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Edited by G. W. FOOTE.]

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THE BIBLE AND LOCAL VETO.

IN our recent article on "Harcourt's Tumble" we adverted to the wretched hypocrisy of men who were not teetotalers *themselves* trying to force *other people* to be teetotalers, and of rich men with well-stocked wine-cellars trying to make it difficult for a poor man to obtain a glass of beer. One of our readers questioned whether Sir William Harcourt was "a drinker (not a drunkard)," as we stated him to be. We replied that we had no personal acquaintance with the fat Knight of Malwood, and therefore relied on public sources of information. Since then we have seen a strong corroboration of our statement. In the London *Star* for Monday, July 29, there appeared an article on "Beer and Democracy," by Mr. R. Wallace, the witty M.P. for Edinburgh, containing the following passage: "I once heard it stated of the late Ministry in their hearing, and not contradicted, that there was only one teetotaler among them, and that was not Sir William Harcourt." Now that settles the question, as far as we are concerned; unless a direct denial is forthcoming from the member for Derby—no, not Derby; it's somewhere else now—himself.

It is not our intention, in this article, to discuss teetotalism and moderate drinking. We have good friends on both sides. But we detest the teetotaler who wants to convert people to his way of thinking, or at least to his way of practice, by the strong arm of the law; just as we despise the moderate drinker who lets himself be taken for a teetotaler when the "great drink question" arises in public. No man ought to do, and do habitually, what he is ashamed of; and no man ought to make his own tastes, or even his own principles, a yoke for the necks of his neighbors. We are not concerned, at present, with the chemistry or physiology of stimulants; if we were, we should have a good deal to say about tea and coffee. We are merely standing up for honesty and liberty.

Some people will ask what this has to do with the Local Veto Bill. They will innocently inquire if the liquor traffic does not need some sort of regulation. Certainly it does. So does driving a vehicle through the public streets. Sir William Harcourt's Bill contained a provision, so to speak, for no vehicles at all; that is, it had a prohibition clause, by which two thousand out of three thousand people could banish drink altogether from their district, while nothing less than two thousand out of three thousand could ever bring it back again. In other words—to put it more concretely—ten people could say to four "You sha'n't drink beer," and then if nine wanted to drink it the other five could stop them from doing so until the day of judgment.

Such nonsense is too absurd for confutation. Yet it had the support of the Nonconformist Conscience—which has not turned out, after all, to be the winning horse in the Great National Steeplechase.

The fact is, the men of God spoil everything they put their hands to. They are taught fictions and not facts, and they mount pulpits and preach ridiculous doctrines, and their whole mode of life is a nurse of fantasticality. Is it any wonder, therefore, that they make an infernal mess when they meddle with practical affairs? They *overdo* everything. Instead of recognising man as an improving animal, they look upon him as a fallen angel, and they are always trying to whip him back into paradise.

No. 732.

Look at the policy of the Christian Church in regard to illicit intercourse between the sexes. Ever since the days of Constantine it has been trying to suppress fornication by penalties, which were once of the severest description. And what has been the result? Not a diminution, but an aggravation of the evil. Wherever the clergy were most active the evil became most pronounced. This is why Scotland shows the largest percentage of illegitimate children.

Now let us turn to Temperance. At the beginning of the Temperance movement its bitterest opponents were the ministers of religion. They denounced teetotalers as fanatics who were wise above what was written. But when the movement became strong in spite of them, they began to patronise it, and now they are its "only true friends." Teetotalism, in fact, is almost an article of the Nonconformist creed; and it is to be forced, if possible, upon "the world," in spite of "the flesh and the devil."

The Christian Church is like a rusty old weather-cock. It resists the wind till people laugh at it, and at last it lurches right round, when it is still more ridiculous.

Could anything be *more* ridiculous than an attempt by Christian ministers to make moderate drinking a crime. They preach from the Bible; they say it is the word of God; they maintain a law which renders criticism of it an offence punishable with imprisonment. Yet this very book abounds with passages in praise of drinking; indeed, in a certain sense, it might be called the drunkard's textbook.

There are, we believe, only two "prohibition" passages in the Bible, and they are not of general application. The first occurs in Leviticus x. 8, 9:—

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever through your generations."

This merely means that the priests were to be perfectly sober, beyond all shadow of doubt, when officiating at divine service; and the very fact that they were forbidden to drink on *this* occasion proves that they were free to drink on *other* occasions.

The next passage occurs in Numbers vi. 2-4. It simply relates to those who took vows as Nazarites, and who were forbidden, but only during the period of their separation—that is, while their vows were operative—to drink wine or strong drink. They were even forbidden to drink vinegar made of wine, or of any alcoholic liquor, nor were they to eat grapes, whether moist or dried.

Nothing of a general character can be deduced from such special instances. On the other hand, it is perfectly clear that the main body of the Jews were allowed to indulge in stimulating beverages. Take this passage from Deuteronomy xiv. 26:—

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink."

Christian teetotalers are fond of citing this text from Proverbs (xx. 1):—

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

But at the utmost this can only be regarded as a warning against *immoderate* drinking. The very same book of Proverbs (xxxii. 6, 7) positively recommends boozing to a

certain class of persons, who must have been pretty numerous then, as they have been ever since.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

Such a text shows the silliness—if not the hypocrisy—of the contention that Bible wines were non-intoxicating. *Strong* drink means *intoxicating* drink. And how much pure, unfermented juice of the grape would a man have to drink before he forgot his poverty or ceased to remember his misery? Would he not get the diarrhoea before he obtained any mental relief?

The book of Proverbs, according to the orthodox theory, was written by Solomon, the wisest man that ever lived. The same authorship is assigned to Ecclesiastes, in which (ix. 7) we read:—

"Go thy way, eat they bread with joy, and drink thy wine with a merry heart."

Surely the wine referred to in this passage was a stimulant, and not a mere allayer of thirst.

The "wise king" is also said (wrongly enough) to have written the Song of Solomon, which is really an amatory poem, without the slightest theological allusion, except in the heads of pedantic divines, who "soil with inky fingers the hem of the garment of love." And in the Canticles (iv. 10) we read:—

"How fair is thy love, my sister, my spouse! how much better is thy love than wine!"

The "sacred" poet, in a vein of passionate hyperbolism, resorts to the most splendid comparison, and the utmost stretch of his fancy reaches to wine, which is still less sweet than the love of his imaginary heroine. Here again the wine must have been something more generous than a cupful of crude grape-juice. It must have been something commensurate with the flush of amorous emotion.

G. W. FOOTE.

(To be concluded.)

IS CHRISTIANITY USEFUL?

THE publican cannot be expected to like the teetotaler, nor the butcher the vegetarian. Yet they do not usually vilify the characters of those who refuse to partake of their wares. But with the professional sky-pilots unbelievers are always a bad lot, wicked-hearted as well as wrong-headed. Sometimes it is our vile principles which occasion our wicked lives, and sometimes it is our sinful lives which lead to our bad principles. The priests claim a moral monopoly, and assert that, without them and their religion, the world would go to the bad. We do not believe it. Kindness, long-suffering, forgiveness, self-sacrifice, and all other virtues claimed as pre-eminently Christian, existed long before Christ, and would continue to exist though the belief in Christ were as extinct as the belief in Osiris. They have nothing to do with belief in the Trinity, Incarnation, or the Atonement. These virtues neither came in with Christianity, nor will they go out with it.

To us it is amusing to hear "solemnly-constituted impostors," who are sworn to defend dogmas they do not dare to preach, and who certainly contribute their quota to the criminal population, dilating upon the pernicious consequences of the views of such men as Helvetius, Bentham, Shelley, Clifford, Darwin, and Huxley. But there are numbers who, seeing that religion now identifies itself with morality, fear that the decay of the one must be accompanied by the dissolution of the other, and who accordingly maintain Christianity, not because they know it to be true, but because they fancy it is useful. To such it is necessary to make clear that, in opposing what we believe to be the errors of the Christian religion, we stand for intellectual truth and honesty, and in no way undermine the morality that is of real worth to society, and which is no less valuable because we esteem it to be a growth of earth, and not a gift of heaven; founded on the secure foundation of human needs, and not on the quicksand of the arbitrary will of an irresponsible personal God.

It is the fear of trusting natural morality which does mischief. Men palter with truth, and pretend to believe

that they believe because they fancy danger lies in facing the facts; whereas it lies in shirking them. It is this dread of imaginary issues which keeps the old impostures in their places; and the hypocrites and time-servers, who fancy they must conform to the prejudices, absurdities, and even falsehoods and dishonesties around them, help to obscure the natural foundations of morality.

It is the palterers with conviction—the dishonest pretenders to piety—who put forward such a paltry and contemptible estimate of human nature as that it would sink to every kind of baseness without their creeds. "Virtue," said Rama, the hero of the Hindu epic, the Ramayana, "is a service which man owes to himself, and though there were no heaven, nor any God to rule the world, it were not less the binding law of life." The simple truth is, that all that is of worth in the old religions may be, and is, retained by Secularists. It is goodness which ennobles life, and goodness has no necessary connection with godliness whatever.

We do not antagonise aught that is good in religion. We rejoice to see that the Churches are being compelled to subordinate their creeds to conduct, and the vain worship of God to the much-needed service of man. Whatever piece of work is done for the betterment of humanity, be it by Turk, Jew, Sandemanian, or Salvationist, has our hearty applause, and even when we do not approve of their methods we can give religionists credit for good intentions. From their essential methods we utterly dissent. We hold with Jesus that no man can serve two masters, and that whatever is given to God is taken from the world. To us Christianity, with its doctrine of reliance upon God, its belief in devils, its miracles, its absurd heaven and atrocious hell, is a belief unsuited to a scientific age and unworthy of a cultured people. In our view it is Christianity which stands in the way of manly life. It teaches other-worldliness. Jesus said: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew xix. 29). It teaches intolerance and the damnation of unbelievers. Its doctrine of atonement through the blood of an innocent person attracts the idle, ignorant, and selfish, and its teaching of salvation by death-bed repentance places a premium on crime. It offers a short and easy method to escape, not sin, but its supposed consequences.

But Christianity to-day is much mitigated, and, indeed, little better than a hypocritical pretence. No one thinks of regulating his every-day life and business by it. Society, while nominally Christian, is practically Secularist. Trust in God gives place to attention to material conditions, work is superseding prayer, science displacing theology. We ask that the facts shall be frankly acknowledged. There is, in our experience, no salvation in prayer or reliance on supernatural aid. It is to science, and not to Christianity, that we must look for aid to grapple with the difficulties which beset us, and which are lost sight of in a vain attempt to discover the secrets of the hereafter.

J. M. WHEELER.

THE DECLINE OF PRACTICAL CHRISTIANITY.

IT has been frequently remarked that superstition dies hard, and that some persons never know when they are defeated. This is evidently true in connection with the orthodox superstition, and those who are its unfortunate victims. Despite the fact that, except in a very few isolated instances, practical Christianity no longer obtains, many of its professors still cling to the delusion that the "spirit of Christ" is an active factor in modern life. As a matter of fact, in no section of society are the teachings of Christ found to be in active operation. Wilberforce, in his *Practical View*, writes: "The title of Christianity implies no more than a sort of formal general assent to Christianity in the gross, and a degree of morality in practice little, if at all, superior to that for which we look in a good Deist, Mussulman, or Hindu." The *Christian Commonwealth* also observes: "Real Christianity has not ruled the world. It is disregarded in all the relations of life."

When we speak of Christianity we do not refer simply to its ethical features, although most of these are ignored in the Christian community, but we include its doctrinal teachings. It is these which constitute the distinctive

character of the orthodox faith. The morality of the New Testament, whether it be valuable or otherwise, does not belong exclusively to Christianity. It existed before the time when Christ is supposed to have lived, and the better parts of it are now practised by those who have no faith, either in him or his system. It is certain doctrines that have been associated with his name (such as the Fall of Man, Original Sin, the Atonement, and the emulation of the character of Jesus) that differentiate Christianity from other systems. And it is in reference to these very features that we recognise the decline of Christianity. The leading intellects of the present time do not regard these doctrines in the same light as those earlier professors of Christianity did, who composed the Prayer Book of the Church of England and the Westminster "Confession of Faith."

