the said journal at page 135 thereof a long article in which the publication of the matter complained of as libellous by the Plaintiff herein is justified and it is stated *inter alia* that "when the case comes before the Court the evidence lacking in the involved paragraph (i.e. the libel complained of) will be forthcoming and then that too like the others will be proved to the hilt." This statement was published by the said John Snow in spite of the fact that no plea of justification is put on the record in the defence which he and his co-Defendants have delivered in this action. A copy of the said journal being the May issue of the *Anti-Infidel* is now produced and shown to me at the time of my making this affirmation and is marked G. W. F. (1)

4. Again in this year's August number of the said *Anti-Infidel* so published by the applicant John Snow, at page 40 thereof, he published an article referring to this pending action asking for subscriptions for the expenses of the defence and deliberately impugning the *bona fides* of the Plaintiff in bringing the action. Among other things he published therein the statement that the "debate (i.e. the libel complained of) had been published for the public good" and also that "the aim and object in not including us (meaning one W. R. Bradlaugh the editor of the said *Anti-Infidel*) in the action is to induce our publishers and printers (in face of the inevitable Bill of Costs which will have to be paid whichever way the case may be decided) to throw us over and thus stop the publication of the *Anti-Infidel*." The said August number of the *Anti-Infidel* is now produced and shown to me at the time of my making this affirmation and is marked G. W. F. (2)

5. Again in this year's October number of the said *Anti-Infidel* the said John Snow published on page 64 thereof a further statement appealing for subscriptions and vouching for the truth of the libellous matter complained of. The said October number of the said *Anti-Infidel* is now produced and shown to me at the time of my making this affirmation and is marked G. W. F. (3)

6. The matter now complained of on this Motion was composed and written by me in answer to the said articles and to refute the statements contained therein and under a sense of the provocation given to me personally in those articles. I honestly declare that I had no intention whatever of in-

fluencing the result of the action. The Applicant's journal has I believe a circulation among persons who are likely to be serving as Jurors on the trial of this action and I submit that what he has caused to be published therein would be far more calculated to prejudice the fair trial thereof than anything which he now complains of. I submit also that he has made use of his position as publisher of the said journal to state his case beforehand to his readers and to state it as in the said May number untruly. I wished also to let my friends and readers know the fact that the action would be proceeded with and carried through in answer to the challenges thrown out to me by the said John Snow in the said journal the *Anti-Infidel*.

7. If in my ignorance of the law and of my rights in replying to an opposition journal published by the present Applicant and in my indignation at the methods resorted to by him for the purpose of stating his case to his readers I have in any way violated the rules and practice of this Honorable Court I have done so in good faith and under great provocation and unintentionally and I am willing publicly and frankly to tender my sincere apology to the Court for the offence.

Affirmed at No. 23 Rood-lane in  
the City of London this 29th } G. W. FOOTE.  
day of October 1894 }

Before me

JOHN BATTAMS (A Commissioner for Oaths).

## BOOK CHAT.

### THE SYRIAC GOSPEL.

It is over two years and a half since a great fuss was made in the religious press about the discovery by Mrs. Lewis of a Syriac Codex of the Gospels. It was found in that convent on Mount Sinai whence Tischendorf obtained the Sinaitic MS., which the wicked Simonides claimed as forged by himself. The document was declared to be of great antiquity; some, who don't stick at a few hundreds of years, ascribing it to the second century. English readers began to wonder why the deuce an English version was not submitted for the awe and reverence of the believing Christian world.

In the current number of the *Contemporary Review* the Rev. J. Rendel Harris throws some little light on the matter. He says: "There is not the least doubt that, as far as Syriac Gospels are concerned, a text has been recovered superior in antiquity to anything yet known." It is shorter than the Greek Gospel, having "a wealth of omissions." It omits the story of the woman taken in adultery, the last twelve verses of Mark, with their "damnation clauses," and the "Father forgive them" and other passages in Luke.

