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Edited by G. W. FOOTE.]

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MR. BALFOUR'S "FOUNDATIONS."

The Foundations of Belief. Being Notes Introductory to the Study of Theology. By the Right Hon. Arthur James Balfour. (London: Longmans, Green, & Co.)

SOME years ago the finest sport in England was baiting Bradlaugh. Country gentlemen found it better than fox-hunting. There was more cruelty in it, and it gratified a keener malignity. The young bloods of the Tory party found it particularly agreeable. It gave them zest without danger, and excitement without the trouble of thinking. Above all, it gave what was called "the fourth party" a great opportunity. The leader of that party, Lord Randolph Churchill, afterwards gained a big reputation on the strength of a very slender performance. We never could perceive that he possessed any special ability; his mind seemed to us of a commonplace order. But he had a certain debating-society power of speech, and a boundless supply of that quality which, according to circumstances, is variously known as courage, tenacity, or cheek. He had ability enough, however, to see that capital could be made out of the vulgar bigotry against Bradlaugh, and he played the game for all it was worth. He was not sincere, and he had no real animosity against Bradlaugh. It was a mere matter of business with him. He wanted a platform, and Bradlaugh's broad back just suited his necessity. Or shall we say that he hopped upon Bradlaugh's shoulders like a monkey, and jabbered and gesticulated to the mob from that convenient eminence? Anyhow, the one achievement of Churchill's life was his successful appeal to the religious fanaticism of Englishmen. It was an ignoble policy, and its success could only be temporary. The time came, as it was bound to come, when the nation, once more in its sober senses, grew ashamed of its injustice. And when that time did come, it is noteworthy that Lord Randolph Churchill was already a spent force in English politics.

Lord Randolph Churchill's chief colleague, in the old days of the Fourth Party, was Mr. A. J. Balfour. Between these two young men there was a great contrast. Churchill was boisterous, Balfour was languid, and almost lackadaisical. Churchill cultivated a "gallery" style, Balfour was always academic. Appearances, however, are proverbially apt to be deceitful. It was Balfour, after all, who had the real ability and staying power. His *dolce far niente* air was an artificial cultivation. Behind the scenes he must have been a fairly hard-worker; at any rate, his knowledge, if not as exact as it is various, would have broken the intellectual backs of a dozen Churchills.

Mr. Balfour holds the undisputed leadership of the Tory party in the House of Commons, and the duties of his position cannot be very easy. Nevertheless he finds time, as Mr. Gladstone used to, for the study of religious and philosophical questions; or rather, perhaps, of philosophical questions as they affect religion. He has written essays upon other topics, but this is the subject-matter of his two books; the first, on *Philosophic Doubt*, published some years ago, and the second, now fresh from the press, on *The Foundations of Belief*.

Before dealing with the matter of this volume, we have a word to say on its manner. Professor Huxley has praised Mr. Balfour's style. It is indeed a good style in its way. There is no slovenliness about it; everything is precise and well-bred, not without a certain distinction. Mr. Balfour is incapable of the tumid and bombastic phraseology in

which Lord Randolph Churchill delighted. The vice of his style is negative; that is, it is not really a vice, but a defect. He seldom sinks, but he seldom mounts. His level is maintained with remarkable regularity. He warms occasionally, but he never glows. We feel the lack of emotion. We do not assert, however, that Mr. Balfour is actually deficient in this quality. It may be that he elects to play the aristocrat even in philosophical and religious discussions; and that, in his efforts to keep himself always unruffled, he conveys a mistaken impression that he is never really in earnest.

Mr. Balfour's new book has been lauded with the utmost extravagance; chiefly, of course, by the religious journals. It was natural that the *Times* should regard Mr. Balfour's "Notes" as a remarkably important contribution to British philosophy—which of course it is not, and does not pretend to be. It was also natural that the *Methodist Times* should weep with delight over this book, and couple its author with the famous Bishop Butler. That journal is always in raptures, and always speaking in hyperboles. It found an epoch-making book in Mr. Kidd's *Social Evolution*, and soon afterwards it found another in Mr. Balfour's *Foundations of Belief*. Every defender of religion, outside the ruck of its paid advocates, is sure to meet with a gratifying reception. Theology is in such dire straits that it is thankful for the smallest mercies.

Dismissing the eulogy of flatterers and dependents, let us see what the book actually contains. Two-thirds of it is a criticism of *unbelief*; the other third does deal with *belief*, but only in the way of suggestion. The *foundation* for the great superstructure of theology does not make its appearance; unless a foundation can be found in hints, surmises, and possibilities. Part I. deals with "Some Consequences of Belief;" Part II., with "Some Reasons for Belief;" Part III., with "Some Causes of Belief;" Part IV., with "Suggestions Towards a Provisional Philosophy." The first two parts are wrongly named. They are really one essay, and should have been called "The Irrationality and Immorality of Unbelief."

Mr. Balfour rightly says that he has not written a volume of Apologetics. He has not taken up theological doctrines and defended them from current objections. He endeavors to recommend "a certain attitude of mind"—"a particular way of looking at the World-problems which, whether we like it or not, we are compelled to face." Surely this is an easy task, especially when most of your readers are already prejudiced in favor of the attitude you are recommending. Selecting it, however, may not be a sign of cowardice. It is a foolish courage which faces an impossible enterprise. Mr. Balfour is not a madman, and therefore he will not defend theology directly. He will not take its doctrines and justify them at the bar of reason. Being a man of discretion, he prefers to "recommend" them; well knowing that thoughtful "believers" do not require fresh demonstrations, which may only intensify their doubts, but a plausible justification for still professing what they half disbelieve.

What is really Mr. Balfour's object? It is this. He sees that Free thought, if successful, will swamp a great many things in which he is interested, in common with most purchasers of twelve-shilling books. He knows that the old Theology is the basis of the old Sociology. This is the secret of all his "recommendations." And this is the explanation of the following passage:—

"Though I have devoted a chapter to the consideration of Transcendental Idealism as represented in some

recent English writings, it is not with overt or tacit reference to that system that I have arranged the material of the following Essay. I have, on the contrary, selected a system with which I am in much less sympathy, but which under many names numbers a formidable following, and is in reality the only system which ultimately profits by any defeats which Theology may sustain, or which may be counted on to flood the spaces from which the tide of Religion has receded. Agnosticism, Positivism, Empiricism, have all been used more or less correctly to describe this scheme of thought; though in the following pages, for reasons with which it is not necessary to trouble the reader, the term which I shall commonly employ is Naturalism. But whatever the name selected, the thing itself is sufficiently easy to describe. For its leading doctrines are that we may know 'phenomena' and the laws by which they are connected, but nothing more. 'More' there may or may not be; but if it exists we can never apprehend it: and whatever the world may be 'in its reality' (supposing such an expression to be otherwise than meaningless), the World for us, the World with which alone we are concerned, or of which alone we can have any cognisance, is that World which is revealed to us through perception, and which is the subject-matter of the Natural Sciences. Here, and here only, are we on firm ground. Here, and here only, can we discover anything which deserves to be described as Knowledge. Here, and here only, may we profitably exercise our reason or gather the fruits of Wisdom."

We have ourselves defined Secularism as "Naturalism in morals, as distinguished from Supernaturalism." It is the ethical significance of the term which is practically all-important. Mr. Balfour sees this clearly enough, for his first chapter is on "Naturalism and Ethics."

G. W. FOOTE.

(To be continued).

WHO ARE CHRISTIANS?

A general word like Christianity becomes, by much using, like a box with a false bottom, into which you can put as much or as little as you please.—*T. W. Higginson.*

To be a Christian, the modern thinker must be dull or dishonest; he must palter with his own convictions or with the world.—*Leslie Stephen.*

THE question, "What is Christianity?" is not one which becomes clearer by age. There were from the first disputes among Christians as to who were genuine believers. Paul taught a different doctrine from Peter, and James a different one from Paul. With the multiplication of sects the question only becomes more complicated, and now-a-days the influence of Rationalism has so penetrated the Churches that those call themselves "Christians" who a century ago would have been scouted as "infidels." It is not that the one divinely-revealed religion has changed, but that men have changed, and they now accommodate the old faith to their new ideas and convictions.

Those who wish to have definite ideas attached to the words they use will not allow the term "Christianity" to be applied to vague generalities. A Christian is a person with a definite faith. We should take, for instance, the Apostles' Creed, the creed into which all members of the Christian Church are baptised, as an irreducible minimum. Those who do not believe in the virgin birth, the descent of Jesus into hell, and his ascension into heaven, where he sits on the right hand of an infinite being, may call themselves what they please, but they have departed from the historic faith of Christianity. They are no longer Christians in any proper signification of the term. The term "Christian," moreover, implies at the outset a belief that the Christ has come, that Jesus was the Messiah of the Jews. Those who think that the Jews ought to understand their own prophecies best can hardly be Christians, in the natural and evident sense of the word. For my part, when I discovered that the Messiah spoken of in the Old Testament was a conqueror, ruler, and judge, doing at his first coming all those things which Christians, in order to have these prophecies fulfilled, say that Christ will do at his second coming, and when I saw that this alleged second coming was prophesied as to take place in the lifetime of the generation of Jesus, and that the early Chris-

tians believed he would reappear shortly, I felt that I had ceased to be a Christian.

Christianity is a term which cannot possibly be accepted by any Jew. Nor can it be accepted by any Confucian, Buddhist, Hindu, or Mohammedan. Its claims are exclusive. It pretends to be the one only divine revelation. There is no other name under heaven whereby men can be saved, said the apostle Peter; and Jesus himself is said to have affirmed that no man could come to the Father except through him. To him, also, is ascribed the saying: "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." This implies that all the heathen and all unbelieving infants, and heretics, however honest, shall be damned. Those who do not accept this view, which is endorsed by the thirteenth and eighteenth Articles of the Church of England, have ceased to be Christians in the old sense. The passage last cited goes on to notify the signs whereby we may know true believers: "In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If thaumaturgists of this description are the only true believers, they must be scarce indeed.

To-day genuine believers are almost extinct, and Christianity as a system is dying a lingering death. We hear much, from those whose wishes are father to their thoughts, of the decay of Secularism. The fact is, Secularism is penetrating and modifying every item of the old doctrines of Christianity. The pious themselves lament it. People are more and more governed, not by the supposed requirements of God, but by the ascertained needs of society. They more and more set their affections, not on things above, but on things of this world. Churches, chapels, and the religious press are becoming more secular in tone, and it is now common to hear Christ, who said, "What shall it profit a man if he gain the whole world and lose his own soul?" extolled as a true Secularist. All his distinctive doctrines are abandoned, and we are offered, as real Christianity, a nebulous compound that can hardly be distinguished from old Deism. Christianity, as it appears in the New Testament, has nothing but condemnation for the things of this world. It inculcates, not work and self-reliance, but prayer and fasting as a means of combatting its evils. Its theory of life, with its reliance on the supernatural and its hope of reward for loss here in gain hereafter, is in practice scouted by its professed followers.

Its legends are discredited. Who now really believes that the creator of the universe came down to earth and was born in an obscure corner of the earth of a mortal woman, who remained a virgin, although she had a family of at least six boys and girls, and that dreams and the visits of angels were employed to induce a carpenter to father God's Son, who is as old as his father? Its miracles are absurd and paltry, compared with the triumphs of science. Christianity has a lip profession, but whoever goes in search of a Christian will have a harder task than ever had Diogenes.

J. M. WHEELER.

Pagan and Christian Morality.

The *Progressive Thinker*, of Chicago, prints the following: "The newly-published official reports of the material and moral condition of natives in India give a very interesting contribution to the now discussed mission question. It appears from the figures that not alone do we, by converting the natives to our belief, decidedly lower their moral status, but the standpoint of their natural morality is so high that, although they become Christians, we cannot make them so immoral as we ourselves are. The figures which show the comparative moral status among the different classes are as follows: European, one out of 271; native Christian, one out of 709; Hindoos, one out of 1,361; Eurasian, one out of 509; Mohammedans, one out of 856; Buddhists, one out of 3,787. The last figure is a tribute to the noble purity of Buddhism; but the statistics impart to us here at home another teaching, that as regards our social life we would do better if we, for a generation or two, contributed our superfluous pennies and our energies to moral improvement of our own countrymen, in place of trying to destroy the morality and religion of other people, people who in truth could send us their missionaries to convert us."