Some defenders of Christianity attach great importance to what they term "the continuity of the Christian faith." But we find no proof of such continuity in the records of ecclesiastical history. From these sources we learn that Christianity has at different times appeared in various forms, according to the education and the general conditions of the period. First there was "primitive Christianity," which, we are told, meant worshipping God and endeavoring to emulate Christ, irrespective of creeds and dogmas. By and by this form of Christianity gave way to the age of ceremonies, the worshipping of images, and the introduction of formularies which supplanted the primitive purity of the new faith. In course of time the ceremonies were changed, and the formularies altered to suit the miraculous period and the doctrine of implicit belief. The pious Gregory, in his *History of the Christian Church* (vol. i., p. 379), says: "Let it be remembered that Christianity (in cent. iii.) no longer retained the same form it had assumed in the primitive Church; the substance had been lost in pursuing the shadow." In the progress of time the miraculous notions had to give way to the belief in what is termed the "spirit of Christ," and to the reception of doctrines modified by the "higher criticism," and interpreted by the enlightened thought of the latter part of the nineteenth century.

During this variety of changes, diversified, indeed, have been the doctrines professed—such as the divinity of the Virgin Mary, purgatory, infant damnation, the personality of the Devil, the existence of hell and its material fire, verbal inspiration of the Bible, predestination, and special providence. These doctrines are now mostly given up, or their exposition considerably changed, by the principal leaders of Christianity. The general lines of departure from pre-existing forms are associated with the rise and formation of the Latin, the Greek, and the Reformed or Protestant Churches, followed by the establishment of Nonconformity and Unitarianism. Even the views supposed to have been held of the nature and attributes of God—of the birth, mission, and death of Christ—have not escaped the law of change and modification which has always governed the Church. The only "continuity" has been in the retention of the name of Christian, and the existence of a number of conflicting Churches based upon varied forms of belief in Christ.

A similar change has taken place in modern days in the mode of advocating and defending orthodox Christianity. The controversies once prevalent as to images, saints, the Pope, the Trinity, prayer, miracles, prophecy, and verbal inspiration are seldom heard of now. The line of defence adopted by Paley, Watson, Wardlaw, Butler, and Pearson is now superseded by a mode of advocacy the very antithesis to that adopted in former times. The views which were held in the early ages as to the teachings of the New Testament are now practically endorsed only by Quakers, Moravians, and the "Peculiar People," and even by them only partially. But the members of these sects are comparatively so few that they cannot be said to represent the modern Christian Church. Where, at the present time, can clergymen or ministers be found who will defend in public debate such questions as the character of the Christian Deity, as given in the Old Testament, the existence of the Devil, the Trinity, the infallibility of the Bible, and the doctrine of endless torments? These subjects are preached upon from the pulpit, but they are seldom discussed upon the platform. Even the so-called Christian Evidence Society in London, with all its wealth and boasted influence, refuses to put forward a representative to defend Christianity in public controversy.

Why is this? One would suppose, if the Christian faith were built upon a rock, that no amount of criticism could prevail against it. If Christian advocates really thought their religion invulnerable, why should they hesitate to submit it to hostile criticism?

The fact is, the old mode of expounding the claims of Christianity, and of defending its positions, has proved inadequate to meet the reasoning requirements of the present time. The rapid progress of general education and scientific knowledge has compelled Christian exponents to abandon their former strongholds, and to seek safer shelter than their divine pretensions afforded them. Free-thought has proved a more trustworthy monitor than theological beliefs. In this age of reason and fearless inquiry, instead of boldly making an effort to defend "the faith which was once delivered to the saints," its expounders ignore many of its once-cherished features, while the small portion of the original article which they still profess belief in is retained by explaining away its true meaning, or by pruning it down to suit modern exigencies.

It must not be supposed that we consider that Christianity is destitute of all truth. In our opinion, no system emanating from man is entirely erroneous. Truth, however, is peculiar to no one faith; but, unfortunately, when it is allied with theology it is always accompanied by that which is erroneous. We desire to apply the eclectic principle to Christianity, in the same manner as it is applied to other religions. By so doing, the good and useful that it contains will be separated from the bad and the useless; the noble will be retained for the service of man, while the ignoble will be discarded as being detrimental to his welfare. The present age is pre-eminently Secularistic, and orthodoxy cannot withstand its intellectual force. Other systems have had to be extirpated by the sword, or have been proscribed by the State; but Christian orthodoxy is declining from its own inherent weakness—its inability to withstand the test of modern thought. Of course, it is not here meant that the whole of Christianity will disappear. It will be its errors, its creeds, and its dogmas that will fade before man's cultivated intellect; but its truths, like all verities, will remain and become allied with systems more practicable, and with principles more in accordance with the requirements of an advanced civilisation.

CHARLES WATTS.

GIVE THE DEVIL HIS DUE.

SATAN is probably the most calumniated person in the world. Everybody puts his own misdoings on that universal scapegoat, and then drives him into the wilderness. We wonder that, since Nero, Henry VIII., and Judas Iscariot have been whitewashed, no generous person has come forward to the rescue of Old Nick. The Devil's advocate would have a very good case. Milton, when he set out to assert eternal Providence and justify the ways of God to man, was nevertheless forced to justify the ways of Satan, who is the real hero of *Paradise Lost*, and in his high-minded rebelliousness represents some of the grand spirit of the English Republican, John Milton himself, who may be suspected of thus covertly protesting against divine despotism, as he openly did against human tyranny.

All the worst things said against the Devil by the religious really redound to his credit. He is said to have tempted Eve to eat of the forbidden fruit. But, had she not done so, a pair of ignorant fools would have remained in Paradise, and we should never have been born. We are told that he is the author of pleasure. He invented all kinds of dances, and laid the corner-stone of all the theatres and music-halls. It is he who gives us Sunday excursions and all kinds of freedom. Satan is the liberator and the emancipator, and to his enterprise and spirit we owe such freedom and pleasure as we enjoy. In representing the principles of doubt, individuality, criticism, and the breaking of conventional chains, Satan has been the great public benefactor.

Satan has been most vilely abused, and without cause. He is called in the New Testament "the father of lies," and "a liar from the beginning"; but honesty must return the verdict of "Not proven." If he was, as the author of Revelation makes out, identical with the serpent of Eden,

it appears from the story that he told our first parents the simple truth. They did not die when they ate the fruit, but lived to a ripe old age. It was the other fellow who was a liar from the beginning. As but for Eve's transgression there would have been no culture or civilisation, the Devil is entitled to our gratitude for bringing it about. He was the first advocate of woman's rights, and introduced the sex to the means of education.

Then Satan is said to have made poor old Job boil over, but he did no more than the Lord permitted him to do—indeed, put poor old Job into his hands to do; and the story shows that Satan had sized up Job quite correctly, and the Lord made a mistake when he backed his constancy against the adversary.

Then Satan is represented as tempting Jesus Christ. But he did not tempt him to turn water into wine for drunken folks, or to curse inoffensive fig-trees, or destroy other people's pigs. Jesus had been anticipating Tanner and Succì by fasting, and the Devil made the sensible suggestion that he should display his divinity by turning stones into bread. To show his divinity was the very occasion of his coming to earth, and Satan deserves thanks for his assistance. Jesus at this time lost a magnificent opportunity of converting the Devil.

The defence of Old Nick might be elaborated into a volume. Nearly all the accusations against him stultify themselves. They say "lazy as the Devil," and at the same time admit his wondrous activity. What the enemies of Satan have denounced him for is really his glory. They have, as has been pointed out, unwittingly carved him out a great reputation as the champion of personal liberty and the purveyor of manifold terrestrial delights.

UNCLE BENJAMIN.

ANGLO-ISRAEL.

"Was not Israel a derision unto thee? Was he found among thieves?"—*Jeremiah xlvi. 27.*

THIS is another phase of religious madness—the outcome of Bible reading. A Mr. Edward Hine has conceived the brilliant idea that the lost ten tribes of Israel, spoken of in the Bible as *spiritually lost*, are to be found *somewhere*; and the result is a crazy pamphlet, in which E. Hine states that the English are the lost tribes. He twists the most absurd Biblical quotations, gathered pell mell, to his own conceit, and defies contradiction. The crass ignorance of the man becomes patent to everyone who knows that ethnology and philology alone can decide the question which E. Hine wisely leaves out as stultifying his so-called proofs, of which he adduces forty-seven. *Un embarras de richesses.* Max O'Rell has found another irrefutable proof*—

No. 48.—"Behold, my servants shall drink, but ye shall be thirsty" (Isaiah lxxv. 13).

I continue:—

No. 49.—"And I will tread down the people in mine anger, and make them drunk in my fury" (Isaiah lxxiii. 6).

No. 50.—"Drink ye; and be drunken, and spue and fall, and rise no more" (Jeremiah xxv. 27).

No. 51.—Noah set the example of drunkenness (Genesis ix. 20-31). The English are the drunken nation *par excellence*.†

No. 52.—"Let him drink and forget his poverty, and remember his misery no more" (Proverbs xxxi. 7).

No. 53.—The children of Israel despoiled the Egyptians and other nations. We despoil Indians, Africans, and Maories; *ergo*, we must be Israel (Exodus xi. 2, xii. 35, 36; Numbers xxvi. 52-56, xxxi. 7-19; Deuteronomy and elsewhere).

No. 54.—The children of Israel worshipped the golden calf; so do we to a man; *ergo*, we must be Israel (Exodus xxxii. 8).

No. 55.—"I will no more have mercy upon the house of Israel, but I will utterly take them away. But I will have mercy upon the house of *Judah*, and will save them by the Lord their God" (Hosea i. 6, 7). The Jews rank highest as regards morality, the English lowest—*vide* criminal statistics; *ergo*, we must be Israel.

No. 56.—The children of Israel committed adultery with the daughters of Moab, etc. (Numbers xxv. 1, etc.); we commit adultery with the daughters of all nations—*besides our own*; *ergo*, we must be Israel.

* *John Bull and His Island.*

† Zechariah ix. 15; Lamentations iv. 21.

I trust Mr. E. Hine and his followers will duly appreciate these well-merited compliments, drawn from the sacred volume. "The words of the Lord are pure words" (Proverbs xxx. 5; Psalm xii. 6). So are mine.

CHARLES KROLL LAPORTE.

MR. PUTNAM'S VISIT TO ENGLAND.

Extracts from his Letters to the New York "Truthseeker"
(June 29).

AT last in Scotland, wonderful Scotland! the land of poetry and romance, where religion and whisky flow in equal quantities; where orthodoxy displays its most gloomy forms, and genius pours forth its sweetest gifts to mankind. My first point is Glasgow, and this city in itself is one of the greatest productions of modern times. The modern spirit is here displayed in superb achievement. In 1700 Glasgow was scarcely more than a village; now it has over 700,000 population, and is growing rapidly. It began with the tobacco and the sugar trade, thence branched into ship-building and manufactures, and has become the second city in the British empire, although it still finds a strong competitor in Liverpool. What has contributed most to the extraordinary growth of Glasgow is the river Clyde. This is perhaps the most remarkable river in the world, seeing that man himself has scooped it out and given it its majestical flow. Where once was a tiny stream that one could cross over afoot on a summer's day, now sweeps a deep course, twenty-four feet deep, upon which the largest ships of the world can float. No wonder the Glasgonian is proud of his river. It beats creation. An American, "once on a time," travelling along its tide and admiring its varied scenery, remarked that it wasn't much of a river after all; that there were far bigger ones in America. "But," answered the Glasgonian, "who made your rivers?" "God," I suppose," said the other. "Well," said the indomitable Scotsman, "God didn't make this river. We made it ourselves, and you can't show a river like this in all America." This is true. The river Clyde is unique in its pride and glory. God had nothing at all to do with it. While he was "resting" man was putting in his besticks, and creating a mighty and beautiful stream. And he has to keep at it; hundreds of barges and men are at work daily fighting the sea, keeping the depths clear and preserving the banks. Every stone is kept in its place. There is one thing, however, about the river Clyde that I can't recommend. It smells awful. The sewage of the city pours into it, and it is dirty and black, as if it flowed through Hades itself. Of course, there is no escape from this at present, but efforts are being made to disinfect the stream, and make it as clean and non-perfumed as it is useful. As a matter of fact, however, the problem is a very difficult one, for the city must discharge itself, and there is no other receptacle. But they who made the river will certainly some time know how to purify it. Seeing they don't trust in God, there are hopes of success.