In these Syriac Gospels Matt. xxvii. 16 reads: "Which will ye that I release unto you? Jesus Bar-abba, or Jesus that is called Christ?" This reading appears in the Armenian and a few other MSS. So it seems Jesus the robber was also (Bar-abba) the Son of the Father, although, according to Jerome's account of the lost *Gospel According to the Hebrews*, it was there Bar Rabbai, the Son of the Master. Here, as in the similarity to the Jesus who, in Josephus, cries, "Woe, woe to Jerusalem," we find what a variety of myths may be mixed up with the central myth of the Gospels. Mr. E. B. Nicholson, in his edition of *The Fragments of the Gospel According to the Hebrews*, gives good reason to suppose that Jesus was the circumcision name of the robber.

"But," says Dr. Rendel Harris, "the most original feature in our MS., and, perhaps, the most archaic of its peculiarities, is the suggestion in its very first page of another version of the birth of our Lord, by readings which definitely and designedly assign to Joseph, the husband of Mary, the paternity of Jesus." This version of Matthew, like ours, tells how the old Jews "went on begetting one another," till we get down to verse 16, which runs, "Jacob begat Joseph; Joseph (to whom was espoused the Virgin Mary) begat Jesus, who is called Christ"; verse 25 says "she bare him a son, and he called his name Jesus." So the birth of Jesus was on this wise. Not Gabriel, not Pandera, not Zachariah, not the Holy Ghost, not Jahveh, nor another, was responsible for the life which came to such an untimely end, a long way off and a good while ago, but his own mother's lawful, legal spouse—the unnecessarily commiserated carpenter of Nazareth. Old proverbs, as well as the experience of modern magistrates, illustrate how difficult it is to decide questions of paternity; but, for the honor of Mary, we sincerely hope the Syriac Gospel is right.

Perhaps we shall now have a more stringent examination of early MSS. So evident is it that "an enemy hath done

this," whether some early Ebionite or modern Rationalist anxious to adapt the divine Gospel to something like human sense, that the orthodox are bound to do something to discredit the Gospel in the language of their Savior, in favor of the Gospels in Greek, which a Jewish carpenter would know no more of than of the language of the Parthians, Medes, and Elamites.

Mrs. Gibson, the sister of the discoverer, accordingly writes to the *Times* that, if for one word we only substitute another, if we suppose the Syriac word *oulad* to be a translation of the Greek word, used of a woman, why then, after all, it was not Joseph who begat, but only Mary who bore, the carpenter's wife's son. Mr. Rendel Harris, however, says: "The addition of the word 'Joseph' betrays the intention of the scribe; he meant to say 'Joseph begat Jesus,' and we must not remove the word from his text." He might have added: "This removes the ground of aspersions which might otherwise fall on a possibly innocent young Jewess and a party by the name of Gabriel, or a party by the name of Pandera."

The learned critic, John Jacob Griesbach, laid it down that the reading was to be preferred, which seemed to favor the unorthodox opinion. Dr. Rendel Harris calls this an "immoral" canon. Without questioning whether these kind of canons can be immoral, when we remember that the Gospels have come down to us through a Church which rigidly suppressed, so far as it could, all antagonistic to its doctrines, it must be admitted that Griesbach's canon may be considered, like Reineke the Fox, highly immoral, but, nonetheless, decidedly cute. Dr. Harris is a good critic of the dry-as-dust order, but there was more knowledge of human nature in Griesbach's little finger than in Dr. Harris's body. Dr. Harris recognises that the Curetonian Syriac text "is of the nature of an orthodox revision, speaking in general terms, of the text of the Sinai Gospels," and that the tendencies of these changes "was to emphasise the virginity of Mary." Another illustration of how often emphasis emphasises a plentiful lack of evidence.

Dr. Harris says that in the extant fragments of historical evidence with regard to J. C.'s origin we find, over and above the Catholic belief, distinct traces of other opinions. He mentions:—

(1) That he was the son of Joseph and Mary without any suggestion reflecting upon his birth as doubtful, or any sign that it was unusual (Corinthus, Carpocrates, and the Adoptionists generally).

(2) There was a scandalous story, which finds favor in the Talmud, that he was the son of Mary by some unknown person, said to be a soldier of the name of Panther.