THE PROVIDENTIAL GOVERNMENT OF THE WORLD.

(Continued from page 148.)

THE world is constantly being startled by the sad and heartrending accounts of explosions in mines and on land, of appalling railway accidents, and is horrified to hear of the extensive sacrifice of human life by the storms and tempests of the ocean. How is it possible to reasonably reconcile such terrible incidents as these, followed by woe and desolation, with the belief in the "Divine government" of the world? Let us put this matter to a logical test. All calamities and loss of life, as indicated above, take place either according to God's will, or in spite of his will. If they take place according to his will, he is not all-good, and if they occur in spite of his will, he is not all-powerful. In either case, one of his alleged attributes is destroyed, and the theological idea of "Providential government" is thereby impaired.

It is said by theological exponents that events take place the issues of which are hidden from us, and that, if we knew more of the "Divine plan," we should be enabled to understand its purpose and to recognise its justice. But we do understand, and that too well, the nature of the acts which rob the wife of her husband, the children of their parents, and the mother of her son, upon whom, perhaps, she has to depend for her means of living. We know that such events produce untold misery, pain, and desolation upon thousands of heartbroken wives and mothers, who are left with helpless children to depend upon charity. Besides, under the rule of this "Providence," the loving, affectionate, and virtuous are often cut off from life in the flower of their youth, while the brutish and vicious are allowed to live and flourish in all their depravity. Moreover, it is an insult to tell us, in the present wretched and unfair condition of society, that there is an omnipotent being above doing his best for those below. Take the injustice and lack of fatherly care that are seen in connection with the children of the lower classes. Those who know what the tuition of the ordinary street arab has been under the theological Providential scheme; those who have compared the gutter-child, with his fluttering rags, his unkempt hair, dirty face, obscene and ribald language, habits of theft, lying, etc., with the well-clad, neat, dainty, and "respectable" scion of the aristocrat or plutocrat can well see the necessity for a higher and truer Providence than the one that theologians have hitherto endeavored to delude us with. In the image of God, says the theologian, are we all made; but shame to the hypocrisy which, Pharisee-like, suffers this neglected gutter-urchin to give the lie direct to its own loud professions of God's love and care for his children. To-day, under the shadow of our proud cathedrals and lofty domes, where incense burns, and gaudily-vested priests and choristers chant praises to God for having done all things well; to-day, be it remembered, beneath the shadows of the towers and pinnacles of the many churches and chapels, staring with gaunt countenance, hollow cheek, and hungry eye, dying ever and anon on doorsteps, and being carted away enclosed in a parish coffin, are thousands of those "images" for whom, apparently, God has done nothing.

There is no doubt that this delusion of "Divine Providence" is directly sanctioned by the Bible. Throughout the history of the Jews the elements and human life were made frequent subjects of Providential interference. For instance, the march of the Israelites through the Wilderness and across the Red Sea, the pillar of fire, the manna from heaven, the water from the rock, the feeding by ravens of a man who was afterwards carried up to heaven alive, the sun and moon standing still, the fall of the walls of Jericho at the sound of trumpets, and the exploits of Samson are specimens of the doubtful character of the supposed interference of the theological Providence. In the Psalms we read: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the

righteous forsaken, nor his seed begging bread" (xxxvii.). "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved" (lv.). These are a few of the many incidents given in the Old Testament which show that the belief in "Providential government of the world" is in accordance with the teachings of the Bible. If we are to regard these Scriptural references as referring to facts, then the lessons of science as to fixed laws, the invariable order of nature, and the laws of cause and effect are all a mistake. As to the rhapsodical ravings of the Psalmist, general experience contradicts his conclusion. The believer has no more advantage from "Divine Providence" than has the unbeliever. The lightning strikes the church as readily as it does a Freethought hall; the cold hand of death grasps the Christian preacher as firmly as it does the Secular lecturer; and the pious and profane alike meet a watery grave when a ship is wrecked at sea. Whatever the writer of the psalms might not have seen, we have seen that those who are termed "righteous" have been "forsaken," and their "seed begging bread." Reliance upon a heavenly Providence is like resting upon a broken reed; it affords no solid support in the hour of need.

The doctrine of "Special Providence" in heaven is also clearly taught in the New Testament. Absolute trust in God and neglect of human effort are enjoined in the Gospel ascribed to St. Matthew (see chap. vi. 25-30; vii. 11). Such teaching has proved a dire misfortune to the world, and has been one of the greatest delusions that has ever cursed the human race. Men rely upon their heavenly Father, and, to show his "tender mercies" and loving care, he (if the "Divine government" of the world be true) sends floods, frosts, blights, and numerous insects that kill the seed and destroy the crops. George Combe pertinently asked: "Are the fertility of the soil, the health of the body, the prosperity of individuals and of nations, now governed by supernatural power?" Science and general experience answer: "They are not." We look in vain for practical blessings to flow from "on high." Remembering the havoc, ruin, and sacrifice of human life that ever and anon are being forced upon our attention in "God's handiwork," may we not exclaim?—

Praise God from whom all cyclones blow!
Praise him when rivers overflow;
Praise him who whirls the churches down,
And sinks the boats their crews to drown.

Rejecting, then, the theory that there is a heavenly Providence watching over us, ever ready to afford help in the hour of need, have we any Providence to rely upon? Undoubtedly we have; and that Providence is science, and the forces of nature, the true sources, so far as we know, of all help that has been of material service to man. We must cultivate personal effort, allied with the knowledge of those laws upon which health, happiness, and progress depend. Taking our stand upon science, we interpret all events as the result of preceding ones, and as having an influence upon those that follow. In proportion as men believe in the unalterable connection between cause and effect, so will they get rid of the false notions of "chance" and a "Pre-ordained Providence," and they will rely for help upon the known and the knowable. For ages, under the influence of the Church, this Providence was ignored, except by the few brilliant intellectual stars who illuminated the clouded atmosphere of theology. Blind, unhesitating credulity reigned on every side, and its victims looked for assistance to heaven, not to earth; to God, not to man. The result was a condition of almost universal absence of personal comfort, moral activity, and mental cultivation. But now it is seen how fallacious the doctrine is that God ordered all things for the best in a world that has its—

ravaged plains,
And burning towns and ruined swains,
And mangled limbs and dying groans,
And widows' tears and orphans' moans,
And all that misery's hand bestows,
To fill the catalogue of human woes.

The enlightened discovery of modern times is that "Science is the true Providence of Man."

CHARLES WATTS.

On March 17 a commemoration of the Commune will take place at Milton Hall. Among the speakers are Prince Kropotkin, Louise Michel, and P. Gori.

WHICH WAY?

BY COLONEL R. G. INGERSOLL.

(Concluded from page 150.)

It was the triumph of ignorance, the saturnalia of credulity. Learning was lost. If the people who had lived in that night had known aught of the poetry and philosophy of Greece and Rome; if they had anything of the laws, the genius, and the art of antiquity, they could have saved themselves; but they knew nothing, and they were lost. Instead of universities they built cathedrals. Where they should have had teachers they had preachers. If they had had the light, the seeds of superstition would never have been planted; but they didn't have it, and the plant grew. The priests governed the world. They were the men who had influence with the God that the ignorant had made for themselves, and who were induced to use that influence by proper offerings and proper petitions and formulæ. The clergyman stands in the same position to-day, but his power is lessened, and it is lessening. It is not as strong to-day as it was when I was a boy. It weakens more and more as men come to consider. The ministers pray for us, and the fact that God permits their pious impertinences is a proof against him. Who has not heard prayers that were simply shocking in the light levity with which they approach infinity? I have heard preachers pray for the absurd and the utterly impossible. Only a short time since I heard the chaplain of Congress address to the Almighty a petition which was so ludicrously beyond the power of the Omnipotent to grant that I must tell it to you. He bowed his head, closed his eyes, and said: "Oh, God, give Congress wisdom."

THE EVILS OF THEOLOGY.

Theology and the theologians are at the base of most of the wrong and all of the ignorance of the world. They are antiquarians, ever digging out of the cemeteries of the past, dead and rotten opinions. Their claims are false, their results evil. They call the great men of the ended centuries theirs, and point to history. The witnesses against them they burned, and because few voices call to us they argue that their case is made. I myself have seen a religion born and come to maturity. Mormonism is younger than I. Joseph Smith's miracles and his followers I have watched. A thousand years hence Mormons will argue that, in a country bristling with newspapers, not one journal denied the authenticity of the Smith miracles. Of course they did not. The miracles were too idiotic to deny.

Let me tell you a story from Japan. A pious old monk was guardian of a very holy shrine that had bones in it of extraordinary virtue, to which good Buddhists came from all sorts of places to be cured of various zymotic and other diseases. Owing to the pressure of competition, or for some other reason, business fell off so badly that the monk was compelled to discharge his assistant, a young bonze, to whom he gave a white donkey and a fervid blessing. The young man journeyed along, playing in extremely bad luck, until, for lack of food and overwork, the donkey died on the wayside. The young monk had an inspiration. He buried the donkey on the road, and as soon as some travellers approached he prayed joyously over the grave and besought the passers-by to give him money to build a temple over the last resting-place of the Sinless One. The money poured upon him, so that soon he had a fine temple up and a reputation for sanctity that drew business from all parts of the empire. He had to employ nearly thirty priests to help handle the crowds, and few monks were doing better or giving more satisfaction. At last he visited his old preceptor, travelling with a big retinue and giving evidences of prosperity that were beautiful to see. The old man was glad to see him, and the young priest, with much vanity, told him how much more successful and enterprising were the ideas of young people over old, and illustrated by showing what returns he had got from the donkey's bones.

"Son," said the old man, "truly young and old are alike. This shrine where you were raised and instructed was built over the bones of the mother of that donkey which has made your fortune."

INGERSOLL'S SOLUTION.

I am asked what I propose to substitute for religion, and

what could be done to carry on the work of making men good? The answer is simple. I would put theology out of religion, in the first place. Theology has no place in religion, anyhow. Our duties are all here, not in some other place. Knowing all that can be made known about God does not help religion. Our duties are all here, and nothing that we can do or leave undone can alter these duties. We have nothing to do with God. We can do nothing for him. It is better for us to attend to our own business, and let God attend to his. Theology, remember, is superstition, organised and correlated and fixed. Religion is the performance of duty and of right action. What can they have to do with each other?

And I would put theology out of government. Government should get its power from mankind, not from God. There is no crusted relic of barbarism, from the king upon his throne to the priest at his altar, who is not holy, and who is not a theological product. When we erase theology from politics we wipe out the crown and the mitre, we abolish aristocracy, we destroy the right divine, and we replace all these with liberty and manhood.

I would put theology out of education, from the common school to the college. I would hire no teachers to make superstitious sausages out of my children, by telling them of the things they guess at, rather than the things they know. I would not have professors chosen by their faith rather than by their works. We produce no great men, because the faculties of our colleges are afraid to teach. They are afraid, because the president of the college is usually some narrow little parson, much more concerned to preserve the credulity of the pupils than to increase their knowledge. Theology is a shackle and a gag upon American learning.

And I would get theology out of morals. Superstition is not a virtue. Faith is not a virtue. Because God said this was right and that wrong does not make the thing right or wrong. God doesn't know. That which increases the world's happiness is the right thing, and here God has palpably failed. Instead of creed, we want investigation, in ethics as in other lines. That is good which is good; not that which a priest says is good.

And, finally, I would take theology out of charity, and make charity as broad as man and as wide as day.

THE TWO PATHS.

Yes, there are two ways to live. You can live for God, who has drenched this world with blood and scorched it with flame, or you can live for man, who stands for peace and liberty and brotherhood.

