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PROFESSOR HUXLEY'S LATEST STATEMENTS.

Now that Professor Huxley has unfortunately been taken by death from the battle-ground of controversial contention, it may be of service to note his latest expressions of opinion upon topics with which his name has been more or less associated for nearly the last half century. It is to us gratifying to know that he did not reserve the final statement of his views for the last hours of his life, but that he made it in 1894, when he was in comparatively good health, and in possession of his mental vigor. From this statement, which appears in the ninth volume of his *Collected Essays*, we learn, without doubt, what his matured ideas were upon many of the most important subjects which agitate the advanced minds of modern times. His public career was a grand specimen of moral and intellectual consistency, and his death was a noble example of a peaceful resignation to "nature's stern decree." When the hour arrived for his final parting from those he loved, he had no misgivings, no anxiety as to any future life; that faith in honesty of purpose, in sincerity of profession, and in integrity of conduct, which was the charm of his useful life, adequately sustained him upon entering the portals of the "great unknown." As he lived, so he died, an Agnostic, leaving behind treasures of thought that can be utilised in the endeavor to solve some of the problems of human existence.

Professor Huxley was regarded as an authority, upon the side of Freethought, in reference to several disputed points, and no doubt his writings will still be frequently quoted in debate against orthodox conclusions. It will therefore be useful to bring to the notice of our readers his latest declarations as to the position he occupied towards some existing theological theories. In the last volume of his *Collected Essays* he makes allusions to what he had repeatedly urged in various publications which he had issued during the previous forty years. "If I may speak of the objects I have had more or less definitely in view since I began the ascent of my hillock," he says, "they are briefly these: To promote the increase of natural knowledge, and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction, which has grown with my growth and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is."

In reference to the present state of nature, he describes it as fleeting—"merely the last of the series of changes which the earth's surface has undergone in the course of the millions of years of its existence." He points out that "the trail of the most ancient life remains hidden, or has become obliterated." Now, the scientific opinion here expressed is quite opposed to the orthodox notion that the earth is only a little over six thousand years old, and that the origin and path of life have been revealed by God. To speak of the earth having been in existence millions of years, as Huxley did, may be scientifically correct, but it flatly contradicts the account given in *Genesis*. The Bible writer might have thought that he had discovered the "trail" of primitive life; time, however, has shown that he was mistaken. The one fact bearing upon this subject in which there is reason for believing is, that "at some period in the history of the earth, far more remote than any of which organic remains have been discovered, they

would merge in those low groups in which the boundaries between animal and vegetable life became effaced."

The Professor states very clearly his views upon the theory of Evolution. He did not regard it as an explanation of the cosmic process, but rather as a method of nature's operations, and he adds, "evolution excludes creation, and all other kinds of supernatural intervention"; and it "no less excludes that of chance." Moreover, his opinion was that scientific knowledge tends to support the belief that the principle of evolution applies to all existing things—not merely to plants and animal life, but to the solar system. Terrestrial life, he urged, exhibits "the tendency to vary, the causes of which have yet to be ascertained." Undoubtedly, to his mind, the theory of evolution was reasonable, while that of sudden creation, or the shaping by supernatural power, was contrary to our present knowledge. This testimony in favor of evolution is the more valuable, because it comes from one of the most competent judges upon the subject that the world has produced. He says: "I do not know that anyone has taken more pains than I have, during the last thirty years, to insist upon the doctrine, so much reviled in the early part of that period, that man, physical, intellectual, and moral, is as much a product of nature, as purely a product of the cosmic process, as the humblest weed." The changes observed in animals and plants, he thought, must not be attributed only to selection and the struggle for existence. "In discussions on these topics it is often strangely forgotten that the essential conditions of the modification, or evolution, of living things are variation and hereditary transmission." As an illustration of this, he instances that "the wild kale becomes a cabbage, or the wild *Viola tricolor* a prize pansy."

His views upon the Population Question deserve serious attention, for, in our opinion, whatever tends to throw light upon this all-important subject is of practical value to suffering humanity. The question really deals with what Huxley aptly calls "the serpent that enters every Eden." He points out that, in the struggle for existence, "the survival of the fittest" may be of the lowest, as well as of the highest, forms. "The fittest" are those best adapted to changed conditions, and as such they will survive. He maintains that, so long as man naturally increases without restraint, the struggle for existence will go on; and, in his opinion, no social organisation has ever been devised that will meet the difficulty. This is not our view, for it appears to us that the trouble is not so much in discovering a plan to check over-population as in inducing the masses to act upon it. This is the real difficulty, and we agree with Huxley that "it is the true riddle of the Sphinx, and every nation which does not solve it will, sooner or later, be devoured by the monster itself has generated. Judging from an ethical standard, nothing can be less satisfactory than the position in which we find ourselves."

True to his Agnostic principles, he refuses to dogmatise upon either Materialism or Spiritualism. He repudiates the popular exposition of both. Still, as we understand his philosophy, it is thoroughly Materialistic in its basis. He holds it "quite correct to say that material changes are the result of psychical phenomena." Further, he professes to have no knowledge of anything beyond or apart from the material universe. As to whether consciousness can exist apart from matter and force, he writes: "As Kant said on a like occasion, if anybody can answer that question, he is just the man I want to see. If

he says consciousness cannot exist except in relation of cause and effect with certain organic molecules, I must ask how he knows that; and if he says it can, I must put the same question." We may remark, in passing, that in our judgment the two cases are not analogous, inasmuch as we have undoubted experience that consciousness does exist in connection with organic molecules, while we have no evidence that it can be found without them.

The Professor maintains that the bickerings of theology about things of which nothing is known are the prime cause of that "scepticism which is the Nemesis of meddling with the unknowable." "Orthodoxy," he says, "is the Bourbon of the world of thought. It learns not, neither can it forget; and, though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science, and to visit with such petty thunderbolts as its half-paralysed hands can hurl those who refuse to degrade nature to the level of primitive Judaism." Finally, he submits that the safety of morality does not depend on Christian inheritance, for, "if the Stoics and the Jews revoked their bequests, the moral property of Christianity would realise very little." He was a firm believer in "that fixed order of nature which sends social disorganisation upon the track of immorality, as surely as it sends physical disease after physical trespasses."

As to the future of mankind, he held that evolution does not lead to any final state of permanent bliss; but he was no misanthrope; he saw no limit to intelligence, investigation, and combined effort, in modifying the conditions of existence, and even the nature of man himself. In trying to solve the problems of life he advises that we should take the good which falls in our way and bear the evil with stout hearts, while endeavoring to diminish it. "So far, we all may strive in one faith towards one hope:—

It may be that the gulphs will wash us down,
It may be we shall touch the Happy Isles,
. but something ere the end,
Some work of noble note may yet be done."

CHARLES WATTS.

BURNING THE BIBLE.

THERE is a common myth that Freethinkers burn their Bibles, and desire all others to do so. I have never come across such a case, or even read of an authenticated instance; though it may possibly have happened when, at the French Revolution, churches were desecrated and bells taken for cannon by infuriated mobs. I have found English Freethinkers well acquainted with the book, and anxious to enlighten others as to the real contents of a volume far more revered than read. But Freethought works have often been put under the ban of the Church, and burnt at the hands of the public hangman. Nay, their authors have sometimes shared the same fate. The Church has burnt rival Bibles wholesale. In Spain, Cardinal Ximenes had every copy of the Koran that could be procured taken from their owners and the libraries, and destroyed. Five thousand are said to have been burnt in one holocaust. But this was outdone by the collection and burning at Cremona of twelve thousand copies of the Talmud. At this period, be it remembered, the Moslems and Jews were the chief cultivators of literature.

The attempts of the oldest and greatest of the Christian Churches to suppress the circulation of the Bible is matter of history. In the twelfth century Pope Innocent III. prohibited the reading of the Bible in the common tongue. The Council of Toulouse (1229) forbade the reading of the Bible in any vernacular language, and decreed that no layman should have in his possession any of the books of the Old or New Testament. The Council of Terragona orders that any priest or layman, who possesses a translation of the Bible and does not surrender it within eight days to be burnt, shall be deemed a heretic. The famous Council of Trent affirmed that no Bible should be held or read except by priests, and this canon remains unrepealed. This Council condemned wholesale the works of the most notorious heretics, *i.e.* reformers. In 1557 Paul IV. published at Rome the first official *Index Librorum Prohibitorum*. His Index includes all Bibles in modern languages, enumerating forty-eight editions chiefly printed in countries still under the jurisdiction of the Church.

I have recently come across a pamphlet, entitled *The Trial and Conviction of a Franciscan Monk at Mayo Spring Assizes, 1852, for Burning and Blaspheming the Holy Scriptures; with Observations on the Fact, and the Defence Made for It*, by the Rev. P. M'Loskey, A.B., Curate of Castlebar (Dublin: George Herbert; 1852). I shall not trouble much about the reverend gentleman's observations on "this horrible transaction"; but the trial itself is, for several reasons, of interest to Freethinkers, and, I think, has not yet been noticed in any of the publications on the law, and legal aspects, of blasphemy.

