

# The Free Thinker

Edited by G. W. FOOTE.]

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## THE WOMAN WHO DID.—II.

*The Woman Who Did.* By Grant Allen. (London: John Lane.)

MR. GRANT ALLEN'S preface justifies us in assuming his personal responsibility for the opinions and sentiments he puts into the mouth of Herminia Barton. There is, indeed, a perfect similarity between the utterances of the heroine and the utterances of the author. We shall quote from both indifferently, leaving Mr. Grant Allen to make any disclaimer he may think necessary.

In four consecutive pages Mr. Grant Allen argues out his case against marriage. He starts with Patriotism, which he calls "one of the lowest vices." In his opinion it means "My country, right or wrong, and just because it is my country." We regard this as a very one-sided account of the matter, but we will not pause to justify our opinion. The next vice, and "a baser and more sordid one," is "the monopolist instinct of property." The plethora of words prevents us from judging whether Mr. Grant Allen is against *all* property. Next comes "slavery." And last of all, and the hardest to eradicate, is "the monopoly of the human heart, which is known as marriage."

"Based upon the primitive habit of felling the woman with a blow, stunning her by repeated strokes of the club or spear, and dragging her off by the hair of her head as a slave to her captor's hut or rock-shelter, this ugly and barbarous form of serfdom has come in our own time by some strange caprice to be regarded as of positively divine origin. The Man says now to himself: 'This woman is mine. Law and Church have bestowed her on me. Mine for better, for worse; mine, drunk or sober. If she ventures to have a heart or will of her own, woe betide her! I have tabooed her for life; let her so much as cast eyes on any other man to admire or desire him—and, knife, dagger, or law-court, they shall both of them answer for it.' There you have in all its native deformity another monopolist instinct—the deepest-seated of all, the grimmest, the most vindictive."

"I know what marriage is," says Herminia; "from what vile slavery it has sprung; on what unseen horrors for my sister women it is reared and buttressed; by what unholty sacrifices it is sustained and made possible." Again: "Marriage itself is still an assertion of man's supremacy over woman. It ties her to him for life; it ignores her individuality." Twenty such passages might be given, but repetition does not add to the truth of an assertion.

Mr. Grant Allen very much exaggerates in all these statements and exclamations. Marriage, in any proper sense of the word, did not originate in club-law; it arose in a later stage of human evolution. Nor is it fair, or even sensible, to judge it now in the light of the mere letter of the law, apart from the influence of public opinion. Mr. Grant Allen is not even abreast of the law in France and America. Even in England the woman is not "tied" to the man, drunk or sober; it is the man who is tied to the woman in either condition. Relaxations have crept into our marriage laws, greatly in the woman's favor; and it seems to us that a rational law of divorce would provide against every valid objection to the institution of marriage. No institution will secure happiness for fools and rogues. Marriage is not the only partnership that sometimes requires dissolution. Just as many, and perhaps more, mistakes are made in the other relationships of life.

Marriage exists for the sake of children. It is curious that Mr. Grant Allen never catches a glimpse of this fact. And as society becomes more complex, with a greater

division of labor, and it becomes more and more impossible for the average woman to be a bread-winner, the institution of marriage becomes more imperative than ever, for the sake of the mother as well as for the sake of her offspring.

Herminia Barton goes on school-teaching, and lives in her own little cottage by herself, as she did before her "natural" union with Alan Merrick. They do not live under the same roof, and they have separate incomes. It was a pretty arrangement, but it came to grief when she had to bear the burden of maternity. Then she needed the man's support. Precisely. Man and woman *must* unite over the child's cradle.

Mr. Grant Allen, however, longs for the millennial time when the men who do the hard work of the world will "collectively guarantee every necessary and luxury to every woman of the community equally." Then the women will be free to perform their function of maternity "without pre-occupation of any sort." Comte himself made a somewhat similar proposal; it amounted to a guarantee, but not to a universal provision. Comte, however, made this proposal in the interest of marriage and the family. Mr. Grant Allen makes it for the sake of destroying both.

It does not seem to us in the least degree probable that such an arrangement would lessen man's "virile self-assertion." "Deep down in the very roots of the idea of sex," says Mr. Grant Allen, "we come on that prime antithesis—the male, active and aggressive; the female, sedentary, passive, and receptive." Quite true, and to a certain extent the difference is eternal; and how on earth is it to be diminished by the man's doing all "the hard work of the world" and sheltering the whole female sex from the necessity of touching it with a finger?

Mr. Grant Allen's idea appears to be this, that in the millennial age he foresees in a spirit of prophecy there will be no marriage, no home, and no family. Men will not live with women; they will visit them. Maternity will continue, but paternity will be reduced to a mere fact in physiology. What a training this will be for the men! And what a training for the children! Two or three generations of it would produce a curious mixture of effeminity and debauchery. For this at least is certain, that men are only partially monogamous; the polygamous instinct is still powerful within them; and without the discipline of domestic life, it would lead them backward instead of forward.

We are not of those who use the phrase "free love" as a reproach, for love was never anything else but free. It cannot be commanded. It cannot be had to order. It is spontaneous, like all our affections. Nevertheless, the freedom, not of feeling, but of action, which Mr. Grant Allen pleads for, runs dangerously near to promiscuity; or at least to an instability which is almost as bad. "No man is truly civilised," he writes, "till he can say in all sincerity to every woman of all the women he loves, to every woman of all the women who love him," etc. And the same will be said by the truly civilised woman to "every man of all the men she loves, and of all the men who love her." Mr. Grant Allen may explain that these many loves are not to be simultaneous, but successive. It must be confessed, however, that his language grates upon the sensibilities of ordinary people. Herminia Barton, when she is persuading Alan Merrick to try the great experiment of love without marriage, talks to him in this remarkable fashion:—

"If I love a man at all, I must love him on terms of



perfect freedom. I can't bind myself down to live with him to my shame one day longer than I love him; or to love him at all if I find him unworthy of my purest love, or unable to retain it; or if I discover some other more fit to be loved by me."

What a cold-blooded expression! How inartistic! How unnatural! Did ever a woman talk in this way to the man she loved? It is the logic of Mr. Grant Allen's theory, not the logic of human feeling. Mr. George Meredith, who understands women as no one else has understood them since Shakespeare, is incapable of making an enamored girl talk such monstrous pedantry to the lover whose first kiss is still warm upon her lips. What a relief it is to turn from this argumentative love-making between Herminia Barton and Alan Merrick to that magical twentieth chapter of *Richard Feverel*.

Mr. Grant Allen does not seem to us to understand the passion of love. Nor does he seem to understand that a mere philosophy of rights can only end in chaos. Rights must be balanced by duties; indeed, as Comte pointed out, and Mazzini after him, it is only upon duty that the social edifice can be reared. George Eliot understood this, and the fact may explain an act of hers which Mr. Grant Allen condemns.

"When Mary Godwin chose to mate herself with Shelley, she took her good name in her hands; but still, there was Harriet. As soon as Harriet was dead, Mary showed she had no deep principle of action involved, by marrying Shelley. When George Eliot chose to pass her life with Lewes on terms of equal freedom, she defied the man-made law; but still, there was his wife to prevent the possibility of a legalised union. As soon as Lewes was dead, George Eliot showed she had no principle involved, by marrying another man."

George Eliot, we imagine, might have easily replied to this censure. She might have said that she acted on principle in both cases; in defying public convention when it was necessary, and in conforming to it when the necessity for defiance had ceased.

However wrong-headed on the subject of marriage, Mr. Grant Allen is sound enough in other respects. He recognises the beauty and glory of motherhood.

"Herminia was far removed indeed from the blatant and decadent sect of 'advanced women' who talk as though motherhood were a disgrace and a burden, instead of being, as it is, the full realisation of woman's faculties, the natural outlet for woman's wealth of emotion. She knew that to be a mother is the best privilege of her sex, a privilege of which unholy man-made institutions now conspire to deprive half the finest and noblest women in our civilised communities."

He also recognises the evils of late marriage. "The worst of all possible and conceivable checks upon population," he says, "is the vile one which Malthus glossed over as 'the prudential,' and which consists in substituting prostitution for marriage through the spring-tide of one's manhood." "To be celibate," he writes, "is a very great misfortune even for a woman; for a man it is impossible—it is cruel, it is wicked."

It is on the subject of religion that we find ourselves most in agreement with Mr. Grant Allen. Herminia Barton's poor neighbors noticed that she never went to church or chapel; and it is asked sarcastically: "When people cut themselves adrift from church and chapel, why, what sort of morality can you reasonably expect of them?" Reference is made to "that vacantly, well-meaning smile, peculiar to a certain type of country actor." There is also the epigram, "The shadow of a cathedral steeple covers a multitude of sins." Here is a passage allotted to Herminia:—

"Worldly people don't care for fundamental problems of the universe at all; they accept passively what is told them; they think they think, and believe they believe it. But people with an interest in fundamental truth inquire for themselves into the constitution of the cosmos; if they are convinced one way, they become what we call theologians; if they are convinced the other way, they become what we call free-thinkers."

Herminia also bursts into versification in a time of great trouble. The first line of her brief poem (which Mr. Grant Allen published some time ago) reads, "A crowned Caprice is the god of the world." She also writes a novel which is "blankly pessimistic." Whereupon we have the following from Mr. Grant Allen:—

"Blank pessimism is the one creed possible for all save

fools. To hold any other is to curl yourself up selfishly in your own easy-chair. . . . Pessimism is sympathy. Optimism is selfishness. The optimist folds his smug hands on his ample knees, and murmurs contentedly: 'The Lord has willed it'; 'There must always be rich and poor'; 'Nature has, after all, her great law of compensation.' The pessimist knows well self-deception like that is either a fraud or a blind, and recognising the seething mass of misery at his doors gives what he can—his pity, or, where possible, his faint aid, in redressing the crying inequalities and injustices of man or nature."

But if the pessimist does this he is *not* a pessimist, but a Meliorist—to adopt a word from George Eliot. Things are not so well as they might be, nor so ill as they might be, and it is possible to improve them; at any rate, it is worth a trial. Such is the philosophy of all reformers, and it is Mr. Grant Allen's philosophy, although he almost shrieks to the contrary.

We have a word in conclusion. The best scene in *The Woman Who Did* is the love-making between Walter Brydges and Dolores Barton—Herminia's daughter. And the best fellow in the book is Walter Brydges. He would have married her "if her father had been a tinker and her mother a gipsy girl." When he knows the worst, and Dolores releases him from the engagement, he replies. "Our engagement remains exactly as it was. Nothing is changed. I hold you to your promise." Capital! Mr. Grant Allen struck a true note *there*. That is exactly how a manly fellow would feel. And it is precisely this *love* which is our best hope for marriage in the future. It is love of this kind which "bears it out even to the edge of doom." Mr. Grant Allen worked as a theorist, and produced a failure in Herminia, and a colorless shadow in Alan Merrick. He worked as a realist, and produced Walter Brydges—a real man, who loves a woman, takes her as his wife, and bids the world go hang. And thus is wisdom justified of her children.

(G. W. FOOTE.)

#### "THE GOSPEL OF BUDDHA."\*

DR. PAUL CARUS, who was brought into intimate contact with the Buddhist delegates to the Parliament of Religions at Chicago, has performed a service to the student of comparative religion by compiling the work to which he gives the above title. The aim of the volume is to expound the teachings of Gautama Buddha as they are found in the Buddhist sacred writings. Even those who have the works of Oldenberg, Beal, Rhys Davids, Spence Hardy, Max Müller, and St. Hilaire will be glad to possess this volume, for it gives in brief compass some of the finest gems of the sacred books of the East. The story of the Buddha's life and his teachings are both told in the words of these ancient records, though much that is considered superfluous or unsuitable is omitted.

Many beautiful legends and many wise sayings will be found in this Gospel of Buddha which must remind the reader of those found in the later Christian Gospels. It would be easy, indeed, to make a parallel to all the choicest Christian sayings. Yet Buddhism is essentially rather a philosophy of life than a religion. Buddha entirely dispensed with the usual apparatus of religion. Sacrifices he denounced as cruel and useless. The only worship he inculcated was reverence for the best specimens of humanity. He said: "If a man for a hundred years sacrifice, month after month, with a thousand, and if he but for a moment pay homage to a man grounded in true knowledge, better is that homage than a sacrifice for a hundred years." The object of Buddhism is deliverance from the sorrow and suffering which lie deep in the heart, as well as plain on the surface of things. The cause of sorrow is that state of grasping and striving which Schopenhauer calls the "will to live," and which must be renounced to attain eternal calm. "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another."