The blessed Scriptures tell us that there is a straight and narrow path, upon which one must walk towards heaven. It is only wide enough for one. No man may have his wife walk by his side, nor his child. It is paved with shards and ashes. There is a flower, but don't you dare to touch it. A beautiful view opens up in the fog on the side, but you dare not look at it. Keep your eyes fixed on the New Jerusalem, if you would save your miserable, worthless soul. Do not even look back to see if your wife is following safely. If she has strayed from the straight and narrow path and gone to hell, why, hell is the best place for her in God's infinite mercy. If your son has fallen, do not stop to pick him up; for what is your son to your immortal soul? Keep on the path, keep off the grass, keep on the straight and narrow path that leads to the New Jerusalem, and maybe at last your withered, shrunken soul will get there.

Give me the broad way, pleasant, flower-bordered, delightful, sunny. I want to go with the crowd, where all the good things are, the happiness and the love that last from the dawn of life's birth into the dusk of death. I want to eat the fruits and pluck the flowers. The broad path is the one for me and for you. Let us suck this orange of life so dry that when Death comes we can toss him the withered peel, sure that we have drawn from it every drop of its sweetness.

CULTURE IN ETHICS.

How shall we be moral on the broad path? theology asks. With more schools, and with culture and investigation in ethics. We want education that is education, not education that is catalogued ignorance. We want more schools and less churches. I tell you I am delighted when I come into a village now and find the school-house larger than the church, and that happens often now. We want to put deed over creed; we want to put character over faith. We

want, above all, to wake the people from the nightmare of hell fear.

We want to reform men and women, and who was ever reformed by fear? God made a man refrain from an act by the fear of eternal torture, perhaps; but God cannot scare him into not wanting to do it. We must substitute for the vicarious atonement the law of consequences, the inexorable law of the effect that treads upon the heels of cause, the sure certainty that what a man does he does himself, and must pay for. Nowhere in the abysses of space is there a bankrupt court where ethical insolvents can clear off their indebtedness and get a clearance. Consequences are the inevitable, remorseless policemen of progress. They follow, and they will not be denied. This is the lesson we must teach our children. We must teach that honor is not an alms, but a wage that must be earned. God cannot give it, neither can he take it away. If you want happiness, you must earn it. No man can collect a jugful of happiness, seal it hermitically, and put it away on a celestial shelf, to be used when he dies.

This lesson learned, poverty will disappear, men will do their own work, and they will not hire theological attorneys-at-law to argue with God about their affairs. What little business they may have with infinity they will attend to themselves, and the lesson will be easily taught. It would be a delightful change if a congregation of sensible people would get some bright man to study up all of those questions which interest healthy-minded persons, and every Sunday tell them what he has learned during the week. Think of Sunday-schools where botany would show the child all about flowers, and entomology would open up to him the fairyland of insect life, and all of this without any of the idiotic theology which has cramped the world so long.

THE MISTAKES OF MAN.

When I think of the mistakes men have made in the gods they have worshipped, and the sorrows these gods have brought into the world, the pain, the woe, the blood, the torment, that blister the world's history, by the acts of the world's gods, it is enough to drive one mad for pity. I look back along that awful record of my race; I see the snake god waiting in his cave for the victim, the baby, that must be given him to appease him, while the mother wails without. I see altars red with blood, while the sacrificial knife plunges into the white bosom of the maiden. I see other altars, where goats and bulls are done to death, and still others, upon which the liberties of the nation were sacrificed. I see the palatial cathedral, fringed about with the wretched huts of the people. I see the millions of martyrs crushed out of life to put the world beneath the feet of priests. I see that earth a place where crime is virtue and virtue crime, and bending over it the black, starless night of religion.

INGERSOLL'S PROPHECY.

I look again, and I see the herald star of the morning, and the east brightens. There is more war, more fighting but it is now the people fighting for freedom. I see the thrones crumble and the altars fall. Then come the days when the churches are turned into schools, and the teacher sits where the priest once knelt before his empty sanctuary.

I prophesy that popes, priests, and kings are going and are gone. Aristocracy perishes. God is dead. The new religion of reason and joy is already here. The evangel of health and happiness is preached to willing ears. Soon no gibbet shadow will fall across this earth, no beggar's palm will be held out, no miser's scowl will deny him. Ours will be a folk without crime and without disease. I see life lengthen, love intensify, and fear die. I see a free world, emancipated after all the centuries, and I see the real heaven here in the real earth.

Surely this shall be.

Horne Tooke used to tell a story of Bishop Burnet. One day Lord Bolingbroke dined with him, and a sumptuous entertainment was provided. The Freethinking Lord asked the Bishop whether he thought the Apostles fared so well. "Oh, no, my lord." "And how do you account for the difference between the clergy of the present day and those of the primitive Church?" "It is so," replied the Bishop, "on all occasions; we always see that inventors and speculators are ruined, while others reap the gain."

CHRISTIANS AND EVOLUTION.

WE have witnessed, during the past few years, many curious changes in the beliefs of people who take delight in describing themselves as Christians; but I venture to think that of all the changes none are more marked, or more important, than the one taken by many eminent Christians in regard to the doctrine of Evolution. Only a few years ago there was no name more detested by pious persons than that of Darwin; but to-day the name of the greatest scientist of this century is treated with respect even by editors of Christian journals. There must be some reason for this. The fact is, thoughtful Christians have begun to see that Biblical science is at a discount; that intelligent people no longer believe in the story of the creation of a perfect man about six thousand years ago; indeed, that they begin to throw discredit upon the whole Biblical story of creation altogether. Recognising this fact, some clever Christians have contrived to work the doctrine of Evolution in as a part of God's plan, and have endeavored to show that it is a much better design, and more in conformity with divine wisdom, than the idea of special creation. Once a theologian was bold enough to formulate this new teaching as a part of his Christian faith, it was only natural to expect a number of scientific men, imbued with what we may vaguely describe as "some sort of a religious spirit," writing a book on the subject enforcing the same kind of conclusion. Lately we have had a whole host of works written by Christians more or less favoring the teaching of Evolution. The most notable book, however, treating on this subject which has been produced recently is the now famous work of Professor Drummond on *The Ascent of Man*. Although Professor Drummond doubtless thinks that his admirable work will assist the Christian in taking a larger and more comprehensive view of natural phenomena, and especially of the evolutionary process by which "the ascent of man" has been brought about, I have no doubt whatever that his book will have the effect, in a much larger degree, of converting a number of nominal believers into pronounced Rationalists. For what does this learned writer demonstrate? Not only that Darwin was right when he said that man evolved from a lower animal form, but that Haeckel and other scientific men did not push the evolutionary doctrine too far when they declared that man's pedigree was to be traced through every form of animal life down to the protoplasmic germ.

In support of this view, take the following passage from Professor Drummond's work. He says: "The proposition is not only that man begins his earthly existence in the guise of a lower animal embryo, but that, in the successive transformations of the human embryo, there is reproduced before our eyes a visible, actual, physical representation of part of the life-history of the world. The same processes of development which once took thousands of years for their consummation are here condensed, foreshortened, concentrated into the space of weeks. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal, which in some mysterious way has played a part in the pedigree of the human race, which may itself have disappeared long since from the earth, but is now and forever built into the inmost being of man. These lower animals, each at its successive stage, have stopped short in their development; man has gone on. At each fresh advance his embryo is found abreast of some other animal embryo, a little higher in organisation than that just passed. Continuing his ascent, that also is overtaken, the now very complex embryo making up to one animal embryo after another until it has distanced all in its series and stands alone. As the modern stem-winding watch contains the old clepsydra, and all the most useful features in all the timekeepers that were ever made; as the Walter Printing Press contains the rude hand-machine of Gutenberg, and all the best in all the machines that followed it; as the modern locomotive of to-day contains the engine of Watt, the locomotive of Hedley, and most of the improvements of succeeding years, so man contains the embryonic bodies of earlier and humbler and clumsier forms of life" (*Ascent of Man*, p. 67).

Now, the case for Evolution could not well be put in clearer or more forcible terms than these. And yet Professor Drummond writes of the wisdom and beneficence of a deity who made the arrangement by which human

beings have had to fight through ages of animalism, savagery, ignorance, want, and misery, before they could even rise to the height of the first rung of the ladder of civilisation. Indeed, the learned Professor devotes the whole of a chapter to describing "the scaffolding left in the body" after man has passed through various stages of development—scaffolding which shows that man has not only been animal, fish, and reptile, but that he has passed through every stage of animal life, from the lowest to the highest. To use the language of Haeckel: "The history of the embryo, therefore, is a picture in little, an outline of that of the race."

Another important book that deserves the careful study of Freethinkers is one by Dr. J. Bland Sutton on *Evolution and Disease*. In this remarkable work Dr. Sutton points out that "it is impossible to state definitely the borderland between health and disease, either in relation with functional aberration or textural alteration. And in many instances we shall find conditions which we regard as abnormal in man presenting themselves as normal states in other animals." For example, the case is given of children who have been born with tufts of hair inside their cheeks, in the place usually occupied by a soft lining known as mucous membrane. It is found, however, that the inside of the cheeks of rabbits, hares, and porcupines present, naturally, patches of hairy skin. Indeed, many of the diseases from which human beings suffer are found to be but the reappearance of characteristics which were normal conditions in a lower state.

Now, if the evolutionary process is part of God's design, what shall we say either of the wisdom or goodness of a God who allows some animals to be born with two heads instead of one, six legs instead of four; human beings with webbed feet or fingers; or, as an illustration given by Dr. Sutton, of a girl born with a congenital fold of skin stretching from the thigh to the heel? What shall we say of the manifold reversions to ancestral types? Is it an evidence of God's wisdom that he allows one child in a family to be born with a well-formed head and brain, which will enable the child to develop into an intelligent and useful member of society, and another child in the same family to be born with a head and brain that will render it for life a microcephalous idiot?

Where is the wisdom of this plan? If, in reply, the Christian says, "Well, even according to you, nature plays these pranks with almost every form of life with absolute recklessness," we answer that we do not worship nature, that nature is not conscious as a whole, that nature is not intelligent, that she does not know what she is about, that she is neither all-wise nor all-good; that, indeed, man's highest wisdom consists in modifying and changing nature in her spontaneous course of action.

In my judgment, it is impossible to consider the doctrine of Evolution from a Theistic point of view without introducing the whole question of design. If all our organs and faculties are the result of development, what becomes of Dr. Paley's illustration of the beautiful design of the human eye? If the eye was once only a soft particle of matter in the animal organisation, that was more susceptible to the rays of light than any other part, and if through a series of changes it has developed to what we know it to-day, it does away once and for ever with the idea of God manufacturing a perfect eye. Indeed, it does away with the idea of God manufacturing any of the organs or faculties of man or beast, for it makes known to us the fact that all these faculties are the result of growth through untold centuries.

Professor Drummond says that, as far as the bodily faculties of human beings are concerned, man has reached the highest point of development; that, as a matter of fact, the savage races of mankind see better, hear better, and smell better than civilised man. So that the glory of man's bodily faculties is on the wane. The brain alone continues to develop. And it continues to grow, not because God has done anything to promote its development, but because man has cultivated his intelligence, and has manufactured a multitude of scientific instruments and other appliances, that assist it to grasp facts which must otherwise have remained unknown, to enlarge the scope of human inquiry, and open up new sources of information which were previously inaccessible to man. And so the evolution of man will go on; man will grow and improve with the growth and cultivation of the human intellect,

until he will become nobler and grander in all his faculties than the imaginary gods who, in his vanity, he manufactured to account for his own existence.

ARTHUR B. MOSS.

THE CHRISTIAN RATEPAYERS' GUIDE.

If you cannot pay your taxes, buy a hook,
And attach it to a string, without delay;
Catch a fish therewith, then down its gullet look,
And you'll find therein the wherewithal to pay.

In the Christian's Guide—Jehovah's Holy Book—
You will read that Christ to pay a tax did wish,
So he straightway told a friend to "take his hook,"
And he'd find the needed cash within a fish.