The Franciscan monk in question is given in this report as "John Syngian, *alias* Brother John." His real name was John St. John. The case came before the Ballinrobe Petty Sessions, March 1, 1852. The charge was that the defendant, "on the 23rd of November last, at Cappaduff, did burn a copy of the New Testament, and did, at the same time and place, profanely scoff at the Holy Scriptures." It was thought that the prosecution was under what the late Sir James Fitzjames Stephen called the "ferocious statute" of 9 and 10 William III.; but, as in all other cases of blasphemy, the common law was relied upon, as this statute demands, among other matters, that information should be made within four days of the offence. The counsel for the complainant relied on *1 Hawkins, c. 5, Nunn and Walsh, 445*, to show the monk had committed an offence at common law. Callaghan McCarthy swore that he saw two monks at the bridge of Cappaduff, and one of them in the act of burning the New Testament. When he asked whether he was burning the Word of God, he said it was not the Word of God, but the Word of the Devil, and he would burn every one he could lay hold of. J. Sheridan, in corroboration, described the monk's putting the covers back to back, holding the open leaves over the fire. "The monk said it was the Devil's Book—a damnable and heretical book; said he would burn thousands of them if he could get them." The Rev. Hamilton Townsend, rector of Ballyovey, also testified to the fact. "He said it was the Devil's Book—Luther's book—damnable and heretical, and that he would burn every one he could get." The monk was sent to trial. "For some time after the excitement was very great, and Protestant clergymen were very grossly insulted in the streets."

The monk was brought up at the Mayo Assizes on March 6, before Baron Lefroy. The proceedings awakened vast interest and excitement. The indictment set out that, not having the fear of God before his eyes, but contriving and intending to scandalise and vilify the true Protestant religion as by law established within these realms, and to blaspheme the Holy Gospel of God and of our Lord and Savior Jesus Christ, did, etc., to the great dishonor of Almighty God, and in contempt of the Protestant religion, etc. Mr. Keogh, Q.C., defended, and severely cross-examined the witnesses on many points, such as the differences between the Authorised and the Douay versions. He elicited that the Rev. Mr. Townsend said that the Church of Rome was damnable and idolatrous. This was after the traverser said the Bible was the Devil's Book. This clergyman was asked: "Do you, sir, believe that it is a Christian thing to go amongst a Catholic people and tell them that their religion is idolatrous and damnable?" He fenced with the question a good bit. Mr. Keogh said: "Now, sir, if you were to remain at that table until you were made a bishop of, I will make you answer my question." And at last he did answer: "I do believe it." Mr. Keogh: "Then go down, sir."

Mr. Keogh, Q.C. (afterwards, I expect, Judge Keogh), made a spirited defence, which was frequently applauded. He attacked the Church Missionaries and Bible Societies, who, he said, "clubbed their money together to prosecute this man." His client believed the Authorised Version to be a spurious version, etc. "You will not send the traverser to gaol for burning what in his conscience he believed was not the word of God, while other men return to their homes to enjoy the honors and emoluments conferred upon them for doing that which, if it be not a violation of human law, is undoubtedly a breach of that law which is above all human statutes, and by which you and I shall be tried at the bar of judgment," etc. He appealed to them to heal the breach between Protestants and Catholics by showing justice in mercy to one who conscientiously differed from them in belief. It was evidently a rousing speech, eliciting a loud burst of applause. But Baron Lefroy told the jury they must stick to law and fact, and they returned a

verdict of Guilty. The prosecuting counsel said the Crown did not wish to press for punishment, the object being to put a stop to such acts; and his lordship sentenced the prisoner to give bail, himself in £20, and two sureties in £10 each, to keep the peace for seven years, and to come up for judgment when called upon, getting ten days' notice. And so the majesty of the Protestant fetish book was vindicated, and thus ended the case of Bible burning in Mayo.

J. M. WHEELER.

TOLSTOI AND THE GOSPELS.

TOLSTOI, though a Christolater, is not a Bibliolater, or worshipper of the letter of the Bible. In his preface to his annotations on the Gospels he says: "In the civilized world to-day there is no people except our Russian people who, thanks to the censor, are able to ignore the labors of historical criticism during the last century, and to retain the ingenuous belief that the gospels of Matthew, Mark, and Luke were written exactly as they are, each one separately and entirely by the author to whom they are attributed. The reader must not forget that such an opinion is based on an ignorance of all the labors of science, and possesses to-day about the same value that the opinion held in the last century possessed, according to which the sun revolved about the earth. The reader must not forget that the Synoptic Gospels in their present form are the fruits of a long evolution, of an indefinite series of additions and omissions; that they are the product of the imagination of millions of different men, and not at all the product of the Holy Spirit, which might have spoken by the voices of the evangelists. The reader must not forget that the Gospels in their present form are in no wise the testimony of the Apostles and the immediate disciples of Jesus; that such an assertion is a fiction which will not only not stand against criticism, but is based on nothing, unless on the desire of pious souls that it might be so.

"During the centuries the Gospels have been collected, purged, enlarged, explained. The most ancient manuscripts that we have date from the fourth century, are written without spaces between the words, and without punctuation—in such a way, indeed, that, even directly after the fourth and fifth century, they were the object of the most divergent interpretations, and gave rise to variations of which about 50,000 are counted. The reader ought to have these things present in his mind in order to avoid the opinion, which is so popular with us, that the Gospels came down to us in their present form from the Holy Spirit."

Going so far, it is a wonder that Tolstoi does not go further, and admit we have no historical certainty about Christ; but, instead of this, he proceeds to evolve a Christ out of his own inner consciousness, like the German philosopher who thus evolved the camel.

ADVENTURES OF A PARABLE.

It has long been suspected that the New Testament parables migrated from further east, and some close ones have been found in the Buddhist books, for Gautama Buddha spoke in parables to enlighten the wise, and not for the ignoble reason ascribed to Jesus. "That seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them" (Mark iv. 12). In Mr. A. Lillie's little book on *The Influence of Buddhism on Primitive Christianity* he gives (pp. 70-76) Buddha's parables of the Prodigal Son, the Woman at the Well, and the Blazing Mansion.

Mr. Moncre D. Conway, in the *Open Court*, of Chicago (July 25), writes on the Parable of the Talents, which, he says, is believed by Professor Jacobi to have originated in India. In volume xlv. of *The Sacred Books of the East*, devoted to Jain Scriptures, the Professor translates the *Uttarādhyāna*, which contains a parable of the Three Merchants. Of this Mr. Virchand Gandhi, the representative of Jainism at the Chicago Parliament of Religions,

made for Mr. Conway a more careful translation, as follows:—

"Three merchants set out on their travels, each with his capital. One of them gained much; the second returned with his [original] capital; the third returned, having lost his capital.

"The capital is human life, the gain its perfection. Losing that capital, man must be born the denizen of a degraded world, a brute animal. There are two paths the evil man must tread—physical degradation, moral misery. For the slave of lust forfeits both outer and inner life: having forfeited these, he must suffer those two conditions of unhappiness; and it will be difficult for him to attain an upward course for a long time. He who returns with his capital unincreased is born again, an unimproved man. Those who, through exercise of various virtues, become religious householders are the twice-born men; for all beings reap the fruit of their actions. But he who increased his capital is to be compared to one who practises eminent virtues. The excellent man attains with joy the state of the most perfect beings in the universe."

Such is the Jain parable, and, as Jainism is older than Buddhism, which is older than Christianity by five hundred years, it was pretty certainly uttered before our era. The next trace of it is in the Gospel according to the Hebrews, the earliest Christian Gospel of which we have any record. The exact words are lost, but the substance is preserved by Eusebius (*Theophania*):—

"The Gospel which comes to us in Hebrew characters has directed the threat, not against the hider [of his talent], but against the abandoned liver. For it has included three servants, one which devoured the substance with harlots and flute-women, and one which multiplied, and one which hid the talent: then that one was accepted, one only blamed, and one shut up in prison."

"There is here evidence that in one, and," says Mr. Conway, "I have no doubt, the earliest, use of the parable by Jesus it contained a feature of the Prodigal Son." In this earliest Christian, or Essene, version the Prodigal was not welcomed home again, but imprisoned. This (says Mr. Conway, whose article we follow and condense) continues the moral lesson of the Jain parable. But when we next meet the story it is strangely altered. This is in Matthew xxv., where neither of the three servants has lost the money entrusted to him; punishment is awarded to the servant who was given least, and who merely kept that without increasing it. The ethical significance of the Hindu and Hebrew versions, which applied the parable to personal conduct, is in Matthew detached by the curious order that the one talent shall be taken from him who did not multiply it, and given to him who, with five times as much capital, had doubled it. But the servant with two talents had also doubled them, and why was the larger capitalist favored? It is no explanation to say: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken even that which he hath." Why? This version of the parable diverts it from equitable human affairs, and the only thing it seems to fit is the issue between the Jewish and the Gentile converts. Matthew was written in the interest of the Jewish Christians, who claimed supremacy in the coming Messianic dominion. They were the servant given five talents, the Gentile converts, not being under the Abrahamic covenant, receiving only two; while the unconverted Gentiles, who were given one talent, in being offered the Gospel, but did not improve their opportunity, must be cast into outer darkness. This unimproved talent is transferred to the Jewish Christians, because they added acceptance of the Messiah to the advantage of being the chosen people. That the Matthew version was aiming at something of this controversial kind is confirmed by the fact that the parable is here connected with descriptions of the coming of Christ to judge and rule the world. These notions and issues belong to a time long after the death of Jesus, and he could not have spoken any such parable as that recorded in Matthew.