I arrive at Glasgow Friday evening, June 7, and am met at the station by Mr. Gilmour, Mr. Forrester, and other Liberal friends of Glasgow. The day following, Saturday, is a wonderful day, full of resplendent and incomparable views from beginning to end. No wonder that Scotland bourgeons into poetry and romance when nature extends in such scenes of grandeur and loveliness. Under the guidance of Mr. Gilmour and Mr. Black, I journey from Glasgow to Inverary. Mr. Black is a descendant of one of the Highland clans, and knows all about this legendary country. He has lived in it and is impregnated with its lurid and luminous history, and he could tell us many a tale as we swept along.

I leave Glasgow at 7.20 in the morning in the steamer "Lord of the Isles." On either side the vast city looms and pours its smoke, and the tramp of industry is heard. Then broad fields open on the view, and far away the lofty mountains. We see the building of great ships. A thousand hammers ring forth upon the air. Ships are built here for all parts of the world, of every fashion and size. Some are of enormous bulk. We pass the greatest war cruiser now on the waters, "The Terrible," of about 15,000 tons. It looks like a leviathan, indeed, as it stretches along the wharf, massive like a mountain, yet able to skim the deep like a bird.

We glide slowly along at first, by Govan, then Renfrew, one of the oldest burghs in Scotland, from which the Prince of Wales takes the title of Baron of Renfrew; by Ellerslie of House, at one time the abode of William Wallace; and here, Dunglass, the termination of the old Roman wall. Here, also, is the obelisk erected to the memory of Henry Bell, who was the first to apply steam power to water navigation. I must confess that I always thought that Fulton was ahead of the world, but it seems that he was not. "America must yield the palm to Scotland," Bell launched his steamer, "Comet," three horse-power, on the Clyde in 1812.

Dumbarton Castle now comes in view, a height of three hundred feet above the water—a picturesque and historic spot. It is said that the Devil flung this mighty precipice after St. Patrick when he set sail for Ireland. There is a fort on it at present, and a few pieces of artillery and some ancient weapons, among them formerly the two-handed sword of Wallace. After Dumbarton Castle we behold afar the peak of Ben Lomond, and then Cardross Castle appears, where King Robert Bruce spent a few happy and peaceful days. Keeping on our course by Port Glasgow and Greenock, we arrive at Dunoon. This is one of the most ancient settlements in the kingdom, and there are evidences of a Roman encampment here. On Castle Hill are the ruins of an old castle. We here take the coaches for a trip *via* Loch Eck. We travel along the shores of Holy Loch and the banks of the river Echaig, into the steep-sided glens of the Ben More range. Through the immense mountain scenery, unfolding miles away, we wind along to Loch Eck, a lovely sheet of water extending through the picturesque hills for seven miles. Here we take a boat and, with a merry company, sweep over its sparkling length. A glee company happen to be on board, and they sing while we dash onward amidst the enlivening prospects. We reach the head of the loch, where we again take coaches for Loch Fyne. From secluded scenes and rugged heights we ride among well-cultivated farms, where modern improvements are seen. Near this route can be traced the line of ancient "duns," or forts, where it is told that the last stand was made against the tide of Roman conquest. At Loch Fyne we again go aboard the "Lord of the Isles" and voyage to Inverary, the ancient capital town of Argyllshire. The castle of the Duke of Argyll is here, and there is only one street in the town. It has not a very flourishing appearance. The castle grounds, however, are very attractive. There are several objects of interest, among them a cross said to have been carried from Iona, the old parish church, etc. From Inverary we make our return voyage by the Kyles of Bute. It is impossible to describe all that I witness on this tour. The Highlands of Scotland have their own peculiar beauty. They are not like the hills of Wales. The hills of Wales are like vast billows, sweeping away in majestic altitude; while the hills of Scotland are like breakers, sharp, precipitous, separate, each peak presenting a different aspect in its varying outline against the sky. The waters seem to flow in innumerable channels. They glitter in every direction; now they flow in a narrow channel, then broaden to a vast river; then spread out like a lake or sea, surrounded by every variety of landscape. The heights are mostly barren. Only sheep can find anything to eat there. At their base, however, are elegant farms and farm-houses. Everything presents a clean and thrifty appearance. — Wherever there is a chance for a green thing to grow, it grows. Little bits of cultivated soil gleam like jewels amidst the grey spaces. The mountains have a spick-and-span look, as if somebody swept and dusted them every morning. There is no "careless desolation" about them, as in our own country. They have a habitable look even in their very bareness. All these varying shores have now become summer resorts. Villages are numerous, fine hotels and residences. The people of Glasgow take their "outing" in these splendid scenes. I catch a glimpse of the loch where Bradlaugh used to fish. He was very fond of fishing. It was a relief from toil and care. He would stick to it all day long, rain or shine. The fishermen still remember him as a wonderful man, genial, strong, ready, with a voice like a lion, and an arm like Wallace. With these hills and shining waters his memory will remain.

All the afternoon we speed along these radiant shores. A thousand objects attract the view, the adornments of art and the enchantments of nature. The shapes and dreams of the past possess us while the future unfolds its dancing colors. I can scarcely realise that Scotland's heights look down on me, freighted with centuries of mingling life and death. In the golden evening hour we plough the busy Clyde, and the great city presents another aspect from that of the brilliant and sunny morn, with the banners of twilight floating over it. The twilights here are wonderfully long and beautiful. Not until ten o'clock or later do the golden hues fade away from the horizon, and when they do disappear from the dim vision already the far-off faint lights of morn appear. Crowds are thronging the streets as we plunge again into the metropolis. It is Saturday night, and all is gay and festive, preparatory, I suppose, to the "holy Sabbath." They have the habit here, as in the towns of England, and in London, some parts of it, of walking in the middle of the streets—the sidewalks are so thronged. I have not noted the like in any American city, not even in the narrow thoroughfares of Boston, where it would be a convenience. Here the crowds fill street and all; and I have got into the habit myself now of "keeping to the middle of the road."

Well, Sunday comes, a real Scottish Sunday, or Sabbath, and I have the pleasure of speaking to three fine audiences of Glasgow Liberals. In the evening, especially, there is an excellent attendance. I have a warm greeting, and I

thoroughly enjoy the occasion. Mr. W. G. Unkles takes the chair in the morning, and Mr. J. P. Gilmour in the afternoon and evening. In Scotland, as in England, I find an intense desire to hear Ingersoll. He would have an immense audience in Glasgow. Millions of copies of his lectures have been sold throughout these isles. No name evokes such enthusiasm as that of Ingersoll. The land of Burns would give him a royal welcome. The Glasgow Liberals believe in the good old Scottish doctrine of "the perseverance of the saints." They don't give up. They have kept the flag flying for many a year. They have splendid material, and are a power in the community. Of course Glasgow is a great church city, and the orthodox apparently rule. But still there is much of advanced thought even among the churches, especially in the Free Church. There are two main Presbyterian churches in Scotland, the Free Church and the Established Church. The Established Church will undoubtedly some day go, as it is now going in Wales. If left to the people of Scotland, it would be disestablished at once. But the clergy of the Church of England are in the way, for they see that if the Established Church of Scotland goes, although Presbyterian, the logic of events will make the Church of England go likewise. Some of the rigid orthodox have been endeavoring to expel Professor Drummond from the Free Church. But it wouldn't do, notwithstanding the glaring fact that Professor Drummond has knocked the story of Adam and Eve higher than a kite. But the wise ones in the Church have concluded to stand it.

I enjoyed Sunday afternoon the hospitality of Mr. and Mrs. A. Forrester, who are staunch Liberals, and who have supported the cause for many years. The family are all Liberals, and I am indebted to them for many kindnesses.

Mr. George Gibson came over from Belfast, Ireland, to attend the lectures. I was in hopes to do some lecturing in Ireland, but probably shall not have the opportunity. There is a small society in Belfast, where lectures have been given by Foote, Forder, etc.; but it is found pretty difficult to keep the movement at the front. However, our friends don't propose to stop work. There are brave Liberals in Ireland, notwithstanding the black shadow of the cross.

I have not finished with Glasgow yet, for I shall return there after my lecture at Edinburgh, June 16, and visit the birthplace of Burns.

I leave Glasgow on Monday, June 10, for Aberdeen, in the north of Scotland. I have a lovely day's ride, and in four hours and a half reach my destination. Aberdeen is a magnificent city of nearly 150,000 population. It is called "The Granite City." The Aberdonians think it the best and handsomest city in the world. I don't blame them. It struck me at first sight as one of the most massive and beautiful of cities. It is built entirely of granite, so far as I can see; no wood or brick anywhere. The stone is not gloomy, but of bright colors, and it presents to the eye not only solidity, but brilliance. I lectured here last night to a full house, and had a lovely time, a glorious British cheer, and fair play. I shall have a good story to tell in my next of Aberdeen, of Dundee, of Edinburgh, and of Abbotsford and Melrose, haunted by the great Wizard of the North, the story-teller of the ages, who, next to Shakespeare and Homer, has given the past its most wondrous illuminations.

SAMUEL P. PUTNAM.

BIBLES FOR CRIMINALS.

We quote the following item of news from the *Boston Daily Globe* of the 18th inst.: "D. L. Moody is making an effort to place a Bible in the hands of each of the 750,000 criminals in the country. Mr. Moody is energetic, and he generally succeeds in what he undertakes."

We have no doubt that Mr. Moody thinks that he is about to confer a great blessing upon these 750,000 unfortunate criminals by placing in the hands of each of them a copy of the so-called "Word of God."

Whatever may be said of the wisdom or the folly of his proposed action, we think that all must give him credit for having good intentions; and we presume that his course will be quite generally commended as a disinterested effort to reform the criminals of the country. But we fail to discover how these unfortunate people are to be benefited by the perusal of a book which justifies and sanctions various crimes and vices, some of which have been committed in obedience to the express commands of Almighty God, if the book contains a true and reliable record of that period of the world's history which it professes to cover. In proof of this statement, we have only to cite the following verses from the book in question, as we do not wish to soil our pages by quoting them: Matthew i. 16-20; Exodus iii. 17, 18. These are but a few of the many passages which might be quoted to show the grossly immoral teachings of the Holy Scriptures; and yet such is the character of the book which Mr. Moody proposes to present to the convicts

in the various prisons throughout the land with a view to reforming them and converting them to Christianity. We are utterly unable to comprehend how these convicts are to be in any manner benefited by the perusal of such literature as that to which we have referred; but, on the contrary, we are certain that it will have precisely the opposite effect upon them, if any. Besides, Mr. Moody seems to assume that most, if not all, of the inmates of our prisons are ignorant of the Bible, and have fallen into crime because of that ignorance. If he were well acquainted with the prison statistics of the United States, he would know that almost all of the criminals now confined in these institutions are religious people, and that the number of avowed Freethinkers therein is exceedingly small. This fact would appear to indicate that Christianity has utterly failed to prevent crime; and, if so, how can it improve the moral character of these convicts? Experience teaches that some other remedy than this ought to be applied to the disease which now afflicts society, and that for the Bible some other book should be substituted. Of course, Mr. Moody has the right to squander his vast fortune in any manner in which he chooses to do so; but we will take the liberty to suggest to him that he can, and ought to, use his money to much better advantage.—*Boston Investigator*.

GOODNESS KNOWS.

ROBED in gown of raven hue;
Snow-white linen; manner prim;
Dreamy eyes of heavenly blue;—
All the girls were mashed on him—
Spectacles with golden rim
Perched upon his Grecian nose;
Hair brushed carefully and trim—
Where his wits were goodness knows!

Every Sabbath day he came,
And he, lisping, meandered through
Platitudes both limp and lame,
Lacking aye a trace of new,
Nothing but unsavory stew
Cooked before by other beaus,
Who had made the same dish do—
Where his wits were goodness knows!

In each nicely-cushioned pew
Would be found some well-fed dame,
Or some squire whose eyelids drew
Close in sleep, as if the aim
Of the preacher was for fame
As a bringer of repose
To the tired-out, wearied frame—
Where their wits were goodness knows.