Whereupon the fish-cum-cash collector threw
Hook and line into the sea, and brought to land
The official fiscal fish, from which he drew
The amount to meet the publican's demand.

You will also read that Christ—who can't deceive—
Said the works that he performed would all be done—
Yea, and greater works—by all who should believe,
Over all the world, till time shall cease to run.

What a fool a sceptic citizen must be!
When believing gives believers, at a wish,
"Floating capital" and funds in ev'ry sea,
And finances in the mouth of ev'ry fish.

What an ass a Christian citizen must be
If he worries o'er his taxes, when his Book,
In the clearest manner, promises that he
Can at once procure "the needful" with a hook.

If a needy person vainly tries to hook
A financial cod or haddock, you can tell
That the person's not a Christian (see the Book),
And that probably his soul will roast in hell.

G. L. MACKENZIE.

ACID DROPS.

CHRIST came to save the world, and how beautifully he has done it! After eighteen hundred years of Christian salvation the world has hardly conquered the elements of social well-being. The rich are richer than ever, and the poor poorer, at least by comparison. Is it possible to conceive a greater mockery than the promises of Christianity? Idle wealth and overworked poverty exist side by side, as they did before God Almighty condescended to be born of that Galilean "virgin."

What a satire on Christian civilisation is that terrible tragedy at Tooting! Poor Taylor, unable to get work, although he was honest, industrious, and thrifty; and unable to bear the thought of what might happen to his wife and children; takes a razor and cuts the throats of all of them, and kills himself into the bargain. The eldest boy escapes, though dreadfully injured; but eight corpses silently give the lie to all the boastings of Christian pulpits.

What audacity to talk about "saving" the world, while such tragedies are not only possible, but certain to occur! The poor Taylors—father, mother, and children—lie there with their throats cut; while a bishop, with thousands a year, with a smug smile preaches "Blessed be ye poor."

It is curious to note that Taylor was a Christian man himself. He was a regular attendant at Tooting Church, and some years ago he sang in the choir. The police found in his pocket some leaves of a Bible, and a letter full of religious expressions. His piety, however, did not prevent him from killing himself and turning his home into a slaughter-house. Yet the Christians tell us, until we are sick of hearing it, that unbelief is the principal cause of suicide.

There appears to be a Protestant Christian Evidence Society at Newcastle-on-Tyne, and, according to the local *Evening News*, it was recently regaled with a lecture by a Mr. Robert Edwards, whose discourse is described as "thoughtful and telling." After the lecture there was a discussion, which was participated in by the Secretary, a Mr. C. J. Whitfield. This gentleman was great on "morality," and, in the interest of the particular brand

which has the great honor of his patronage, he advised Christians to vote against any Freethinkers who aspired to "public offices." After this exhibition of Protestant Christian Evidence charity and toleration there followed a hymn and a prayer, and thus ended what is called "a very profitable meeting." We should lay the accent on the "very." And, after all, it is profitable to witness the practical effects of Christianity when it is untingered with civilisation and common sense.

Mr. George Wise, of Liverpool, writes an article on "What is a Secularist?" in the March number of the *Christian Evidence Gazette*. Very naturally he finds Secularism "the vilest enemy of mankind," and he is going to oppose it with "a bold front." Mr. Wise is certainly able to do that. He attended one of Mr. Foote's last course of lectures at Liverpool, and represented Professor Sanday as contending that the four Gospels were written by Matthew, Mark, Luke, and John. His mistake was pointed out to him, but he persisted in it. Apparently he has not "bold front" enough to correct his own public mistakes.

The "Army" welcomed its "General" home again on Monday evening. It was a big affair, with the usual raucous eloquence. But a much bigger affair was organised for Tuesday evening—namely, a midnight march and demonstration through Piccadilly, which is haunted by the females that the "General" promised to take down to cultivate the strawberry beds in Essex. For our part, we quite fail to see why the Boothites should be allowed to play bands, and perform what they call singing, in the public streets at midnight. The police would not let Radicals or Socialists hold a midnight parade in the West-end. Why, then, should they allow "General" Booth to "make night hideous with his hollow" instruments and equally hollow soldiers?

The owner of the vast trading establishment called the Salvation Army has given himself another bold advertisement by gathering his *employés* at the Albert Hall last Monday evening, to give him a reception on his return from America. The circular issued by "Colonel" Sturgess on the occasion was characteristic. It ended with the words, "believing that God will graciously respond to our endeavors for his glory." The response most appreciated was hard cash. But what if God did not respond to these endeavors for Booth's glory?

Booth said at the Albert Hall that of all the sights he had seen going round the world the one that pleased him most was people at the penitent form. This means recruits and obedient followers. Once people are hypnotised to declare themselves saved, they become mere puppets in the hands of the General. They wear his clothes, drink the tea he supplies, and put their spare cash in the Salvation Army Bank.

To-Day, speaking of the L.C.C. elections, says: "Men of the stamp of the Reverend Hugh Price Hughes and Alderman Fleming Williams have talked as if God had been specially engaged by them as their chief electioneering agent. Christ himself has been dragged through the mud of their dirty politics, has been paraded on their platforms, and patted on the back in their election addresses. A more disgusting exhibition even the Nonconformist conscience itself has never dared to parade. Had such methods succeeded, it would have been a bad thing for religion, and Christianity would have suffered another of the many cruel and cowardly stabs that are for ever being dealt it by the Devil's emissaries, who, for their treacherous purposes, have taken service within its ranks."

It is amusing to see the "Progressives" going in for petitions to the Lord for assistance, and the Tories laughing at them for doing it. At the recent annual dinner of the Lambeth Carlton Club, Mr. Jerome, a London County Councillor, said it was "lamentable that people should be imbued with such impracticable ideas as to resort to prayer in matters affecting the government of London."

Poor Mr. Hughes! He can't get away from that Atheist Shoemaker. The ghost of Charles Alfred Gibson follows him everywhere. Even on Monday evening, at Exeter Hall, during the annual meeting of the Wesleyan Mission, Mr. H. P. Chanter got up and asked Mr. Hughes: "Are you going to make any remarks as to Mr. Foote's criticism on missions?" The reverend gentleman looked surprised, and replied in the negative. Of course.

The vacancy of the head-mastership at Rugby has led to a prolonged controversy on the custom of appointing clergymen only to this position. A general feeling has been expressed that, since the best teachers are now laymen, this custom must be abandoned. Mr. Bosworth Smith points out that the clerical profession gives parents no assurance of sincerity. The minister may have secret doubts; "a lie

in his right hand, which must lessen all his capabilities for good." The *Church Times* betrays its want of faith by saying: "We believe that the appointment of laymen as head-masters would, sooner or later, result in the schools being undenominationalised, then secularised." Against so horrible an event let us pray!

A writer in the *Church Times* deplors the neglect of Lenten fasting. Jesus went without food for forty days and nights, and was afterwards an hungered, and his followers will not even dine on salt cod and egg sauce in remembrance of his remarkable staying powers.

There has been a shindy on the Lynn Board of Guardians. Mr. Robert Green, a member of the Board, in the exercise of his right and duty, visited the workhouse, where he found amongst the inmates a sceptic who longed for something suitable to read. Being himself a Secularist, Mr. Green gave him some copies of the *Freethinker*; and upon this incident the Guardians had a very lively debate. The *Lynn Advertiser* actually devotes a leading article to the subject in which the *Freethinker* is alluded to as "a coarse and vile infidel publication." The sceptic to whom it was lent did not keep this "improper" publication to himself; it "naturally passed from hand to hand for the entertainment of the inmates." "Naturally" is a good word. It implies that the unfortunate paupers relished the *Freethinker* more than the goody-goody literature which the Guardians would like to see them perusing. Yes, yes; "naturally" is a good word. A Daniel come to judgment; yea, we say, a Daniel.

According to the *People's Journal* (Aberdeen), the Congregationalists and Evangelical Unionists have recently been discussing an alliance, and "matrimony," so to speak, was in the air. One gentleman told a story which "greatly tickled" the godly ears of his listeners. It was about an eminent divine who was staying at the house of a friend, where he became captivated by a good-looking housemaid. Meeting her on the stairs one day, he asked her whether she loved the Lord Jesus Christ. Mary said "Yes," and the man of God rejoined, "Then will you be my wife?" Mary's reply is not given, nor are we anxious to hear it. The funny thing is the way in which these pious people mix up their jokes with their "Redeemer."

Sir Robert Hunter, who was formerly solicitor of the Commons Preservation Society, told, at the Saturday Popular Lecture at Toynbee Hall, how, in the famous Loughton case, the rector of the parish, as lord of the manor, sought to enclose a part of Epping Forest, and on the following Sunday preached a sermon on "Covetousness."

A curious story is told by the Vienna correspondent of the *Daily News*: "A rich farmer named Pap, at Fekete Gyarmat, in Hungary, married about fourteen years ago; but his wife eloped after a year of marriage. Pap took no trouble to find her, but a few days ago a peasant named Gabriel Soki, from a distant village, came to him and said that it was he who had robbed him of his wife. He had, however, lately become a 'Nazarene,' and one of the first rules of that sect is, that believers must return everything that is not by right their own to its rightful owner. He therefore begged to say that he would bring back the wife and also their five children. Pap, after the first surprise, gave Soki a thrashing, but the affair does not end there, as Soki will not keep her, and the Court will have to decide who is to provide her with a home."

The chief Church of England at Broken Hill, N.S.W., has been sold by auction to pay a bank overdraft; and all over Australia ministers are deserting their pulpits because congregations absolutely refuse to cash up the necessary subsistence.—*Sydney Bulletin*.

It has at last been amply demonstrated that a really rousing effective funeral sermon is productive of good results. A Christchurch family, who believed that two young men relatives went down with the "Wairarapa," ordered an exceedingly sad and impressive discourse to be delivered in the church, and two days afterwards the boys turned up and wanted to know if dinner was ready.

Monday, February 24, the Public Library Committee of Ealing condemned Hall Caine's *Manxman* as being unfit for the public gaze, and ordered its removal. The chairman of the Committee, the Rev. J. S. Hilliard, called it "disgraceful," and Mrs. Force forcibly described it as "shocking and shameful." Not much chance for Freethought books where so mild a production as the *Manxman* is thus denounced.

The Rev. J. S. Hilliard, of Ealing, has, of course, been interviewed relative to his banning of the *Manxman*. According to *To-Day*, he described it as "disgusting," "filthy," "indecent," and "a distinct incentive to the commission of immorality." Those who expect to find the filth-

ness, etc., will never do so unless they have a nose like the Rev. J. S. Hilliard.

Life in Boston grows funnier. Young man—theological student—goes to Sunday night "sacred" concert to secure evidence of its non-sacredness. Young man—theological student—secures evidence; appears before committee of the Truly Good; questioned variously, says he heard nothing of a sacred nature sung at said concert; further questioned, what did he hear? says he heard song relating to the shortness of a pair of pants worn by person named McGilligan; did not think song sacred; further questioned by manager of theatre, did he not hear the "Ave Maria" sung? says he did; would he not call that sacred? couldn't say; did he know the meaning of "Ave Maria"? did not. Consternation; exit of young man witness—theological student.—*Liberty*.

Dr. Pullman points out that the sixteen American bishops of the Methodist Episcopal Church take the sum of 200,000 dollars. He wants to know what they do with it. Evidently the business has improved since Peter went fishing and Paul tent-making.

It having been arranged that a lady should preside at the Aberdeen Conference of the Women's Guild of the Church of Scotland, and offer the inaugural prayer, the Rev. Dr. Cooper, of the East Parish Church, Aberdeen, strongly protested against any such arrangement, as opposed to Paul's injunction that women should keep silence in the churches.