This same story is told by Celsus (see *The Jewish Life of Christ*, edited by G. W. Foote and J. M. Wheeler). Dr. Harris absurdly suggests that the Hebrew Pantira is an anagram on the Greek *πανθηρος*. He does not explain why Epiphanius and John of Damascus put Panthera in the ancestry of Jesus. Dr. Stukely, who compared Bacchus brought up by panthers to Jesus, was hardly further from the mark than Dr. Harris, who considers the Panther story supplies evidence of the acceptance of the doctrine of the virginity of Mary—an instance of the fun so jocular a doctrine as virgin motherhood is bound to bring in its train.

Dr. Harris assigns one good reason for thinking "Joseph begat Jesus" is a modification of an earlier yarn. He points out that, while the orthodox story is miraculous and consistent—that is, we suppose, as far consistent as any story of a virgin birth and a god becoming a fetus can be—the story of the Sinai Gospel is miraculous and inconsistent. It represents J. C. as a legitimate offspring, yet introduces an angel to explain an every-day occurrence. This must make us suspect it as an early attempt to introduce something like reason and decency into an older myth. And, in point of fact, the more closely the Gospels are examined, the more irrational do the so-called "Rationalists" appear. There is just as much evidence for Jesus walking on water as for his walking on earth; for his ascending into heaven as for his riding into Jerusalem; for his going through the air with Satan to sit on the pinnacle of the temple as for his chasing the money changers out. You cannot eliminate the miraculous without spoiling the whole story.

A subscriber sends us the following, which he alleges to be "a fact" within the range of his own personal knowledge: Christian Lady (to carpenter who had, much against his will, allowed discount after his bill had been owing over six months)—"It must be very nice to be a carpenter. Do you know our Savior, Jesus Christ, was a carpenter?" Carpenter—"Yes, ma'am; but I do not think he would have allowed you discount off his bill after it had been owing over six months."

## 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.): 11.30, Herbert Burrows, "Why Secularists Should be Socialists." (Free.) 6.30, musical selections; 7, Charles Watts, "Mahommed and his Religion." (Admission free; reserved seats, 3d. and 6d.) Wednesday, at 8.30, Benefit Concert for well-known Freethinker. (Tickets, 3d. and 6d.)

BATTERSEA SECULAR HALL (back of Battersea Park Station): 11.30, discussion; 7.30, W. J. Ramsey, "Secularism and Social Evils." (Free.) Tuesday at 8, dancing. Wednesday, at 8, dramatic club. Saturday, at 8, social gathering for N.S.S. members (3d.).

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, Harry Snell, "Mazzini: Poet and Patriot." Thursdays, at 7.30, free science classes.

EAST LONDON (Radical Association, 16 Durham-row, Stepney): 11.30, G. J. Warren, "Ought Religion to be Taught in Board Schools?" At Swaby's Coffee House, 103 Mile-end road: 8, lecture repeated.

MILTON HALL (Hawley-crescent, 89 Kentish Town-road): 7.30, Prince Krapotkin, "Anarchist Socialism."

WEST LONDON BRANCH ("Duke of York," Kensington-place, Silver-street): Monday, at 8.30, business meeting.

WOOD GREEN (Star Coffee House, High-street): 7, R. Forder, "The Exodus."

## OPEN-AIR PROPAGANDA.

FINSBURY PARK (near the band-stand): Saturday, Nov. 10, at 3, Mr. Charles Watts, supported by Messrs. G. W. Foote, R. Forder, J. Rowney, G. Ward, J. Fagan, and others.

HYDE PARK (near Marble Arch): 11.30, F. Haslam, "Science and Revelation."

ISLINGTON (Prebend-street, Packington-street): 11.30, meeting in support of Mr. Watts. Speakers: Rev. A. Newman, Messrs. A. Guest, J. Fagan, G. A. Fitzpatrick, W. J. Ramsey, and E. M. Vessa.

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

WOOD GREEN (Jolly Butchers' Hill): 11.30, debate between Messrs. Stewart and Armstrong, "Christianity v. Secularism"—continued.

## COUNTRY.

ABERDEEN (Crookall-lane Hall): 7, John Harkis, "The Holy Bible." BELFAST (Crown Chambers' Hall, 64 Royal-avenue): 3.30, J. S. Herron, "Vegetarianism."

BIRMINGHAM (Town Hall): 7, G. W. Foote, "Is Religion the Cause of Progress?"

BRISTOL (Shepherds' Hall, Old Market-street): 3, T. Zeno, "Progressive Factors."