Envoy.

Both were frauds, to give them due;
Both were playing at a game:
One was prating for a screw;
T'other slept and earned a name
As a good and, I suppose,
Godly person—goodness knows!
THE GABERLUNZIE.

ACID DROPS.

COLONEL INGERSOLL was once involved in controversy with a Chicago editor who libelled Thomas Paine. When the editor found he could not prove his statements he tried to back out of the trouble by inviting the Colonel to dinner. "Sir," said Ingersoll, "I would as soon dine with Ezekiel." What sort of dinner that would be the reader may find out by consulting Holy Writ.

Colonel Ingersoll has had, if possible, a still worse invitation. "Come and join the Methodists, Robert," says the Rev. C. C. McCabe. We look forward with interest to the Colonel's reply.

It appears that the worthy McCabe was passing through a town where the Colonel was to lecture against the Bible, and seeing the posters on the walls (of course they are flaming posters in the *Methodist Times* account) he went to the office of a local newspaper and wrote a letter to the Freethought lecturer. It is a funny letter, and worthy of a Methodist.

"While you have been lecturing against the Bible," says the worthy McCabe, "the Methodists have built ten thousand new churches in this country." Have they? We

venture to doubt it. Ten thousand is a very large number. Still, we are open to conviction. All we want is *proof*.

Colonel Ingersoll is told that he "has not overthrown the humblest altar upon the farthest frontiers of this Republic." Perhaps not; but he has changed the character of the worship at them. After all, a religion does not consist in buildings; it consists in the beliefs and sentiments of its professors; and Ingersoll has wrought a mighty alteration in that respect—which is really what he has aimed at doing.

"We are praying for your conversion," says the worthy McCabe. Let him pray. It is an innocent amusement. But *why* does he pray for Ingersoll's conversion? If the Colonel's lectures are so impotent against Christianity, it is a waste of time to trouble about him. Altogether, it does not seem that logic is the strong point of this praying Methodist.

"Take your Bible," exclaims McCabe. Well, that is just what Ingersoll is doing. He is taking the Bible round the United States and showing the people what it is, and those who hear him will probably smile at McCabe's hysterics. No doubt they will wonder why he does not answer Ingersoll, instead of telling him that there are a lot of Methodists about. Ingersoll knows it. That is one of the reasons why he is on the war-path.

"General" Booth's "shelter" in Blackfriars-road has come under the notice of the Health Committee. Dr. Waldo, the medical officer of health for Southwark, obtained a warrant to inspect the premises, but he was refused admission and met by forcible resistance. He was only admitted on threatening to seek the aid of the police. He found the place greatly overcrowded. It is asserted that several cases of small-pox have been traced to this "shelter."

Another Salvation Army "shelter" in Whitechapel has had to be closed. It is said to have been the originating centre of the recent serious epidemic of small-pox in the locality.

C. W. Freemantle, of the Charity Organisation Society, writes to the *Times* that between July 15 and 26 seventeen persons suffering from small-pox were admitted into the Whitechapel Infirmary, who state that they have been recently inmates of Salvation Army shelters, which, the C.O.S., urge, are "not only exercising an injurious effect upon the character of the population, but are centres of infectious disease." The members of the Board of Works for the Whitechapel district ask for a Bill to place the S.A. shelters under the provisions of the Common Lodging House Acts.

The *Irish Weekly Independent* (July 27) gives a cartoon exhibiting figures of Religion and Patriotism prostrate and torn by a monster labelled "Clericalism." The reports of the elections at Cork, Kildare, South Clare, Meath, Galway, Wicklow, North Mayo, Roscommon, and Sligo show that every species of priestly prompting and intimidation was used against the Parnellites. "This is not a political, but a religious, fight," said the Canon of Cork. Under the circumstances, the anti-clerical party did remarkably well.

At the church of Kill, county Meath, Father McDonnell, who took a prominent part in the Meath election in 1892, the proceedings of which afterwards formed the subject of a petition, went so far as to recommend from the altar that all should vote for Mr. Jordan. Hereupon a Mr. Larkin rose and said: "We will have no politics. Give us the Gospel of the day!" and somebody in the church called out: "Hurrah for Parnell."

The Rev. David Russell, of the Congregational Church, Maritzburg, received a call from Cape Town, and means to go, although his congregation unanimously resolves that his going would be disastrous to the Church. He says that the matter was determined by the will of God, but the amount of the call has not been specified.

One of the most extraordinary swindles on record has been unearthed in Russia. A rascal has been selling the peasants cheap tickets to the planet Jupiter, where he assured them of free land and a living without work. In packing up to leave, the peasants threw away their valued images of the saints, as the swindler assured them that the saints all lived in Jupiter, and there would be met face to face. This is a good deal like the Christian scheme of promising post-mortem felicity in return for good earthly positions and perquisites.

A striking instance, by the way, of one law for the rich and another for the poor is the application of the law against fortune-telling. If a gipsy promises a servant-girl a rich husband in return for having her hand crossed with silver, she stands a good chance of a fortnight in prison; but "Chiro the palmist" can read the hands of rich ladies

in Bond-street with impunity, and priests of all faiths can get worldly possessions left to their church by threats of hell or purgatory.

The police in Manchester have arrested a Spiritist mejum, one Miss Smith, on the charge of fortune-telling by the professed aid of spirits. We do not know the merits of the case, but the local Spiritists hold that it means raid on their propaganda, and have formed a defence committee.

Borderland takes up the question of alleged spirit photography and "The 'Cyprian Priestess' Mystery," carefully avoiding the suggestion of "fraud," which to some minds, even of Spiritists, seems the only adequate one. A Mr. Glendinning published a book entitled *The Veil Lifted*, giving as frontispiece a spirit photograph obtained through the mediumship of Mr. David Duguid. It represented a beautiful female head, and purports to be the portrait of a girl who, centuries ago, was dedicated to the service of the temple of Venus in Cyprus.

This spirit photograph is proved to be a mere reproduction of the face of a female figure in a picture entitled "Night," by a German artist. Not only is the face the same, but also the disposition of the drapery, shadows, etc. How is it explained? Mr. Glendinning is ominously silent, and so is the "mejum" whose good faith is in question. An Edinburgh writer, Mr. Antonio, who calls himself "Edina," the credulous author of many cock-and-bull spiritist stories, excuses the "mejum" from defending himself on the ground that he is a poor unlettered mechanic. Our sub. met the same "mejum" at Glasgow over fifteen years ago, at *séances* held at the house of Mr. Bowman, photographer, of Jamaica-street, with whom the medium was an assistant and touch-up of photographs. He used at that time to offer vile daubs, said to be by the spirits of Ruysdael, Jan Steen, or Turner, at prices ridiculously low if by these masters, and ridiculously high if by himself. Some semblance of a natural scene passed for a Dutch master, but mere dabs of paint or chalk sufficed for a Turner. It was through this same medium that were obtained the *Revelations of Hafed, Prince of Persia*, who lived at the time of Jesus Christ, and who talked and made Jesus talk in the Scotch dialect, and even copy sentences from Cassell's *History*.

The "mejum" gives no explanation, nor does the spirit of the Cyprian priestess; but Mr. Stead's "Julia" comes to the rescue. "Julia" dwells in the spirit-world, and tells us how it happened. It seems that when spirits want to appear to mortals "it is necessary for them to prepare what I may call a mould, by which they can impress themselves upon the photographic plate, or make themselves visible in a materialisation *séance*." Those who are satisfied that this explains the shadows being the same, and the medium sometimes calling his figure "Lily," sometimes "Marion," and sometimes the Cyprian priestess, should have no difficulty in swallowing the Gospel stories.

If Mr. Stead would tell us through whom he obtained this communication from "Julia" or her spirit, it might serve to unveil the mystery. There is nothing that so much assists a "mejum's" development as comparing notes with other "mejums." Examining tombstones or registers of deaths is not in it compared with this source of occult information, and when one "mejum" goes wrong a friend in the fraternity can always find an explanation.

In *Light*, for July 27, Captain G. W. Walrond, of Hamilton, Canada, who claims to be a "psychic lecturer and clairvoyant," is convicted of gross word-for-word plagiarism from the Rev. J. Page Hopps, whose ideas are given as Captain Walrond's own. This appears on p. 351 of *Light*, and on p. 360 we read that the Spiritualists' International Corresponding Society is represented in Canada by Captain G. W. Walrond, 198 Locke-street, Hamilton, Ontario. We suppose there will be some occult explanation of the plagiarism, similar to that of Mahatma Koot Hoomi having copied from Professor H. Kiddle. It is probably a case of telepathy or thought transference.

A Yankee humorist said that the Pilgrim Fathers landed on Plymouth Rock, but some Americans began to think it would have been better if Plymouth Rock had landed on the Pilgrim Fathers.

American Puritanism is, if anything, a shade worse than English Puritanism. It seems to suffer from a chronic frigidity. Somehow or other, it is always thinking of "the flesh." It is afflicted with a furious hatred of the human form, and is bent on reducing men, and especially women, to mere bundles of clothing. Every part of their anatomy must be concealed. We shall soon hear that every person must wear gloves on his hands and a veil over his face. Even in the hottest weather, poor, perspiring human beings (to borrow a phrase of Bismarck's) will have to "stew in their own juice."

One hardly expected to read of a bad outburst of this spirit in such a city as Chicago. But you never know where to expect the "purity" craze; it crops up in unexpected places. And just now in Chicago it is "going a buster." The City Aldermen have had a solemn meeting on the great knickerbocker question, and have drawn up a new sumptuary law, which every free and independent citizen is bound to obey. Cyclists are strictly forbidden to expose an inch of stocking; they must not even wear knickerbockers; their costume must be baggy from the ankles, and their jackets must come right up to the throat. And to make the law complete, as well as impartial, it is to apply to men as well as to women.

Such is personal liberty in a leading city of the great American Republic, the land of the spread eagle, the home of freedom, etc. George Washington fought for this, and Abraham Lincoln died for it; but, after all, was it really worth doing? Well, we won't answer the question. We leave it open to discussion.

The *Outlook* says: "It is unfortunate that the hottest debates in the Christian Church take place on the most unimportant topics." But in theology, where nothing is known and all is speculative, all topics are equally important and unimportant. Eternal Salvation may depend upon a single misinterpretation of a letter in God's divine revelation. The *Outlook* has got sufficiently to the secular standpoint to see that the topics upon which Christians have usually quarrelled are of no real importance, but it would probably scout the idea that the health of a child is of more importance than the being of a God. Some day it may be seen that the so-called fundamentals of theology are of no more importance than the dogmas now discarded by liberal Christians of the type represented by the *Outlook*.

A correspondent of the *Daily News*, dating from Dunkirk, states that the belief in witchcraft still prevails in French Flanders. Some witches are reputed to enjoy the faculty of changing their outward appearance at will, and a certain old woman, who died but a few years ago, was stated to have occasionally transformed herself into a black cat. It happens, not unfrequently, that the victim of a spell appeals to the priest, and begs him to intercede and exorcise the possessing demon, as the faithful followers of Christ were given power to cast out devils.

In the poorer classes the women, when speaking of someone whose behavior they consider "uncanny," say "*Il est possédé*" (He is possessed). The influence of the "evil eye" is also firmly believed in, and, moreover, the fishwives have their "lucky customers." In Scotland, fishermen have a strong belief in lucky persons, and it is worthy of note that in our common expression, "He was seized by fever," we retain a survival of the old belief that disease was the work of evil spirits.

It appears from Millar's *Fife: Pictorial and Historical* that in Carnock parish, in the seventeenth century, one Agnes Fluckart was hailed before the "session" for carrying "ane can of water" on the Sabbath, and the poor creature, kneeling before the elders, "craves God's pardon," and shows "evident signes and tokens of her true and unfeigned repentance." Andrew Anderson gets into trouble for going to the mill on the holy Sawbath, and "likewise James Stirkie for hanging a dog" upon that day—another day would not have mattered. Scotland, however, does not stand where it did on the matter of the Sawbath. The bicycle has made a vast difference within the last dozen years, and boating and yatching on the Clyde no longer excite universal comment and horror. Indeed, the company which first runs Sunday steamers from Greenock to Rothesay may occasion some outcry, but will certainly do good business.