In Luke, written in the interest of Gentile Christians, the parable presents another remarkable change. Here we find human equality: each servant is entrusted with the same sum—one *mina*. One increases it by ten, and rules ten cities; another by five, and rules five cities; while the third, who hid his *mina*, simply loses it. Here also the unincreased money is given to the servant who had earned ten, but in this case there is no unfairness: this one had

received no more than the others, and had shown twice as much industry as the servant who, with the same capital, had earned only five *minas*. In Luke the Gentile Christian reminds the Jewish that if he receives more it must not be by favoritism, as the version in Matthew implies, but by larger service: the tribal Jahveh has given way, under the influence of the Roman Empire, to a wider conception.

It is noticeable that in the three Christian versions given above the number of traders in the Hindu parable persists—three. In Luke the parable sets out with ten servants, perhaps a relic of some version of the Ten Virgins which immediately precedes it in Matthew; but only three are called to account. The accounts of the parable are manifestly discrepant, but Mr. Conway seems to think that the real Jesus did in some form use this ancient Oriental parable of the Three Merchants, and that the real version lies between—that is, the Gospel according to the Hebrews and that according to Luke. We prefer to believe that it was the utterance of no particular man, but has gone through many hands, being redacted in the interest of various doctrines. If the real Jesus be discoverable at all, it is far more probable he was the narrow Jew, who said he was but sent to the lost sheep of the house of Israel, rather than like the travelled Paul, who had imbibed some of the principles of Roman civilisation.

SOME LITTLE-KNOWN FREETHINKERS.—XI.

JOHN STEWART.

JOHN STEWART, commonly known as "Walking Stewart," and in his own day characterised as "Philosopher Stewart," has been several times written about, yet remains very little known. De Quincey consecrated an article to his memory, but dwelt rather upon his eccentricities and exploits than his opinions. It is, of course, chiefly as a Freethinker that he is here considered. Of Scotch origin, though born in London in 1749, John Stewart possessed characteristic Scotch hardihood, restless energy, and independence. Educated at Harrow and the Charterhouse, at the age of sixteen he entered the service of the East India Company, and went out to Madras. Disappointed of advancement, in two years, he quitted this employment, writing to the directors that "he was born for nobler pursuits than to be a copier of invoices and bills of lading to a company of grocers, haberdashers, and cheesemongers." Smitten with what Leslie Stephen ventures to call "the characteristic passion of the wise and good—the passion for walking," which perhaps is mainly atavism from a nomadic state, he went on foot all over Hindostan "to become acquainted with the customs, laws, languages, and temperament of the inhabitants." He entered the service of Hyder Aly, first as interpreter, and afterwards as military officer, rising to the rank of general. He was wounded in battle, and applied for leave of absence to consult a surgeon at one of the European settlements. The request was acceded to by Hyder, after some hesitation; but his escort had orders to kill him, which design Stewart penetrating, he made his escape, seizing a favorable moment to plunge into a river and swim across. His swiftness of foot enabled him to outstrip his pursuers. He subsequently entered the service of the Nawaub of Arcot, became his private secretary, and eventually Prime Minister. He was not paid at the time, but many years after, when the East India Company liquidated the Nawaub's debts, he received £10,000 for his services. He walked from India through Persia, Armenia, and Turkey, to Europe. Crossing the Persian Gulf, a storm arose, and the crew were for casting him overboard like Jonah, but he persuaded them to compromise by immuring him in a hencoop, and suspending him at the yard-arm till the storm abated. He had many adventures, and gave his testimony that, in all countries, it was safer to travel unarmed. To the credit of human nature, he relates that whenever he made people understand that he trusted them they showed no disposition to do him injury. He travelled on foot through Germany, Italy, France, and Spain, settling for a while in Paris. Having walked through England, Scotland, and Ireland, he crossed the Atlantic in 1791, and perambulated the United States and Canada.

When he came into his fortune, he settled down in Cockspur-street, Pall Mall, that he might be "in the full tide of existence," and gave private Sunday evening concerts. Among his personal friends and acquaintances were the Freethinkers, Thomas Paine, Clío Rickman, William Godwin, and Robert Owen.

Hogg, in his *Life of Percy Bysshe Shelley* (ii., 328), mentions the famous "Walking Stewart" as "a tall, hard-featured, middle-aged man, impatiently forcing his way through the crowd that commonly impedes the passage across West-

minster Bridge," and says "his chief delight was to walk at the rate of five miles an hour, straight on end, as long as it was light. In the evening he sought literary and scientific conversation, and the commerce of wits." Hogg gives what is probably a highly-colored anecdote concerning his parties. He says: "He complained to William Godwin: 'You, and the other great wits of the day, seldom come to my evening parties, and I know why you do not. It is because you are afraid that the good things which you say will be lost; but, I assure you, you are mistaken. Not a single word will be thrown away; nothing will be lost. I have taken effectual precautions to prevent it. I have engaged twelve eminent shorthand writers; they are placed behind screens in different parts of the room very judiciously posted. They take down whatever they hear, and report it to myself; nothing can escape them. So fear not; not a word will be lost; talk your best!'"

A more veracious account is given in *The Reminiscences of Alaric Watts*, who describes him as an ascetic epicure. He was a vegetarian, eschewing like the Brahmins, meat and intoxicants, yet concerning himself with the delectation of his guests. Watts says: "One of his most cherished friends was Robert Owen, of New Lanark, who was always welcomed with great cordiality, and was a general favorite with the younger guests. His manners exhibited the beautiful ideal of *bonhomie*, genial to all, and to the young most kind and paternal." Stewart in 1803 gave "Lectures on the Human Mind and the Study of Man," and he wrote numerous books expounding his philosophic views. They had strange-sounding titles, such as *The Sophiometer*, *The Tocsin of Social Life*, *The Revelation of Nature*, *The Revolution of Reason*, *The Book of Intellectual Life*, and *Opus Maximum*. The books were as strange. A solitary thinker wandering among many nations, Stewart had acquired a thought and language of his own. As De Quincey remarks: "Potentially, he was a great man." But he lacked power of popular exposition and expression.

De Quincey, who was much struck with the eloquence of his conversation, lays his finger on a damning fault of his writings, in saying "he was everlastingly metaphysicising against metaphysics." A few quotations may illustrate both his views and his style. "With what weakness is it asserted that matter is inert, while each atom proves to the contrary! Where do we discover matter destitute of power? Is it in the minute particles of the virulent poisons? or is it in the atoms of inflammable air buried in the earth, which precipitates whole cities into ruins? And where is the particle that does not possess electrical power, chemical affinity, and gravity? And this partial power, multiplied and combined with organic power, is the great energy of nature—the great whole of power in its component parts." Speaking of man, he says: "Man is formed of particles of matter, organised so as to resemble a corded instrument of music of five strings, which correspond with the five senses. The intellectual faculties hold the bow and play, and the passions form the stops upon the handle of the instrument; and if just tones are produced, simultaneously or successively, their harmony or melody forms what is called an agreeable tune or air, or well-being and happiness, of which man himself possesses consciousness; and in this power he is superior to, and differs from, the inanimate instrument." He advocated what he called "the philosophy of Materialism" and the "perfectibility of human nature." De Quincey says: "Like the late Mr. Shelley, he had a fine vague enthusiasm, and lofty aspirations in connection with human nature generally and its hopes; and, like him, he strove to give steadiness, a uniform direction, and an intelligible purpose to these feelings, by fitting to them a scheme of philosophical opinions."

Alaric Watts (ii., 282) gives the following account of his opinions: "His theory seemed to involve the rejection not only of revealed, but also of natural, religion, truly so-called. Kind-hearted and benevolent to the highest degree, it was his whim to ascribe his sympathies for his race to feelings of mere selfishness. He supposed that there was a continual transmutation of constituent atoms between all bodies brought within the sphere of reciprocal influence, and that the process was regular and invariable. He denied that there was any manifestation of intelligence in the structure of the globe, or of the bodies on its surface, and disclaimed wholly any belief in the existence of a superintending deity." De Quincey said in *Tait's Magazine*, though he did not reprint the observation in book form: "In fact, he was as deliberate and resolute an Atheist as can ever have existed; but for all that, and although wishing, for his own sake, that he had been a more religious man, or at least had felt a greater reverence for such subjects, and a closer sympathy with that which for so vast a majority of the human race must ever constitute their sole consolation under sorrow and calamity, still I could not close my eyes to the many evidences which his writings and his conversation afforded of a true grandeur of mind, and of a calm Spinozistic state of contemplative reverie."

Amid his eccentricities, both of thought and diction, are many good things. He said with Spinoza: "To think is to identify ourselves with nature." He was himself a thinker,

at times original and deep, but without method. He insisted that the mind should be regarded, "not as a sack of science, but as an instrument of sense." Travel and observation he preferred to books and knowledge. He says: "The most important action of my life was to uneducate myself and wipe away the evil propensities and erudite nonsense of school instruction. I soon discovered that the *maxims* of virtue would avail little against the tutored dispositions of violence, fraud, cruelty, falsehood, and superstitious insanity." He thought that most minds carried over-much sail with too slim a rudder. So he says: "The human mind should be taught to think before it is taught to know, and the rudder of reason should be fixed before the mind is launched into the ocean of life." Virtue and vice, he said, are synonymous with wisdom and folly. Christianity he calls a more ridiculous system of superstition than the Pagan Pantheon. "This Christian superstition," he continues, "brought on the long period of the dark ages, which now exists in defiance of all the progress of science, and the intercourse of civilised government in commerce, literature, and travels." He says: "All appeal to supernatural or universal power is downright insanity. Man can profit only in an appeal to the intelligible and communicative powers of reason in his own species." "Intellectual discernment," he says, "would avoid the excess of wealth, which always produces corresponding poverty, and often the most frightful evils. It would seek to deduce good from evil, so to modify war that it may become the means of peace, coercion that it may become the means of liberty, and civil government that its power may become the means of national prosperity in reconciling public interest with private good."