\* *The Gospel of Buddha*, according to old Records, told by Paul Carus. (Chicago: Open Court Publishing Co.) \$1.50.



The Gospel of Buddha is a gospel of character. It depends not on creed, but on conduct. It leaves on one side the usual topics of religion. Thus Buddha says: "To feed one good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons. These matters are not to be compared to the religious duty we owe to our parents; our parents are very divine." Each has to work out his or her own salvation, independently of any superhuman agency. Considered as a religion, it has a unique place by ignoring a personal god, and by setting forth Nirvana, and not any heaven, as the goal of men. It has no atoning sacrifice, no belief in the efficacy of blood; yet it aims at nothing less than the salvation of all beings by the extension of charity and the extinction of passion.

There are many coincidences between the doctrines of Buddha and Christianity; but the ethical teaching of the Buddha appears to me as, on the whole, superior to that of the Christ. For instance, the teaching of the Dhammapada, "Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth," is decidedly superior to the later and unqualified saying of Jesus, "Resist not evil." Its view of self-salvation is decidedly superior to the Christian doctrine of reliance on the blood of Jesus.

Having said thus much for the merits of Buddhism, I must add one criticism. Dr. Carus deserves thanks for his painstaking compilation. But he has perforce selected from the translated books of the voluminous literature of Buddhism, and these are naturally those most suited to the Western mind. From these books he has naturally selected the passages most congenial to Occidentals. But the evidence is indisputable that Buddhism is, like Christianity, essentially a monkish system, although it has a sphere for the layman. Equally clear is it that not monkish retirement from the world, but active participation in its work and welfare, is the true vocation of humanity. The modern man will select what is of modern value from the old religions, but will leave aside all that is incompatible with the teachings of science and the influence of modern civilisation.

J. M. WHEELER.

### THE PROVIDENTIAL GOVERNMENT OF THE WORLD.

The term Providence has two meanings, secular and theological. In the former sense it signifies prudence and foresight, and refers to those mundane agencies whereby man is enabled to secure and enjoy the comforts and well-being of life. In the latter sense it is employed to indicate what is termed "the divine superintendence over all created beings; the care of God over his creatures." Milton exclaims:—

What in me is dark,  
Illumine: what is low, raise and support,  
That to the height of this great argument  
I may assert eternal providence.

And Shakespeare writes: "There is a special providence in the fall of a sparrow." Again he observes:—

There's a divinity that shapes our ends,  
Rough-hew them how we will.

Reserving for the present our views upon the Secular Providence, we purpose to inquire as to the nature and value of the alleged "Divine Providence." This phrase is intended to mean, by those who use it, that God orders all things, and that his mercy and goodness are infinite. Hence, "Trust in God" is the sheet anchor of all believers in the Providence of theology who travel by sea or land; it is the power upon which they are supposed to rely in all the perils of life, and it is the guardian angel that hovers over them at the hour of death. To use Chaucer's words:—

Be it of war, or peace, or hate, or love,  
All this is ruled by the sight above.

Believers in this Providence contend that whatever happens to man is determined by God, regardless of the natural law of cause and effect; that nature and man are under the special personal rule of an Omnipotent Being, who regulates the whole machinery of existence; that man's destiny is absolutely controlled by this all-powerful

"Creator," and that the human race are what they are as the result of the will and pleasure of this supernatural Providence. If this theory be true, then life's certainties and uncertainties, its pleasures and pains, all emanate from a source which it is impossible for man to control, or in any way to interfere with. Dr. Watts wrote:—

Diseases are thy servants, Lord;  
They come at thy command.

And St. James says: "The prayer of faith shall save the sick, and the Lord shall raise him up" (v. 15). The "Peculiar People" accept this teaching as true, and they consider that to rely upon any other means for help in sickness is "flying in the face of Providence." That such a belief is a palpable delusion experience fully testifies. Still, it is the doctrine of the New Testament, although the majority of Christians will have nothing to do with putting St. James's teaching into practice.

Is the view that a "Divine Providence" preserves men from sickness or death, or from any of the vicissitudes of life, a sound one? Let us see by an appeal to facts. Lord Bacon held that the universe was not without a mind, and he says: "It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth." But, like the Gospels, Bacon's writings are not always in harmony, for in his essay on "Vicissitudes of Things" he writes: "Certain it is that matter is in a perpetual flux, and never at a stay. The great windingsheets that bury all things in oblivion are two—deluges and earthquakes. As for conflagrations and great droughts, they do not merely dispeople, but destroy." Now, if this work of unrest and destruction is always going on, of what use is the mind in "this universal frame," and what becomes of "rest in Providence"? Bacon's idea of "Divine protection" from heaven is entirely destroyed by the "deluges, earthquakes, and conflagrations" to which he refers. Where is such protection when the volcano pours forth its red-hot lava, and the earth opens and swallows up thousands of men, women, and children? What can be said of a "Divine Providence" that allows epidemics, war, and pestilence to decimate millions of human beings, as if they were of no more value than rats and mice? Among the poor helpless mortals who are deluded into the belief in such a Providence, ruin and destruction are continually busy with their devastating process, as though in mockery of the delusion these people cherish.

Logically analysed, this "Divine Providence" must necessarily be the direct cause of all the pain and misery that robs life of its joys and sunshine. For, if there be only one source of power in nature, then all effects, good or ill, must be attributed to that one source. The theological subterfuge that "all partial evil is universal good" is no more true than the statement would be that all partial good is universal evil. We can understand what partial personal "providential" care means, but we fail to find any confirmation of its existence in daily life, or in the constant recurrence of cause and effect. The old proverb says that "heaven helps those who help themselves," which is equivalent to saying that, unless people help themselves, heaven will render them no assistance. But how can they help themselves if they are under the absolute control of a "Divine Providence"? St. Paul says that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" (Romans ix.).

The wise thing to do is to rely upon human effort, and not to concern oneself about heaven. Bonaparte said that Providence was on the side of the largest battalions, and the pious Cromwell told his soldiers to "trust in God and keep their powder dry." The Jesuit, Loyola, who was a master of casuistry, told his followers to "pray as though there was no help on earth, and to work as though there was no help in heaven." This was equal to the Greek oracle, who proclaimed: "Alexander, a great nation, shall



conquer." So that, whether he conquered a nation or a nation conquered him, the oracle would be right. The same principle applies to the Christian advice, "Work and pray." If the double advice is given and acted upon, the Providence of theology is fairly safe.

The manifestation of the belief in Divine Providence is sometimes exceedingly comical. A negro preacher, upon one occasion, dismissed his congregation with the announcement that, God willing and weather permitting, there would be a service on the following Sunday; but, whether or not, he would preach on the Sunday after.

Not long since a rural clergyman, who resided some distance from his place of worship, found, on arriving at the church, that he had forgotten to bring with him his written sermon. He said, however, that he would "trust to Providence." At the close of his discourse he apologised to his hearers for not having done better; at the same time assuring them that he would make up for all the defects next time, when he would have his MS. with him.

When Diagoras, who was surnamed the Atheist, was on board a vessel during a great storm, the sailors thought the raging sea was the result of God's anger because this impious person was aboard. Looking at other vessels that were in similar peril, Diagoras asked if he was also aboard all of them?

When Charles II. visited the blind poet, Milton, and told him that his blindness was a punishment from Providence for his Republican sins, Milton replied: "If Providence has punished me with blindness for my sins, how much greater must have been the sins of your father, whom Providence punished with death."

Many nations have "a God of weather," to whom they pray for rain or sunshine, according to their taste. The Hindoos attributed rain to supernatural causes; the Indians have their "rain-makers"; the same view is found among the Africans and Arabians; and in "Christian England" the clergy pray for rain and fine weather, and they thank Providence for harvests that are frequently anything but what the farmers desire.

The theological notion of Providential government must not be confounded with government by invariable law. The reign of law is not the reign of personal will. The operation of universal law is thus beautifully expressed by the poet Rogers:—

That very law that moulds a tear,  
And bids it trickle from its source;  
That law preserves the earth a sphere,  
And guides the planets in their course.

CHARLES WATTS.

(To be concluded.)

## THE HUMANITARIAN CONFERENCE.

As a delegate from the National Secular Society, in company with Mr. Foote, I attended the meetings of the first National Humanitarian Conference, held at St. Martin's Town Hall on February 28 and March 1. The Conference was called by the Humanitarian League, which, thanks to its able secretary, Mr. H. S. Salt, has already done most valuable work, and which arranged the subjects for discussion. About forty societies were represented by delegates, a large number of whom were of the better sex. The first question was that of "The Criminal Code." The chairman, Mr. E. H. Pickersgill, M.P., adverted to the absurdly cumbrous forms of indictment, the defective system of prosecution, whereby only one in five is convicted, and the gross inequality of sentences. He seemed to me master of his matter, but to deal with it too much from the side of the lawyer legislator, who likes everything cut and dried. The Rev. W. Douglas Morrison, a prison chaplain, who moved that an appeal should be made to the Lord Chancellor "to consider the desirability of instituting an inquiry into the subject of judicial sentences on convicted offenders," read a paper which showed much knowledge of the influences which make criminals, and of the nature of their life both in and out of prison. Incidentally it showed how unjust was any hard-and-fast line of punishment. The motion was seconded by the Rev. J. W. Horsley, also a prison chaplain, who said it would meet the wishes of both those who wanted shorter and those who wanted longer sentences. Mr. Horsley,

who is also a gentleman of great experience, spoke so much from the standpoint of a functionary that the meeting was relieved when, after Mr. Salt had read a paper by Mr. R. Johnson, Mr. Foote rose and spoke, not as a chaplain or lawyer, but as a twelve-months' prisoner who knew from experience the failure of our prison system. It was a splendid speech, and the amendment which he moved, "That, in the opinion of this Conference, the idea of reform should be substituted for that of punishment in the treatment of criminals, so that gaols may no longer be places of brutalisation, or even of mere detention, but places of physical, intellectual, and moral elevation for those afflicted with anti-social tendencies," was received with acclamation. This was seconded by Mr. G. Bernard Shaw (Fabian Society) in a humorous speech, and supported by several speakers. A delegate from the Salvation Army, instead of speaking to the question, treated us to some preaching on the efficacy of the blood of the Christ to solve all questions. I was constrained to rise and ask the chairman if the delegate was in order, and I might have mentioned, as was afterwards suggested, that the blood of Christ might have been more appropriately introduced when we came to deal with Slaughter-House Reform. Mr. Foote's amendment was adopted as a second resolution by the conveners, and was carried with only one dissentient. As the resolution was almost word for word the program enunciated in the objects of the N.S.S., and the majority of the delegates were Christians, one congratulating Mr. Foote on his "Christian" speech; this was a decided score for our party at the first meeting.

The evening session was devoted to discussing vivisection and the control of public hospitals. It being the evening of the monthly meeting of the N.S.S., neither Mr. Foote nor myself could attend. A resolution was passed in favor of all large hospitals being controlled by the municipal authorities. On Friday afternoon "Slaughter-House Reform" was discussed. Sir Benjamin Ward Richardson, M.D., presided, and introduced Mr. Lester, of the Model Abattoir Society, who spoke of the cruelty practised in private slaughter-houses and the humaner methods of the model abattoirs which have been established at Croydon and fifty or sixty other towns. He moved a resolution in favor of properly-supervised abattoirs under direct municipal control. The motion was seconded by Colonel Coulson, an earnest and effective speaker of a manly type. Mr. Josiah Oldfield, editor of the *Vegetarian*, took exception to the resolution, and moved that, slaughter-houses being but relics of the barbarism of the past, every step should be taken to terminate the necessity for their continuance. His speech, in which I understood him to advance as the highest ground for vegetarianism that the shedding of blood gave potency to evil spirits, seemed far enough from practical, though seconded by Mr. J. C. Kenworthy, who spoke of improved methods of slaughter as the consecration of iniquity; and supported by a number of vegetarian ladies. Lord Coleridge, Q.C., who reminds me much of his lamented father, and who inherits the gifts and graces of his distinguished family, gave a more practical tone by supporting the original resolution in a very neat speech. The chairman made an excellent speech, which, unfortunately, was not reported, the reporters having left. He alluded to the necessity for abattoirs in the meat-producing districts to prevent cattle being driven through towns, stated that he had successfully asphyxiated sheep in a similar lethal chamber to that which he established at the Dogs' Home, and that all cattle could be killed as painlessly as when a man's leg is taken off under chloroform. He also mentioned that he had succeeded in producing from vegetable products food chemically equivalent to that which had gone through the animal system, the only remaining difficulty being that of taste. After a somewhat lengthy discussion, Mr. Foote pointed out that Mr. Oldfield's amendment was rather a counsel of perfection than the subject the Conference had been called to discuss, and ultimately the original resolution was carried, and that of Mr. Oldfield was not put to the meeting.