Four children of a farm laborer at Rayleigh, who belongs to the "Peculiar People," have died within the last three months. No doctor was called in, but the children were anointed with oil and prayed over, as directed in the epistle of St. James. The jury gave their opinion that, had a doctor been called in in the earlier stages, the lives of at least two of the children would have been saved. James says that the prayer of faith shall save the sick, and the "Peculiar People" are those who believe him.

The mental power exhibited by some men in old age has been cited as proof that "the soul does not age with the body." Dr. Balfour has, however, recently shown that there are physiological reasons why the normal brain remains vigorous to the last, "because its nutrition is specially provided for." The arteries which supply the brain retain their elasticity, while the others give way.

A Nonconformist protests against "Beer and Bible" being assigned as the causes of Liberal defeat. Priests and publicans, he thinks, would more nearly hit the mark.

Mr. C. C. Moore, editor of the *Lexington Blue Grass Blade*, an organ which combines the advocacy of Freethought with that of prohibition of the liquor traffic, states that there are in Lexington 275 saloon keepers, and not one of them is an infidel. The majority are Catholics.

God's mercies are abundant. Cholera has broken out with violence in Russia, and, as usual, is spreading westward. In the province nearest the Austrian frontier ninety-three cases and twenty-five deaths took place in one day. By landslips in Brux Bohemian over 2,000 have been left homeless.

Father J. S. Vaughan's declaration, that "men have no duties towards the brute creation," has created some consternation among humane Catholics like Dr. Berdoe.

James Harwood points out in the *Inquirer* that the teaching profession is largely closed to Unitarians, and that the great charitable foundations are equally sectarian. He gives an instance of a girl who was kept out of King Edward School on the ground that she attended a Unitarian Sunday-school.

The editors of *El Liberal*, Zacatecas, Mexico, have been excommunicated. The culprits are Freethinkers, whose crime consisted in not hiding their light under a bushel.

The *English Churchman* says: "The Rev. Arthur Stapylton Barnes, who has at last openly joined the Church of Rome, was promoted by the Bishop of Ely after publishing a book, *The Ceremonial of the Altar*, containing the full Mass doctrine of Rome, including prayers for 'Our Pope.'"

Some of the High Church Ritualists have, or profess to have, doubts as to the validity of Anglican orders—that is to say, whether they are in the true line of apostolical succession, with the descent of the Holy Ghost conferred upon them by their bishops' fingers. To stifle their doubts there are two secret societies, one called the "Order of Corporate Reunion," and the other the "Order of the Redeemer." There are Roman priests in these societies who will, for a consideration, confer the aflatul without asking applicants to go over openly to Rome.

Only two Roman Catholics have been returned for England, and one of them is somewhat shady. They are Lord Edward Talbot and T. P. O'Connor. The Catholics, except in the Scotland Division of Liverpool, have generally thrown in their lot with the Conservative party, in the hope of getting something out of the public purse for the support of their schools.

Pierre Loti, whose new book, *La Galilée*, is appearing as a feuilleton in the *Paris Figaro*, wonders that so much attention is given to Jerusalem, while "the mysterious Capernaum, Christ's own city," is so little noticed. But he assigns the reason himself. The site of Capernaum, like most Palestinian sites, is very doubtful.

Rev. Alan Grace, who stole articles from a Strand restaurant, wrote a pathetic letter to the magistrate, who remanded him with a view to his discharge under the First Offenders Act. His friends gave him a fine character, but it turns out that he has been twice suspended, and he is now doing six months.

In the shocking charge against a Bournemouth magistrate a book of prayers in the handwriting of the accused forms a material part of the evidence. The *Southern Echo* says: "Probably in no court in the world has such a mixture of religion, filth, and poetry been read together." But then the Bible is used in every court, and is not that a mixture that may be similarly described?

A curious advertisement appears in the *Literary World*. The party advertising requires books on schoolboy life of a religious character, and also medical books of a very peculiar kind. The combination is, perhaps, not so strange as it may appear at first sight.

The Conservative victories have been satisfactorily explained by the Rev. T. E. Cleworth, who declares they "are in answer to prayer. The archbishops and the bishops have prayed that their churches may be defended, and God has answered their prayers." Some sceptics may still think that the victory would have not been so pronounced if the Church had not had the alliance of the publicans.

We are glad to know what the *Methodist Times* regards as wisdom. "John Bright said very wisely," it remarks, "that you cannot drive half-a-dozen omnibuses abreast through Temple Bar." The statement was true enough, but where is the great wisdom? It is also true that you cannot put a quart of ale into a pint pot, or drive a camel through the eye

of a needle. But nobody outside a gospel-shop ever thought these observations particularly wise.

[We have recently chronicled some bad accidents in Germany and in America to trains loaded with pilgrims, and we have now to chronicle another in France. A train of twenty-four carriages, packed with pilgrims, returning from St. Anne d'Auray, left the rails near St. Brieuc. Most of the carriages were piled on one another and completely wrecked, six or eight being reduced to splinters. Twelve persons were killed on the spot, and fifty had to be taken to the hospital.

What a curious commentary on the *faith* principles of the Church! People go on pilgrimage to gain divine protection, yet "Providence" allows them to be smashed up as though they were blaspheming infidels.

Mrs. H. M. Walker, of Headingley, has obtained £300 damages and costs against Mr. J. Fowler Greig for seducing her daughter. The parties first met at the Congregational Chapel.

Alfred Braithwaite Emanuel was found guilty at the Central Criminal Court of obtaining money by false pretences. Although he had been previously convicted, he appealed for mercy on the ground that "there was another judgment to come," and whatever punishment he went short of in this world would be made up to him in the next. The Common Serjeant, however, was deaf to Emanuel's supplication, and gave him eighteen months.

Miss Bradford, of Great College-street, Westminster, engaged Elizabeth Brown as a Church of England servant—whatever that may be. Elizabeth, however, did not go to church, but to the Salvation Army. Perhaps she found it easier to talk to a "captain" than to a curate. Anyhow there was a quarrel over this point at Great College-street, and Elizabeth had to go. Afterwards she went to the County Court to get her wages. Such is the harmonious influence of religion, especially on female minds!

The priests of Quebec have announced that hereafter they will not give the last sacrament to one who was attended during his illness by a Protestant physician. This may lead to their bestowing extreme unction more frequently, for the Catholic physicians do not stand highest in their profession.

Something like a providential judgment is reported from Double Springs, Alabama, where the Rev. Greenleaf Lee, a Baptist minister, when in his pulpit, worked himself up into a fury on the subject of God's judgments against the wicked, and dwelt on the torments of hell. He concluded with the words, "There shall be weeping and wailing and gnashing of teeth," and then fell to the floor, and in a few moments was a corpse. Sensible people will say he overwrought his nervous system, and possibly ruptured a vessel of the heart; but as this explanation would not be admitted in the case of an excited unbeliever, it is open to the universalist to see in this case "God's warning against dishonoring him by preaching the doctrine of hell fire."

The *Girl's Own Paper* gives prominence to a Guild of Scripture Reading and Study. It is stated that the course will occupy three years and three months. Evidently the girls are to study the Bible pretty thoroughly. We hope they will use an expurgated edition.

Good old Leo XIII. has organised an Anti-Masonic Congress as a counterblast to the demonstration convoked by Signor Lemmi, Grand Master of the Italian Freemasons, for September 20, to celebrate the 25th anniversary of the taking of Rome by the Italian troops. The Masons have a definite fact to celebrate, and the Anti-Masonic Union, started by the Pope's nephew, but initiated by the Pope himself, can only express its antagonism.

The *Freeman's Journal* states on "good authority" that the Conservative Government will bring in a measure to establish and endow a Catholic University in Ireland. This is in agreement with the views expressed some time ago in a magazine article by Mr. Balfour. Both the Church of England and the Catholic Church will have to be paid their price, and the Conservatives will pay it willingly. Our only consolation is, that the further endowment of religion will help to strengthen the Radical demand for religious equality.

Bishop Westcott was dining at a colliery-owner's near Durham. His host was profuse in addressing him as "My lord." The youngest at the table called out: "Papa, give God some more pie."

Mr. Foote's Engagements.

Sunday, August 4, Northumberland Hall, High Friar-street (near Grey's monument), Newcastle-on-Tyne:—1, "Secularism and the New Parliament"; 3, "How the Bible Stands Now?" 7, "Did Jesus Christ Ever Live?"

August 11, 18, and 25, St. James's Hall, London.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—August 4, Camberwell; 11, Camberwell; 18 and 25, Milton Hall, London.—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.

FRIEND.—Seeley's book to hand. Thanks.

PERPLEXED (Liverpool).—If you are bent on "accounting for nature," you have a big job on hand. Your funeral will take place before it is completed. Atheism, as we understand it, does not undertake that impossible task.

A BIRMINGHAM gentleman, who spells *support* "surport," and other words just as elegantly, is anxious to have a debate with Mr. Foote. Mr. Foote does not share his anxiety.

S. R. SIMMONDS.—Your order handed to Mr. Forder, 28 Stonecutter-street, E. C., to whom all orders for literature should be sent direct.

W. CABELL points out that the texts, 1 Timothy iv 1-4 and 1 Cor. x. 25, are opposed to vegetarianism, while Acts x. 13 may be interpreted symbolically.

W. H. PACEY.—Certainly no one can compel you to have the Christian superstition taught to your children at Sunday-school.

J. T. wishes to know in what collection of hymns appears a couplet attributed to Dr. Isaac Watts—

This infant is the mighty God
Come to be suckled and adored.

We should think the only chance of finding it is to go to the earliest edition.

A. W. STAVENS.—Thanks for the cuttings, etc.

J. G. BARTRAM.—Mr. Foote regrets his inability to join the Newcastle Branch's excursion on Monday. Very important business necessitates his return to London.

G. P. B. (Maritzburgh, Natal).—Thanks for paper.

C. WRIGHT.—In Bible times *servants* were slaves.

G. WARD.—We regret that the unofficial announcement for Finsbury Park was inserted instead of your own, and will be more careful in future.

G. S.—(1) A talent of gold has been variously estimated as worth from £5,475 to £7,200, and a talent of silver from £150 to £187 10s. Probably the latter is meant in Matthew xxv. A silver shekel is estimated as worth about 2s. 7d. The difference in value between gold and silver in ancient times varied; but the estimates of David's wealth in 1 Chronicles xxii. 14 and xxix. 4-7, and the statement of 1 Kings ix. 20 that silver was nothing accounted of in the days of Solomon, are probably pure "brag." (2) The word "Samos" is not given in our Concordance.

LIVERPOOL.—Members of the committee are earnestly appealed to to attend the meeting this (August 4) evening, with a view to making arrangements for carrying on the propagandist work during the winter.

A. J. WHITE.—Better let Miss Vance have them for distribution. Thanks.

A. B. MOSS.—We are very sorry to hear of your wife's dangerous illness, but we hope she will soon recover. It is a hard life in this world at the best, and without sympathy it would be intolerable to most of us.

H. JONES.—Sorry to hear the Blackburn Branch is enrolling few fresh members. We hope all our readers in the locality will join, and thus bring about the union which is strength.

J. BROWN (Manchester).—Alas! there is too much truth in your letter. We are on the watch.

J. H. WIPER.—The subject is hardly worth more of our space. Certainly the row at Mr. Foote's lecture in Sunderland was disgraceful; but we do not care to spend time in discussing who was most to blame, though we believe the fellow Powell was chiefly responsible for the ill-temper displayed.

J. G. DOBSON.—Thanks for your cordial letter. Mr. Foote will be happy to pay Stockton a visit. The whole district should be thoroughly well worked. Branches alone and unaided are not equal to the task of doing justice to our cause. Mr. Foote cannot help seeing this, and he intends to organise a lecturing scheme himself, by which our principles may be far more extensively propagated. The subject will be dealt with at length in a week or two. Meanwhile, you may rely upon it that Stockton will not be neglected.

J. RITCHIE.—Thanks. See "Sugar Plums."

R. DOWDING, Mayfield Villa, Gloster-road, Walthamstow, will be glad to distribute any Freethought literature that may be sent him for the purpose. This correspondent says he personally interviewed Mr. Pollen, the Radical candidate, who said he did not believe that anyone should be allowed to publish pamphlets ridiculing his religion. Poor man!