Sometimes he shows a touch of wit, as when he says the Irish Catholics have "only Father Murphy's supper in the clouds to allure them." His travels gave him a good opinion of his own countrymen. He disputes their being pulegantic, and says "an Englishman would buy a house before a foreigner would finish the bargain of an egg." He divided society into seven classes—viz., savage, pastoral, agrestic, scientific, confederate, and perfectible life. He advocated missions to the lower classes from the superior ones, "not to teach them, as has been the practice, the silly doctrines of mythology and metaphysics, to make fools of them, but practical secular education in useful arts and sciences." He notes how the offer of a reward for a chimney-sweeping invention did away with the cruelty of children sweeping chimneys, which religion was unable to effect. "Religion," he remarks, "demands implicit assent to all propositions upon pain of punishment, which disposes the mind to indolence of examination, ignorance, and a breach of probity." "Reflection, rising superior to the narrow confines of religious creeds and mythological dogmas, and comprehending the vast circle of nature's laws relative to man, discovers the end of his being to be the improvement of the mundane system in time and futurity."

De Quincey, who knew him well, says: "He was a man of very extraordinary genius. He has generally been treated by those who have spoken of him in print as a madman. But this is a mistake, and must have been founded chiefly on the titles of his books. He was a man of fervid mind, and of sublime aspirations; but he was no madman, or, if he was, then I say that it is so far desirable to be a madman." De Quincey describes his countenance as striking, and as expressing "the union of benignity with philosophic habits of thought." In describing his own characteristics, Stewart, in his *Opus Maximum*, says: "I have learnt to pity, and not to resent, the passions of others; and when to an angry or illiberal observation I reply with complacent language, it is but marking my own superiority of moral temperament, and showing that I am not to be infected with moral as with physical contagion. A philosopher may catch the small-pox from a conversant, but if he catches his passions, he must be a fool." Stewart died February 20, 1822, and left by his will a thousand pounds to Edinburgh University, which he esteemed the most liberal institution of the kind. His works remain a curious, ill-shapen, rugged mass of unrefined ore, whence, with much smelting, precious metal can still be obtained.

J. M. WHEELER.

Ideas of God.

As Hume says, truly enough, it is a mere fallacy, because two people use the same name for things, the ideas of which are mutually exclusive, to rank such opposite opinions under the same denomination. If the Jew says that the Deity is absolute unity, and that it is sheer blasphemy to say that he ever became incarnate in the person of a man; and if the Trinitarian says that the Deity is numerically three, as well as numerically one, and that it is sheer blasphemy to say that he did not so become incarnate, it is obvious enough that each must be logically held to deny the existence of the other's Deity.—Professor Huxley, "Hume," p. 160.

FRENCH VIEWS OF ENGLISH RELIGION.

MAX O'RELL and his opinions on *John Bull and his Island* are pretty well known; but as it is always well to see ourselves as others see us, we comply with the suggestion of a friend across the Atlantic to reprint some passages exhibiting his views of John Bull's religion.

"Those agents of the Bible Society, with their tracts, are terrible bores. You meet with them in omnibuses, in trains, in the streets, everywhere. With a hypocritical smile they beg you to accept a tract. Your best plan, if you would quickly have done with them, is to accept the piece of paper, put it in your pocket, and say, 'Thank you.' I met with one once who made quite a dead set at me.

"'Sir,' he began, 'God commands every man to repent.'

"'I thank you for reminding me, but I had not forgotten it,' I said.

"'Ah! sir, you are a foreigner; seek salvation, save your soul, whilst you are in this country.'

"'Have you the keys of Paradise, then?' I asked him; 'and is that your calling to bother people in this manner?' Leave me alone.'

"'Sir, believe me, all men are sinners. David himself was one.'

"'I agree with you,' I exclaimed.

"'Yes; but he repented.'

"'There was room for repentance.'

"'The repentance should make us forget the crime.'

"'Exactly. But why, then, do you hang your criminals?' I added, for I was beginning to be amused at the turn the conversation had taken.

"'Because, by executing them, whilst they are in a state of repentance, we send them to Paradise. If we set them at liberty, they would return to a state of sin.'

"'Now, tell me,' said I to him, 'for you seem to be an intelligent man, would you receive in your house, at your table, with your good wife and children, a man who had caused the death of another in order to make love more easily to his wife, but who had afterwards repented? Would you not welcome more warmly one who had never had occasion to repent of such crimes as those of David?'

"'Ah!' he replied, 'your levity is out of place. Laugh at me, if you like; we shall see in the end who will be on the laughing side. We shall meet again on the Last Day.' After giving me this appointment he left me, with a look more jeering than Christian, I am sorry to say."

A little further on he observes:—

"Among the other Sunday heroes, the street preachers must not be forgotten. They are generally conceited workmen, who, having received from Heaven a mission to go and convert their fellow-creatures, relate their experience of life to the public: how they were once nothing but miserable sinners, how they have seen the error of their ways and become converted, and how easy it is for others to do likewise. They take up their stand in some open place, in parties of five or six, accompanied by one or two old maids. Here, more than anywhere, old maids offer to God that which they have had no chance of giving to men—a pure and loving heart. A circle is formed, and a monotonous hymn sung; this is to attract the passers-by. One of the party steps forward, takes off his hat, collects his thoughts in it, and commences his discourse. The theme never varies. 'My dear friends, death is at hand: are you prepared to meet it?' A crowd soon gathers round, silent and respectful. It is not a religious silence, but a simple mark of that boundless respect which is entertained in England for the liberty of meeting. The men smoke their pipes and listen; it is the only distraction to be had on Sundays, so they avail themselves of it. They do not pray, but, on the other hand, neither do they mock. The sermons are dull twaddle, and generally full of personal experiences. 'My dear friends,' said one of these street evangelists, 'I am happy to be able to say that I am saved; that I am now on my way to heaven. A month ago I could not have said this; I was the slave of the Devil.' Indeed, it was easy to see he was telling the truth, for *le diable sur son nez avait marqué ses exploits*."

HUXLEY AND POSITIVISM.—In the interest of scientific clearness I object to say that I have a soul, when I mean all the while that my organism has certain mental functions which, like the rest, are dependent upon its molecular composition, and come to an end when I die; and I object still more to affirm that I look to a future life when all that I mean is that the influence of my sayings and doings will be more or less felt by a number of people after the physical components of that organism are scattered to the four winds.—T. H. Huxley.

THE LATTER-DAY SAINT.

I'm a Protestant high-croaker, wearing broadcloth and white choker,
And each Sabbath-day I pound the pulpit well ;
You ought to hear me howling, bull-bellowing, and yowling,
While I'm sending all the sinners' souls to hell.

The Creation and the Flood, holy Jesus and lamb's blood,
Is the lingo that I din into their ears ;
And if that won't keep them civil, then I soon trot out the Devil :
It's the way all parsons play upon their fears.

Blessed Jesus, hear me pray ; oh, take my sins away,
And souse me with the Holy Ghost and fire ;
Snatch me up to Kingdom-come, by the power of Jumbo-
jum ;
Let me join the blessed tantra-raring choir.

I'm a sanctimonious duffer, a hocus-pocus bluffer,
A ranting, roaring cock-a-doodle doo ;
In a fisticuffing bout I can knock the Devil out—
I'm an ordained, very Rev'rend Bugaboo.

I live on cake and pie that the willing fools supply—
They don't know that I'm a consecrated fake ;
So, sinners, bow the knee, and hand your cash to me,
Or I'll chuck you all into the burning lake.

—Ironclad Age.

ANNA K.

ACID DROPS.

ACCORDING to the Bible, the mother of all mankind, Mrs. Eve, was presented to her husband in a state of complete nudity, and as Mr. Adam was in the same condition there was nothing to shock his modesty. When they took to eating apples—whatever that may mean ; and all sorts of dirty conjectures have been hazarded—they became ashamed of their nakedness and commenced tailoring. Ever since the men have been very much concerned about the women's clothing. They are even now kicking up a fuss about their riding bicycles in a rational dress. They have been doing it, of all places, in Paris, and a rumor got abroad that the Prefect of Police intended to issue an order prohibiting women from wearing masculine attire within the fortifications. But the professors of the great teaching institutions have begged that the order may not be made operative in the Latin Quarter. They declare that since the ladies dropped their coquettish costumes, and took to wearing knickerbockers, they have lost all charm for the students, who are now attending to their classes with unwonted assiduity. This should be an eye-opener to the Philistine busybodies.

Lady cyclists are numerous in Paris, and many of them adopt the rational dress, which gives great offence in clerical circles. A Church dignitary tells an editor of *Gil Blas* that he is determined to refuse every sacrament to women coming to ask it in a lady cyclist's dress. "This," says the Paris correspondent of the *Daily News*, "is serious news for cycle manufacturers, but they must not despair. Priests are now forbidden to go on cycles through their parishes, not that the bishops think it wrong to do so, but it may shock strait-laced Catholics, and set Freethinkers laughing."