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 2.45, Sunday-school; 7, Children's Entertainment.

DERBY (Athenæum Rooms): Monday, at 8, G. W. Foote, "Why I am an Atheist."

DUNDEE (City Assembly Rooms): 11, adjourned debate, "The Claims of Christ Considered"—opener, D. Gloak; 2.30, lecture; 6.30, concert.

GLASGOW (Ex-Mission Hall, 110 Brunswick-street): 12, discussion—G. Faulkner, "The Gospels on the Resurrection of Christ"; 6.50, W. G. Unkles, "Dreams."

LIVERPOOL (Secular Hall, Humberstone-gate): 6.30, A. Milnes, M.A., "The Economics of Fairy Lore."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 3, Philosophy Class—Ernest Newman, "Spinoza" (continued); 7, H. Lal J. Jones, "Vegetarianism."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, Laurance Small, B.Sc., "Evolution and Special Creation." (Free.)

NEWCASTLE (Irish Literary Institute, Clayton-street East): 3, C. Cohen, "Evolution v. Special Creation." (Free; reserved seats, 3d.) 7, Carl Aarstad, "The Atonement." (Free.)

PORTSMOUTH (Wellington Hall, Wellington-street, Southsea): 3, and 7, a Lecturer from London on Social Questions. (Free.) Wednesday and Saturday, at 8, dancing.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 3, R. Law, F.G.S., "Matter and Motion"; 7, "The Earth as it was Eight Million Years Ago." Tea at 5.

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. Cohen, "Epicurus"; 7, "The Origin of Man."

SUNDERLAND (Lecture Room, Bridge End Vaults, Bridge-street): 7, R. Weightman, "Christianity and Secularism: A Moral Contrast."

## OPEN-AIR PROPAGANDA.

NEWCASTLE-ON-TYNE (Quayside—weather permitting): 11, R. Mitchell, "Belief and Conduct."

ROCHDALE (Town Hall Square): 11, Sam Standring, "Men who have Risen"; 3, "Secular Education"; 6.30, "Troy's Wooden Horse."

## 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.—Nov. 11, Hull; 18, Leicester. December 16, Chatham.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—Nov. 11, 18, Bolton.

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

## ACTIVE MEMBER OF N.S.S.

Wants Employment as Porter, Laborer, Messenger, Time-keeper, or any similar occupation.

FIRST-CLASS REFERENCES, including one from Mr. Foote.

Address—MECHANIC, 23 Stonecutter-Street, London, E.C.

Just published, price 6d. net,

## Irish Character: Mr. Gladstone's Character.

By A DEMOCRATIC PHYSIOLOGIST.

"By a strong believer in the force of race and heredity. The study of Mr. Gladstone's character shows an acute judgment, and is well worth reading."—*Freethinker*.

London: Simpkin, Marshall, Hamilton, Kent, & Co., Ltd.

Price Twopence,

## "A Letter to Lord Ellenborough."

OCCASIONED BY THE SENTENCE WHICH HE PASSED ON

MR. D. I. EATON,

AS PUBLISHER OF

THE THIRD PART OF PAINÉ'S "AGE OF REASON."

BY

PERCY BYSSHE SHELLEY.

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

Price 1s., post free,

## SATIRES AND PROFANITIES

BY

JAMES THOMSON (B.V.)

(Author of "The City of Dreadful Night").

Contents:—The Story of a Famous Old Jewish Firm (Jehovah, Son, and Co.)—The Devil in the Church of England—Religion in the Rocky Mountains—Christmas Eve in the Upper Circles—A Commission of Inquiry on Royalty—A Bible Lesson on Monarchy—The One Thing Needful.

"It cannot be neglected by any who are interested in one of the most pathetic personages of our time."—*Academy*.

"As clever as they are often profane."—*Christian World*.

"Well worth preserving."—*Weekly Dispatch*.

"Reminds one of the genius of Swift."—*Oldham Chronicle*.

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

## MARRIOTT, CLOTHIER,

311 EDGWARE ROAD, W., near Metropolitan Music Hall (same side), six doors from Church-street. TROUSERS, good wear, 5s. 9d., 7s. 6d., and 9s. 6d.; Blacks, 7s. 6d. and 10s. 6d. Thirty sizes kept in stock. OVERCOATS from 12s. 6d.