A curious story about the Pope is being told in a French paper. Leo XIII. takes great interest in his museum of saints, and it is said he recently wrote to the prebendary of Limoges Cathedral to ask for a part of the skeleton of Saint Martial, which is in the possession of the Cathedral. The reply was that no part of the skeleton could be parted with. Thereupon the Pope made a formal demand for the entire relic. Letters passed, and the position was becoming critical, when the Bishop of Limoges came to the rescue, and, having one of the back teeth of the saint drawn, sent it to the Pope, who was satisfied with this addition to his collection.

A railway accident in Mexico has resulted in the loss of over one hundred lives, besides eighty-five severely injured. The wrecked train was conveying back to Mexico a number of persons who had been on a religious pilgrimage.

Floods in Hungary, spoiling the fields and sweeping away houses; a death-rate reaching 55 per thousand in Liverpool, and in excess in all the other large towns, are among recent instances of our heavenly Father's care.

The Rev. H. B. Ottley, vicar of Eastbourne, has been presiding at a boxing competition. He is also given to singing, his favorite ditty being "Hard Times Come Again No More." Wouldn't it be more appropriate that he should chant, "The Lord is a Mighty Man of War"?—*Reynolds's Newspaper*.

Edward Holmes, a lay reader in clerical attire, has been sentenced to a month's hard labor for begging. He had a collecting book, in which contributions were entered, under the heading of "Father Edward's Mission for the Relief of East-end starving poor, without distinction of class or creed."

The *Tottenham Star* contains a full report of the case of the man John Thomas Clayden, the worker for Christ, connected with the Independent Church of Lower Edmonton. He brutally assaulted his wife, who has obtained a separation order.

In 1788, when Beaufoy made an attempt to obtain the repeal of the Corporation and Test Act, a deputation waited on the Lord Chancellor Thurlow to obtain his support. The deputies were Drs. Kippis, Palmer, and Rees. The Chancellor heard them very civilly, and then said: "Gentlemen, I'm against you, by God. I'm for the Established Church, damme! Not that I have any more regard for the Established Church than for any other Church, but because it is established. And if you can get your d—d religion established, I'll be for that too."

In the debate on the Burials Bill, which happily passed its second reading with a majority of 111, the House was told of one Christian clergyman who called public attention to a Nonconformist funeral in the churchyard by a sermon from the text, "He shall be buried with the burial of an ass."

Robinson Souttar writes to the *Daily News* on the necessity for the Burials Bill, as follows: "I have been at funerals all over the world; I have mourned with the Mussulman and sorrowed with the Hindoo, and I have found only one country on the face of the earth where

burial with indignity is legalised, and that country is Christian England."

The *Daily News* special correspondent in Wales shows the feeling there against the Established Church. He mentions that, while the Church is nearly empty, the clergyman stoutly insists upon his tithes. Professing to be interested in the reunion of Christendom, the clergyman refused the other day to allow a Nonconformist to speak at a grave.

The Emperor William has been telling his sailors, "You are bound to give up your whole life for me." He concluded by saying: "Thus as we hope in God shall we destroy the enemy. Be you like the Brandenburghers of old."

William makes much of religion, but it must be his own. An Alsatian conscript, who belonged to the sect of Mennonites, whose faith forbids an oath and the use of the sword, has been again and again imprisoned for acting up to what he believes to be the dictates of Christianity.

The Baron Konigwater, a wealthy Jew, left the bulk of his large fortune to his son, whose wife was a proselyte to the Jewish faith of her husband. In his will he made the condition that, if his son ever became a Christian, he should pay one million florins to Jewish public charities. The son, with his wife, has since been baptised. His sister now declares that he has no right to accept the bulk of the fortune, as their father left it to him in the certain faith that he would remain a Jew. There is a paragraph in the Austrian law according to which an heir can be declared "unworthy" to inherit if he has committed certain actions, among which is having practised deceit towards a father. But it seems well nigh impossible that any Austrian court should declare a man unworthy because he has become a convert to Roman Catholicism.

The architect of the church of Lourdes, who considerably added to his banking account by that piece of work, was incited by the priests to bring an action against M. Zola for libel in his book, *Lourdes*. Judgment was delivered for the defendant, and the priests have only further advertised the book they object to.

JUDAS.

No name in legend casts a darker shade
Than that of Judas, who his Lord betrayed;
And yet, reflect, O Christian, where you'd be
Had Judas not betrayed his Lord for thee.

The controversy on "Why Working Men Don't Come to Church" still occupies much space in the *Church Times*. One writer plainly says: "Like so many men in other classes, they are practically Agnostics." A "Churchwarden" says the real question is, "Why are our churches empty?"

The Rev. Clifford Rickards, chaplain of her Majesty's convict establishment at Princetown, is not a very consistent Christian; at any rate, he does not obey his Master's injunction to give his cloak to anybody who is good enough to steal his coat. On Sunday night last the reverend gentleman, being unable to sleep, went downstairs for a smoke, and found a burglar ransacking the drawing-room. Instead of doing as he would be done by, and helping the burglar to complete his operations, the reverend gentleman seized a gun (the burglar having a knife), and the result of the battle was awkward for the visitor. Parson Rickards received a cut on the hand, while the enemy was shot in the arm, and so badly that it had to be amputated. The next time that burglar breaks into a clergyman's house he had better make sure beforehand that the man of God is a practical believer in the Sermon on the Mount.

Canon Moore Ede, preaching at the parish church of Stockton on "Christ and the Claims of Labor," argued that Christianity had abolished slavery. He did not explain how it did so, or why, after Christ abolished it, it nevertheless remained among Christian nations for eighteen hundred years.

Mr. Henry Maudslay, the engineer, stated that, when in Portugal fixing some machinery at the disused convent of Xabregas at Lisbon, he had occasion to cut through the walls under a staircase, and he found there a mass of bones of babies and young women, while a further examination disclosed the fact that one of the stone stairs was cunningly made to revolve on a pivot, so that a body could be instantaneously disposed of; the whole arrangement having been carefully contrived for concealing the crimes of the monks.

As the intelligence of any race increases, their religious fervor grows more timid and parsimonious.—*Charles Letourneau*.

Mr. Foote's Engagements.

Sunday, March 17, Assembly Rooms, Lower Pavement, Nottingham:—11, "Is Religion the Cause of Progress?" 3, "How the Bible Stands Now"; 7, "Did Jesus Christ Ever Live?"

March 24, Bristol; 31, Hall of Science.

April 7 and 14, Hall of Science; 21, Glasgow.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—March 17 and 24, Hall of Science, London; 31, Newcastle-on-Tyne. April 7, Sheffield; 14, Liverpool.—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.

E. H. (Longsight).—Cardinal Manning stated something of the kind in an article in one of the monthlies—we believe the *Nineteenth Century*. His position was that to steal food to satisfy hunger was not a crime. Many others besides Cardinal Manning have held the same doctrine.

W. C. HART informs us that the London Anarchists have for some years had a paper called the *Torch*, which has "no connection with the rag of that name mentioned in the Hall of Science libel case."

J. J. CHAPPER.—Please send future orders for books or pamphlets direct to Mr. Forder. Sending to Mr. Foote only causes trouble and delay.

A. STAMINGTON.—Mr. Bradlaugh belonged to a French lodge of Freemasons. In England, we believe, a Freemason must profess belief in the architect of the universe. Personally, we could never understand the use of Freemasonry in a free country. It may be said, of course, that Freemasons help each other; but every man is morally entitled to be helped, and morally bound to help others, by virtue of a common humanity.

J. MORISON.—Thanks. See paragraph.

MAURICE RUSSELL.—We are highly pleased to hear of your success at West Ham.

T. SHARP.—See paragraph. Thanks for your promise to bring it to their attention.

R. CARROLL, 42 Madrid-street, Belfast, will be glad to hear from any local Freethinkers who are ready to take part in putting the Ulster Branch upon a better footing. What is wanted in Belfast is an active propaganda.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges:—Bolton Branch, 4s.; W. Stewart, 2s.; Camberwell Branch, £1 6s.

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

R. GREEN.—Thanks. See paragraph.

J. K. MANGAARD.—Will try to find room.

P. H. ECHLIN.—Vegetarianism is too large a subject to be treated in a few sentences. We have not the slightest objection to inserting a terse, well-written plea for vegetarianism in a non-editorial part of the paper.

FORWARD.—We will bear the suggestion in mind, but it is one that we could not possibly carry out in the immediate future.

F. SHEPHERD.—Under consideration.

J. JONES.—Rev. Fleming Williams did not reject the doctrine of the Atonement at the Hall of Science; what he rejected was the orthodox, historic interpretation; what he accepted was something new-fashioned, hazy, and half intelligible.

G. J. WARREN.—It seems to us too late. An appeal now would, in our opinion, be utterly useless.

W. MANLEY.—We will send a copy weekly to the Stratford Free Library. Kindly inform us whether it is allowed to lie upon the table as promised.

A. E. ASPINALL.—Büchner's *Force and Matter* would probably suit you. The price is 7s. 6d. We are sorry to hear of your bereavement.

HAMILTON.—Our review of Mr. Balfour's *Foundations of Belief* had to be postponed, in order to find room for the criticism of Mr. Grant Allen's *The Woman Who Did*.

A. G. LEVETT.—We have written some paragraphs on the Tooting tragedy. Thanks for your efforts to promote our circulation.

E. G. TAYLOR.—Indisposition and the libel case together were responsible for the oversight. Are you having the article printed as a pamphlet? Both matters shall be dealt with in our next issue. There are great demands on our space this week.

J. RICHARDS.—Received.

A. B. MOSS.—List shall appear in full next week. Glad to hear that you are quite recovered from your illness, and that you had a gratifying reception at the Hall of Science on March 3.

C. DOUG.—We note your postscripts.

A. MITCHELL.—Shall appear. Thanks for your interesting letter. It is always pleasant to hear from those we have assisted in becoming Freethinkers.

A. LIMBLE desires to correct a blunder in his article in our last week's issue. "Deleted" should stand for "selected" in the ninth line from the bottom on page 154.

W. WILSON.—Not bad, but rather far-fetched.

E. H. B. STEPHENSON.—Thought it had appeared. Will look it up.

PAPERS RECEIVED.—Western Figaro—Islamic World—Crescent—Freethinkers' Magazine—Truthseeker—Twentieth Century—Staffordshire Sentinel—Open Court—Lucifer—Secular Thought—Liberator—To-Day—Harbinger of Light—Progressive Thinker—Two Worlds—Chat—Christian Evidence Gazette—Blyth Scribe—Labor Leader—Reynolds's Newspaper—Daily News—Kent Messenger—Humanity—People's Journal—Tottenham and Wood Green Star—Reading Observer—Stockton and Thornaby Herald—Echo—Sunderland Echo.

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 Stonocutter-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 Stonocutter-street, E.C.

SUGAR PLUMS.

MR. FOOTE had a very busy time of it on Sunday. In the morning the streets of Sunderland were full of slush; it had snowed in the night, and a thorough thaw had set in with the daylight. Slop, slop, slop! went the boots of Mr. Foote and two local friends, Messrs. Weightman and Bowey, as they walked to the Sunderland station after breakfast. On arriving at Ryhope station, by which time they were joined by other Sunderland friends, including one brave lady, they tramped through the slush to the Miners' Hall. Ryhope is a large colliery village, and it conforms to the geometrical definition of a line—length without breadth. It was nearly a mile and a half's walk to the hall, and it was slop, slop, slop! again all the way. The hall itself was soon filled with a good audience, and on the whole the lecture was listened to with fair attention. That peculiar Christian charity which takes the form of brutal interruption, and bestial noises, had toned down a little since Mr. Foote's previous visit. What there was left of it found expression after the lecture, during the time allowed for discussion, in which three Christians participated. A pious gang at the back of the hall struck up a hymn and left off when they were tired. Still, the proceedings were a considerable improvement on those of the previous occasion. Some parts of the lecture were actually applauded, and the pamphlets and copies of the *Freethinker* that were sold will probably be seed of Freethought in Ryhope.