The priests may preach as much as they like, but they will never affect female fashions. They will no more put down knickerbockers than they put down low bodices. Molière satirised the priesthood in making Tartuffe pay such attention to bare bosoms. The clergy were constantly exclaiming, "Hide, oh hide, those hills of snow." Probably the poor wretches knew their own weakness.

Mr. Lewis Morris contributed a poem on "Armenia" to Monday's *Daily News*. It contains two good lines—both borrowed ; one from Milton and Wordsworth, the other from Isaiah. The rest is the poet's own, and it strikes us as rather wooden. Mr. Morris is nothing if not pious, yet he puts the following questions without answering them :—

What ? Has God's thought forgot
His people's woes ? Doth His avorted ear
No more their cries of hopeless anguish hear
The wail for precious lives, which now are not ?
Shall not the all-seeing Eye
Look downward from the dumb, unheeding sky,
And with a glance confound the might of Ill ?

Mr. Morris's "God" is apparently too lazy to exert himself. A single "glance," it seems, would suffice to settle the Turk, but "the one above" doesn't even wink.

Really the *Star* should be more careful. It reprinted the concluding lines of Mr. Lewis Morris's poem, and gave the author's name as "Mr. William Morris." Fancy the Atheist and Socialist poet—who is a poet—writing stuff like this :—

Arise, oh puissant Christendom, be strong !
God's voice within you calls, the voice of Fate !

Calling upon a "puissant" thing to "be strong" is a sad tautology ; and how can a voice be at the same time God's and Fate's ? One or the other, Mr. Lewis Morris, if you please. It can't be both.

Christianity is a glorious religion, and oh how it loves liberty ! Over at Boston, the hub of the universe, a Mr. W. T. Curtis, who advocates "The New Brotherhood" on "infidel" lines, applied to the mayor for a permit to speak on Boston Common, where religious orators hold forth to crowds of people. The permit being denied him—or rather no notice being taken of his application—Mr. Curtis went without one, and was arrested, fined, and sent to gaol. And now for the opposite side of the picture. "Eight honest and reputable citizens of Rhea County, Tennessee," says the *Boston Globe*, "are now working side by side with convicts in a chain-gang on the public highway." They believe the seventh day of the week to be the Lord's Day, and accordingly they go quietly about their business on the first day. That is their crime. Which shows that ordinary Christianity is perfectly impartial in its intolerance. It smites as hard as it can all who differ from it. Believe or be damned ! And the damnation is always kept handy.

A curious case was lately brought before the Bristol magistrates, sitting at Lawford's Gate Police-court. An old man, an inmate of the workhouse, was charged with being "disorderly." When they inquired what the disorderly conduct consisted of, the Master replied that he had refused to attend church on Sundays, and preferred stopping quietly in his ward. Some years ago this old man would, doubtless, have received a dose of hard labor for this heinous crime, but in this broad and tolerant age he fared better, for the magistrates declined to punish him. In a leaderette on the subject the *Bristol Daily Press* says : "As the old man seems to be well behaved, and to be earnest in dissenting from the teaching of the Church, public opinion will uphold the latitudinarianism of the bench."

Profanity is spreading. At the annual dinner of the Omar Khayyam Club, to which we have previously referred, Mr. Harry Cust provoked much mirth by his quips, amongst which was a parody of a much-quoted verse in one of Mr. Davidson's "Ballads" :—

She cares not for her broken vow,
Though God himself come down to slate her ;
She's mother-in-law to the North Pole now,
And maiden aunt to the Equator.

Some of the Nonconformist papers are complaining that the P.S.A. movement, while designed to aid the churches, is really crippling them. Each is trying to outdo the other in attractive services, and the soloists have cast the men of God and their blessed Gospel into the background.

We never heard of the East London Protestant Youth Mission before, but its Report has reached us for the year 1894-5. Its operations appear to be carried on at Salisbury Hall, Old Ford-road. It was assisted in its infancy by a Bethnal Green clergyman, whom we suspect to have been the late Brewin Grant. He is described as "the ablest advocate and defender of our common Christianity against infidel attacks and perversions." It is added that he "completely vanquished Atheism in his lifetime and closed up infidel halls," but it is not stated where he achieved these remarkable successes. We should like to know the name and position of one (only one) infidel hall that was closed by Brewin Grant. We heard him speak several times, and he was the worst clown we ever listened to. Thrusting out his tongue, and putting his finger to his nose, were his wittiest ebullitions.

A writer in the *Lindsey and Lincolnshire Star* rejoices over the recent closing of the London Hall of Science. He pretends to know a great deal, but he speaks from an abundant ignorance. For instance, he says that the Hall was used after the lectures on Sunday evenings as a boxing saloon ! He also states that "before he died Mr. Bradlaugh dropped Biblical criticism for politics," whereas the very last lecture he delivered was anti-theological, as was the course of lectures he had arranged to deliver at the Hall of Science in February, the month following his death.

Messrs. Foote and Watts are allowed to be "good speakers" with "an impressive manner," but "their occupation is gone." The writer is really "too previous." He fancies that Secularism begins and ends with the Hall of Science. As a matter of fact, there were more people, and at much higher prices, listening to Mr. Foote at St. James's Hall last Sunday

evening than there would have been at this time of the year in the Hall of Science. Mr. Watts was also lecturing in London the very same evening, at Milton Hall; and another Secular congregation was assembled at Camberwell.

Grant Wilson, who was hanged for murder at Vicksburg, was afterwards restored to animation. It appears that he owed his escape from death to a throat disease which had produced a bony growth in the windpipe. His case is attracting much attention in scientific circles. He states that he had no sensation whatever after the drop, and that he remained in a perfectly unconscious state until he was awakened in the coffin. Asked whether he had any visions or dreams, he replied that he had none whatever. It would be difficult to imagine a more conclusive demonstration that the "soul" is no more than the functioning of the brain. Had the man been left in his coffin and buried, he would in all probability have never regained consciousness. For all practical purposes his "soul" was settled by the hangman's noose. It came back again when science restored his organic activities.

In Burmah some seventy thousand cattle have been lost through a plague. God said: "The cattle on a thousand hills are mine"; but he takes precious little care of some of them.

The following curious advertisement appeared in the *Daily News* of August 17: "The Gods of Homer, their worship to be restored. There is a deep longing and yearning for a religion which is really beautiful and true. Co-operation requested. Write Julian, 31 Lavender-street, Brighton." Perhaps "Julian" is identical with the person whom we called attention to some time ago as proposing to restore "the religion of Hellas." He might as well try to bring back the mastadon. What people want is, not to restore the old gods, but to get rid of all traces of them on the life of to-day.

Ecclesiastical Market: Closing prices. From Saturday's *Times* (advertising columns): "Advowsons.—Purchase before the rise in prices that will assuredly result from the destruction of the Disestablishment party." It is a pity, as an evening contemporary observes, that the prices of the cure of souls cannot be quoted on 'Change like the brewery shares.

John Walker, a painter, aged forty-two, described by Mr. Denman, a London magistrate, as "a canting, hypocritical, professional beggar," on being arrested for soliciting alms in a public thoroughfare, exclaimed: "I shall trust in the Almighty; he will see me through." John Walker is doing a month's hard labor, and we presume the Almighty is seeing him through it.

A little fellow, giving evidence before the Coroner as to the drowning of a boy in the Regent's Canal, said he didn't know where he would go to if he told lies; whereupon the Coroner asked him, "Do you know where hell is?" The little fellow said "No," and the Coroner was surprised at such ignorance. For our part, we should like the Coroner to impart his own knowledge—for such it must be—to the world. The situation of hell has been much discussed, but has never been decided. We are all agog, therefore, to get the straight tip from that Coroner.

The *Methodist Times* (Mr. Price Hughes's paper) hopes the Lord's Day Observance Committee of the Wesleyans will go on the war path against Sunday Societies and other associations that desecrate the Sabbath. Our pious contemporary takes the position that religious bodies are the only ones that have any right to charge for admission to their meetings, and that it is blatant impudence for non-religious bodies to demand the same privilege. Churches and chapels are holy. Let secular halls be taught their inferiority—if needful by pains and penalties. Such is the fair-play of Methodists who talk so "blatantly"—to use their own word—about the grand principle of religious liberty.

Robert Heseltine Hudson, who brutally murdered his wife on the Yorkshire Moors, left a letter to his family in which he said: "I can only hope to meet you all in heaven, where I trust we shall all meet soon or late, to the glory of God, and through His Son Jesus Christ." He wound up this letter with the following verse from a hymn:—

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
My soul has found its peace.

Hudson will find congenial company in the "mansions of the blest," where there is more joy over one repenting sinner than over a hundred just persons who need no repentance.

The *Progressive Thinker* says: "Statistics show a terrible increase of insanity all over the country. A joint meeting

of the trustees of insane asylums, just held in Kalamazoo, Michigan, revealed the fact that in Michigan alone there were 4,352 in insane asylums, and that the cost of maintaining them had increased during the last few years from \$100,000 per annum to \$380,000. When we remember the most fruitful cause of insanity is religious excitement, and the fear of an endless hell, either for themselves or loved ones, we feel more zealous than ever in combating a system responsible for such cruel results."