CYRIL BEDE, M.A., is open to Lecturing Engagements in town and country. Subjects:—History, Literature, Theology, etc. Views:—Tolerant Scepticism. Manner:—Cynicism, Satire, Pathos. For terms write to 16 Ossian-road, Stroud Green, N.

### W. J. RENDELL'S "Wife's Friend."

Recommended by Mrs. Besant in *Law of Population*, p. 82, and Dr. Allbutt in *Wife's Handbook*, p. 51. Made solely by J. PYLEN, 15 Chadwell-street, Clerkenwell; 2s. doz., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringe, with Vertical and Reverse Current, 3s. 6d., 4s. 6d., and 5s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. per doz. All prices post free.

W. J. RENDELL,  
CHADWELL-ST., CLERKENWELL, E.C.  
(near the "Angel.")

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required; repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each, on 18 ct. gold 15s., stopping 2s. 6d., extraction 1s., painless by gas, 5s.

MARGATE. — TERRACE HOTEL, Marine Drive. Bed and Breakfast from 2s. 6d. A large room to seat 500. Banquets and other parties liberally treated.

TO FREETHINKERS, Ladies and Gentlemen requiring SUPERIOR OUTFITMENTS at moderate prices. First-class Style and Fit Guaranteed.—H. HAMPTON, Artist Tailor, 14 Great Castle-street, W. Three doors from Regent-street [Patronised by leading Freethinkers.]

### Mr. Foote's Portrait.

By AMEY.

CABINET SIZE, 1s. Post free, carefully packed, 1s. 1d.

IMPERIAL SIZE, very fine, 3s. Post free, carefully packed, 3s. 2d.

Price 8d.; on superfine paper, in cloth, 1s. 3d. post free.

KID GLOVES. 30 dozen Ladies' four-button choicest Austrian lamb-skin, 1s. 8d. post free. Worth double. Money returned if not satisfied.—CRAWSHAU, Charles-street, Hull.

Price 2s. 6d.,

THE WITNESS OF ASSYRIA;  
OR,  
THE BIBLE CONTRASTED WITH THE MONUMENTS.

By CHILPERIC EDWARDS.

"The work has a full index, and is in every respect a valuable one."—*Freethinker*.

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

Price 1s., post free,

## Is Socialism Sound?

VERBATIM REPORT OF A  
FOUR NIGHTS' DEBATE BETWEEN  
ANNIE BESANT and G. W. FOOTE.

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

## WHY BE ILL?

### MEDICAL ESSAYS. VOL. I. For Postal Order for 1s. 2d.

Management of Infancy, Health, Longevity, Teeth, Brown Bread, Bread Making, Food, Vegetarianism, Tobacco, Drink Question, Fruit, Fresh Air, Exercise, Bathing, Light, Holidays, Cause and Cure of Disease, Constipation, Biliousness, Eczema, Blackheads and Pimples, Nervousness, Coughs and Colds, Chest Complaints, Deafness, Thread Worms, Long Worms, Tape Worms, Itch, etc.

### MEDICAL ESSAYS. VOL. II. For Postal Order for 1s. 2d.

The Healing Power of Nature; Clothing; Electricity in Disease; Apparent Health; Vegetarian Experiments; The Pig as Human Food; Popular Fallacies about Flesh; The Beef Tea Delusion; Salt; Saline Starvation; Tea Drinking; The Hair and its Management; Sleep and Sleeplessness; Want of Energy, etc.; Health Hints for Workers, Shop Assistants, and Servants; Advice for the Thin; for the Stout; and on the Proper Treatment of Simple Fever, Measles, Scarlet Fever, Whooping Cough, Ringworm, Hypochondria, Bloodlessness, Diarrhoea, Ulcerated Legs, Tumors, etc.

### MEDICAL ESSAYS. VOL. III. For Postal Order for 1s. 2d.

Health and Wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get it; The Management of Young Children; Hunger and Appetite; Effects of Fasting; Perfect Foods; Green Foods; Suppers; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholemeal Bread, to Breathe Properly, to Grow Tall, to Keep Warm, to Live, to Live One Hundred Years, to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chilblains, the Diseases Produced by taking Mercury, Epilepsy.