W. RUDD.—See paragraph. Thanks.

W. J. VAUGHAN.—No offence, certainly. Why should there be? Without reckoning fish, cats are quite as honorable as the average parson, and rather better tempered with the "kids." Cats never put cats into prison for a difference of opinion; cats never burnt cats for the glory and honor of God.

G. CROOKSON.—A rare bird indeed! See paragraph.

J. MACGLYNN, president, Independent Literary Federation, 50 Mill-road-street, Calton, Glasgow, will supply Secularists on application with leaflets exposing the "Controversial Methods" of a certain foul-mouthed Christian-Evidencer who has lately been darkening their city.

R. CHAPMAN notifies that the South Shields Branch has no meetings to-day (August 4), in consequence of Mr Foote's lectures at Newcastle.

E. H.—(1) Don't you see that *faith* in the two connections has different meanings? Faith, in the religious sense, is a special faculty, or its operation; while faith, in the secular sense, is only belief founded on knowledge. Religious people say that we have faith that the sun will rise to-morrow. But that faith is based upon long experience and an acquaintance with the laws of astronomy. When they have faith that they will go to heaven, for instance, it is faith without any personal experience, or any sort of appeal to a natural law supported by general experience. (2) We cannot yet answer this question, though we hope to shortly.

F. S.—You may find something about Adam's first wife, Lilith, in Baring Gould's *Old Testament Legends and Characters*.

J. T. CARPENDALE.—Glad to hear the Bradford Branch is carrying on an active open-air campaign. Mr. Foote will offer you an early date shortly. He has lectured in the Oddfellows' Hall before.

W. PACE.—See paragraph. Mr. Foote is in excellent health; so are Messrs. Watts and Wheeler.

MR. PUTNAM stated in his "News and Notes," and it was reprinted in the *Freethinker*, that Mr. W. H. Lever, of Port Sunlight, the Radical candidate at Birkenhead, was a Freethinker and a supporter of the late Charles Bradlaugh. Mr. Lever's attention having been called to this, he states that he is and always has been a Congregationalist, and that he was never a supporter of Mr. Bradlaugh, who "maintained himself by his lectures." Of course Mr. Putnam did not use the word "supporter" in that sense; on the other point he was apparently misinformed.

J. M. R.—(1) Licensing laws of course involve a certain control, and it is reasonable that the control should be local; but the Local Veto Bill had a prohibition clause. (2) Please to hear that you derive "inspiration" from the *Freethinker*. (3) An Index would only be useful if printed separately for binding. We do not know whether there would be any general demand for it.

J. SCHOFIELD.—Thanks for report of Ben Tillett's speech, though it is too purely political for comment in our columns.

PAPERS RECEIVED.—Newcastle Evening Chronicle—Echo—Light—Western Figaro—Two Worlds—Progressive Thinker—Open Court—Ironclad Age—Glasgow Weekly Herald—Accrington Observer—New York Public Opinion—Truthseeker—Der Arme Teufel—Freidenker—Torch—Times of Natal—Diamond Fields Advertiser—Irish Weekly Independent—Isle of Man Times—Crescent—Secular Thought—Boston Investigator—Twentieth Century.

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

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

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

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

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

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.

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.

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.

SUGAR PLUMS.

MR. FOOTE'S lecture on "The Bible and Local Veto" drew a large audience (in spite of the rain) to Milton Hall on Sunday evening. Judging from the laughter and applause, the lecture was highly appreciated. Some questions were asked at the close, but no one offered opposition. The chair was efficiently occupied by Mr. James Rowney, who urged his auditors to do their utmost to make Mr. Foote's course of lectures at St. James's Hall a thorough success.

London Freethinkers should do their utmost to render Mr. Foote's lectures at St. James's Hall a thorough success.

Full particulars of these meetings will be found in our advertising columns. Friends who can display a poster or circulate neat handbills are earnestly requested to communicate with Miss Vance at 28 Stonecutter-street. She will also be glad to hear from known friends who are willing to take tickets and try to dispose of them amongst their acquaintances.

Mr. Foote lectures at Newcastle-on-Tyne to-day (August 4), when he will formally open the new hall taken by the Branch in the heart of the city. His subjects are attractive, and no doubt the hall will be crowded. Mr. Foote will be happy to see as many as possible of his Tyneside friends on this occasion, as it is a considerable time since he last visited the district.

After the evening lecture the Newcastle Branch will hold its adjourned annual meeting of members, for the election of officers, etc. Mr. Foote will be present, and all members are requested to attend. On Monday (Bank Holiday) the Branch takes its annual excursion to Morpeth. The train leaves Central Station at 10.15. Gentlemen's tickets, 3s.; ladies' tickets, 2s.

Mr. Charles Watts is delivering three Sunday evening lectures at the Camberwell Secular Hall. He had an excellent audience last Sunday, when he dealt with the question, "Does Death End All?" A correspondent speaks very highly of Mr. Watts's discourse, and says the South London friends are looking forward to two further treats.

Mr. S. P. Putnam was not lecturing on Sunday, so he took a trip to Canterbury, and saw the old town and the older cathedral. His last lecture before leaving England will be delivered in London on the first Sunday in September. Mr. Foote will see to the organisation of this meeting, as he did on the occasion of the first meeting at the Hall of Science. He will also take the chair as before.

Acting on Mr. Foote's instructions, Miss Vance has engaged a room at the Holborn Restaurant for a farewell dinner in honor of Mr. Putnam a few days before he sets sail from Southampton. The tickets for this function are four shillings each. Mr. Foote will take the chair, and amongst those present will be Mr. Watts and probably Mr. George Anderson. Applications for tickets should be made to Miss Vance as early as possible.

Mr. William Heaford occupies the Milton Hall platform this evening (August 4), and speaks upon "The Problem of Evil." Much nonsense has been uttered on this subject, but Mr. Heaford will not add to the quantity of it. What he says is sure to be sensible. We hope he will have a good meeting and some good discussion. The admission at Milton Hall is free, a collection being taken to defray expenses. We are not allowed to charge at the doors. Freethinkers, at any rate, should therefore put into the plate as much as they would have paid elsewhere for their seats.

Mr. C. Cohen has visited Blackburn for a few days, and his lectures have produced a very favorable impression in the town. The Branch hopes to have him at Blackburn again for a few weeks, when it is hoped the local organisation of Freethought will be materially strengthened.

Mr. Cohen has also visited Stockton-on-Tees. His audiences were not very large, but they improved as he went along, and the Branch believes that a great deal of good will accrue if the effort is followed up.

The *Literary Guide* (Watts & Co.) for August contains No. VII. of "Literary Chats" by Mr. F. J. Gould. This particular chat is with the President of the National Secular Society. Mr. Gould paid Mr. Foote a visit in his library, and he tells the reader about the books he saw there. The article is written in an interesting style.

The Failsworth Secular Sunday-school took its annual outing on Saturday, July 27. The teachers and scholars visited Hebden Bridge and the Hardcastle Crag, one of the most picturesque bits of scenery in the north of England. Musical selections were rendered by the Sowerby Bridge brass band. Altogether the excursion was most enjoyable.

The *Metaphysical Magazine*, the July number of which we receive from 503 Fifth Avenue, New York, is a sort of American *Borderland*; but, instead of being dominated by Stead's "Julia," it has a number of signed articles by contributors of various opinions. The writers are able, though of a mystical cast. Mr. C. S. Wake, the author of *The Evolution of Morality*, opens with a paper on "The Power of Concentration," which he regards as the secret of strength and of hypnotic power. Charles Johnston writes on "The Message of India." Dr. Elizabeth Hotchkiss offers a psychological study of "La Svengali," a character in Du Maurier's

Trilby; and Dr. Brodbeck, of the Advisory Council of the World's Parliament of Religions, writes on "The Ideal of Universities." The *Metaphysical Magazine* is conducted by L. E. Whipple, and is stated to be "Devoted to Occult, Philosophic, and Scientific Research." If it would confine itself to the latter departments, it might do a useful work; but, in our experience, Occultism leads to cant no less than to charlatany.

In Cairo not only is University education entirely free, but the students, numbering 10,000 a year, are also supplied with free meals. Yet Christians talk of the backwardness of Moslems, while the fact is that to them and to the Jews they owe the beginnings of European education.

The *Ironclad Age* says: "Paine and Wesley both came from England to America. Wesley labored to give us a creed, Paine to give us a country."

In *Open Court*, of Chicago, Dr. F. L. Oswald writes on Huxley as "The British Diogenes," and alludes to the practical character of his labors. He says: "He calls attention to the enormous amount of time, labor, and parchment which the scholastic visionaries of the Middle Ages wasted on purely fatuous topics. He mentions theologians who quarrelled like bull-dogs about the gala-day dress of the Holy Virgin, and the comparative speed of winged demons and heavenly messengers. He enumerates scores of theosophical problems that have been argued with battle-axes, though a vestige of common sense should have recognised them as more unprofitable than a dispute about the age of the man in the moon."

Public Opinion, of New York (July 18), devotes three columns to extracts from American papers on "Professor Huxley and Religion." The *New York Evening Post* says his greatest work was in the promotion of intellectual honesty. The *Critic* says: "When a few years have passed and the dust of recent struggles has been laid, the history of modern progress will be more clearly discerned. It will then become evident that our century has been the era of what Huxley emphatically styled a 'New Reformation,' in which he has been one of the most efficient leaders."

The *New York Catholic Freeman's Journal* speaks of him as a protagonist of the modern anti-Christian school of Darwinians. It says: "We have used the phrase, 'anti-Christian school,' in reference to these men designedly; for, though they did not attack Christianity with the directness and bitterness of Voltaire, Paine, and others of that class, they yet attacked it indirectly and insidiously; and, if their theories were once accepted as truths, the result would be the same—the overthrow of the Christian religion."

The *Outlook*, in an article on Huxley, says: "His ethical standards are noble, and part of his hostility to institutional religion is due to his conviction that orthodoxy gives the sanction of the Church and the Bible to low and false ethical ideals. As Mr. Morley in literature, so Mr. Huxley in science, represents with great ability, with absolute candor, and, we believe, with perfect sincerity of conviction, that modern humanitarianism which would divorce morals from religion and retain the former without the latter. In our judgment, the divorce is impossible—the moral life is the religious spirit applied to daily conduct. But we are quite willing to see the attempt made, and we recognise the sincerity and earnestness of the endeavor."

Dr. Heber Newton's heresy, that Christ was not physical, but only spiritual, whatever that may mean, is still exciting much controversy in New York. The *Sun* of that city very sensibly says: "We can only believe in the resurrection because we believe in revelation. It is a dogma, not a scientific demonstration. It must be given up altogether as beyond the reach of human knowledge, or it must be accepted on faith, as the miracle of the incarnation, equally opposed to all science, must be accepted. If God himself has not told men of the resurrection, they are absolutely and hopelessly in the dark regarding it. They cannot construct any reasonable theory of it. One man's opinion on the subject is as good as another's, for nobody's is worth anything." A daily newspaper could not be expected to go much further in the admission that the whole story is baseless.

Public Opinion, of New York, recognises the *Freethinker* as an independent organ of opinion, and quotes from our columns on the question of Herbert Spencer's Agnosticism.

As we expected, Mr. W. H. Burr, of Washington, the persistent advocate of the claims of Paine to be "Junius," shouts Hallelujah over the newly-discovered letters of the Junius. He declares "the sentiments expressed in the letter on priestcraft are diametrically opposed to those of

Philip Francis, and in entire accord with those of Thomas Paine."

Mr. J. E. Ellis has been returned for Rushcliffe. He promised to support the repeal of the Blasphemy Laws. The Conservative candidate did not answer the questions put to him on this subject. Dr. Farquharson, member for West Aberdeenshire, said he would most certainly vote for the repeal of the Blasphemy Laws.

Mr. Ashton, the new member for South Bedfordshire, satisfactorily answered all our "Questions for Candidates," after an interview with Mr. William Rudd, of Luton, one of the sturdiest Freethinkers in that locality. Mr. Ashton's answers were given in writing.