The Rev. John Whitehead, of Allghany, has been preaching against the New Woman, and in favor of the sumptuary law of Chicago. He took for his text Deuteronomy xxii. 5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garments; for all that do so are an abomination unto the Lord thy God." If this man of God knew the history of the ideas which underlie his own fetish book, he would know that this text was directed against a religious rite in which the sexes changed garments at a festival. He should know, too, that it is priests who to this day dress in petticoats, and with feminine emblems. The New Woman may not know this, but she has generally got beyond caring for laws enacted for a Semitic tribe emerging from barbarism, when both sexes wore very similar robes, if they wore anything.

The Rev. S. Baring Gould, at a recent meeting of the Folk Lore Society, reported as to certain superstitions still prevailing in Devonshire. He knew a certain Dartmoor farmer who, having sickness among his cattle, sacrificed a sheep, and burnt it on the moor above his farm as an offering to the pixies. Of course this is very sad; but is it any sadder than offering up a human sacrifice (say Jesus Christ) to save people from sins?

As luck would have it, that farmer's cattle at once recovered, and did well afterwards, whereas the world did not recover after the sacrifice of J. C., nor has it recovered yet. After all, the pixies seem more business-like than Jehovah.

Catholic Dublin is following the example of Protestant Glasgow. The authorities of the Irish capital have removed some pictures from shop windows as indecent. The said pictures were engravings of Sir Frederic Leighton's "Psyche." It will be news to artists that the President of the Royal Academy is a painter of indecent pictures. For our part, we think his "Psyche" quite as decent as a naked Jesus on a cross, and ever so much more beautiful.

The *New York Tribune* says: "A wealthy Birmingham man, who made most of his fortune manufacturing idols for the people in India to use in worship, is going to give a handsome sum of money, after his death, to help the missionaries in India make war against idol worship."

It is always interesting to come across a fossil representing the survival of a common form now almost extinct. Such a fossil is the Rev. Dr. Henson, of Elgin, who is reported in *Public Opinion* (N.Y.) as saying: "By the fall of Adam man became sensual and devilish. Human nature became depraved by being deprived. We are children of Adam, and not children of God, by nature. We are nothing like the creature God created in his own image. The doctrine of the fatherhood of God is a devilish lie, and its outcome is Universalism pure and simple." This is good sound doctrine, and more logical than that of the modernisers who offer us all treacle and no brimstone.

The Rev. Dr. W. H. Brooks, the scholarly pastor of one of the largest negro churches in Washington, declared from the platform of the rally of Christian Endeavorers that negroes had been officially notified that they are not welcome at the meetings of the Baptist Young People's Union.

Professor W. de Witt Hyde says: "The old view of the person of Christ sees his divinity chiefly in consequence of the miraculous foretelling of his coming, his miraculous resurrection. The new view sees his divinity chiefly in the profoundness of his insight into spiritual truth." We should hardly think this profound insight was shown in ascribing diseases to the agency of evil spirits.

"Turn the other cheek" is not the philosophy of the Rev. Freeman Dudley, rector of Kileel, County Down. Finding a burglar in the house, the man of God seized a chair and knocked the intruder down, and detained him until the police arrived. The man was Herbert Stone, of Derbyshire. He had come all that way to be floored by a parson. Evidently a born fool.

This story is related of Tolstoi. Seeing a police officer take an individual into custody the other day, he at once walked up and said: "Can you read?" "Certainly, sir," the officer replied. "Have you read the Scriptures?" "Yes, sir." "Then you forget that they command us to

resist not evil, and to love our neighbors as ourselves." The myrmidon of the law, taken aback for a moment, stared at the Count; but, recovering himself quickly, asked: "And, pray, can you read?" "Yes." "Have you read the police regulations?" "No." "Then read them."

Canon Harper is dead. We do not know his present residence. Preaching in York Minster, on June 10, 1877, this man of God remarked that "the Bible and Beer, taken rightly, were the Lord's. The Beer would not do without the Bible, and the Bible would not do fully and perfectly without the Beer." Perhaps in his present abode the reverend gentleman would find a glass of beer a great relief.

The Tory Government is not true to its best friends, the Church party. The Queen's Speech ended without the usual invocation of the Almighty. Perhaps the Premier thought it impossible for Omnipotence itself to bless his party with wisdom.

Among recent items in an American paper was the following: "Talmage has lost his wife, and has bought an English bull-terrier for £100." He is a fortunate man to have so much money to pay for a dog.

Canon Ryle says it is a great mistake not to acknowledge that the Bible is primarily a human book. Put "totally" for "primarily," and we agree with him. But does he think that, if people generally looked on it as "primarily" a human book, they would subscribe to send thousands of copies yearly to the heathen? No. It is because they are taught that it is the infallible Word of God, the one only divine revelation to man, that they support the fetish book and the fetish preachers. Once let them see it is indeed the words of men, and barbarous men at that, and the occupation of Bible societies and of canons, and other Church dignitaries, will be in danger.

August 24 is remembered in France as the anniversary of the day in 1572 when the evidences of Christianity were most strikingly displayed. It fell on a Sunday, and on that day sixty thousand evidencers, all with white crosses on their garments, and with the palpable evidences in their hands, submitted them to all heretics, men, women, and children, in Paris. "Mass or Massacre" were the terms offered to heretic nobles, but the common people only got the latter. For three days slaughter went on in Paris, and for above a week it was followed in the provinces by the imprisonment, massacre, and pillage of the Huguenots. The power of religion has been undeniably displayed on some occasions.

Referring to the scramble for New Testaments at the table of the House of Commons, the *Morning Leader* writes: "We are glad that nowadays this oath-taking ceremony is allowed to proceed without any of the pseudo-religious agitation which some years ago raged round the name of Mr. Bradlaugh. A man may now affirm if he likes, none daring to make him afraid. This, we fear, does not necessarily imply that the members of to-day are better than those of ten or twelve years ago. The reason is that there is now no opportunity of making political capital out of so-called religion. Mock piety no longer means votes in the House, no longer embarrasses a Government, and therefore it is no longer paraded."

The *Morning Leader* might have added that it was Charles Bradlaugh who carried the Bill enabling members to affirm instead of swearing, though very few avail themselves of the privilege.

The controversy on Missions continues in the *Morning*. The Rev. J. D. Mullins tries to minimise the damaging statements in Dr. Morrison's book. One of the naivest letters is from "An Earnest Christian," who writes: "I showed the letter of W. C. Wickham, which appeared in your issue of August 12, to a sceptical friend of mine. He staggered me by declaring that the passage was an impudent interpolation, and that none of the oldest manuscripts, including the Codex Alexandrinus in our British Museum, contained it. He went further, and said that all the concluding verses of the last chapter of Mark—nine, I think—were interpolations. I am familiar with the ingenious arguments of our sceptical friends who say 'that, as no good God could possibly damn any nation for not believing in a religion they had never heard of, it would be better that they should be allowed to remain in ignorance of its existence,' and, as I am a regular subscriber to missionary funds, I should like the truth about the passage in Mark to which I have referred. I do not believe the Christian Church would deceive its followers."

To this the editor of the *Morning* appends the note: "Biblical critics think it not unlikely that 'editorial insertions and alterations' have been made throughout the

whole of the narrative of Mark. The portion, Mark xvi. 9-20, in which occurs the verse quoted by 'An Earnest Christian,' is confessedly of late origin." So that it appears the Church has deceived its followers.

Henry Bullard, a Salvationist, has been fined forty shillings and costs for riding down a lady at the corner of a street in the City of London. He will probably be in less haste over "General" Booth's business in future.

Dr. Waldo, of Southwark, has gone the length of summoning the captain of the Salvation Army shelter at Blackfriars-road. Dr. Waldo, who had to obtain a large force of police to gain entrance to the building, which was persistently refused, despite a magistrate's warrant, said he found it in a fetid, ill-ventilated, and dangerous condition. Some 1,028 men were in the place where there was only cubic air space for 401. In one room he found 501 men where the cubical space only admitted 150.

Booth says the S.A. can supply China with missionaries. We pity the missionaries, but still more we pity the Chinese.

People do not usually relish having their bubbles pricked, and we notice that the editor of the *Open Court*, which was formerly "devoted to the reconciliation of religion and science," and is now "devoted to the Religion of Science," gives much space to the "misconceptions" of "Corvinus," who took the trouble to show him that he mixed oil and water, and put the oil on top. Dr. Carus gives up all that gave life to the old religions, but persists in retaining their catch names. He insists that "the reality of God is an undeniable fact"; but then God is not a person distinct from the universe, but a principle. Dr. Carus is still half deep in metaphysical mud, and does not appreciate the efforts of "Corvinus" to help him out.

The Bishop of Liverpool is a theologian of the good old sort, now nearly extinct. He says the Bible is "the only test of right and wrong." This claim for the fetish book, which sanctions slavery, polygamy, and persecution, is almost out of date. Bishop Ryle presumably cares nothing for the claims of reason or conscience.

The parsons are agitated at the uses of the bicycle for obtaining Sunday freedom. Several ministerial conferences have denounced the ungodly practice of taking exercise on Sunday. It is praiseworthy to use the muscles to walk to church, but to ride from church is altogether abominable. There is nothing like leather.