### MEDICAL ESSAYS. VOL. IV. For Postal Order for 1s. 2d.

New Year Resolutions, Prevention better than Cure, Health Savings Banks, Hardening, Rubbish, Work and Overwork, Sugar and its Abuse, Macaroni, Salads, Wholemeal Cookery, Porridge, Celeraic or Celery Root, Milk as Food, The Tomato, Against Butter, Poultices, Quinine, Against the Knife, Arsenical Poisoning, Tonics, Infant Mortality, Against Stimulants in Disease, Stays and their Substitutes, About Swallowing Pins and other Articles, also the Cause and Rational Cure of Sun Stroke, Dog Bites, Pains in the Back, Pediculi or Lice, Chicken-pox, Synovitis or Inflammation of the Joints, Tonsillitis or Quinsy, Herpes (Fetter or Shingles), Erysipelas, Ulcer of the Stomach, Epidemic Influenza, Sciatica, Psoriasis or English Leprosy. Appendix.

The Four Volumes, strongly and neatly bound, for 5s. 6d.

### HYGIENIC MEDICINE. An Eye-Opener to Drug Takers. Post free

from the Author for Postal Order for 1s. 1d.

RHEUMATISM: Its Cause and Cure. Post free 7d. — CONSUMPTION: Its Cause and Cure. Post free 7d. — DIET AND DIGESTION. Post free 7d.

THREE PAMPHLETS TO YOUNG MEN. Post free 1s. 1d.

\* \* All these books (except Pamphlets to Young Men) bound together in cloth in one volume. Post free 8s. 6d.

All the above can be got from DR. T. R. ALLINSON, 4 SPANISH PLACE, MANCHESTER SQUARE, LONDON, W.

HOURS OF CONSULTATION are—Morning from 10 a.m. to 1 p.m.; fee, 10s. 6d. Evening from 6 to 8; fee, 5s.

Patients visited in London for a fee of 10s. 6d. Patients visited in the country. Fee according to distance and the time occupied in going and returning. Advice Given by Post.

## ADVICE TO THE MARRIED

All persons whose circumstances will not permit them to maintain a large family should send for

### "PRUDENCE AND PLENTY,"

an interesting dialogue, which should be read by all who wish to maintain and improve their position in life.

Copy, together with our Illustrated List of all the MODERN APPLIANCES as recommended by Dr. Allbutt and Mrs. Besant, sent on receipt of stamped envelope to—

### E. LAMBERT & SON,

Manufacturers of Hygienic and Malthusian Appliances,

60 AND 62 QUEEN'S ROAD, DALSTON LONDON, N.E. or from R. FORDER.

## THE BEST BOOK

ON NEO-MALTHUSIANISM IS, I BELIEVE

TRUE MORALITY, or THE THEORY AND PRACTICE OF NEO-MALTHUSIANISM.

By J. R. HOLMES, M.M.L., M.V.S., M.N.S.S.

160 pages, with portrait and autograph, bound in cloth gilt lettered. Price 1s., post free

\* \* In order to bring the information within the reach of the poor, the most important parts of the book are issued in a pamphlet of 112 pages at ONE PENNY, post free 2d. Copies of the pamphlet for distribution 1s. a dozen post free.

The *National Reformer* of 4th September, 1892, says: "Mr Holmes' pamphlet . . . is an almost unexceptionable statement of the Neo-Malthusian theory and practice . . . and throughout appeals to moral feeling. . . The special value of Mr. Holmes' service to the Neo-Malthusian cause and to human well-being generally is just his combination in his pamphlet of a plain statement of the physical and moral need for family limitation with a plain account of the means by which it can be secured, and an offer to all concerned of the requisites at the lowest possible prices."

The Council of the Malthusian League, Dr. Drysdale, Dr. Allbutt, and others have also spoken of it in very high terms.

The Trade supplied by R. FORDER, 28 Stonecutter-street, London, E.C. Other orders should be sent to the author.