In the evening the discussion was on "Cruel Sports." The Rev. Hugh Price Hughes took the chair in the place of Mr. Passmore Edwards, who was absent through illness. Mr. Hughes said he should have to run away at eight to another meeting. He has only just learnt of the good work of the Humanitarian League, but he had great opportunities of feeling the pulse of the English conscience, which, he said, was prepared to deal with this question. He should



himself hold a conference on the subject in St. James's Hall. The Rev. J. Page Hopps moved: "That this meeting, while disavowing any desire to interfere with legitimate sports and pastimes, respectfully invites the attention of the Government to the need of strengthening the law for the prevention of cruelty to animals by the enactment of the Sport Regulation Bill now before Parliament, and by the discontinuance of the Royal Buck-hounds, an institution which is viewed with the strongest disapproval by a large section of the public." He strongly denounced the brutality of hunting tame animals, and remarked that, if any one announced a Page Hopps' Cat Hunt, he should take every step possible to disclaim his connection with such an abomination. He wanted to know why Her Majesty did not do so in regard to the hunting of tame bucks which went on in her name, and was paid for out of the people's money. Colonel Coulson seconded, and described the cruelty of rabbit coursing and pigeon shooting. The Rev. J. Stratton, as an eye-witness, described the cruelties to tame stags caused by Her Majesty's Buckhounds, and Mr. A. C. Morton, M.P., who has charge of the Bill on the subject, told how it was blocked by Viscount Cranborne, who takes special charge of the interests of the Church. Mrs. Frederika Macdonald objected to the term "legitimate" sports, and said Humanitarianism resulted from a new view of life, which did not regard our lower fellow beings as given to us solely for our use and pleasure. Mr. Foote proposed the deletion of this passage, and ultimately the proposal of Mr. Hobson, substituting that the Conference was in favor of innocent sports and pastimes, was adopted.

My impression of the Conference, as a whole, was decidedly pleasant. If the "faddist" was a little to the front, yet the gathering of a number of representative men and women, earnestly bent on the diminution of suffering and the amelioration of the lot of the humblest of their fellow beings, was cheering to a Secularist, despite the evident attempt of the men of God to "noble" the humanitarian movement. I mentally contrasted the Conference of the Humanitarian League with the councils of the Church, by no means to the disadvantage of the former.

J. M. WHEELER.

## WHICH WAY?

By COLONEL R. G. INGERSOLL.

I HAVE called the lecture I am going to deliver to you this afternoon "Which Way?" because I want you to think very seriously about the two ways that are always before you. There is one way we travel for the world we are in, and the other in which we travel for the world which we expect. Along one road is a tide of people who live for supernatural phantoms; along the other go those who live for what they can know and understand. One set, in a word, lives for God; the other lives for man.

### THE WORLD WE KNOW.

Why should we sacrifice the world we have for the one we know not of? Why should we torture ourselves by fasting and deprivation, and weary ourselves with prayer, when we might enjoy the sunshine and sweetness of life? I say to you, do not follow that path. Be a man. Be something that will be counted "one" when the census of the universe is being taken. Take the course that develops the brain and the body, not the one in which man shrinks and withers, and at last dries up.

Since the world began it has loved the supernatural, and it has been fond of the impossible. Look at machines, and think of the labor that has been spent in the search for perpetual motion. In chemistry all science was long concentrated on finding the universal solvent; and one of the seekers was once asked what he was going to hold his universal solvent in after he had found it. In medicine people delighted to be cured by prayers, and the relics of the saints, bits of paper, and the most idiotic remedies. You will find the supernatural in every art, and in every religion, and in every people, in exact proportion to the ignorance of men.

There are two philosophies, illustrating the two ways. One is the philosophy of Diogenes, of Buddha, of Jesus Christ, of the monks and nuns, and of the pulpits. It teaches man to destroy desire, to deprive one's self of

everything, to do with little food, and to go clad in rags; to live on roots, berries, and a little water; to live in a den, a barrel, or a desert. It teaches man to avoid men, to restrain his appetites, to go through the world gloomy, unhappy, and miserable, that at last he may become a glorified angel, the heir to an eternity of bliss. That is the ascetic philosophy.

The other is the philosophy of humanity, and it seeks to increase, as well as to gratify, the wants of man. The only way to civilise a people is to increase their wants. The African savage will not work until he has been taught the use of alcohol and tobacco, and then he will scour the continent for elephant tusks to trade for them. Civilised man wants good food, shelter, and clothes, and he should strive to supply himself with everything that can increase the comfort of his body or mind. He should surround himself with art and beauty and ease. I say to you, this is the true philosophy. Deny yourself nothing that will not hurt others or yourself. Make your groans as far apart as you can put them; suffer nothing that you can help suffering; live for this world and for the people in it.

Clergymen, with their faces like sepulchres, tell me that this is "sensualism, that to want nothing beyond comfort and joy and happiness is low." If it is low, how low is their motive who are striving for an eternity of happiness? Does not the harp here sound as sweet as the harp in the next world? Are not joy and content here joy and content anywhere? Enjoy what you can get. Take what you can.

### TWO WAYS IN GOVERNMENT.

And so, too, there are two theories of government—the one deriving its authority from the clouds, the other from the consent of the governed. There is not a king nor a prince who is not hid behind the pillars of a church; not an aristocracy that is not grouped about an altar. Their existence depends upon the credulity of the people, and the rulers and the priests work hand in hand to keep that credulity alive. Human society will fall, they tell you, without religion. Many persons think that if you don't believe you want to steal. It is the believers who commit the crimes. Who crucified Jesus Christ? The believers. Who held the hemlock to the mouth of Socrates? The believers. Why, the Devil is a believer; but I have seen no effect of his faith on his moral character. He is just as bad now as he was at first. Calvin was a believer and a murderer. Torquemada was a believer, and he believed in God and torture. The believers have persecuted and racked and tortured and burned until they brought the darkness of the Middle Ages on the world. Voltaire was not a believer, but he was a good man. So were Spinoza, Haeckel, Huxley, Helmholtz, Darwin, Draper, Buckle, and George Eliot. Charles Sumner believed in a better trinity than your churches—the trinity of reason, justice, and liberty.

Religion has cultivated credulity and thrived on it. When the barbarian saw an eclipse of the sun he said, "That means me," and he doubled his gifts to the priests and his sacrifices on the altars to square the offended god. And this feeling is alive in the churches to-day—this sense of our importance in the universe. Ah, my friends, man makes very little difference. If not a human being existed on the earth to-day, the sun would rise just as brightly as ever in the east to-morrow morning, and set in the sapphire islands of the west. The earth's flight would not vary. The violets and the roses would blow. The beauty of the poem of the seasons would be just as lovely. The rainbow would arch the clouds. Spring would weave again her tapestry of green. Wind, wave, and fire, the architects of the globe, would go on if none of us were here.

In olden times the believers held heretics responsible for every disaster. They do yet. A few earthquakes would fill every church in Chicago to overflowing. It would go hard with me then, for very surely I would not be let address an audience like this and awake the further anger of a punishing God. Let a pestilence come, and the priests would thrive again. Famine is always followed by faith. Calamity is the sunshine of superstition. Let disaster occur, and God would soon again be placated with unbelievers. There would soon be sacrifices and prayers and a rattling of the beads and a shutting of the eyes again.

### THE RIGHT GOD.

All Christians know that all other gods are false and



unreliable; they have the only genuine article. In India they had many gods, and gave much to many priests to keep them in good humor. In the hour of their need the gods deserted them. Think of what Egypt did for its gods; but they were no good, and the descendants of the temple builders are serfs. In Greece, not having enough gods, they erected altars to the unknown God, and Greece went down. The Roman gods fell palsied from their altars when Rome was in extremity. Now, have we the right God? Their gods were all wrong. How about ours? The reverend clergy assure us that theirs is the simon-pure article, and all others are fictitious and fraudulent. How can we tell? Shall we investigate or shall we believe? How can we test the God described in our holy and blessed Bible?

To find out a man there is no better way than to give him power and watch how he uses it. Well, God has power, and how has he used it?

Would a decent god appeal to prejudice and make it the armor of faith? Would a decent god make credulity the first condition in his service? Would he frighten or enlighten? Would he love blood, or would he love love? What would a good man do in his place? Take the record. When Adam and Eve were driven out of the garden, did God try to reform them? Did he stoop over to lift them up?—and I tell you no man stands so erect as he who is stooping over a fallen brother. No, this God said, "I will multiply their sorrows," and he told the woman that she should bring forth children in anguish. Now, I will not worship any God who increased the pains of maternity. I won't adore a god who established the torture and the slavery of a sex. I tell you we have got the wrong god.

The clerical teachers tell us that the Bible first gave us the truth, and proved its inspiration by giving us one God instead of a multitude. I say this is not true. Thousands of years before Egypt believed in one supreme God. Not alone that, but they believed in the idiotic doctrine of the trinity, the immortality of the soul, judgment, heaven, and hell. Persia believed in one God, so did the Hindoos; and I tell you more, that in the matter of character Jehovah cannot compare with Zeus or Brahm or the God of the Aztecs, nor with decent people.

Our Jehovah established slavery. Cicero and Zeno protested against it before Christianity came. Jehovah himself says that he is a jealous God, and the ministers urge that he did not mean he was jealous of other gods, but of the images. Think of him—he jealous of a stone god or a wooden god! Compare him with Brahm, who said, "I receive all worship, and reward all worshippers. All gods are me, and all are true gods because they are me." Jehovah broke all his promises to the nation; he gave nothing but disaster, wreck, and misery. Friends, nothing can be worse for any nation than to have Jehovah for its God.

But they say he improved and reformed, and that when he came again 1,900 years ago his temper was sweeter and his morals better. And yet the teacher who, when half a man, said, "Forgive your enemies," when he became all God again said, "Depart, ye cursed of my father, into hell everlasting." Why should the torture be eternal, except, indeed, to give some orthodox angel the pleasure of saying "I told you so" to the damned soul. Think of the futility of the punishment. After the end of infinity that soul will be no better than at the beginning. He will not be reformed; he will be useless, except for more torture. Suppose, after 5,000,000 of years of hell fire, a soul should say to God: "Here I have been burning for 5,000,000 years, and I am no better. I never will be any better. Why waste any more brimstone on me? Give me annihilation." What could God reply?

#### ETERNAL PUNISHMENT.

What did God come for that has helped to make men higher and nobler? He taught the infamous doctrine of eternal punishment—the dogma that has furrowed the brow and chilled the hearts of generations; that tortured man and made man torture; that gave us the inquisition and the faggot. Church people are shocked that the faith of their fathers should be attacked. It is no honor to our fathers to stick to their mistakes. They will not see how it has taken centuries of persecution to bring us to liberty, and that persecution is founded on hell belief.

Look at it. In the same year that the Emperor Constantine murdered his wife and son, 325, he summoned

the Council of Nice to decide upon the nature of the godhead. The council produced the doctrine of consubstantiality, and from that time on for twelve centuries the dogma of the trinity was changed and altered until it took the present form. Think of the millions of souls that have dropped into hell while waiting for the discussion to end, so that they could find out what sort of a trinity they must believe in to avoid hell.

To my mind, the saints of the Middle Ages are responsible for the darkness of the times. They murdered the sunshine. They hated everything that was really good. They brought gloom and sorrow upon the people, and yet they are everlastingly blessed; while the men and women whom they burdened with deadly hell fear are in torment eternal. Can you not see which way to choose?