There is a rare illustration of "Providence" in the following, which is, after all, but a published episode in the great unwritten history of human misery. Dr. Wynn Westcott, the Hackney coroner, recently held an inquest on the body of Marion Starck, aged 47, the wife of an engineer, of Weston-place, Mare-street. Her husband had long been out of work, and for twelve months she had worked hard at boot machining to support herself and him. One day, about noon, she was found sitting in her chair at her machine in front of her work, quite dead. Stitch, stitch, stitch! work, work, work! till at last the tired-out body could stand it no longer, and refused to second the poor woman's heroic will. She is buried, and in time she will be forgotten; and the great world will rush on in completion of its destiny; and priests will live by preaching the benevolence of God, whose tender mercies are over all his works.

Professor Baird states that a pike in the Imperial Aquarium, St. Petersburg, is about 400 years old. Other fishes in the same aquarium are over 200 years old. Only think of it! "Providence" kills off Bradlaugh at fifty-eight, and keeps a pike going for four centuries. Wonderful wisdom! Wonderful beneficence!

Obituary.

MR. HANS JOHNSON, a well-known and respected member of the South Shields Branch of the N.S.S., was buried at Harton on Sunday, August 18. The local *Daily Gazette* says: "By his own and his widow's request his remains received a Secular interment. In the unavoidable absence of the president of the local society, Mr. R. Chapman, secretary, read impressively the beautiful service of Austin Holyoake. There was a large attendance of relatives, friends, and members of the Secular Society at the graveside."

MR. A. B. MOSS's friends throughout the country will be sorry to hear that he has just suffered a painful bereavement in the death of his wife from pneumonia. The deceased lady was herself a Freethinker, and some years ago a contributor to Freethought journals; but the cares of a young family diverted her energies in other directions. Mr. Moss is left with three motherless children. We tender him our deepest sympathy in his hour of trial.

Mr. Foote's Engagements.

Sunday, August 25, St. James's Hall (Banqueting Hall), Piccadilly, W. : 7.30, "Religion in the Light of Science."

September 8, Glasgow ; 15, South Shields.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—August 25, Milton Hall, Hawley-crescent, London, N. October 14, 15, 16, 17, debate at Newcastle-on-Tyne with the Rev. A. J. Waldron; 20, Glasgow; 22 and 23, Dundee; 27, Edinburgh.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 51 Effra-road, Brixton, London, S. W.

E. L. WILSON.—We read your letter as stating that you would not see any reference in the *Freethinker*; otherwise we should have said that the letter was rather out of our line.

T. DUNBAR writes: "I disagree with your statement that the St. James's Banqueting Hall was nearly full, for I was pleased to notice it was over full. I was present myself with my wife, and a Christian friend whom I had induced to accompany us. My wife and I were delighted with your masterly lecture. My Christian friend was surprised at its high moral tone, his idea being that Atheists were a low class.....I congratulate you on your opening-up of West London."

J. PARTRIDGE.—We wish the Birmingham Branch all success in its new venture. Mr. Foote will pay you a visit as early as possible.

JOSEPH HILL.—Thanks for distributing copies of the *Freethinker* during the Chatham picnic.

PRESIDENT'S FUND.—Amount acknowledged, £68 8s. Per R. Forder: A. George, 1s.; F. Voisey, 2s. 3d.; J. Slaton, 2s.; W. Stewart, 1s.; A. Silent Worker, 10s.; W. H. Harrap, 10s.; G. G. Ross, £1; W. Barks, 2s. 6d. Per Miss Vance: C. Smith, 3s. 6d.; W. Tipper, 2s. 6d.; J. Yates, 2s. 6d. The donation acknowledged last week to C. Thomas, 5s., should have been £1.

G. CRUDDAS.—(1) We believe there are Church of England curates receiving less than £100 a year. (2) Perhaps Dr. Wallace's *Darwinism* is the best single book, but the price is 7s. 6d. Dr. Aveling's *Darwin Made Easy*, published by Mr. Forder, price 1s., is an admirable summary.—This correspondent writes: "I got through to Newcastle the other Sunday to hear you lecture for the first time in my life, and I must say that, with all the trouble, the walk of eleven miles each way, and the drenching we got, I never enjoyed anything better than your lectures, and I only wish I could hear you a little oftener."

A. W. STAVERS.—A paragraph was already in type on the subjects. Thanks all the same.

PAPERS RECEIVED.—Truthseeker—Secular Thought—Freedom—Church Reformer—Torch—Liberty—Der Arme Teufel—Isle of Man Times—Freidenker—Für Unsere Jugend—Crescent—Two Worlds—Islamic World—Progressive Thinker—Shields Daily Gazette—Brighton Observer—Referee—Morning—Post—Boston Investigator—Twentieth Century—New York Public Opinion—Glasgow Herald—Lindsey and Lincolnshire Star.

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.

If 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.

How to Help Us.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
- (3) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (4) Display, or get displayed, one of our contents-sheets, which are of a convenient size for the purpose. Mr. Forder will send them on application.

SPECIAL.

The Hall of Science and Other Matters.

In the *Freethinker* of June 2 I made a long statement with respect to the London Hall of Science. Everything of importance was disclosed, and the shareholders in particular and the Secular party in general were put in possession of the facts of the case up to date. In the June 23 issue I wrote that my appeal for £600 had not been adequately responded to, and I added that, if the requisite amount were not made up within the next few days, "I must let the matter drop, for this is the last appeal I can make upon the present basis."

Since then I have been silent, though not inactive. The situation was an awkward one, and I was obliged to consider it all round. Evidently the party was not prepared—either through unwillingness or inability—to find the money required to clear off the mortgage; and I asked myself this question: "If it takes so much time and trouble to raise a few hundred pounds for this preliminary object, what prospect is there of raising the few thousands that will afterwards be necessary to rebuild the premises as an Institute worthy of our movement and of the memory of Charles Bradlaugh?"

It was terribly galling to reflect that thousands of pounds were being lost to our movement meanwhile, owing to the infamous laws which deprive Secularism of the commonest rights of citizenship. I had taken great pains, and incurred some expense, over several projected wills in the interest of our cause, one of which would have brought us a considerable bequest; but the testator in this case either procrastinated too long, or was unable to overcome his apprehensions; at any rate, he died rather suddenly, and his property went into alien hands.

Such facts as these were in my mind when I wrote as follows in the *Freethinker* of June 16:—

"The bigoted Christian law is the secret of all our difficulties. We have lost thousands of pounds during the brief term of my presidency, and we shall go on losing until the law is altered. Meanwhile, we may dodge the law, but we have no real security; for even if property itself is secure, we have no guarantee that it will not be alienated from its original purpose. Mr. Joseph Symes built a hall at Melbourne, and other people are in possession. He denounces them as tricksters and thieves—as they are from a moral point of view—but they laugh at him, for the law is on their side. Yes, we shall never do great things, as an organisation, until property can be dedicated to, and held in trust for, our special objects—that is, until we enjoy the advantages of endowment like other bodies."

Reluctantly, but decisively, I am driven to the opinion that, until the law is altered, it will be best to aim no more at the acquisition of property. Building after building has been entirely alienated, while others are but rarely used for the purposes that governed their erection.

I will now return to the point at which I left off on June 2. Owing to the unsatisfactory nature of our negotiations with Mr. Smith, and the financial embarrassments entailed upon us by the failure of the Club, we were unable to meet our liabilities or to enter upon fresh operations that might have enabled us to meet them. Obviously we could not build on what might soon prove to be a quicksand. The landlord had already distrained for rent, but a part of the furniture had been purchased at the public auction, and this was used to accommodate the Sunday evening meetings until June 24, when a fresh distraint might have been levied. The furniture, therefore, had to be removed; and this was the reason why the place was closed and the lectures were transferred to Milton Hall.

As it was essential that we should retain possession, if anything was to be done with Mr. Smith, I kept a caretaker on the premises day and night. Some curious visitors (I will not mention them) attempted to get in, but the caretaker understood his instructions to admit no one but myself or Miss Vance.

Mr. R. O. Smith, who had tried to frighten the Club committee, by a perfectly illegal notice, into handing him the keys of the building, demanded possession of the Directors when the hall was closed. He repeated his demand, but of course it was unsuccessful. The landlord

then sued Mr. Smith and the Hall Society jointly for the rent due to Midsummer. This brought matters to a crisis. Accordingly, I instructed our solicitor to write to Mr. Smith's solicitor, asking whether he was willing to reopen negotiations on the old lines. A reply came to the effect (it was the old story!) that Mr. Smith was in a position just then to consider a cash offer, though it was impossible to say how long he might be in that position, as "other negotiations were pending"—that is, he had been trying to sell the premises to other parties. Our solicitor then offered £525 in cash and £75 in shares, the transaction to be completed within a month from the date of acceptance.

Meanwhile the landlord had obtained a judgment, and, in spite of our solicitor's representations, had presented a petition in bankruptcy against the Hall Society; which petition I instructed our solicitor to oppose.

Mr. Smith's answer, through his solicitor, arrived after this bankruptcy petition was presented. It was certainly a curiosity. He agreed to take the £525 in one month, but he made three stipulations. He has all through been strong on stipulations, and he must have known that they were fatal to any real contract. The stipulations in this instance were (1) that we should pay him down the sum of £25 for the trouble and expense he had been put to; (2) that his brother's fifty shares, on which £25 was owing, should be transferred to him as fully paid; (3) that we should pay the landlord's entire claim, a part of which (the insurance) was quite prospective. Our solicitor replied (1) that we declined to pay Mr. Smith £25, as we were not aware of his having incurred any such expense on our account, and if he had it was not to be compared with the monstrous expense he had put us to by his vacillation; (2) that the amount due on his brother's shares was an asset, and could not be dealt with by the Directors in view of the bankruptcy petition; (3) that if the negotiation were carried through with Mr. Smith the landlord's claim would of course be satisfied. Mr. Smith's solicitor replied that his client would not in any way alter his terms.