J. R. HOLMES, HANNEY, WANTAGE, BERKS.

## Works by Ci. W. Foote.

- The Grand Old Book.** A reply to the Grand Old Man. An Exhaustive answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture." 1s. Bound in cloth, 1s. 6d.
- Is Socialism Sound?** Four Nights' Public Debate with Annie Besant. 1s. Superior edition, in cloth, 2s.
- Christianity and Secularism.** Four Nights' Public Debate with the Rev. Dr. James McCann. 1s. Superior edition, cloth, 1s. 6d.
- Bible Heroes.** Cloth, 2s. 6d.
- Letters to the Clergy.** *First Series.* 128pp., 1s
- A Defence of Free Speech.** Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes. 4d.
- Comic Sermons and other FANTASIAS.** Contents:—A Sermon on Summer—A Mad Sermon—A Sermon on Sin—A Bishop in the Workhouse—A Christmas Sermon—Christmas Eve in Heaven—Bishop Trimmer's Sunday Diary—The Judge and the Devil—Satan and Michael—The First Christmas—Adam's Breeches—The Fall of Eve—Joshua at Jericho—A Baby God—Sermon on Judas Iscariot. 8d.
- Darwin on God.** 6d. Superior edition, in cloth, 1s.
- Infidel Death-Beds.** Second edition, much enlarged, 8d. On superfine paper, in cloth, 1s. 3d.
- Reminiscences of Charles Bradlaugh.** 6d.
- Rome or Atheism—The Great Alternative.** 3d.
- Letters to Jesus Christ.** 4d.
- Interview with the Devil.** 2d.
- Philosophy of Secularism.** 3d.
- Atheism and Morality.** 2d.
- My Resurrection.** A Missing Chapter from the Gospel of Matthew, discovered by G. W. Foote. 2d.
- The Folly of Prayer.** 2d.
- Ingersollism Defended** against Archdeacon Farrar. 2d.
- Was Jesus Insane?** A searching inquiry into the mental condition of the Prophet of Nazareth. 1d.
- Christianity and Progress.** A Reply to Mr. Gladstone. 2d.
- The Impossible Creed.** An Open Letter to Bishop Magee on the Sermon on the Mount. 2d.
- What Was Christ?** A Reply to J. S. Mill. 2d.
- The Bible God.** 2d.
- Salvation Syrup; or, Light on Darkest England.** A Reply to General Booth. 2d.
- Is the Bible Inspired?** A Criticism on *Luz Mundi.* 1d
- The Dying Atheist.** A Story. 1d.
- The Rev. Hugh Price Hughes' Converted Atheist.** A Lie in Five Chapters. 1d.
- Mrs. Besant's Theosophy.** A Candid Criticism. 2d.
- Secularism and Theosophy.** A Rejoinder to Mrs. Besant. 2d.
- The New Cagliostro.** An Open Letter to Madame Blavatsky. 2d.
- The Shadow of the Sword.** A Moral and Statistical Essay on War. 2d.
- Royal Paupers.** Showing what Royalty does for the People, and what the People do for Royalty. 2d.

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

Handsome bound in cloth, 7s. 6d., post free,

## BIOGRAPHICAL DICTIONARY

OF

## FREETHINKERS OF ALL AGES AND NATIONS.

BY

J. M. WHEELER.

"The Dictionary has involved enormous labor, and the compiler deserves the thanks of the Freethought party."—*National Reformer.*

"The work will be of the greatest value."—*Freethought.*

"At last we have the long-wanted means of silencing those Christians who are continually inquiring for our great men, asserting that all great men have been on the side of Christianity."—*Truthseeker* (New York).

"The most important Freethought work published this year."—*De Dageraad* (Amsterdam).

"A good and useful work that was much needed."—*Commonweal.*

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

## THOMAS PAINE'S WORKS.

**The Age of Reason.** New edition, with Preface by G. W. Foote. 1s.

**Miscellaneous Theological Works.** 1s.

**Complete Theological Works.** (Including the *Age of Reason.*) Cloth, 2s. 6d.

**The Rights of Man.** Centenary edition. With a Political Biography by J. M. Wheeler. 1s.; bound in cloth, 2s.

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

## THWAITES'S LIVER PILLS

Are acknowledged to be the Best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might think it was only an advertising puff; but I ask ONE TRIAL of the LIVER PILLS. If not better than any you have tried before, I cannot expect a continuance of your custom. A few of the diseases that I recommend them for, viz: *Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc.*, all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. If you feel any of these symptoms, try some of the LIVER PILLS as soon as you can, as they are Pure Herb Pills, and they may be used at any time by anyone without any change of diet or danger of taking cold.