(To be concluded).

#### EFFECTS OF ENLIGHTENMENT.

SOME of us are apt to think that enlightenment is now universally recognised as the most important factor of human happiness. Still, one hears it frequently murmured in the corners that one can be too clever, and fingers are pointed to great criminals. Were not these intelligent men? We are well acquainted with the allegations of Christians that knowledge is inferior to faith, although there is a lot of talk about "Christian knowledge"—which is, presumably, equivalent to the "wisdom" of Samuel—i.e., the knowledge of God, and of his will. Indeed, we have recently heard that criminality is increasing in France, as secular teaching is gaining ground. These allegations may be true to a certain extent; but if it is to be inferred that we should confine our seeking for knowledge to the Unknowable, that Science should be stopped in her progress, and that we should keep ourselves and our fellow-men as ignorant of the laws of this visible universe and of things pertaining to this world as possible, then I emphatically say, No.

There is a proverb which says: "Where God builds a chapel, the Devil builds an inn." It is perfectly true. Wherever a good principle is advanced, its corresponding evil crops up alongside of it. This dual force pervades nature. The grandest intellects that ever adorned the world were, as a rule, childishly absurd in certain sides of life. The better men are, the greater inclinations for evil they have to struggle against. Cleverness is apt to assume the shape of cunning. Affectionate natures have the strongest temptations to become sensual. All the religions and systems of the world have their peculiar evils arising out of them to cope with. The higher civilisation, the more warfare and starvation.

But we do not say, "Let us check the progress of these good principles, because they bring their deteriorating influences." We rather help to advance them, and, at the same time, try and suppress the evils. If the secular teaching in France tends to increase criminality, it certainly has its cause in insufficient moral training, as a daily paper has remarked. But education of the moral faculties can be affected apart from what is commonly called religion. Man has made his religions, and the individual chooses to believe in the one that corresponds the most with his character and his mental capacity. The character of man makes his religion, not *vice versa*, as sure as Christianity has as many different interpretations as there are Christians.

Instruction—mere dry intellectual study—only widens the faculties that we possess, good and bad alike; sometimes the good more, sometimes the reverse. Education—moral and intellectual—brings forth our good qualities, subdues evil inclinations, vivifies the imagination, broadens our views, exalts the intellect, and ennobles our character. Self-sought enlightenment has as many different effects as there are natures, because the student generally seeks for that kind of knowledge which will gratify the strongest phase of his nature. But the faculty, which has been gratified, is extended all the same, and makes for good in the end. A melancholy temperament, when refined by enlightenment, brings with it a steady, persevering energy, which will leave no stone unturned till the problem is



solved, or till the ultimate goal is reached, its motto being, "Thoroughness and toleration." A loving character, beginning with its sympathy at home, will extend its love to its country, and eventually to the whole world. A sanguine or affectionate mind will develop into a fanatic, with the same result as the melancholic. Only it is narrower and more intolerant, and may wreak evil if it is pursuing a bad cause. The seemingly apathetic person, when subjected to enlightenment, will become a stoic with an iron will, unhurt by malicious slander and persecution. And, in conclusion, I would like all self-educators and pedagogues to understand this: A faculty of the human mind can never be annihilated; but it can be led into another channel, to be utilised in the service of good; whereas, in its uncultivated state, if allowed to go its own course, it would make for evil. J. K. MAAGAARD.

## ACID DROPS.

We called attention last week to a monstrous utterance by the Rev. Alderman Fleming Williams at a Christian meeting at St. James's Hall. Our criticism of what he said was founded on the report in the *Daily Chronicle*. We have since seen a full report of this speech in the *Methodist Times*, and we are sorry to say that the objectionable passage reads worse when we have it verbatim. After denouncing the proposal to divide London into ten distinct municipalities—a proposal so silly that only a perfervid Christian could ever think of going into hysterics over it—Mr. Williams went on to brand it as "a proposal as black as Atheism." This is really outrageous, and Mr. Williams should be asked to recall his words. If he did not utter them in a moment of excitement and forgetfulness, what are we to think of the very different language he used at the Hall of Science during his friendly discussion with Mr. Foote?

Dr. Clifford, at the same meeting, uttered some dreadful nonsense. He said, for instance, that the first London County Council was the gift of God. This is the sort of rubbish we shall meet with more and more as the religious parties press into politics and social reform, and carry on their quarrels with each other at the expense of secular progress.

Fervid Nonconformists like Hugh Price Hughes, Dr. Clifford, and Dr. Horton threw themselves into the London County Council election struggle on the Progressive side. Their support has been of very questionable value; or rather its value has proved to be a minus quantity. The Progressives have lost over twenty seats, and their total poll has diminished by 20,000 votes. The fact is, these men of God are a nuisance in public affairs. They introduce wrong methods and absurd rhetoric; and as the people at large don't want pulpit tricks outside church and chapel, they resent the interference of these men of God who read other people such high moral lessons, and pretend to be so much better than their fellow citizens. If the Progressives want to win in the next elections, they will have to keep the white-chokers out of the battle. It is worth noting that John Burns himself has suffered ever since Hugh Price Hughes took to praising him.

Mrs. Hugh Price Hughes, Mrs. Baxter, and some other leading Nonconformist ladies issued "A Call to Prayer," in view of the London County Council election. The prayers of these pious women do not appear to have been answered.

A terrific hurricane has devastated Fiji. Several churches were destroyed, as well as the Customs Houses.

The severe weather and the influenza epidemic have sent up the London bill of mortality to double its normal rate. This instance of our heavenly father's regards gave the preachers a good opportunity of shaking their hearers over the verge of hell. "We may soon be launched into eternity," we heard a Salvationist exclaim. Evidently he did not think he was in eternity already.

The reactionaries in Germany are not content with bringing back the Jesuits. Dr. Rintelen, of the Centre party, has proposed in the Reichstag to punish, with a fine of six hundred marks or two years' imprisonment, anyone who publicly, or in print, or by illustrations, attacks belief in God, or the immortality of the human soul, or the religious and moral character of matrimony and the family.

The *Daily News* says: "When it first became known some time ago that this motion was being prepared, a storm of indignation went through the Liberal population of Germany, for it was clear that this monstrous legislative

proposal had for its purpose nothing less than the entire destruction of scientific and philosophical research."

Dr. Rintelen remarked that modern science was answerable for the undermining of the belief in God, as was easily proved from the works of modern authors. This literature poisoned the soul of the people, filling them with doubts as to God's existence. What was called science had a most injurious effect on youth. Formerly unbelief was a privilege of the so-called educated classes, and one noticed nothing of it amongst the people. But now it had penetrated to the very lowest classes. By the Bill, as proposed by the Government, only these uneducated classes would be hit, and not the real originators and propagators of irreligion, who sat as professors at the universities.

Dr. Barth (Liberal) hailed the motion with satisfaction, for it exposed the ultimate aims of the reactionists. Should it be passed, a great part of German and foreign literature would have to be prohibited and many of the public libraries destroyed. The motion was an attack upon civilisation. Herr Bebel, leader of the Social Democrats, also sharply criticised the motion, which, as it was not supported by the Government, was lost, though it served to betray the real wishes of the clerical party.

Archbishop Magee was once reported to have said, in the House of Lords, "Drunkness is jolly." What Dr. Magee did say was "folly."

Mr. J. L. Wilkinson, the chief goods manager of the Great Western Railway, mentioned recently that, in 1840, bishops and clergy along the line petitioned the directors against Sunday trains; and it was stated that travelling by railway was more sinful than travelling by highway.

John Thomas Clayden, a well-dressed Christian worker and preacher in connection with the Independent Church at Lower Edmonton, has been fined 20s. for brutal ill-usage of his wife. Because "she hindered him in his work for Christ" he stuck pins in her, dragged her out of bed, and kicked her round the room. She was granted a separation order, with custody of the children, and the bench ordered Clayden to contribute 12s. 6d. weekly towards their support.

The Rev. G. Hustler, rector of English Bicknor, Coleford, Gloucestershire, has become a bankrupt. He inherited £15,000 from his father, £5,000 from brothers, and £3,000 from an aunt. He had an allowance of £550 yearly, and his income as rector was valued at £400. He estimated that his household expenses had amounted to £1,000 yearly, and his creditors will have to whistle for their money.

The *Animals' Friend* quotes from "A Civilian's Life in India," "that Hindu boys never dream of throwing a stone at a bird or beast or shouting at them, or in any way annoying them, except in self-defence." Evidently these heathens need Christianising.

Michigan Adventists are said to be giving away their watches, and other earthly possessions, because their prophet tells them that they will be translated to heaven *en masse* on March 5, 1896. It would be interesting to learn if the possessions find their way to the prophet.

"Another Engineer," writing in the *Church Times* on "Why Working Men Don't Go to Church," says: "I have worked in factories where there were from 1,000 to 10,000 employed, and I can honestly say I never found a communicant of the English Church in any of the factories."

The Rev. H. E. Warner, in the *Homiletic Review*, recommends "the judicious study of science" to ministers. He says: "It is not new truth that the world needs, or wants, indeed; but old truths, reached by fearless, vigorous, independent processes." It appears, however, that what he really wants is an emasculated science, to back up what he calls "the great truths of the Gospel."

There is a man in Greenock who is anxious to be interviewed by the papers, because he believes he "is the Shiloh promised in Revelation xii." He desires them to hurry up, because he expects to be translated like Elijah.

"Five prophet evangelists have," says the *Westminster*, "appeared in Tacoma, Washington, who declare that the world is coming to an end in 1897. They declare that 'nineteenths of the human race will perish miserably by war, plague, famine, pestilence, and earthquake during the next five years. Satan will be sealed up for a thousand years, and heaven will hang in mid-air all that time. They have seen hell, and it is six thousand miles wide, and long enough to hold all the wicked.' This out-Baxters Baxter."

It is reported that the Catholics, with the blessing of the Pope, are going to organise a special show at the Paris



Exhibition in 1900. It is to be a side exhibition, illustrating the origin and growth of Christianity. If it begins at the very beginning, and follows the narrative of Luke, it will be a greater attraction than the *danse de ventre* was in the Paris Exhibition of 1889.

The theologians are still exercised over the Syriac version of the Gospels, which says Joseph begat Jesus. But is not this the natural conclusion from the genealogies given being those of Joseph? What was the good of tracing Jesus through Joseph to David and Abraham if Joseph had nothing to do with his parentage? The orthodox now take up the position that the reading, "Joseph begat Jesus," is an interpolation. Must not, then, the whole preceding genealogy, beginning "The book of the generation of Jesus Christ, the son of David, the son of Abraham," be also an interpolation?

Hugh Price Hughes had a correspondence with Lord George Hamilton. This correspondence was sent to the *Standard*, and the reverend gentleman complains that the *Standard* did not print it *in extenso*, but "actually published mere fragments of it." He calls this "dishonorable." Perhaps he will now tell us the proper epithet to apply to his own conduct as editor of the *Methodist Times*. During the "Atheist Shoemaker" controversy he did not permit a single word of our side of the case to appear in his journal. We, on the other hand, printed both sides impartially, and gave our readers the fullest opportunity of coming to a just decision. Hugh Price Hughes crying out "dishonorable" seems to us very much like Jack the Ripper crying out "murder."

In Tegg's *Dictionary of Chronology*, 1854, it is stated that in January 7, 1846, a £100 note was lodged in a Dublin bank, and offered to any clairvoyant who could tell its number, date, whence issued, and signature. It was never claimed. At the time of the thought-reading boom with Bishop and Cumberland, Mr. Labouchere offered a £1,000 note, with a similar result. Spiritists, prophets, mejums, mahatmas, and miracle-workers are generally shy of honest tests.

The *Christian Herald* and its editor, the Prophet Baxter, subsist by pandering to the lowest ignorance and credulity. We do not wonder, therefore, that Prophet Baxter's paper inserts a begging appeal on behalf of the fellow who boasts of his responsibility for the infamous libel on the London Hall of Science, which has just been branded as such by a jury in the Court of Queen's Bench. The baser sort of Christians regard anything as fair against Freethinkers; even collecting money to defray the expenses of an infamy. Not one of the miserable wretches on the Christian side in this libel action has expressed the slightest regret at having circulated a detestable lie. They do not even make a virtue of necessity. Their "charity" is maintained to the very last.