Sunderland gave Mr. Foote, in the afternoon and evening, the two best audiences he has ever had there. The People's Palace is a very large place, and the meetings were excellent in point of numbers. Unfortunately, in the afternoon, it was far from excellent in point of conduct. Several followers were present of the most ruinously advocate of Christian Evidences in England—perhaps in the world. We refer to the fellow who uttered that infamous libel on the London Hall of Science, for which the printer and publisher have had to pay damages with costs. Mr. Justice Wright said it was about the worst libel he had ever read; yet the fellow who uttered it knew he had not the slightest justification, and, with the courage of a pious Bombastes, he left the printer and publisher of his libel in the lurch, although he goes about saying that *he* (forsooth!) has paid all the expenses. This reckless liar and malignant libeller is kept at a great distance by the respectable Christians of Sunderland; not a single minister will condescend to have anything to do with him. But he rather pleases the baser sort of Christians, who are tickled by his vaunting language. The fellow took the Co-operative Hall for the same day, and issued a vulgar circus-bill "challenging G. W. Foote." Of course Mr. Foote has no intention of debating with this ignorant blackguard. Being questioned on this point, Mr. Foote told the meeting what the fellow had been guilty of, and said that he had to draw the line somewhere, and he drew it where the gentleman ended and the blackguard began. Respectable people cheered this statement, but the friends of Bombastes howled like emigrants from Hades. Their conduct throughout the afternoon lecture was characteristic—that is, it was disgusting. They would not listen themselves, nor let others listen. Mr. Foote kept on in spite of the noise, but,

of course, it was a severe strain. Finally, after three Christians had been allowed to oppose, the rowdies made Mr. Foote's rising to reply the signal for a perfect pandemonium, and the meeting had to be brought to a close. And this is what some people are still proud of as Christianity!

Mr. C. Cohen presided in the afternoon, and made a first-rate chairman. He came over with a dozen friends from South Shields, returning in time to deliver his own evening lecture. Mr. Cohen held his ground manfully. We knew he had ability, and we are glad to find that he has also decision of character. Both are needed for a career in the Secular party.

A change came over the scene in the evening. Either the rowdies were hearing their own champion, or they were tired out. At any rate, there was very little interruption. The lecturer soon got command of the meeting, and held it for more than an hour. The discussion which followed was good-tempered, and the big day's work ended in peace and harmony.

The Sunderland Branch worked hard to make the meetings successful, and the advertising was particularly well attended to. They want the President of the N.S.S. to visit Sunderland again as early as possible.

The Sunderland *Daily Echo* reports Mr. Foote's lectures. It speaks of the Ryhope meeting as "a dense audience," and says that at Sunderland "the afternoon and evening audiences were very large."

Mr. Foote delivers three lectures to-day (March 17) at Nottingham. We hear that the bills are well displayed on the city walls, and we dare say there will be good meetings. On the following Sunday (March 24) Mr. Foote lectures at Bristol.

Mr. Charles Watts, having recovered from his recent attack of influenza, will lecture this Sunday evening, March 17, at the Hall of Science, London. He will take for his subject, "The Drawbacks of Theism."

Mr. Charles Watts has just republished in pamphlet form the articles he has recently contributed to the *Freethinker* on "Was Christ a Political and Social Reformer?" We happen to know that some of our readers, at least, will be glad to have this essay in a permanent form. It is carefully written, and contains much useful information. We hope to hear that it has a good sale, as its merits certainly entitle it to a wide circulation.

The Humanitarian League has begun the publication of a monthly journal, entitled *Humanity*, edited by H. S. Salt. The first number contains a report of the recent Humanitarian Conference, and in its notes mentions Mr. Foote's paper on "The Shadow of the Sword," which will shortly be published by the League.

We have received a copy of the *Secular Almanack, 1895*, issued by the English National Secular Society, and edited by Messrs. G. W. Foote and J. M. Wheeler, editors of the *Freethinker*. The calendar is carefully filled in with dates of interest, and is accompanied by a choice selection of extracts from the greatest writers. The following articles comprise one on "The Progress of Freethought," by G. W. Foote; others by J. M. Wheeler, Charles Watts, etc., and one selected one by our valued contributor, M. Emily Adams, from our own columns, "What have Unbelievers Done for the World?"—*Secular Thought*.

"Mary" writes in the *Havick News* (March 8) a very good account of the martyrdom of Bruno, as an instance of Christian intolerance. She concludes by remarking; "This is just exactly what some of the 'lambs of God' would do at the present time if they dared. You may say they would scarcely do that now; but it is not very long ago since we heard of three good citizens of London who were incarcerated for giving their opinion of the Christian religion. Their names are Foote, Ramsey, and Kemp; and I am perfectly sure some of the bigots of the present time would do more if they were allowed. Remember, sir, I don't say they are all alike; but when we see so many of them showing their teeth at one another in the papers, like so many curs, the only conclusion we can come to is that they would worry one another for Christ's sake."

The *Boston Investigator* announces a Symposium on the Bible for its issue of March 16. The topics discussed are: "The Bible in Civilisation"; "The Inspiration of the Bible"; "The Contradictions of the Bible"; "Ingersoll and the Bible"; "The Bible and its Critics"; "Is the Bible a Moral Book?" "Is the Bible a Fit School Book?"

The *Truthseeker*, of New York (March 2), in announcing the death of Frederick Douglass, the ex-slave orator, says: "He was a Freethinker, although the Church is now claiming him, as usual."

The Rev. Walter Lloyd (Unitarian), in an article on "The Bible in the Schools," in the March number of the *Westminster Review*, says: "It is a book for students, and not for children. The reading of it in schools is generally either useless or injurious. It either has no effect at all, which we believe is the fact in the majority of cases, or else it has a bad effect. That is to say, it fills the undeveloped mind with a mass of erroneous impressions. Children obtain from it notions of the universe at variance with the conclusions of astronomy and geology. They obtain notions of human nature at variance with the teachings of anthropology and psychology. They learn that God approves of war; that he is partial to monarchs; that ritualistic religion is of divine origin, and that morality rests upon arbitrary foundations." The article indicates that the Unitarians, at least, are being driven to the logical position of excluding the Bible from the schools.

The Nottingham Branch congratulates Mr. Foote on the success of the recent libel action, which it regards as having been most necessary and, in the issue, useful to the Secular movement.

Mr. Maurice Russell, whose candidature was recently the subject of one of our "Sugar Plums," came out third on the poll for the West Ham School Board, with 9,433 votes. Mr. Russell ran on the "secular education" ticket.

In a paper on "The Descent into Hades," in the current number of the *Contemporary Review*, Mr. Percy Gardner shows that the doctrine of Christ's descent into hell was but a continuance of the legend of Orpheus in the Orphic mysteries. Mr. Gardner might have mentioned that Orpheus is represented as the central divinity in the so-called Christian catacombs at Rome. He does say incidentally that, "in the wall paintings which adorn the sepulchre of the early Christ, also we may see, side by side, representations of Christ and of Orpheus."

The Colorado House of Representatives has passed a Bill taxing all Church property in that State. There is expected to be a strong opposition to the Bill in the Senate; but the snowball has been set rolling, and it will gather.

A new Freethought paper, called *El Libre Examen*, has been started at Merida, Yucatan, Mexico. The editor is D. Thomas Péves Ponce.

The *Vossicher Zeitung*, of Berlin, reports that, while new and costly churches are constantly going up in that city, "the ministers preach to empty benches."

Mr. Foote's recent Wednesday lectures at the London Hall of Science on some of the plays of Shakespeare attracted improving audiences, in spite of the severity of the weather. Unfortunately, there was a hitch on the last Wednesday evening (March 6). Miss Vance was down with the influenza, and as she had not given notice of the lecture the hall was not cleaned and seated. Mr. Foote knew nothing of this *contretemps* until he arrived at the Hall, a few minutes before half-past eight. No such thing has ever occurred before, to our knowledge; and those who attended, and found the doors closed, may accept our assurance that it will never occur again.

Mr. Foote has not had many public debates of late years. There has been a run upon Mr. Watts in this line of business since he returned from America and settled down again in England. The Derby friends, however, have been trying very hard to bring about a debate between Mr. Foote and Mr. Lee. This gentleman has displayed the common Christian desire of having everything his own way, and all the original arrangements of the joint-committee have had to be set aside. Mr. Foote protested, as a matter of course; but he practically gave the committee power to agree to almost anything on his behalf sooner than there should be no debate at all. It now remains to be seen whether Mr. Lee will be satisfied if he settles all the arrangements himself.

One thing is very peculiar about Mr. Lee. Although the Derby friends only asked if he was willing to enter into a public discussion, and although they have told him again and again that Mr. Foote neither issues challenges nor accepts them, he insists on regarding himself as the "challenged" party, and in demanding certain "rights" in consequence. Such "rights," of course, can only mean an *advantage*; which is surely a strange stipulation for a gentleman who is cocksure that he is championing truth against error, and the cause of God against the weak invention of men.

The Chatham friends are also arranging a debate between Mr. Foote and the Rev. Mr. Waldron, of the Christian Evidence Society. We have never had the pleasure of hearing this gentleman, but we are told that he is a capable speaker, and that he eschews personalities. If this be so, the debate—which may take place in April—should be interesting, and perhaps instructive.

The annual meeting of the Finsbury Park Branch was held on Sunday last, when the secretary and other officers were re-elected for the ensuing twelve months. The treasurer reported a substantial balance in hand—the result of a very successful open-air season last year. Arrangements for the forthcoming propaganda were made, and date for commencement fixed. A hearty vote of thanks was moved to Mr. Foote for the great services he had rendered the party by exposing the tactics of the vile Christian libellers in the action just concluded.

The pamphlet containing the report of the trial of the Hall of Science libel case, with an historical and critical introduction by Mr. Foote, and an account of the so-called "Leeds Orgies," will be on sale next week. We hope our readers will see that it is well circulated amongst their Christian friends.

SOME LITTLE-KNOWN FREETHINKERS.—IV.

EVAN POWELL MEREDITH.

I NEVER met the author of *The Prophet of Nazareth*, though I had the honor of eliciting some articles from him contributed to the *National Reformer*, on the subject of the early Christian love feasts and immorality. They were signed "Lucianus," a signature which, like those of "Julian" and "Celsus," has been taken by more than one writer in the Freethought ranks.

Evan Powell Meredith was born in Wales in 1811. He was educated for the ministry at Pontypool College, became a pastor in the Baptist connection, and an eloquent preacher in the Welsh tongue. He made a translation of the Bible into Welsh. Study of the Scriptures led him to see through their pretensions, and about 1844, as he states in the preface to his largest work, he quietly withdrew from Christianity "whose doctrine, after considerable examination and research, he had ceased to believe, and, therefore, could no longer conscientiously preach." He adds that he had, ever since his secedure, almost daily pursued his researches after the real origin of the Christian religion. These studies he pursued to the last, and he had, I believe, prepared a work on the Gospels, which never appeared. What became of it on his death at Monmouth, July 23, 1889, I cannot say. Mr. Meredith lived a very secluded life. Probably he could have done much had he taken to Freethought advocacy in Wales; but he remained a Deist all his days, and possibly did not care to co-operate with Secularists. Mr. Meredith's *Prophet of Nazareth* was evoked by the offer by Mr. George Baillie, of Glasgow, of a prize for the best essay on the question whether Jesus predicted the last day of judgment, and the destruction of the world, as events inevitable during the then existent generation of men. The prize was only ten guineas, a sum which could never have compensated Mr. Meredith for a tithe of the labor he put into his performance. But his motive was not gain. As he states in his preface, "he thought that thus to write on a given subject was an inoffensive and a favorable manner of making some of his theological views known to Christians generally, and particularly to those who had studied in the same college with him, and had taken so much pains to brand him as an infidel."