Mr. George Crookson, of Hoyland Common, near Barnsley, submitted our "Questions for Candidates" to Mr. F. S. Hatchard, a candidate in his division. This gentleman must have hatched very hard indeed, if we may judge by his reply. He says that Secular Societies are "not kept without legal security," that "Legacies left to Secular Societies are not withheld," that "Freethought is not a crime under existing laws," and that "You can bequeath what you like to Secular Societies under existing laws." Mr. Hatchard is either very ignorant (on this subject) or very—something else. We let him make his own selection.

Lord Morpeth and Sir James Joicey, in the Chester-le-street division, were both in favor of abolishing the Blasphemy Laws. The former was returned by a large majority.

THE HONORARIUM TO THE PRESIDENT OF THE NATIONAL SECULAR SOCIETY.

It will be remembered that at the last Conference of the National Secular Society a letter was read from Mr. George Anderson, suggesting that its President "should be recompensed for his loss of time and money in serving the party's interests." Accordingly, the Conference appointed a Committee, consisting of Mr. George Anderson, Mr. Charles Watts, Mr. Robert Forder, and Mr. George Ward, to consider the best plan to be adopted for carrying out the suggestion. The Committee met and drew up a circular, which probably most of the readers of the *Freethinker* have seen.

This Committee unanimously passed the following resolution, proposed by Mr. George Anderson, and seconded by Mr. George Ward: "That the sum to be paid the President of the N.S.S. for this year be £100, to be confirmed, augmented, or diminished each year by vote of the Conference."

By this resolution it was the desire of the Committee to carry out the object, for which it had been appointed by the congress of delegates, in the most satisfactory manner both as to terms and amount, leaving the Society to act yearly in future as circumstances might dictate.

It is to be hoped that what has been done will meet with the approval of the Secular party, and that its members will subscribe the required amount as promptly as possible.

CHARLES WATTS.

[Subscriptions can be sent to Miss Vance, 28 Stonecutter-street, London, E.C., or paid to any member of the Committee.]

Subscriptions Received:—

Already acknowledged, £47 9s. 6d.
 Per R. Forder: Mr. Waller, 5s.; J. Thackray, 2s. 6d.; B. Thackray, 2s. 6d.; G. L. Mackenzie, 2s. 6d.; W. W. Roberts, 5s.; G. F. Wenborn, 10s.; A. Materialist, 5s.
 Per Miss Vance: F. J. and G. Brady, £1; W. H. Stevens, £1 1s.; C. Shepherd, 2s.; G. H., 2s. 6d.; W. Johnson, 5s.; G. W., 2s.; C. B., 10s.; A. F., 2s. 6d.; A. Anderson, 5s.; Mrs. Penny, 5s.; H. Price, 2s. 6d.; H. S. Ashford, 3s. 6d.; W. S., 10s. 6d.; W. H. Morrish, £1 1s.
 Per Mr. Watts: S. A. Gimson, £1; D. Baker, £1 1s.; R. Bulman, 5s.
 Per Mr. Foote: G. R., £3; E. Truelove, £2.

A thief, who was tried on a charge of having stolen eight Bibles, valued at twenty-five shillings, had the impudence to tell the magistrate that he stole the books "to start a Sunday-school."

ANIMALS' RIGHTS.

THOUGH the general public is only now beginning to recognise that the lower animals, like human beings, have rights, the subject is one which has attracted the attention of many thinking minds. Thus, Emeritus Professor F. W. Newman, in a published letter, has said: "Evidently the reason why it is wicked to torture a man is not because he has an immortal soul, but because he has a highly sensitive body; and so has every vertebrate animal, especially the warm blooded. If we have no moral right to torture a man, neither have we a moral right to torture a dog." And again: "We have to add to our morals a new chapter on the Rights of Animals. Men who teach to trample them down are teachers of hard-heartedness, and are real enemies of mankind, while they undertake to promote human welfare."

Professor Youatt, one of the greatest of English veterinarians, and an exceptionally distinguished humanitarian, says, in his introduction to his work on *The Obligation and Extent of Humanity to Brutes, Principally Considered with Reference to the Domestic Animals*: "... the claims of the lower animals to humane treatment, or at least to exemption from abuse, are as good as any that man can urge upon man. Although less intelligent and not immortal, they are susceptible to pain; but because they cannot remonstrate nor associate with their fellows in defence of their rights, our best theologians and philosophers have not condescended to plead their cause, or even to make mention of them, although, as just asserted, they have as much right to protection from ill-usage as the best of their masters have. Nay, the matter has been carried further than this. At no very distant period the right of wantonly torturing the inferior animals, as caprice or passion dictated, was unblushingly claimed; and it was asserted that the prevention of this was an interference with the rights and liberties of man."

Sir Arthur Helps, in his *Talks About Animals and their Masters*, quotes a remarkable passage, applying the principle of natural law to the rights of animals, from the works of that great writer of jurisprudence, Jeremy Bentham, who says: "The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. It may come one day to be recognised that the number of legs, the villosity of the skin, or the termination of the *os sacrum*, are reasons insufficient for abandoning a sensitive being to the caprice of the tormentor. What else is it that should trace the inseparable line? Is it the faculty of reason, or, perhaps, the faculty of discourse? But a full-grown horse or dog is, beyond comparison, a more rational as well as a more conversable animal than an infant of a day or a week, or even a month old. But suppose the case were otherwise, what could it avail? The question is not, Can they reason? nor, Can they speak? but, Can they suffer?"

In the sense that men have rights, animals have rights (though in a smaller degree) which should be respected; justice requires it. Justice is due to all human beings; this being so, "how is it possible to evade the admission that we are bound also to act justly towards the races below us?" asks Porphyry, one of the finest humanitarian philosophers of the Roman Empire, who, along with Seneca and Plutarch, taught humanity on the broadest principle of universal benevolence.

JOSEPH COLLINSON.

Pious Unveracity.

The great body of men affecting the name of good and pious have unconsciously abnegated the sacred privilege and duty of acting or speaking the truth, and fancy that it is not truth that is to be acted, but that an amalgam of truth and falsity is the safe thing. In parliament and pulpit, in book and speech, in whatever spiritual thing men have to commune of or to do together, this is the rule they have lapsed into, this is the pass they have arrived at. We have to report that Human Speech is not true! that it is false to a degree never witnessed in this world till lately.—*Thomas Carlyle.*

Obituary.

DR. ROBERT LEWINS, who has recently died at the age of seventy-eight, was chiefly known as the advocate of Hylol-idealism, and the introducer of Miss Constance Naden to the reading world. He had served in the army as medical surgeon-in-chief, in the Crimean War and in India, and was the author of many contributions to philosophy.

Pointing to another world will never stop vice among us; shedding light over this world can alone help us.—*Whitman.*

BOOK CHAT.

Renie, by James Prior, is the pathetic story of an illegitimate child, who discovers her father in the person of the Rev. C. Millar, a popular Nonconformist sky-pilot. Her claim for recognition is refused, and the girl is led to believe her mother also desires to thrust her away. She dies of starvation, and her father is preaching to a wrapt congregation of heaven—"leading them down the golden street, like a beatific cicerone. . . I see it! I see it! the Pearl of Cities! My eye is rich with its glory—" "Down from that pulpit, Clarence Millar! Down from that pulpit!" It was his wife's voice. She had found her daughter just too late. The story is sufficiently life-like to make some think it may be founded on fact.

* * *

Nature in Arcadia, by H. K. Swann (Swann & Co., 2 Bouverie-street, E.C.), is a description of Nova Scotia, dedicated to H. D. Thoreau. It possesses some of the characteristics of that author, Mr. Swann evidently being a keen student and lover of nature as well as an authority on one of nature's beautiful products—birds.

* * *

Mr. H. T. Finck, in *Lotos Times in Japan*, eulogises the heathen Jap. The crimes which in Christian lands have necessitated the establishment of Societies for the Protection of Children from Cruelty do not exist in Japan. There are no such societies in "the England of the East." It was Sir Rutherford Alcock who said that Japan was "the paradise of babies." We are also told that, unlike Christian nations, the Japanese have no need to establish Societies for the Protection of Animals. "The Japanese pray for the souls of their horses and cows."

* * *

Augusta Klein, in her description of scenes in India, entitled *Among the Gods*, mentions a visit to the tooth of Buddha. This tooth has suffered strange vicissitudes of fortune since it left Gautama's jaws, if it ever saw them. Concealed in the hair of the pious Princess of Kalinga, it arrived in Ceylon at the beginning of the third century of our era. Captured in 1315 by the Malabars, borne away to India, and thence recovered, it eventually fell into the hands of a Portuguese archbishop of Goa, who in 1560 pounded the same in a mortar, and burnt the dust thereof. From all which vicissitudes it miraculously recovered itself, to repose at length in the peaceful splendors of its illustrious Kandyan home.

* * *

Sheikh Abdullah Quilliam, of Liverpool, announces in the *Crescent* that his new work, *Studies in Islam*, is now in the press, and will shortly be published at the price of half-a-crown.

* * *

M. Théodore Reinach, himself a Jew, has published in French the texts of Greek and Roman authors relative to Judaism. The texts clearly show that anti-Semitism is no new thing. God's chosen race, by their exclusiveness, seem to have drawn upon themselves the odium of nearly all who knew them. A curious charge brought by several authors was, that they were really worshippers of Sabazius, a form of Dionysius or Bacchus. Their Sabbath and Feast of Tabernacles may have led to this, and the strange charge of ass-worship may have been connected therewith.

* * *

The *Edinburgh Review*, noticing Mr. Balfour's book, says: "The main outcome of *The Foundations of Belief* is the glorification of authority at the expense of reason."

* * *

A translation of Beyschlag's *New Testament Theology* forms the latest volume of T. T. Clark's Foreign Theological Library. Dr. Beyschlag holds to a sort of Conservative Unitarian standpoint, rejecting inspiration and toning down supernaturalism.

* * *

In the Catholic *Month* there is an article on "The Origin and Development of the Vatican Library," by Mr. W. Hone. He says the credit of being the real founder belongs to Nicholas V. (1448-1453), at whose death the number of volumes was 1,160, of which about 350 were Greek Mass. If Christians would reflect upon this admission that at Rome there was no great library, even for the Popes, until the fifteenth century, it might prove an eye-opener.

* * *

Mr. Putnam says that Ingersoll's poem on Robert Burns is kept in a case at the cottage near Ayr, with the inscription, "By an unknown American admirer." It will probably soon be known after this who the admirer is, and his tribute will be allowed to be one worthy of the great Scotch poet.

The *Daily News*, reviewing Mr. H. Somers Somerset's *Land of the Muskeg*, says that in the immense area of the Hudson's Bay territory the rival Catholic and Protestant missionaries seek to capture each other's converts rather than to convert the heathen Indians. Between the Anglican and the Romanist it is a game of pull-devil-pull-baker for the perplexed red man's soul. The Anglicans, giving more doles, generally get the pull in the winter-time; but in the summer the Indians revert to Catholicism, which has been longer established there.

* * *

Mr. Somerset tells the Cree Indians' legend of a universal deluge, in which the Wanderer builds a big canoe and takes in many kinds of animals. After he had been on the water many days, he got a young beaver to dive down to see if the water was still deep, or if the flood were abating. But the little animal was afraid to dive too deep, and returned, saying that he saw nothing but water and no land. Then the "Wanderer" was angry, for he knew that the little beaver had not done his best, therefore he cursed him, saying, "Cursed shalt thou be; thou shalt never grow, nor thy tail grow, but thou shalt only imitate the beavers." And this was the first musk-rat. Then he sent a big beaver, and he swam and reached the bottom, and brought a little earth up with him to the side of the canoe, and there he died. So the "Wanderer" took the grains of earth and blew upon them, and the world arose and was dry. And he blessed the beavers, and said that they should always try to dam the streams and stop them running, lest they might again flood the whole earth. That touch about the musk-rat would alone be enough to upset any theory about borrowing from Semitic legend.

* * *

In Sir Edwin Arnold's *Tenth Muse, and Other Poems*, there is "The Story of the Snake," from the Mahabharata. It well illustrates the Hindu fatalistic doctrine of Karma. A snake kills a boy, and is reproached. The snake lays the blame on Death, and Death on Kala, the god of gods. But Kala speaks, and declares that neither the snake, death, nor he is to blame. The boy killed himself.