It appears from the *Straits Times* that "living pictures" have got to Singapore, where, thanks to an advertising denunciation by a Methodist minister, the Rev. Mr. Munson, they are all the rage. The *Straits Times* strongly advises the man of God to restrain his zeal.

The *Jewish Chronicle* remarks upon the Marriage with a Deceased Wife's Sister Bill: "As a matter of fact, the Mosaic Law not only allowed a woman to marry her deceased husband's brother, but in certain circumstances imposed the marriage on the husband's brother as a positive duty."

We predicted that some one would soon question the Rev. A. Sayce's identification of Nimrod with Nazi Murud, and here already is Mr. St. Chad Boswell speaking of it as a mare's nest, and declaring that Nimrod has long since been identified with Izdhubar.

According to the *Rangoon Times*, the native Karen Christians of Burmah have revolted against the authority of the American Baptist missionaries, and mean to manage things in their own way. The *R. T.* accuses the missionaries of not accounting for money received, and of trading under the plea of doing God service, and under cover of St. Paul's example.

The *Freeman* complains of the Bishop of Calcutta planting Church missions in the midst of Baptist missions in Bengal. It says: "This very Bishop of Calcutta presides over a diocese of 130,000,000 souls; and we should think that of these nearly, if not quite, 129,000,000 are non-Christians. Why not seek to convert heathens and Mohammedans before attempting to make Baptists Episcopalians?" Probably because the latter job is by far the easier.

A woman in Flemington, Victoria, under the influence of religious mania, or taking seriously the words of Jesus, "If

thy right hand offend thee, cut it off," actually chopped off the forefinger of her left hand. She was sent to an asylum. A similar doom would probably be experienced by the author of the nonsense which turned her brain, if he visited any Christian country at present.

Mr. T. S. Henry, of Sydney, who caught Mrs. Mellon impersonating spirits, has published a pamphlet, *Further Light from the Mysteries of Spookland*. It includes his sworn deposition that he caught Mrs. Mellon on her knees barefooted, and with a black mask impersonating a black child spirit, and that a false beard and other articles were found in her cabinet.

The Rev. Stewart Smyth, vicar of St. Mark's, Victoria Docks, has been charged, and found guilty, of habitual intoxication and of indecent behavior towards a female parishioner, by the Consistory Court of the Diocese of St. Albans.

The London Missionary Society has been holding its centenary rather jubilantly. It was not noticed that the Bishop of Rochester had declared that the South of London was practically heathen.

Mr. Gladstone is devoting his old-age leisure to theology. He has just brought out a Psalter, and contributed a long article to a *People's Pictorial Bible* to be issued by a New York firm. In this article, says the *Rock*, he presses home the question which no Freethinker can answer. Well, we are going to disprove that by answering it, after stating that we have answered it scores of times before.

Mr. Gladstone wants to know, and the *Rock* wants to know after him, how Christianity gained its enormous influence if it were a fraud or a mere human invention? By twisting statistics he makes out that the Christians are the most numerous body—more numerous even than the Buddhists. Now, suppose we admit this, what does it prove? Mohammedans number (say) two hundred millions; therefore Mohammedanism is a fraud. Buddhists number (say) three hundred millions; therefore Buddhism is a fraud. Christians number (say) four hundred millions; therefore Christianity is true. Such is Mr. Gladstone's logic, when put plainly; and it doesn't require any other answer than just putting it so that everybody can see through it.

God Almighty enters into competition with Buddha. He gives Buddha six hundred years' start, and then takes eighteen hundred years to catch him up! Mr. Gladstone seriously asks us to believe that of Omnipotence!

We make Mr. Gladstone and the *Rock* a present of the following argument for the supernatural origin of Christianity: No other religion pays so well. No other Bible than the Christian one could bring an aged statesman a handsome cheque for a prefatory article, patting God Almighty on the back. No one gets big cheques for writing prefatory articles to the Koran. Mohammedans are not such fools as to shell out for that kind of commodity. They leave it to the Christians.

Here is another argument, free, gratis, for nothing: Most people are fools. The Christian religion is the most foolish on earth. Therefore the Christians are more numerous than other bodies.—We hope the *Rock* is satisfied.

## NATIONAL SECULAR SOCIETY.

EXECUTIVE MEETING held at the Hall of Science, February 28. The President in the chair. Present: Messrs. V. Roger, J. M. Wheeler, W. Heaford, J. Potter, G. J. Warren, G. Ward, E. Bater, E. Quay, H. J. Stace, C. Thomas, A. F. Taylor, and the Secretary.

Minutes of previous meeting read and confirmed. Cash statement received. An application from the South Shields Branch was referred to the Organisation Committee, and the Secretary instructed to write the Branch. The President reported that the N.S.S. had been represented at the Conference of the Humanitarian League by himself, Mr. J. M. Wheeler, and other delegates, and a resolution successfully carried in accordance with N.S.S. principles. Also, that the recent libel action in connection with the Hall of Science had resulted in a verdict in our favor, with damages.

The Branches willing to receive the Conference were: Bristol, Chatham, Glasgow, and Nottingham; and the Secretary was instructed to make further inquiries in regard to accommodation for delegates, and to issue the circulars to enable all Branches to record their votes. The meeting adjourned.

E. M. VANCE (Assistant-Secretary).



**Mr. Foote's Engagements.**

Sunday, March 10, Miners' Hall, Ryhope :—10.30, "Will Christ Save Us?"  
 Sunday, March 10, People's Palace, High-street, Sunderland :—3, "Did Jesus Christ Ever Live?" 7, "A Search for the Soul."  
 March 17, Nottingham ; 24, Bristol.

**TO CORRESPONDENTS.**

MR. CHARLES WATTS'S ENGAGEMENTS.—March 17, Hall of Science, London ; 24, Hall of Science, London ; 31, Newcastle-on-Tyne. April 7, Sheffield.—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.

J. K. LENTHORPE.—The essays you speak of are certainly not by Sir Charles Lyell. There is no copy of them in the British Museum.

C. E. SMITH.—A full account of Rachel Dashwood Lee, the "Female Infidel" of De Quincey's *Autobiographic Sketches*, and of the circumstances of her abduction, is given in the *Secular Almanack* for this year.

TURO.—The *Freethinker* may be obtained from Mr. Vincent, newsagent.

JAMES ROWNEY, 1 Carthusian-street, E.C., will send catalogue of *Freethought* and other books of his library to any desirous of purchasing.

J. CARVER.—We can only smile at the fellow's "moral victory" and "premature grey hairs." We do not intend to notice his ravings.

J. KEAST.—See paragraph. Please send us a copy of the bill you issue at Bristol. Branches should always do this in the case of Mr. Foote's lectures. Some of them omit to do it, and cause him inconvenience.

G. R.—We hope to insert your "Christian Puzzle."

H. E. SANDELL.—Why should we waste a minute over the scoundrel's vapourings? Mr. Foote's writings are all published openly, and all bear his name. Those who wish to prosecute him are free to try their hands at the business. Their attack is awaited with the most perfect equanimity.

H. A. CUMBER.—The forbidden fruit got to be called *an apple* by men in apple-growing countries. Now every man was once a boy, and most boys have "had it" for filching apples.

J. W. ELSWORTH.—Your advertisement, we believe, was not sent to us direct, but to Mr. Forder. We will see him about the matter as soon as he is well enough to attend to business, and let you know the result.

AGNOSTIC (Rangoon).—G. W. M. Reynolds's *Errors of the Christian Religion* was published in 1832. It is scarce. For particulars of his life you had better write to *Reynolds's Newspaper*.

E. HORSLEY.—The anecdote in Muchler seems given only as an instance of monkish ignorance. There was, however, a German Franciscan who seriously argued that the New Testament was written in Latin, as did also the learned Jesuit, Father Hardouin.

J. STEWARD.—(1) Mr. Bradlaugh did not *refuse* to affirm when he first went to the House of Commons; on the contrary, he *claimed* to affirm, and was actually sued for £500 penalty for sitting and voting without having taken the oath. (2) Mr. Bradlaugh did not "recant." He never said a word about religion during his last illness. On this matter we have the word of his daughter, Mrs. Bradlaugh Bonner, and the signed testimony of the professional nurses. It is really sickening to have to contradict these Christian falsehoods.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges :—W. Bod, £1 1s.; M. Christopher, 2s.; Derby Branch, 5s.

H. W. JONES.—Glad to have the congratulations of the Blackburn friends. As you say, the boasts of the libellers have ended in a miserable whine. If this lesson is *not* a warning to others, we shall have to administer a further dose of the same medicine; in fact, it is half-invited already.

E. S.—(1) Tertullian was a heated rhetorician and an unscrupulous partisan. No historian attaches the slightest value to any of his statements. Nero never issued an edict against the Christians; there were no laws against them at the time of Trajan; nor was any form of religious opinion, as such, ever put under the ban of the law during the reign of the Pagan emperors. Persecution for opinion was introduced into the Roman jurisprudence under Constantine, the first Christian emperor. See the first chapter of *Crimes of Christianity*. (2) Certainly the N.S.S. has no objection to its members joining a Socialist organisation. Why should it?

J. A. WILKINSON.—There is no "Easter Saturday" that we know of. Easter Sunday is a Church date, and Easter Monday came in use as a holiday. If an "Easter Saturday" *must* be made up, it would, of course, be the Saturday after Easter Sunday.

W. BALCK, 8 Celia-road, London, N., desires to form an instrumental band composed exclusively of N.S.S. members. Those who are willing to join should communicate with him, and state the instrument they play. Players, not aspirants, are wanted. Mr. Balck doesn't want applicants like the man who was asked if he could play on the violin, and who replied: "I don't know; I never tried."

J. SEDDON (Manchester).—Mr. Foote will offer you another date shortly.

A. P. CURTIS.—Thanks. See paragraph.

J. MORISON.—It appeared in our last issue. Thanks all the same.

D. T. W.—See "Acid Drops."

E. H. DALY.—Thanks. Your cuttings are always welcome.

W. W. DICKSON, Park-lane, Newbury, would like to become acquainted with any local readers of the *Freethinker*. This correspondent was a Christian till three years ago, when he suffered a painful bereavement. A friend lent him the *Age of Reason* and a few copies of the *Freethinker*, to which he soon became a regular subscriber.

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

PAPERS RECEIVED.—Rangoon Times—North Star—Straits Times—Church Reformer—Vegetarian Messenger—De Dageraad—Two Worlds—Civil Service Prayer Union Quarterly Paper—Isle of Man Times—Animals' Friend—Newcastle Leader—Open Court—Twentieth Century—Progressive Thinker—Liberty—Reynolds's Newspaper—Lyttleton Times—Liberator—Brisbane Telegraph—Free Methodist News—Glasgow Herald—Spicer—Leek Times.

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.

The *Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid :—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

IT being contrary to Post-office regulations to announce on the wrapper when the subscription is due, subscribers will receive the number in a colored wrapper when their subscription expires.

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

**SUGAR PLUMS.**

MR. FOOTE lectured at Camberwell on Sunday evening. Considering the bitter weather, there was a capital attendance, and the audience seemed highly interested. Mr. Foote lectures to-day (March 10) at Sunderland, where he hopes to meet many of his Durham and Northumberland friends. The People's Palace is a large one, and good meetings will be necessary to keep it moderately warm.

The Ryhope friends appear to think that Mr. Foote is made of cast-iron. They invited him to lecture in the Miners' Hall on Saturday evening (March 9), and he agreed to do so. Then, without obtaining his consent, they advertised his lecture for Sunday morning. Of course they meant it for the best. Ryhope, however, is a train ride from Sunderland; it is a good walk (and very likely a dirty one) from Ryhope Station to the Miners' Hall. All this discomfort, especially in such weather, would be trying to the strongest of men, if he had to deliver two other lectures on the same day in a big hall at Sunderland—to say nothing of the discussion that may follow. Three lectures in one day are a tax under the best circumstances. No man alive could keep on doing it, Sunday after Sunday, without at least having quiet and comfort before and after the lectures. People should really remember this, and not fancy, after hearing a lecture, that the lecturer is just as fresh as they are, when he is often terribly fagged. Mr. Foote happens to be carrying about the relics of a cold, which he hardly expects to get rid of until the weather changes; and this makes it doubly unpleasant to have such a day's work mapped out for him by excellent, but in this instance injudicious, friends.