The Prophet of Nazareth is one of the most convincing works ever written. It thoroughly exhausts its subject, and the upholder of the supernatural character of Christianity is left without a leg to stand upon. Nor is it wanting in eloquence, as the following passage may testify: "There is no man, however depraved, who is not more or less strongly prompted by his own feelings to be just, from a love of justice,—to be benevolent from a spontaneously kind emotion,—and to do good, in general, from a love of virtue. The threats of hell and the promises of heaven, as incentives to virtue, together with the whole tenor of the superstitious creeds prevalent in the world, have made man believe that he is much more immoral, and more helpless, than he really is. Free him from the trammels of book-revelations—let him study nature alone—and man will make rapid strides towards happiness. He has already discovered that his degree of enjoyment is in proportion to his moral and intellectual progress. He has learned that all his miseries arise from a violation of the natural laws—either by him, or by members of the community in which he lives—and that all his happiness is the result of obedience to these laws, in discovering which, and learning to obey them, he daily progresses, gathering a

thousand facts from his own experience, as well as from that of others. When mankind, universally, will learn to obey these laws, each individual will feel intense pleasure in promoting the happiness of others, which cannot fail to secure the happiness of the whole race. Then will knowledge and benevolence be inseparably connected in each individual, and vice and misery accidents in human life—rarely witnessed. The progress in knowledge and happiness which man has already made, by *studying nature*, warrants this conclusion, and forbids us to prescribe limits either to the high degree of knowledge he is capable of acquiring, or the intensity of happiness he is capable of enjoying."

In 1865 Mr. Meredith entered into some correspondence with the Bishop of Llandaff, in consequence of his hearing that dignity deliver a sermon in which he advocated the utility and advantages of wealth. Our Freethinker strongly contrasted the preaching of the bishop with the doctrines of Jesus, as found in Matthew vi. 25-34, xix. 16; Mark x. 17; Luke xviii. 18, and John vi. 27. At first his lordship fenced in his reply, stating that he had been misrepresented, and had not inculcated the pursuit of riches. Mr. Meredith produced a shorthand report bearing out his representations, and persisted in asking an explanation. The bishop now changed his tack, and said he had no time for correspondence. About the same time the Rev. J. F. Francklin, vicar of Whaplode, Spalding, having perused "some extracts from your horrible and blasphemous production, entitled *The Prophet of Nazareth*," addressed him an arrogant epistle against employing his "ungodly pen in the service of Satan." He was answered at length, and the letters to the bishop and the vicar were published under the title of *Amphilogia*.

To those who enjoy the sight of Christians squirming and wriggling in the grasp of a hard-fisted Freethinker *Amphilogia* affords excellent reading. But, of course, Mr. Meredith's chief service to the cause was his great work on *The Prophet of Nazareth*. The world of letters was then giving much attention to Bishop Colenso's work on *The Pentateuch and the Book of Joshua*. But Mr. Meredith struck a blow, not at any outwork, but at the very citadel of Christianity; and, in dealing with the prophecies of the gospel, he hit the Christian superstition in its weakest part. As long as that superstition endures his work will retain its value, though in these days, when great books are felt to be more than ever great evils, it is to be wished that someone may condense its six hundred pages to sixty.

J. M. W.

A DREADFUL GOD.

THE following pious hymn, No. 42, second book of the old collection of Dr. Isaac Watts, used to be a favorite in the good old days, when the good old religion was poured out hot and strong. The children of to-day, brought up on "sweet Jesus" pap, hardly realise what Christianity meant to their forefathers, and what a dreadful bogey was the blessed "Gord":—

- "With holy fear and humble song,
The dreadful God my soul adore;
Reverence and awe become the throng,
That speaks the greatness of His power.
- "Far in the deep where darkness dwells,
The land of horror and despair,
Justice hath built a dismal hell,
And laid her stores of vengeance there.
- "Eternal chains and heavy plagues,
Tormenting racks and fiery coals—
Darts to inflict immortal pains,
Dipt in the blood of damned souls.
- "There Satan, the first sinner, lies,
And roars and bites his iron bands;
In vain the rebel strives to rise,
Crushed with the weight of both thy hands.
- "These guilty souls of Adam's race
Shriek out and howl beneath thy rod;
Once they could scorn a Savior's grace;
But they incensed a dreadful God.
- "Tremble, my soul, and kiss the Son,
Sinners, obey your Savior's call,
Else your damnation hastens on,
And hell gapes wide to wait your fall."

I will call no being good who is not what I mean when I apply that epithet to my fellow creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go.—*J. S. Mill.*

WHERE WAS GOD?

"YES'EM, yes'em, we had hard times," said Aunt Peggy, a little, heavy-set old woman, who had been a slave before the late rebellion.

"Yes'em, I've walked eight miles a day and washed for the young ladies in de boarding-school five days in de week, an' den pick up my own wood an' cooking my own supper an' breakfast. I done tink I earn mo' money for Ole Marse den de men slaves did, an' Ole Marse neber eben tank me. All dat money do me no good, an' now I got a bad rupture, made by de washboard. Ole Marse got dat money I yearned to spend for finery an' hab good times on; an' me, well poor ole me's jes got dat rupture to torment me all my days. Dat's wat I got!

"De ole elder wat cum roun' sometimes preachin' to us said we 'mus'en't zist de will ob God, must obey de master,' an' be 'law-erbidin',' cos if we didn't we'd be blamed wid evry ting bad 'at happened; we'd be pinte out as de onery law-breakin', 'bellious sinners, an' dat God would hide his face away from us, an' we'd be cast in der outer darkness an' be lost for eber an' eber. An' den we mus'en't complain, fer dat was a sin in de eyes ob God, an' we mus' bow our heads an', an', pass under de rod.

"Well! well! I'se done pass under de rod. I done 'bey de orders till Ole Marse Lincum sot me free.

"But, honey, I does keep a wonderin' wat de Lord let Ole Marse 'buse us so for. I knows well er nuff I'd a been worked to death and a been in my grave now if I hadn't been set free. I wonder why de Lord set me free, an' so many more he let de slave-driber kill wid de whip an' hard work. Dey bow dey heads, too, dey pass under de rod, too. Dey *had to!* dey couldn't he'p it. De law make 'em bow an' pass under de rod. De law was all agin us; *we mus' 'bey*, er be damned; but de masters, de law let dem 'buse us an' do tings to us we neber dare do to dem, an' dey go right on to heaben. I knows dey jes been pullin' de wool ober our eyes. I sees it, co'se I do.

"One summer Ole Marse sent ten ob us slaves down souf to pick cotton. No babies was 'lowed ter go, but Halie jes cried an' cried 'bout leaving her baby, and so Ole Marse tole her ter tuck it along. It was her fust baby, an' she 'peered kind o' crazy 'bout it. When we went on de boat de slave-driber stood dar on de boat, an' tole Halie ter take der coon on de shore an' Ole Marse ud get it; but Halie she jes scream, an' run an' hole on tight to her baby. De boat push right off, an' Halie feel better now, an' hide on de boat, an' lay down on de boards an' go sleep.

"Po' Halie! po' Halie! so tired; been cryin' all night 'bout leavin' de baby. Putty soon roun' comes dat slave-driber peekin' roun'. I tout he's lookin' for Halie. Sho 'nuff he find her fast ersleep. Po' Halie! You's done pass under de rod; *you had to!* Now de Lord musten't hide his face from you. No; 'cos not. You's gwine ter work fer der marser. You's gwine ter 'bey orders—*all but dat one*. Dat one 'bout de baby, an' you's tryin' to hab your way 'bout dat. Po' Halie! you can't hab you own way. What are *you* (only a nigger woman) to the master? What is your baby to him? No more, po' Halie, den de cats an' dogs dat run about de street. You know berry well dat nobody keef fer dat baby but you, an' you are its on'y pertecter; but Halie's soun' asleep. De slave-driber slip dat baby out her lap an' frow it in de riber as quick an' careless like as if it jes' been a rat.

"De Lord turn his face 'way from po' Halie jes' wen she need him ter keef fer her an' her baby.

"I look roun' ter see if de Lord didn't strike dat man down dead; but no, he neber. Dat driber walk off and didn't 'pear ter be 'fraid o' nuffin'. After 'while Halie woke up. She look fer her baby. Po' Halie, we couldn't tell her; we nod to de riber, we point to de slave-driber. She look all roun' at eb'ry one of us; we all nod to de riber, we all point again to de oberseer. Po' Halie! she look down in her lap, an' wid one scream she jumped up on the boat railin' an' threw herself into the riber. Po' Halie!

"Den de slave-driber did jump roun' an' roun'; den he feel bad; but, den, dat was on'y a scare 'bout de money dey lose. Diden't matter 'bout Halie—no! no! but de money dey lose did trouble him. He talk all de time 'bout de loss ob property, an' I neber heard him say anyfin' 'bout breakin' laws, er bein' 'fraid ob de law er any kind er damnation. Us po' niggah women, honey, us po' women ain't no moah 'count to de rich masters den hogs, an' dey go on 'joicin' on deir way to heaben, 'busin' us women worse'en brutes.

"An' I don't 'pear to be thankful to de Lord for anyfin', no how, fer wen we need him mos' he's lookin' de oder way. An' wen he smiles its only fer der rich, fat masters.

"An' I beliebes dat de 'ligion dat makes dem fat an' rich is de same 'ligion wat makes us women so po' an' tired."
—*Lucifer*.

Help yourselves, for heaven will not help you.—*Oscar Beck*.

JESUS CHRIST.

JESUS CHRIST cam' here to dee,
Ha, ha, the deein' o't.
To save puir souls like you an' me,
Ha, ha, the deein' o't.
Mary got him unco queer;
Hoo it was ye need na speir,
For a ghaist made her its dear,
Ha, ha, the deein' o't.

Jesus cam' an' Jesus pray'd,
Ha, ha, the deein' o't.
Ne'er a cheenge for guid he made,
Ha, ha, the deein' o't.
Ilka Jew juist stood an' leuch,
For his tale was unco teach;
It was hardly guid eneuch,
Ha, ha, the deein' o't.

"Life on earth is but a spell,
Ha, ha, the deein' o't.
Death'll land ye into hell,
Ha, ha, the deein' o't.
Gif ye doobt a wurd," quoth he,
"Ye'll be sure auld Nick to see,
Syne ye'll maybe think on me,"
Ha, ha, the deein' o't.

Hoo it comes lat parsons tell,
Ha, ha, the deein' o't.
Jesus spak' a deal on hell,
Ha, ha, the deein' o't.
An' the Jews ca'ed him a fraud;
Thocht him juist a half-wit lad;
Mair a fool than dooright bad,
Ha, ha, the deein' o't.

What fell oot the story gies,
Ha, ha, the deein' o't.
Though at times it disageees,
Ha, ha, the deein' o't.
Jesus they nailed to a tree;
Kept him hangin' there to dee;
But he rose his freends to see,
Ha, ha, the deein' o't.

Sic a tale as nurses tell,
Ha, ha, the deein' o't.
Warlock, curse, an' witch's spell,
Ha, ha, the deein' o't.
Superstition ga'e it birth;
Priests alane ha'e proved its worth,
An' ha'e made it curse the earth,
Ha, ha, the deein' o't.

THE GABERLUNZIE.

Christianity and Civilisation.

It is the habit of paid teachers of Christianity to credit the form of organised religion with all the higher civilisation of the world. We only know Christianity, so-called, as it is embodied in creeds and churches, and it is simply a fact that, so far from this boast having any foundation, popular churches and creeds have invariably denounced as pernicious or profane, in one age, discoveries in science and criticism which the inexorable logic of events has compelled them to approve in the next. Science and criticism have always, in the first instance, had to encounter clerical opposition.—*Matthew Macfie*.

Obituary.

DIED, on March 2, Martha Fagan, the wife of John Fagan, a well-known lecturer and worker in the Freethought movement. Like her husband, she was devoted to the Secular cause, and believed that creeds and priests were the outcome of ignorance and superstition. She was a good wife and mother, and those that knew her have lost a friend. She was buried on Friday last, March 8, at Finchley Cemetery. Our old friend, Mr. Haslam, read the Secular Burial Service.

She ne'er on fancy's wings could fly
To mansions built above the sky.