The Karma of this child did kill this child;
No other cause was there that brought its end:
Of Karma he did die. That which he wrought
In many lives ere this, led hereunto
Implicitly.

For will makes deeds,
And deeds make Karma, and the Karma makes
The outcoming. As when ye press the clay
This way and that, and see it harden, so
Men for themselves shape Fate. Shadow and light
Are not more surely tied each unto each
Than man to Karma, and to Karma man;
Therefore perceive and ponder. Therefore know
Not I, nor Mrityu, nor the Snake, nor she,
The Brahman mother, brought this death about;
The child did bring it: it was his doing, his,
Fixed from the flowing past, inevitable.

Science and Theology.

Theology of the old stamp, so far from encouraging us to love nature, teaches us that it is under a curse. It teaches us to look upon the animal creation with shuddering disgust; upon the whole race of man, outside our narrow sect, as delivered over to the Devil; and upon the laws of nature as large as a temporary mechanism, in which we have been caught, but from which we are to anticipate a joyful deliverance. It is science, not theology, which has changed all this: it is the Atheists, Infidels, and Rationalists, as they are kindly called, who have taught us to take fresh interest in our poor fellow denizens of the world, and not to despise them because Almighty benevolence could not be expected to admit them to heaven. To the same teaching we owe the recognition of the noble aspirations embodied in every form of religion, and the destruction of the ancient monopoly of divine influences; and it is science again that has taught us to accommodate ourselves to the laws in which we are placed, instead of fruitlessly struggling against them, and invoking miraculous interference to conquer them.—*Leslie Stephen's "Freethinking and Plain Speaking," pp. 353-4.*

MR. PUTNAM'S ENGAGEMENTS.

August 11, Failsworth; 18, Leicester; 25, Liverpool.
Mr. Putnam will return to New York on Sept. 7, therefore friends who have not engaged him should communicate with Mr. Watts at once. Societies near any of the above towns requiring week-night lectures should arrange for Mr. Putnam to visit them when he is in their district on the Sunday.

A KIRK MANAGER'S ESCAPE.

AN episode occurred the other Sunday, in the United Presbyterian Church here, which gave greater entertainment to the congregation than either the maunderings of the minister anent heaven and hell, or the melodious warblings of the choir as to Moab being their wash-pot, and Edom the most convenient place to cast their shoes; while, as an object-lesson showing the remarkable power of the gospel in keeping men sober and of good report, it stands as one of the brightest and most unique upon their records. This particular Sabbath there appeared at the kirk door one of the leading managers arrayed in the tall, but necessary lum', hat, full of the Spirit, and worship written doggedly on his visage. In vain did the plate-watchers coax him to return home; inside the kirk he would go—his maker had need of him; and inside he went, stalking steadily up the aisle. Seating himself, he threw his head forward, leaning upon the book-board, lum' hat still on; and, before the shocked congregation could count six, he was locked in the arms of Morpheus. Immediately began the most frightful stertorous snores that ever emanated from a human nostril. The audience smiled, smiles became convulsive, smothered, choking laughter; in vain did the Rev. Mr. Leitch (the minister of that other religion called the Free Kirk, who happened to be officiating on this occasion) endeavor to bawl the sleeper down. Louder and louder grew the sound. The worshippers could have been tied with straws at thus witnessing the unequal match, till at last the man of God lost his Christian patience, and, in most un-Christian tones, roared out: "Stop that man." Methinks, if the delinquent had looked up, he might have proudly replied: "Man? Ca' ye me a man; I'm no' a man, I'm a manager of the Kirk!" However, at last a mild individual rose, and, touching the somnolent one, told him he was disturbing the people. I cannot exactly vouch what the reply was, but the *Glasgow Evening News* had a short paragraph in which it stated he testily yelled out: "Whaur's the fire? whaur's the fire?"

I may add that the erring gent has been seen at the worshipping business since, quite awake, so that "all's well that ends well."

S. C.

"THE" BOOK.

Ou, Blessed Book! Oh, Glorious Book!
Seeking to save our souls alive;
Why is it that our reason's glow
To stifle ever thou dost strive?

In thee, Oh Book of mystery vague,
We place implicit confidence;
With boundless faith absorb thy love,
And never ask for evidence.

'Tis said thou'rt written by the God
That guided Israel of old;
So if we ne'er let doubt creep in
We're sure to bring up "in the fold."

Oh, Book! thou'rt truly Godlike in
Thy wisdom and thy purity:
Which may explain why, of thee, much
Is best left in obscurity.

Thy contents point the inference
That he who's called thy author, Book!
In morals and in knowledge must
Up to the human being look.

This being so, we then declare
This earth has had enough of thee.
Hie thee hence! Thou art not fit
To be in our society.

Then, without thee, the throbbing heart
Of all humanity shall burn
With love of Truth, and Science grand,
And swift the wheel of Progress turn.

Our minds shall never crystallise:
Each opening thought shall welcome find.
All hail the day that ushers in
The Heaven of Reason for mankind.

THOR.

The divorce between Church and State should be absolute.—Garfield.

CORRESPONDENCE.

A RADICAL PROGRAM.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I know yours is not a political paper, and that you seek rather to mould ideas than to model institutions. But at the present time, when everyone is talking politics, we Freethinkers might look round and see if the Liberal discomfiture cannot be made to subserve the interests of Freethought. I think it can. Let us point out to Liberals that the Church is practically united against them. Let us urge them to go for the Church. There is no more crying injustice than the absence of religious equality. Not only the Welsh and Scotch, but the English Church must be disestablished and disendowed before religious equality is won, and the attack should now be made, not on the out-works, but on the citadel. With this would be associated the beginning of reform of the Lords, by relieving bishops from their temporal duties in the Upper Chamber. A stout propaganda against the Church would attack the Conservatives on their weakest side, and if Sir William Harcourt is not the man to take it up I hope that John Morley or Mr. Asquith will. A propaganda for religious equality should be started, which will not rest until all churches are equal, blasphemy laws and Sunday laws are abolished, and theology is banished from the domain of politics.

PERKIN WARBECK.

PROFANE JOKES.

Sunday-school Teacher—"Can any boy tell me about Good Friday?" Little Boy—"He was the felly what done work for Crusoe."

Rev. Dr. Scowler—"What a large number of young men you have in your congregation. Do you always have so many?" Rev. Dr. Howler—"Oh, no. Last Sunday evening I announced that to-night I would preach a special sermon to young women."

"Suppose, Bobbie, that another boy should strike your right cheek," asked the Sunday-school teacher, "what would you do?" "Give him the other cheek to strike," said Bobbie. "That's right," said the teacher. "Yes," said Bobbie, "and if he struck that, I'd wallop him!"

"Beg pardon, sir," said the passenger in the skull cap, tired of the monotony of the journey, and desirous of scraping, an acquaintance with the man in the next seat, "are you travelling for some house?" "No, sir," replied the other. "I am not in business. I am a Universalist preacher." "Shake!" rejoined the man in the skull cap, heartily. "I'm an agent for a fire-extinguisher myself."

Olive F. Gumby, in the *New York Post*, says: "Visiting in North Carolina some years ago, I was urged by a colored attendant to go to a camp-meeting near by to hear an 'education' (educated) preacher. I went; and this was part of the sermon I heard: 'De Bible is a very ole book, my brederin, a very ole book. It neber was fixed no sich fashion as it is now een de old days. It used to be print on rolls what could be mash up een a mighty leetle size. Saint Paul, he lub de Gospel dat much till he swallow one ob dem rolls. Dat make de scribe certify dat de word of God was een him.'"

He reports another preacher who, with his eyes fixed upon the ceiling, appealed strongly to the Lord to appear before the wayward sinners, who would not hearken to the word and come forward to the mourner's bench. "Come down, Lord! Come down!" shrieked the preacher in an agony of entreaty; "we's a'-pendin' on you to come right now and convict dese hardened hearts. Come right down t'rough de roof; we'll pay for every plank you bus' off."

Theological Humility.

Theology crushes us into nothingness by placing us in the presence of the Infinite God, and then compensates us by making us divine ourselves. Man is a mere worm, but he can, by priestly magic, bring God to earth; he is hopelessly ignorant, but, set on a throne and properly manipulated, he becomes an infallible vice-god; he is a helpless creature, and yet this creature can define, with more than scientific accuracy, the precise nature of his inconceivable Creator; he grovels on the ground as a miserable sinner, and stands up to declare that he is the channel of divine inspiration; all his wisdom is ignorance, but he has written one book of which every line is perfect; and, meanwhile, that which one man singles out as the divine element is to another the diabolical, so strangely dim is our vision, and so imperceptible is the difference between the infinite and the infinitesimal.—Leslie Stephen.

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.

MILTON HALL (Hawley-crescent, 89 Kentish Town-road): 7, musical selections; 7.30, W. Heaford, "The Problem of Evil."

BATTERSEA SECULAR HALL (back of Battersea Park Station): 8.30, social gathering. Tuesday, at 8.30, dance. Thursday, at 8, committee.

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

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, W. J. Ramsey, "Is the *Jerusalem Star* Inspired?"

CAMBERWELL (Station-road): 11.30, A. B. Moss will lecture.

CAMBERWELL GREEN: Tuesday, at 8, a lecture.

CLERKENWELL GREEN: 11.30, a lecture.

DEPTFORD BROADWAY: 6.30, C. Cohen will lecture. Thursday, at 8, a lecture.

EDMONTON (corner of Angel-road): 7, a lecture.

FINSBURY PARK (near the band-stand): 11, a lecture; 3.15, a lecture.

HAMMERSMITH BRIDGE (Middlesex side): 7, a lecture. Thursday at 8, a lecture.

HYDE PARK (near Marble Arch): 11.30, a lecture; 3.30, a lecture. Wednesday, at 8, a lecture.

ISLINGTON (Prebend-street, Packington-street): 11.30, E. Calvert, "Is the Old Testament a True Record of Events?"

KILBURN (corner of Victoria-road): 7, a lecture.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, T. Thurlow will lecture.

LAMBETH (Kennington Park): 3.30, a lecture.

MILE END WASTE: 11.30, a lecture.

OLD PIMLICO PIER: 11.30, a lecture.

REGENT'S PARK (near Gloucester Gate): 3, a lecture.

TOTTENHAM GREEN: 3.30, a lecture.

VICTORIA PARK (near the fountain): 11.15 and 3.15, C. Cohen will lecture.

WOOD GREEN (Jolly Butchers' Hill): 11.30, A. Lewis will lecture; 7, a lecture. Thursday, at 8, C. Cohen will lecture.

COUNTRY.

BLACKBURN: 3, business meeting at secretary's house.

DERBY (Pollicott's Dining Rooms, Market-place): 6.45, a reading.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, C. Doeg, "Genesis." Committee meeting after lecture.

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, T. Barlow, "The White Slaves of England and their Emancipation."

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, G. W. Foote, "Secularism and the New Parliament"; 3, "How Stands the Bible Now?" 7, "Did Jesus Christ Ever Live?" 8, adjourned annual meeting for election of officers. Monday, Aug. 5, Excursion to Morpeth, from Central Station at 10.15.

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

STOCKTON-ON-TEES (32 Dovecote-street): 6.30, business meeting—important.

OPEN-AIR PROPAGANDA.

BRISTOL (Eastville Park, Lower End): 7, W. Treasure, "Christianity and Society."

CHATHAM (corner of the New Brompton-road, High-street): 11.15, A. Guest, "Bible Tragedy and Comedy"; 7, "Recipes for Happiness."

DERBY (Market-place): 11, Mr. Briggs will lecture.

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London.—August 4, m. and a. Victoria Park, e. Deptford; 6, Camberwell; 8, Wood Green; 11, m. and a. Victoria Park, e. Edmonton; 15, Wood Green; 18, m. and a. Finsbury Park; 22, Wood Green; 25, Manchester.

ARTHUR B. MOSS, 44 Oredon-road, Rotherhithe, London, E.—August 4, Camberwell; 11, Westminster; 18, m. and a. Hyde Park, e. Hammer-smith; 25, m. Clerkenwell, a. Victoria Park.

T. THURLOW, 350 Old Ford-road, E.—August 4, Kingsland. Sept. 15, e. Kilburn; 22, m. and a. Hyde Park, e. Hammersmith.

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