Sold at 1s. 1½d. and 2s. 9d. per Box; by Post 15 and 36 Penny Stamps, by

G. THWAITES,

2 CHURCH ROW, STOCKTON-ON-TEES.

LADIES' &  
GENTLEMEN'S

MACKINTOSHES

TO MEASURE.  
Patterns Post Free.

LADIES, WEAR THE

BRUNO CLOTH

For WINTER DRESSES.

YOU CANNOT GET ANYTHING  
BETTER OR SMARTER  
AT THE PRICE.

10/6

PER DRESS LENGTH,  
Six yards, 50 inches wide. Can be  
had in 18 different colors.

## SPECIAL LINES.

BRADFORDIANS,  
PLUMP FOR  
JOHN GRANGE.150 yards of really Good Black CASHMERE, to be  
cleared at 1s. per yard, 44 inches wide.  
Worth 1s. 8d.100 Dress Lengths—Navy All-Wool SERGE, 10s. 6d.  
each. Worth nearly double.

Don't forget Lot 11, 21s. Carriage Paid.

J. W. GOTT, 2 &amp; 4 UNION-STREET, BRADFORD.

NOW READY.

## Last Words on Suicide

A REPLY TO THE CRITICS

OF

"IS SUICIDE A SIN?"

BY

COLONEL R. G. INGERSOLL.

PRICE TWOPENCE.

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

Price 2d., by post 2½d.

## IS SUICIDE A SIN?

BY

COLONEL INGERSOLL.

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

Price 2d., by post 2½d.,

## AN ESSAY ON SUICIDE.

BY

DAVID HUME.

With an Historical and Critical Introduction by  
G. W. FOOTE.

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

NEW PAMPHLET by CHARLES WATTS.

Just Published, price 2d., by post 2½d.,

The Existence of God;  
Or, Questions for Theists.

London: Watts &amp; Co., 17 Johnson's-court, Fleet-street, E.C.

302 pp., superior paper, bound in cloth, 2s. 6d. post free,

FLOWERS OF  
FREETHOUGHT

[Second Series]

BY

G. W. FOOTE.

CONTENTS:—

Luscious Piety	Christianity & Slavery	Down Among the Dead
The Jewish Sabbath	Christ Up to Date	Men
God's Day	Secularism and Chris- tianity	Smirching a Hero
Professor Stokes on Im- mortality	Altar and Throne	Kit Marlowe and Jesus
Paul Bert	Martin Luther	Christ
Converting a Corpse	The Praise of Folly	Jehovah the Ripper
Bradlaugh's Ghost	A Lost Soul	The Parson's Living
Christ and Brotherhood	Happy in Hell	Wage
The Sons of God	The Act of God	Did Bradlaugh Back- slide?
Melchizedek	Keir Hardie on Christ	Frederic Harrison on
S'welp me God	Blessed be ye Poor	Atheism
Infidel Homes	Converted Infidels	Save the Bible!
Are Atheists Cruel?	Mrs. Booth's Ghost	Forgive and Forget
Are Atheists Wicked?	Talmage on the Bible	The Star of Bethlehem
Rain Doctors	Mrs. Besant on Death and After	The Great Ghost
Pious Puerilities	The Poets and Liberal Theology	Atheism and the French Revolution
"Thus Saith the Lord"	Christianity and Labor	Piggottism
Believe or be Damned	Dueling	Jesus at the Derby
Christian Charity	An aster Egg for Christians	Atheist Murderers
Religion and Money		A Religion for Eunuchs
Clotted Bosh		Rose-Water Religion
Lord Bacon on Atheism		

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

Price 1s. 6d., post free,

## ESSAYS IN RATIONALISM.

BY

CHARLES ROBERT NEWMAN

(Atheist Brother of Cardinal Newman).

With Preface by G. J. HOLYOAKE, and Biographical Sketch  
by J. M. WHEELER.

London: ROBERT FORDER, 28 Stonecutter-street, E.C.

Printed and Published by G. W. FOOTE, at 28 Stonecutter-street,  
London, E.C.