Mr. Charles Watts has been fighting the influenza. We are happy to state that he is the winner. On Sunday last he was to have lectured at Manchester, and he foolishly went as far as Euston station; but finding himself quite too ill to travel, he was obliged to go home again and return to bed. Mr. Forder and Miss Vance have also been down with the fashionable malady. They too are happily recovering. It is this aspect of the case which justifies a paragraph in "Sugar Plums."

On Wednesday, March 13, at 7 o'clock, the Bristol Branch will celebrate their anniversary at Shepherds' Hall. There will be vocal and instrumental music, recitations, dancing, etc.



The Annual General Meeting of the Finsbury Park Branch will be held at 91 Mildmay-park, N., on Sunday next, March 10, at 3 p.m. prompt, when a full attendance is particularly requested, as the open-air season is near at hand, and it is desired to make arrangements for the lectures. Members in arrears with their subscriptions should bring their cards.

The Gentlemen's Annual Tea Party at the Failsworth Secular School was a complete success, and the profits (a little over £16) go towards the expenses of the Whit Friday procession.

*Great Thoughts* (March 6) gives a portrait of Mr. G. B. Shaw, and an article by that gentleman on "Socialism in the Twentieth Century," predicting all sorts of nice things for all except idle landlords, shareholders, and capitalists.

*De Dageraad*, of Amsterdam, opens with an article on the results of historical criticism on the old beliefs. In the "Universal Review" a number of items are translated from the *Freethinker*.

The Rev. E. Lloyd Jones appears to be a liberal preacher. He is reported in the *North-Eastern Daily Gazette* as having said: "The cruellest things done in England to-day were done in the name of Christ. Did they not find that the country was full of social bitterness owing to a difference of theological beliefs? Did they not find that honest men were ostracised because of the sincerity of their religious convictions? Was not the history of the Established Church an example of that? They could not imprison them, but they could look on them with social contempt. If he wanted to see the truest example of the spirit of Christ, he would not go to the bishops and clergy, but to the noble Agnosticism of John Morley."

The February number of the *Independent Pulpit* (Waco, Texas) contains some interesting original articles, and a reprint from the *Freethinker* of Mr. Wheeler's article on "Hypocrisy."

D. T. K. Cheyne contributes a notable letter to the *Academy* (February 23) on the subject of the reading in the new Syriac gospels. He admits that in the story of the Incarnation the relation of mythology to the Biblical traditions must be taken into account. He says: "For the virgin birth of the Lord Jesus (the ideal value of which is clearly by no means inseparable from the outward form of the story) we have not only the more familiar mythic parallels, but the story of the wonderful birth of Zarathustra by a ray of the divine glory descending from one sphere to another till it reached the bosom of Dughdo, mother of the prophet. The latter story has, of course, no historical connection with that in Matthew i.; its probable antiquity is admitted by Darmesteter; and its value as a parallel is not affected by the legendary character of Dughdo. It is also a fact of importance that mythic elements attached themselves to the mother of Jesus in post-evangelical times in Egypt, Arabia, and Asia Minor."

Dr. Lyman Abbott, the successor of Ward Beecher at Plymouth Church, Brooklyn, in a sermon preached on January 28, frankly confessed himself an Evolutionist. After giving his opinion that the stories of the Creation and the Fall of Man in Genesis cannot be reconciled with the teaching of science, Dr. Abbott proceeded as follows: "I believe Genesis iii. to be an ancient legend, which a greater writer took, as Tennyson took the Arthurian legends, and rewrote it, in order that he might write it into a moral and spiritual lesson. I think that the Hebrew people believed that the Fall of Man affected the whole human race. I think very likely Paul believed so; at all events, Paul used that belief in his arguments and teachings with the Hebrew people in his writing; but when he came to speak of sin, as he does in Romans vii., he has nothing to say about Adam, nothing to say about original sin; his prophecy is on an entirely different level; it is in every respect consistent with the notion that man started out of the germ, and has grown through animal conditions to his present status."

### Christianity and Race.

The origin, development, and teaching of primitive Christianity were essentially Semitic, since it had its origin in a people of that race, and in a man of that people. Yet the Semitic race did not become Christian; and, after so many ages have elapsed, it still rejects Christianity. It was the Aryan race, to which we Europeans belong, which adopted this teaching and became essentially Christian, although this race is psychologically the most idolatrous of the world—as far as the æsthetic idol, not the common fetish, is concerned.—*Tito Vignoli, "Myth and Science," p. 177.*

### OF WHICH JESUS WAS PAUL A DISCIPLE?

In a short article—"Paul on Christ"—in the *Freethinker* dated August 20, 1893, I pointed out that, according to his own statement, Paul was a follower of Christ some sixty years before Jesus of Nazareth was born. A Christian, who has recently read my remarks, suggests that the reference in 2 Corinthians xi. 32 is to the Aretas, who was father-in-law of Herod Antipas. The suggestion is ingenious; and, as it is made use of as a sort of argument, it may be worth while to briefly notice it.

At the outset, it is of the utmost importance to remember that of the Jesus of the Gospels history knows nothing—apart, of course, from the hopes and fears and crimes of those who have professed to be his followers. Here and there an ignorant Christian may still quote the spurious passage in the *Antiquities* of Josephus; but Christian scholars, and even writers like Archdeacon Farrar, have long recognised it as an interpolation. Pate, then, Blaise Pascal and his modern imitators, who, with extreme simplicity, have contended that the silence of Jewish and Roman writers was intentional, and that thus the position of the Christian is the more secure, one thing is clear to the impartial student of Christianity, and that is that, whether Professor Johnson be wholly right or mostly wrong, the Christ of the Gospels never existed outside the imagination of his worshippers.

The next question is, Who was Paul? What does history tell us of him? As the writer of the article on "Paul" in the *Encyclopædia Britannica* truly says: "We have no means of knowing when he was born, or how long he lived, or at what times the several events of his life took place." Justin Martyr never mentions Paul, nor does he quote any of his writings, although he deals with the doctrines of Marcion, who was Paul's greatest disciple. Christian tradition represents Paul as visiting Athens, Corinth, Ephesus, Rome, and other places, boarding Roman and Greek philosophers in their strongholds, and despatching his extraordinary letters broadcast over the civilised world. But, if this be true, the silence of all historians concerning the Apostle of the Gentiles is inexplicable. In face of facts like these, the common argument, that there is surely a great personality behind the four "genuine" epistles, loses all its force. In any case, the important question is, When did this "great personality" exist? This point must be decided by the epistles themselves.

Now, the only passage that will serve as a time-marker is that one in which Paul describes his escape from Damascus "under Aretas the king." It is argued that the Aretas here referred to was the father-in-law of Herod Antipas. But is this likely? Damascus was held by a king Aretas some sixty years B.C., when Syria was conquered by Pompey and annexed to the Roman dominions; but history knows nothing of any subsequent king Aretas ruling at Damascus. The father-in-law of Herod Antipas was king of Arabia Petrea, while Antipas was tetrarch of Galilee; and although Josephus tells us that Aretas made war on Antipas and defeated him when Herod put away his wife in order to marry Herodias, there is nothing to show that Herod's father-in-law ever ruled at Damascus. By the way, it may be noted that this quarrel occurred just as Tiberius died, and Herod appealed for assistance to Caligula. So that, in any case, the chronology of the Gospels is inconsistent with Jewish, as it is also with Roman, history; for the Synoptics represent Herod as cohabiting with Herodias much earlier. Discussing 2 Corinthians xi. 32 in the *Free Review* for April, 1894, Mr. J. M. Robertson—a writer who, like Mr. J. M. Wheeler, must surely prove very helpful to studious young Freethinkers—opines that, in the unsettled state of the country about the time of the death of Tiberius, there may very well have been an occupation of Damascus under an Aretas, "otherwise it is to be presumed later Christians would have deleted the passage." But to have been consistent they would have selected every unhistorical reference in the Gospels, as well as in the epistles, and this would have been "a large order." There remains, of course, as Mr. Robertson further says, the question whether the passage is a forgery, based on Acts ix. 25.

On the whole it would seem reasonable to assume that, if the passage be genuine, the reference is to the Aretas of whom history does speak as king at Damascus—i.e., to "Aretas, the King," who ruled there when Syria was



conquered by Pompey. This, of course, will connect Paul with an earlier Jesus than the hero of the Gospels. But, apart from Christian tradition, what is there to connect Paul with the Gospel Jesus? Even if we could regard the Christ of the Synoptics as a real historical character, it is evident that Paul did not know him. The utmost the epistles can be held to prove is that, assuming the historic actuality of Paul, he believed in a slain and risen Christ. They reveal no knowledge of Christ's parents, or of his miracles, or of his teachings. And in connection with Paul's belief in a slain and risen Savior, it is important to remember:

- (1) The significance of Paul's doctrine that it behoved the Christ to suffer and to rise from the dead.
- (2) The prevalence of this belief before the time of the Gospel Jesus.

I am no scholar myself, but I have endeavored to acquaint myself with what scholars on both sides have written. And, taking a purely judicial view of the alleged facts, the conclusion seems to me irresistible that the Christ believed in by Paul was a pre-Christian Jesus. Who that Jesus was is another question. Many have suggested Jeschu Ben-Pandira, of whom the Rev. S. Baring Gould says: "That there really lived such a person as Jeschu Ben-Pandira, and that he was a disciple of the Rabbi, Jehoshua Ben-Perachia, I see no reason to doubt. That he escaped from Alexander Jannæus with his master into Egypt, and there studied magical arts; that he returned after awhile to Judea, and practised his necromantic arts in his own country, is also not improbable. Somewhat later the Jews were famous, or infamous, throughout the Roman world as conjurers and exorcists. Egypt was the headquarters of magical studies. That Jeschu, son of Pandira, was stoned to death in accordance with the law, for having practised magic, is also probable."\* The suggestion that this was Paul's Jesus would seem, on the whole, a good one; and, *faute de mieux*, I, at least, am prepared to accept it, provisionally.

ANDREW LIDDLE.

### CHRISTIAN CIVILISATION.

CHRISTIAN civilisation and the Christian God strongly resemble each other. Much talked of, but never seen; neither have existence outside of the Christian imagination.

That many nominally Christian countries have attained a high degree of civilisation is certainly true. Where this is the case their Christianity has been largely diluted with Freethought, and the leaders in the upward march have either discarded it entirely or received it in its most diluted form. A dose of it in its full strength paralyses the intellect and renders man incapable of progress. Nations, really Christian, are always low down in the scale. Such advancement as they have made they have been compelled to fight for step by step against the opposing power of a Church. Where Christianity has acquired control of a people previously civilised, their civilisation has been slain.

To Egypt once flocked the best of earth's inhabitants, in pursuit of learning and of wisdom. In her schools philosophers were instructed, who carried to their own lands the instruction they had received. Her scientists traced the course of the planets when other races regarded the stars as tiny lamps suspended from the sky. Her architects erected gigantic structures, which to-day astonish the beholder. There was civilisation along the shores of the Nile centuries before the alleged birth of Jesus. But Christianity came, blighting the land with its infectious threat, cursing the people with its bitter, cruel dogmas, until some, in their wild fanaticism, fled to the deserts, living and dying with no companions but ferocious beasts; and others remained among men, but neglecting all human interests, striving to win a heaven hereafter instead of making a heaven here, they sank lower and lower, from generation to generation. Between the cross and the crescent a civilisation more perfect, in some respects, than any we have in our time, and older by thousands of years than this earth, according to Bible chronology, was strangled to death, and its very memory sought to be obliterated from the historic page.

\* *Vide "Lost and Hostile Gospels," pp. 62, 63.*

Greece saw the highest intellectual development to which humanity has yet attained. Long before the Christian era she was the home of poetry, of science, of art, of the purest virtues, and of the noblest deeds. But Greece became corrupt and weakened. In her decadence she bowed her neck to the cross. If we ask for her civilisation to-day, we must seek it among lazy beggars or ignorant fishermen, as they mumble their prayers while waiting for the finny tribe to enter the dragging net.