It is with sorrow I announce the death of Laurence Perrett, aged three and a half years, son of Eliza and Sergeant Perrett, of Metropolitan Police, Greenwich, whose remains were interred in Lewisham Cemetery on Saturday, March 9, at 1.30 p.m. Mr. Ramsey read the burial service with much effect, giving the greatest satisfaction to the bereaved parents and friends.—*CHARLES JOHNSON*.

WHERE WAS EDEN?

DR. DUBOIS, a Dutch army surgeon stationed in Java, has found three fragments of skeletons in the pleistocene strata of the island, which introduce us to a new species between man and the higher apes. The remains are pronounced to be much lower and more Simian in type than the famous Neanderthal skull. It is peculiar that Dr. Dubois appears to think that this discovery illustrates the Biblical account of Adam and Eve, for he congratulates himself that it leads to the theory that man originated on the southern slope of the Himalaya mountains, which is not so far from the Garden of Eden! This is rather ambiguous, since no one knows the geographical situation of Eden. It would have been more to the point to have mentioned that it confirmed Darwin's conjecture that man may have originated on the submerged continent now occupied by the Indian Sea.

The question of the situation of Eden has attracted some attention in Germany of late, owing to a controversy between Professor F. Delitzsch, of Breslau, and Professor Paul Haupt. The former maintains that Eden was somewhere in ancient Babylonia, while the latter pronounces this location as most improbable. Professor Haupt contends that the story of Eden belongs to about the time of Assurbanipal (669-625 B.C.). He frankly explains that the geography is mythical. The Biblical story (Gen. ii. 10-14) says that a river went out of Eden to water the garden; and from thence it was parted, and became into four heads—Pison, Gihon, Hiddekel, and Euphrates. There are no four rivers having their origin in the same source as the Euphrates. Josephus makes the Pison the Ganges, Gihon the Nile, and Hiddekel the Tigris. Kalisch, who says that "scarcely any part of the habitual globe has remained without the honor of being regarded as the happy home of our first parents," follows Josephus, save that he regards the Pison as being the river Indus. He admits this makes the geography of Genesis inaccurate, for he says, "It will be asked, How is it possible to consider the Nile as an arm of the same river which sends forth the Euphrates and Tigris?" Professor Haupt thinks Pison may mean the Persian Gulf, and, speaking of the Gihon, says: "If the reader will consult a modern atlas, he will find that there is no such river. Is it possible that the Hebrew narrator followed the line of thought expressed by Alexander, who believed that the African river Nile had its source in the north-western part of East India? Was the mythical Gihon River the imaginary Nile of India?" He reminds his readers that "the question must not be considered from the present standpoint of geography. Maps constructed in the Middle Ages show that such mistakes happened as late as that."

"Evidently," says Professor Haupt, "the Hebrew writer had no clear conception as to the mouth of the Euphrates and Tigris. He did not know that they flowed into the Persian Gulf, but assumed they were lost in the swamps of Southern Babylon—a conception popular in Arabia, as a map of the world, by an Arabian geographer of the year 1000 A.D., proves. Taking the Biblical story, together with the above corrections, into consideration, we must conclude that Paradise was situated on the south of the Caucasus. This is in an eastward direction from the location of the Hebrew narrator, in the neighborhood of the sources of the Euphrates and Tigris, and in the extreme north of the earth (as far as it was then known), in that mythical region from where God proceeded to the earth, according to Hebrew legends. That God lived in the north was an idea generally accepted among the Hebrews. The Babylonians, too, believed in Paradise and the Tree of Life; according to their idea, Eden was situated near the Persian Gulf, in the neighborhood of the region where the four rivers fall into it. For there are four rivers, though not the rivers mentioned in the Old Testament."

The geographical errors of the Bible by no means prove its extreme antiquity, for all through the Middle Ages Jerusalem was generally regarded as the centre of the earth, and was so drawn on maps.

UNCLE BENJAMIN.

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APHORISMS.

WITH Nature there is no forgiveness.

Nature is God to one man, and Devil to another. Skate-makers rejoice in the frost that is biting other people's noses.

Natural law is as potent and inexorable in mind as well as in matter, and the laws of natural selection and of the survival of the fittest operate as surely in the one as in the other.

Naturalism is a solid structure founded on the rock of fact. Supernaturalism is but a castle in the air.

Logically there is no medium between Atheism and the abnegation of all reason.

Were there no other reason for Atheism, a sufficient one might be found in the unmerited sufferings of domestic animals.

All gods were made in the image of man. That is the reason most of them were such ugly devils.

Metaphysics is a bog which, if you are not big enough to wade through, you had better avoid.

God is a gentleman who always retires as science advances.

It is better to be dubious of the doubtful than credulous of the incredible.

Knowledge and liberty are the best safeguards of morality.

Love of God is usually spiritual pride, a dangerous and insidious form of self-love.

The monk who wrote *Credo quia absurdum* understood the attractions of his creed. The fascination of a mystery remains, even though the mystery be an absurdity.

The doctrines of substitutionary atonement and death-bed repentance place a premium on crime.

Christianity idealises poverty; Freethought would extirpate it.

Those who transfer their hopes from a visionary heaven to an actual earth gain far more in the distinctness of their aims than they lose in their extent.

The person who always has his eyes fixed above is in danger of having his pockets picked and stumbling down an earthly hole.

What worse waste is there than the love and devotion wasted on abstractions and supernatural beings who cannot need our service, while suffering humanity everywhere around is crying for assistance.

LUCIANUS.

PROFANE JOKES.

Country Minister (from the pulpit)—"As the air of the church seems chilly, I would ask the sexton if he will kindly close the front doors and windows of the building. The collection will now be taken up."

Rev. Doogood (to the penitentiary warder)—"My friend, is the spiritual welfare of the poor fellows under your charge properly attended to?" Warder—"Well, sir, it ought to be, for there are eight Sunday-school teachers among them."

Aunt Mandy (at sacred concert)—"What's next, Josiah?" Josiah—"They're going to sing 'For a Thousand Years.'"

Aunt Mandy—"For the Laud's sake, Josiah, you'd better sell the tickets, or telegraph the children what's keepin' us."

HEARD AT A PANTOMIME.—Clown—"Good-bye; I'm going a long, long journey." Pantaloon—"Indeed; where are you going?" Clown—"To heaven." Pantaloon—"Hum; s'pose you never get there?" Clown—"Then I'll get my money back."

A rustic went into the office of a missionary society, on the wall of which hangs a map of the world, with the religions indicated by colors; heathenism, of course, by black. "Bless me," said the gentle bucolic, "I had no idea that the coalfields were so widely distributed over the world."

It occurred the other night. Their mission was to "save souls," and his to sell baked potatoes. They "queered his pitch," and he got the needle. "Friends," shouted a female, with a cast in her eye and an asthmatical wheeze in her voice, "you must be born again—" "All o't!" yelled the murphy monger. "All 'ot!" The meeting moved on.

Mrs. McGreedie—"An' f'what dae ye say is the sma'est amount that ye prent a donor's name in the report wi'?" Collector for the Cannibaloo Islanders' Missionary Fund—"Naething lower nor five shillin's, mem." Mrs. McGreedie (reluctantly producing a crown)—"Here's the siller. It fair ruins me tae gie it ye, but it's for the guid Chreestian cause, ye ken. Noo, ma man, see that ye dinna make ony mistake, and that Mrs. McGreedie, o' Greedie Villa, comes out in yer report."

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. J. Marriott, "The Churches, the Public, and the Public-house." (Free.) 6.30, musical selections; 7, Charles Watts, "The Drawbacks of Theism." (Admission free; reserved seats 3d. and 6d.) Wednesday, at 8.30, a lecture.

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, J. W. Woods, "Tidal Intellectuals; or, the Case for the Independent Labor Party." (Free.) Tuesday, at 8, dancing. Wednesday, at 8, dramatic club—members wanted.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, conversazione for members and friends. (Tickets 6d.)

ISLINGTON (Liberal and Radical Association Committee Rooms, Upper-street, near the Vestry Hall): Thursday, at 8.30, A. Guest, "Is there a God?" (Free.)

MILTON HALL (Hawley-crescent, 89 Kentish Town-road): 7.30, celebration of the French Commune. (Free.)

WEST LONDON ETHICAL SOCIETY (Princes' Hall, Piccadilly): 11.15, Graham Wallas, "Can Virtue be Taught?"

WOOD GREEN (Star Coffee House, High-street): 7, S. R. Thompson will lecture.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, F. Haslam, "How I Became a Secularist."

HYDE PARK (near Marble Arch): 11.30, S. F. Easton, "Under which Flag?" 3.30, "Some Bible Stories."

COUNTRY.

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

BRADFORD (Oddfellows' Hall, Thornton-road): 7, J. G. Fisher, "Secularism and Individualism." (Free.)

BRISTOL (Shepherds' Hall, Old Market-street): 7, Mr. Tutchter, "An Evening with the Microscope." (Free.)

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 11, A. Westcott, "Municipal Hospitals"; 7, "What has Vivisection Done for Humanity?"

FAIRSWORTH SECULAR SUNDAY-SCHOOL (Pole-lane): 6.30, Mrs. Callaghan, "Our Present Social Position."

GLASGOW (Ex-Mission Hall, 110 Brunswick-street): 12, discussion—J. Cowie, "Bakounine's God and the State"; 6.30, J. P. Gilmour, "The New Theism."

HANLEY (Secular Hall, John-street): 11, Stanley Jones, "Modern Researches for the Soul"; 3, "The Problem of Unsectarian Moral Teaching"; 7, "The Origin of the Bible." Monday, at 7, "Radicalism and Socialism." Tuesday, at 7, "Woman: Past, Present, and Future." (Free.)

HULL (St. George's Hall, Storey-street): 7, J. W. Stark, "Spiritualism v. Materialism."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, Mr. Hammond, "Spiritualism and its Claims."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, J. M. Robertson, "The Last Shifts of Religion"; 3, "The Wealth of Nations—A Reply to Mr. Mallock"; 6.30, "The Failure of Christianity." (3d. and 6d.)

NOTTINGHAM (Assembly Rooms, Low Pavement): 11, G. W. Foote, "Is Religion the Cause of Progress?" 3, "How the Bible Stands Now"; 7, "Did Jesus Christ Ever Live?" (3d. and 6d.)

PLYMOUTH (Democratic Club, Whimble-street): Important business meeting.

ROCHDALE (Working Men's College, 4 Acker-street): 6.30, Sam Standing, "What is an Archdeacon?"

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, entertainment.

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. Cohen, "Mohammed and Mohammedanism"; 7, "The Scepticism of Christians."

STOCKTON-ON-TEES (32 Dovecote-street): 6, Mr. Wallace will lecture.

SUNDERLAND (Lecture Room, Bridge End Vaults, opposite *Echo* office): 7, Robert Weightman, "The History of the Devil."

OPEN-AIR PROPAGANDA.

ROCHDALE (Town Hall Square): 3, Sam Standing, "Apostolic Succession—a Reply to Mr. Smith, of Milnrow."

Lecturers' Engagements.

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

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

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

SAM STANDRING, 6 Bury-road, Rochdale.—March 24, 26, and 27, Sheffield; 31, Failsworth.

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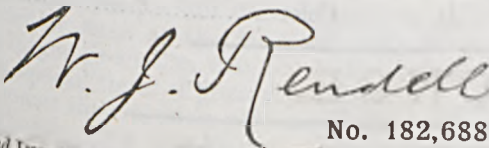
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**GREAT FIRE IN BRADFORD.
EXTENSIVE DAMAGE.**

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>Parcel for 21s. carriage paid. A Lot of GOODS for GENTLEMEN'S WEAR, worth at warehouse prices 42s. ✉ State what will be most useful. ✉</p>	<p>Parcel for 21s. carriage paid. A Lot of GOODS for LADIES' WEAR, worth at warehouse prices 42s. ✉ State what will be most useful. ✉</p>
<p>Parcel for 21s. carriage paid. MIXED LOT OF GOODS, Worth 42s. For Ladies' and Gentlemen's wear.</p>	<p>Parcel for 21s. carriage paid. 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.