Rome, pagan Rome, once mistress of the world, once civiliser of savage hordes, whose rule was a blessing to the races subdued by her victorious arms—where is the power of her glorious institutions? Where is the light of her mighty mind? Fled when papal Rome usurped her authority and established a rule which proved a curse. But now the descendants of her stern old citizens are rising again. The enlightened among them refuse to submit longer to the yoke of the priesthood. Strong Roman hands are pulling down the crucifix. In the place of Jesus and of Peter they are honoring the nobler names of real saviors and of real men—of Giordano Bruno, and of Guiseppe Garibaldi.

Point to a spot where Christianity lives and reigns, where it has active power over the minds and regulates the action of a people, and you mark where the face of humanity is turned backward. It is false to say that the Church of Rome alone is guilty. The guilt of all the Churches is a question only of degree to be measured by the extent of their power. The poorest little Protestant sect is as persecuting as that great Church where its authority is as unquestioned. The meanest Bible thumper is as great a tyrant over the few he can enslave as the Pope is over the many. Anathema or social ostracism, the stake or the trade boycott, the rack and the wheel, or the tongue of envenomed slander, it matters not which. The sentence is the same in spirit, whether it is pronounced by a son of Dominic in a tribunal of the Inquisition, or by some Reverend Stiggins at a pious tea. It is always that human thought must be chained, that human progress must cease. The only difference is that between the big dog who can tear his victim's throat, and the little cur who can but snarl and snap at his heels.

Italy, Spain, Ireland, are at the feet of the Roman Church. The civilisations once theirs exist no longer. Russia is enslaved by the Greek Church, and her condition is one of semi-barbarism. Liberty is unknown to her people, and he who dares but to blame her may end his days amid Siberian snows, or perish on the scaffold. England and Scotland are but emerging from periods of subjection to their respective forms of Protestant belief. As they rise up and grow, as they develop their natural powers, they cast away the shackles placed upon them by ecclesiastical authority. In our own land we have had Christianity retarding our civilisation. We have had Blue laws. We have them yet, and even some Christians, still living at the close of this nineteenth century, who endeavor from time to time to procure their enforcement. Miserable traitors to the freedom of man, who would impose upon us all the observances of their religion, with or without our consent. These are not the people to whom we owe our railroads, our telegraphs, and the many conveniences that make life easy. They are not the people who have discovered the laws of health and the means of benefitting the masses. The world's benefactors have almost, to a man and woman, been free from theological creeds and practices. They have labored to make heaven on earth. The heaven of the Christians would be altogether too poor and mean a recompense for their grand good works.

All nations who have once started in the path of progress have continued to advance so long as their freedom to do so has been unrestrained. The people who govern themselves improve; those governed by others deteriorate. If the ruling power be of the clerical class, the populace are abject slaves, physically and mentally. Christianity and civilisation cannot unite. They are essentially antagonistic. Civilisation is the state of humanity developed and developing. Christianity would prohibit the development of the human race, that it might not outgrow its resemblance to the image of its early barbarism, the Christian God.

E. J. BOWTELL.

—Boston Investigator.



### A FORBIDDEN PLAY.

HAUPTMANN'S Socialistic drama, *Die Weber*, has been banished from the stage in Germany on the pretext that it undermines (!) the moral status of the country. In this remarkable play the sufferings of the poor weavers are graphically described, and the machinations of the scoundrels who live by the exploitation of all who labor are exposed with great fidelity. All is drawn from life, even the shooting of the weavers by those licensed assassins, the soldiers.

When only a boy, I remember receiving a poem in MS. from a friend of Heinrich Heine, which was circulated privately in Germany, and caused the most poignant grief to all who read it. It was to have appeared in the *Romancero*, but the German censor ordered it to be suppressed more than forty years ago. This poem is, I assert, the keynote to Hauptmann's play, *Die Weber*. The author is Heinrich Heine. Translation:—

#### "THE SILESIAN WEAVERS.

"No tears in their dimmed eyes; they are seated at the loom, and grind their teeth: Germany, we weave thy shroud, we weave into it the threefold curse;—we weave.

"A curse upon God to whom we have prayed in winter's bitter cold and starvation; in vain we longed and hoped; *He* has mocked, derided, and fooled us;—we weave.

"A curse upon the king, the king of the rich, whose heart our misery could not soften; who squeezed the last coppers from us, and orders us to be shot like dogs;—we weave.

"A curse upon the false fatherland where naught but shame and degradation thrive; where the sweet flower is quickly nipped, where foulness and rot quicken the worm;—we weave.

"The shuttle flies, the loom rattles; we weave diligently day and night. O, Germany, we weave thy shroud; we weave into it the threefold curse;—we weave."

"The threefold curse" is an allusion to the national colors—black, red, and gold.\* The poet Freiligrath sang during the revolution of 1848: "Powder is black, blood is red, golden flashes the flame;" for which he was banished as inciting the people to revolt.

A day of reckoning will come. Those who toil hardest must not always be the slaves of a hardened and cruel plutocracy. Man alone will avenge the wrongs of mankind, and Job's prayer will be heard: "I know that my avenger liveth, and that he shall stand at the latter day upon the earth" (xix. 25). *Then the gods will be dead—* one and all.

CHARLES KROLL LAPORTE.

### RELIGION IN JAPAN.

BUDDHISM in Japan is too firmly implanted amongst the vast mass of forty odd millions of people to be lightly brushed away. With experience of official responsibility and the cares of government under the new transient conditions, wiser counsels prevailed; many of the best men of the old *régime* came into office, and a superior class of clansmen appeared in the van of the restoration, desiring progress and the betterment of their country. The power of the priesthood was felt and recognised, and whilst in politics their interference was very properly prohibited, the value of their goodwill was felt. Mischievous meddling ceased, and the people were left to follow their own inclinations, home or foreign, Shinto or Christian, Buddhist or what not.

Whilst individual foreign missionaries have made friends and gained some influence, yet as a body they are not held in high esteem. Their relations with the foreign colonies at the treaty ports, which consist of persons of many nations and various degrees of education, are not so cordial as to lead the natives to suppose that the class from which missionaries are recruited are held in high respect in their own lands.

At the same time, the natives that visit the missionaries see something of foreign domestic life. The tone of the homes, the comfortable houses, the family relations of the Protestant missionaries—all contrast with the comparative wretchedness of the native home life (of the lower classes), and excites the envy of those who cannot imitate it. The missionaries' wives and their female domestics work in the girls' schools, gain some influence, and do some good in teaching the future wives and mothers, and in busying themselves with match-making between the young people supposed to be favorably inclined towards Christianity.

\* Schwarz-roth-gold.

With the aid of schools, medical mission work, and other institutions, numbers of foreign missionaries, representing many different sects of Christianity from various parts of Europe and America, still reside, on sufferance, throughout the islands.

"The bread cast upon the waters" does not always return; the seed spread broadcast does not give the harvest desired, more often bearing fruit other than that intended, for the native students have their own ideas and ways of applying what is presented to them.

One result is a reaction and consequent activity among the Buddhists, and a growing desire not to be left behind in the competition.

Out of the chaos of indigenous and foreign religious and philosophical literature perused, new ideas arise. No foreigner can foresee the end, and no two Japanese agree as to the ultimate outcome of it all. The "smart" writer or lecturer of the day is followed by another, who, in his turn, gains transient notoriety.

The indigenous cults, Shintoism and Buddhism, as modified by the Japanese during the dozen or more centuries of its existence in the country, are still closely allied, and together form a very solid foundation for any superstructure of the future. Buddhism, in its entirety as a system, lends itself readily to the course of events from age to age, so that in the future there is no doubt of its adaptation to the needs, aspirations, and sentiments of the people.

With the proper education of carefully-selected aspirants for sacerdotal office, a generation or so would produce great advances in liberality, and would relegate objectionable features to the limbo of oblivion.

There is a special feature of Japanese Buddhism that is unique and of sufficient importance to warrant notice, the more so as it probably forms an important factor of the future.

The Jodo Shin Shiu sect, the new Jodo, now called Shin, or true, sect, consisting of several branches, the East and West, the Butzukoji, Takada, and Koshoji, with several other smaller sects, include a large percentage of the temples and followers of Buddhism in Japan. Office is practically hereditary; failing male issue, a husband is adopted for the daughter, being almost invariably selected from the same order, to fill vacancies. As numerous progeny is common, many lay families, well-to-do farmers and traders, by inter-marriage become closely related, and the position of incumbents in the temples of the sect occupy a somewhat parallel social position to the Church of England parson in aristocratic old England, where "blood is thicker than water," and family ties mean "taking care of Dowb."

Whatever objections there may exist to a hereditary sacerdotal class, whether from the Asiatic, foreign, Christian, or Buddhist standpoint, the fact still remains, that the greater respectability of the Shin-shiu incumbents, their social position, family ties, and consequent greater influence, are important points not to be lost sight of.

In other sects, scions of noble lineage are "settled," and too numerous offspring of those by birth "near the throne" are got rid of, and future legitimate offspring checked, by placing these, male and female, in the monasteries of one or other of the celibate sects—a policy that also binds the priesthood of these sects to the reigning dynasty.

In the Shin-shiu the noble offspring of both sexes are adopted into or married to the heads of the sect or sub-sect, thus adding to the prestige thereof; and the children, when numerous, are "settled out" in the principal monasteries, the incumbents thus being linked by family ties.

The personal interest in the temple, the congregation, and the neighborhood is thus very strong, and continuous from parent to child; practical freedom from anxiety as to old age is removed, and entire devotion to the sect secured.

The very best results may be hoped in the future from the young men of this sect, notwithstanding its sectarian narrowness and limitations of creed; the very simplicity of which makes it acceptable to the illiterate class of toilers—the laborer, agriculturist, etc.—and popular.

The best and truest friends of Buddhism in general, and of this sect in particular, will do well to get a good knowledge of all the objections that may be advanced against the hereditary system, and to spread it as widely as possible amongst the future incumbents of office, so that one and all may carefully avoid those characteristics that arouse hostile feeling and give ground for antagonistic criticism, all of which readers of the *Open Court* are familiar with. Because a youth is sure to succeed his father upon death or retirement in old age, that is no reason he should be dilatory in his studies; or that he should "give himself airs" as a "person of superior birth," or look upon his position as a sinecure to which it has been his good fortune to be born, and therefore "take things easy" and go through his duties and the routine services in a half-hearted perfunctory spirit.

The sect has established schools, and sent some of its people abroad to study at a very considerable cost. These number among them such well-known and scholarly names as B. Nanjio, M.A., Oxon, R. Akamatzu, and many others, through



whose efforts the study of Sanskrit is, after many centuries, again being taken up in Japan.

Japan is, undoubtedly, at present, the most important Buddhist centre, and in the future may become to Buddhism what Rome was to Christianity. As Japan has not suffered by foreign conquest as other lands have—Ceylon, etc., for instance—the Buddhism received from the mainland still remains intact; the oldest temples still exist; and the teaching is yet unchanged and unalloyed. And as the bonzes are intellectually the superiors of those in other countries, and far better taught, we may look upon the future as hopeful if proper attention be given to the education of the youths destined to become the officiating clergy in the temples and homes of the people.

In Japan may be seen "the meeting of the waters" from the east and from the west—the old and the new. Asiatic, Aryan, and Turanian, the European, and later the American; education, science, philosophy, and religion.

America, too, has become the common meeting-ground for all the aspirations and ideals of the old civilisation and the progressive, practical ideas of the new, as shown in its liberalism in religion and in its recent congresses. The general feeling is, to glean from all, to gather from all sources. The echo, and the counter echoes, east to west, and west to east, resound about the globe. And who shall gain-say the truth that we can teach and learn, and impart fresh energy to the old that reciprocates by giving us the old-time wisdom; like ballast for the clipper, so that more canvas may be spread and more rapid progress attained? The platform has been made free to the Asiatic, Buddhist, Hindu, and Mohammedan alike; the pulpit is open to all, and every one who has a message to deliver, and is competent to set it forth, may do so. And nevermore can platform or pulpit be closed. Hereafter it will be the narrow sectarian, the little-minded bigot, the pitiable fanatic alone who shall refuse the open hand of fellowship to all alike. And, in the near future, the true, liberal Buddhist, when weighed in the balance, will not be found wanting.

—Open Court.

C. PFOUNDERS.

## CORRESPONDENCE.

### THE FREEDOM OF THE DRAMA.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—It is necessary, now that the office of the Censorship of Plays is vacant through the death of Mr. Piggott, the late Censor, that a strong effort should be made to have this relic of mediævalism abolished. It is amazing that the English people should submit to a tyranny and an insult such as is implied in the maintaining of the office, the more especially as we turn up our eyes in horror at anything in the shape of interference with liberty of speech in other countries. Yet it is difficult to see a tittle of difference between our Dramatic Censorship and the Press Censorship of the Czar.

For the moment it is not necessary to dwell on the demerits of the late Censor—unless, indeed, the upholders of the office force its opponents to do so. But the fact that Mr. Piggott refused to license such a play as Shelley's *Cenci*, and only allowed Ibsen's plays to be performed because he considered them beneath contempt, while at the same time never apparently withholding his sanction to the most suggestive and smutty of burlesques—the one essential of such performances being, seemingly, that the indecency should be sufficiently obvious—all this presents a complete case against keeping such an anomaly.

The insult, too, offered to the play-going public by the implication that, without such a check, it would plunge headlong into obscenity and disorder, is monstrous. It is put better than I have seen it put, by Mr. Bernard Shaw in a vigorous article, entitled "Down with the Censorship," in the current *Saturday Review*. He writes: "The justification of the Censorship is to be found in the assumption repeatedly and explicitly advanced by the late holder of the office that, if the stage were freed, managers would immediately produce licentious plays, actresses would leave off clothing themselves decently, and the public would sit nightly wallowing in the obscenity which the Censor now sternly withholds from them. This assumption evidently involves the further one that the Examiner of Plays is so much better than his neighbors as to be untainted by their assumed love of filth. This is where the theory of the Censorship breaks down in practice. The Lord Chamberlain's reader is not selected by examination either in literature or morals. His emoluments, estimated at about £800 a year, will fetch nothing more in the market than well-connected mediocrity."

This puts the matter in a nutshell. But as Freethinkers we are especially concerned with all that threatens freedom in any direction. And it is a scandal that the dramatist is under a restraint and an injustice from which the journalist or the painter or the composer is free. It is probably a relic

of the time when the stage was under a social ban, and acting and play-wrighting looked on as the pursuit of the vulgar and the immoral. Even amongst the rigid Puritans there is still the idea that actors are terrible fellows, actresses abandoned women, and the theatre the gate of the "broad-way." Still, however, the voice of all self-respecting men and women must be raised in protest against the continuance of an office which insults their taste by presuming that they are unable to choose for themselves what plays they shall see, and that, if left to themselves, they would sanction degraded or vicious performances.

While, therefore, the office of Examiner of Plays is vacant, and before (as has been said) a new vested interest is created, it is necessary that the cry should go forth, loud and strong, "Down with the Censorship."

I would, therefore, advise Freethinkers who are interested in the matter to write to their M.P.'s to initiate a discussion of the matter in the public journals, to write to the Prime Minister, and, in short, make it known that there is a resolute body of opinion in the country opposed to the continuance of the tyrannical office.

FREDERICK RYAN.

### The Prayer-Test.

Professor Tyndall was one of the three or four men who have made English science in the nineteenth century famous for its union of German thoroughness of research with French lucidity of exposition. A great part of the influence of his writings, as of those of Huxley and Professor Foster, and, in a less degree, Darwin, has been due to the wonderful clearness and charm of their style. Clear thinking was, no doubt, responsible for a good share of the clear writing; but, over and above this, he must have had a special gift for popular presentation of scientific results. It is doubtless true that the world must assign the supremacy to the ponderous scientific learning of the Germans; but we may yet hope that the typical scientist of the future may be nearer like those Englishmen we have mentioned, who smelted their ore instead of flinging it out in amorphous masses. Tyndall came into great disrepute with the religious world in 1872 by his bold suggestion that the efficacy of prayer be made a subject of scientific experiment. In this he was substantially anticipated in Hawaii, where the natives, years before, had challenged the missionaries to a competitive test of the value of prayer and of heathen sacrifices as a means of stopping the dangerous flow of lava from Mauna Loa.—"The Nation," New York.

### Are the Devils Damned Already?

The common opinion among theologians is that wherever they go the demons are tortured by the fires of hell, though they are by no means agreed as to the way in which the fires of hell exercise this strange power over them. On the other hand, it was commonly held by ancient writers that the demons will not be tortured by the fire of hell until the day of judgment, and Petavius says one who maintains "that the Devil and his angels are not yet tortured by that extreme and utmost torture, that they do not yet feel the efficacy of that fire in which the chief part of their damnation, so far as feeling and suffering go, consists, is not to be accused of error, much less of heresy." On this theory the rebel angels will begin to experience the eternal torments of hell-fire at the day of judgment.—"A Catholic Dictionary," by W. G. Addis and T. Arnold; article, "Devil."

## PROFANE JOKES.

Evangelist—"Young man, do you want to go to hell?" Hardened Sinner—"When do you start?"

Nellie—"I wonder why they have big eagles in the church?" Freddy—"Cause they're birds of pray, of course; ain't it, ma?"

Jasper—"The Rev. Simon Mangus is always up to date." Jumpuppe—"What is his latest freak?" Jasper—"He has an attendant to turn on a limelight while he is pronouncing the benediction."

Editor in Chief—"Where did you put that parrot of mine?" Office Boy—"I hung him in the religious editor's office, sir." Editor in Chief—"Didn't I tell you I didn't want that bird to learn how to swear?"

Pastor—"It is instructive to note what a flood of light one passage of scripture throws upon another." Ewe Lamb—"Yes; I couldn't understand about there being no marrying or giving in marriage above until I read how hard it was for a rich man to enter the kingdom of heaven."



## 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, a lecture. (Free.) 6.30, musical selections; 7, W. Heaford, "Religion and Insanity." (Admission free; reserved seats 3d. and 6d.) Wednesday, at 8.30, G. W. Foote will lecture.

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, John P. Coppock, F.O.S., "The Life and Work of a Plant." (Free.) Monday, at 8, Marlowe Dramatic Company. (Tickets 3d. and 6d.) Tuesday, at 8, dancing. Thursday, at 8, committee.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30 a lecture.

EAST LONDON (Swaby's Coffee House, 103 Mile-end-road, E.): 8, J. F. Haines, "Anti-Toxin a Disease."

ISLINGTON (Liberal and Radical Association Committee Rooms, Upper-street, near the Vestry Hall): Thursday, at 8.30, J. Rowney, "Secularism v. Christianity." (Free.)

WEST LONDON ETHICAL SOCIETY (Princes' Hall, Piccadilly): 11.15, Dr. Stanton Coit, "The Revival of the Roman Church after the Reformation."

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

## OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, W. J. Ramsey, "Thank the Lord."  
HYDE PARK (near Marble Arch): 11.30, F. Haslam, "Bible Stories: Are they True?" 3, "Mohammed and his Bible."  
WOOD GREEN (Jolly Butchers' Hill): 11.30, a lecture.

## COUNTRY.

BIRMINGHAM (Coffee House, corner of Broad-street): Thursdays, at 8, papers, discussions, etc.

BRISTOL (Shepherds' Hall, Old Market-street): 7, Mr. Smith, "Insect Life." Wednesday, at 7, entertainment and dance. (Free.)

BRADFORD (Oddfellows' Hall, Thornton-road): 7, James Hooper, "Our Aristocracy: their Origin and Deeds." (Free.)

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, dramatic entertainment.

HULL (St. George's Hall, Storey-street): 7, Mr. Sketchley, "Rome and the Revolution."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, J. M. Robertson, "The Last Shifts of Religion"; 3, "The Wealth of Nations—A Reply to Mr. Mallock"; 7, "The Failure of Christianity."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, H. Smith, "The Limits of Individual Liberty." (Free.)

PLYMOUTH (Democratic Club, Whimble-street): 7, a reading from "Nunquam's" *Merry England*.

ROCHDALE (Working Men's College, 4 Acker-street): 6.30, Sam Standing, "Voltaire"; 8, singing practice.

RYHOPE (Miners' Hall): 10.30, G. W. Foote, "Will Christ Save Us?"

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 11, Stanley Jones, "The Problem of Unsectarian Moral Teaching"; 3, "The Origin of the Bible"; 7, "Woman: Past, Present, and Future."

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. Cohen, "Confucius and Confucianism"; 7, "Christianity and Slavery."

SUNDERLAND (People's Palace, High-street): 3, G. W. Foote, "Did Jesus Christ Ever Live?" 7, "A Search for the Soul."

## OPEN-AIR PROPAGANDA.

ROCHDALE (Town Hall Square): 3, Sam Standing, "Ritualism and the Church Association Van."

## Lecturers' Engagements.

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STANLEY JONES, 53 Marlborough-road, Holloway, London.—March 10, Sheffield; 17, Hanley; 24, Derby.

ARTHUR B. MOSS, 44 Oredon-road, Rotherhithe, London.—March 24, Camberwell.

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**GREAT FIRE IN BRADFORD.  
EXTENSIVE DAMAGE.**

Early on Saturday a big fire took place in the warehouse, No. 2 Union-street, Bradford, occupied by Mr. R. Higgins, who occupies a large part of the ground floor, and numbers the following tenants occupying the other offices and rooms: Mr. Ernest Hahnel, Messrs. Schmidt & Co., Mr. J. W. Gott, Messrs. G. D. Wright & Co., and Mr. J. Pepper. The damage done is very extensive, and is roughly estimated at a figure between £8,000 to £10,000. It certainly cannot be less than £8,000, as many of the firms occupying the building had large and valuable stocks stored in the various rooms. Mr. R. Higgins had a big stock of woollens, stuffs and yarns, and estimates his loss at over £4,000. He is insured up to £4,000. Messrs. Wright & Co., stuff merchants, have had fully £1,000 damage done to their stock and premises, but it is completely covered by insurance. Mr. J. W. Gott, cloth and stuff merchant, had a stock valued at £1,500, and it is partially destroyed, chiefly by water. The other firms, with the exception of Mr. J. Pepper, have suffered in like manner, a lot of stock being destroyed by water. The cause of the fire is unknown, but, judging by appearances, it broke out in the packing-room of Mr. R. Higgins.

**To the Readers of "The Freethinker."**

WE had just got the New Spring Goods ready for Sale when this unfortunate fire took place, and, although we have sustained no damage by the fire itself, most of our goods have been soaked in water. We have taken immediate steps to have all the goods dried, and for all practical purposes they are not worth one penny less than before the fire took place. The finish which is put upon new goods has, of course, been disturbed, but that always takes place in making garments up. So that if you get a length of this cloth, or stuff, and have it made up, there is not the slightest difference between that and any other new goods you might buy, when made into garments.

**We have got a Big Allowance from the Insurance Company,** and to make room for New Goods, which we have already ordered, and which will be ready for sale in one month,

**We now offer all our Present Stock at HALF PRICE.**

We are making the goods up into the following lots:—

<p><b>Parcel for 21s. carriage paid.</b> A Lot of GOODS for GENTLEMEN'S WEAR, worth at warehouse prices 42s. ☞ State what will be most useful. ☞</p>	<p><b>Parcel for 21s. carriage paid.</b> A Lot of GOODS for LADIES' WEAR, worth at warehouse prices 42s. ☞ State what will be most useful. ☞</p>
<p><b>Parcel for 21s. carriage paid.</b> MIXED LOT OF GOODS, Worth 42s. For Ladies' and Gentlemen's wear.</p>	<p><b>Parcel for 21s. carriage paid.</b> Mixed Lot of Goods, such as BLANKETS, SHEETS, QUILTS, TABLE CLOTH, APRON, BELT, PURSE, Etc.</p>

We have engaged 25 additional Tailors to make up Trousers. Price during Salvage Sale, **7s. 6d. per Pair to Measure.** Fill up form and state Color preferred.

- Round waist .....
- Round seat.....
- Inside leg seam.....
- Outside leg seam .....
- Thigh .....
- Knee .....
- Bottom .....
- Lined or Unlined .....
- (Lined 6d. extra.)
- Color .....

**SEND AT ONCE.**

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