Mr. Smith must have thought himself very clever or us very foolish. We were to find some £150—which he knew we had not—entirely for his relief, on the mere chance of the contract being carried through; and behind him was the sub-mortgagee, who might at the last moment decline to honor Mr. Smith's bargain and release his security.

A few days afterwards Mr. Smith was seized with a peculiar desire. For many months he had not attended a Directors' meeting, just as he had ceased to attend the N.S.S. Executive meetings. But all at once he wanted to see his fellow members of the Board. Instead of saying so, however, to the Chairman or the Secretary, he went to work after the fashion of Polonius. Finding a rule to the effect that three Directors might instruct the Secretary to call a meeting of the Board, he signed such an order himself, got his brother to sign it too, and procured another signature to complete the trinity. But the conditions of the rule were not properly complied with, after all, and the order was merely a piece of waste-paper. However, I had a meeting convened on other grounds. Mr. Smith attended, but as by this time he was a litigant against the Society I declined to let him take part in the business, though we would listen to anything he had to say as vendor and mortgagee. Mr. Smith then told us the object of his visit; he requested us to give him immediate possession of the hall. I produced a writ, with which he had just served us, to recover possession; and asked him what he meant by going to law first and approaching us in "a friendly way" afterwards? In the course of the conversation, he was good enough to say that if he had £1,400 of our money, and his premises back again, he would still be a much injured man.

The landlord's solicitors agreed to a month's postponement of the bankruptcy petition, if I would deposit a certain sum as security for the costs of such action. I deposited the money to gain the time, but we were sold at the last minute. Something happened, at which I can give a shrewd guess, to make the landlord's solicitor unfriendly, and the winding-up order was made absolute.

Mr. Smith attended the Directors' meeting at the Official Receiver's office, and brought with him his solicitor, being evidently afraid to trust himself alone. I objected to this person's presence, as he represented Mr. Smith, not as a Director, but as a litigant against the Society. The Official

Receiver, however, overruled my objection—wrongly as I think. Mr. Smith and his solicitor were there to serve the mortgagee's interest, and their conduct provoked my friend Mr. Watts to a display of manly indignation.

A special meeting of the N.S.S. Executive was held last Monday evening. Mr. Smith attended—the first time for many months—and posed as an unfortunate and injured man. A stranger would have imagined that we had £1,400 of his money, instead of his having £1,400 of ours. With amazing fortitude he told the Executive that what he sold was well worth £3,000, after all that had been said and done. Thereupon I asked him: "Do you mean, then, that when you consented to take £2,000 in full discharge of your claim, you were actuated by a spontaneous motive of benevolence?" Mr. Smith's fortitude—to give it the mildest name—did not desert him. He answered: "Yes." And the Executive laughed.

Unfortunately there is a record on this matter which Mr. Smith has never attempted to contradict. I refer to the *Freethinker* of March 24, in which I made a statement under the heading of "The Hall of Science." It will there be seen that Mr. Smith did not act spontaneously, but under pressure. It was the state of the premises, disclosed by two builders' surveys, which excited Mr. Smith's "benevolence." He told the Board (I quote from the aforesaid statement) that "the report was as much a surprise to him as to the other Directors." I have only to add that the survey which resulted in the most damaging report was made in Mr. Smith's presence.

It is impossible to deny Mr. Smith's contention that he is only exercising his legal rights. But did not Shylock say "I stand here for law"? Morally, he has betrayed his party throughout these negotiations. Without resigning as a Director, he considered his own interest exclusively; and by his own admission his interest only amounted to £525, while ours amounted to £1,400. Perhaps I ought to have said as much at the Conference, but I thought it best to leave the door open for a possible settlement.

I see now that Mr. Smith has condescended to approach us from time to time as his negotiations with other parties proved abortive. I have been on the heels of one or two of these "benevolent" efforts, and several persons (so well are secrets kept!) know with whom he is now negotiating for the sale of his lease.

For the present, I have only to say that I have warned the Official Receiver against giving up possession of the Hall to Mr. Smith, or even to the landlord who is now claiming entrance, no doubt in Mr. Smith's interest. Whatever may be the value of our interest in the lease, it must be conserved to the Society. When the shareholders' meeting is held the whole matter can be definitely decided. Meanwhile the N.S.S. Executive, by special vote, leaves its interest entirely in my hands. Altogether, my position is, and for many months has been, one of great trouble and anxiety. I have done my best, and I cheerfully submit to the candid judgment of the party—now and in the future.

Some little time must still elapse before I deal with the money actually sent in, and which I promised to return. I will explain that in due course. Meanwhile, those who have trusted me so long will doubtless trust me a little longer. Some of the donors told me not to return their money, but to use it for other purposes; and perhaps there are others who would wish their donations used for a fresh enterprise.

As the Executive is not ready to face the labor and risk, I have launched out myself. I take the entire responsibility of the Milton Hall meetings and the St. James's Hall meetings; and it is my intention to arrange for other West-End lectures during the winter. I have also engaged the fine, large Foresters' Hall, in Clerkenwell-road, not very far from the Hall of Science, for thirteen Sunday evenings; beginning with the first Sunday in September, when Mr. Putnam will deliver his farewell lecture. Unfortunately we cannot charge for admission, but we shall get over this difficulty in some way. I hardly need say, however, that I shall require some support in these enterprises. It seems probable, at present, that all the surplus on my lectures will be absorbed in making up the deficiency on others. It is a point of honor with me to pay the other lecturers, whether I can get paid or not.

Practically, the whole burden of our special lecturing organisation will for some time rest upon me. It is the

duty of the President to act in grave emergencies, when the direct influence of one man is more effective than that of numbers. The Executive has been apprised of my policy in this matter, and is ready to give me every possible support. The Committee appointed by the Conference on Mr. Cohen's motion met on Tuesday evening, and, after a conversation with me, resolved to adjourn *sine die*, so that I might have a perfectly free hand in this enterprise.

Until our party organisation is stronger and more perfect, I am confident that a committee in any one place cannot control, or even wisely assist, our propaganda throughout the country. One who visits all districts and understands their conditions and necessities; one who also occupies a position of much influence; such an one may do something to bring a little order out of chaos, and afterwards the Society may be able to take the matter under its collective management and responsibility.

With respect to the provinces, what I have in my mind may be illustrated by my arrangement with Mr. Charles Watts—whose sympathy and loyal support in all recent troubles I take this opportunity of acknowledging. I have authorised him to form week-night engagements when he goes to the Tyneside and to Scotland in October. The local friends can take a hall and throw it open free; their own subscriptions and the collection should defray the local expenses; and I will pay the lecturer out of whatever funds are at my disposal. I shall do the same with Mr. Cohen, and in time, I hope, with other lecturers. The accounts will be kept for me by Miss Vance, who is working so ably and well over these London enterprises; and in due course a financial statement will be sent to all subscribers. It is not my intention to be vexed and worried by the free and independent "criticism" of persons who do nothing and give nothing.

This is a big undertaking, but I shall do my best to carry it through, and there is no possibility of *losing* anything, unless I lose it *myself*. Every penny I receive will be spent on Freethought propaganda; or, to borrow a Christian phrase, and give it a higher meaning, in the salvation of souls. The time has evidently not arrived for what some call a "constructive" policy, nor can it arrive until the Blasphemy Laws are abolished. The great work immediately before us is *propaganda*, and I appeal to our party to assist me in carrying this on with vigor, thoroughness, and success.

G. W. FOOTE.

SUGAR PLUMS.

Mr. FOOTE's second lecture at St. James's Hall, on "George Meredith: Writer and Teacher," drew a still larger audience than the first. Seating accommodation had been provided for nearly a hundred more persons, and, in spite of the tropical weather, the Banqueting Hall was crowded. An unusual number of strangers were present, and the summer costumes of many ladies gave a certain brightness to the assembly. For an hour and a half, notwithstanding the heat, the attention of the close-packed meeting was thoroughly rivetted, and the applause at the finish was loud and continuous. Mr. James Rowney once more made a capital chairman.

This evening (August 25) Mr. Foote delivers the last of this course of lectures at St. James's Hall, his subject being "Religion in the Light of Science." Probably the Freethinkers will make a special effort to render this meeting a splendid success, even beyond that of its predecessors. They should seize the opportunity of bringing their more orthodox friends to hear the President of the National Secular Society.

Mr. Charles Watts lectured last Sunday evening at Milton Hall. He will occupy the same platform this Sunday evening, August 25, taking for his subject "Christian Evidences: Their Utter Fallacy."

Mr. Sydney A. Gimson informs us that the Leicester Secularists had a good time with Mr. Putnam on Sunday. In the afternoon over a hundred friends met our American visitor at tea in the Secular Hall. After the repast and some music, Mr. Putnam addressed the assembly in a brief but earnest and eloquent speech. The lecture in the evening drew a capital audience, and all were delighted with the way in which Mr. Putnam dealt with the subject of "Christianity and Woman." Leicester Secularists will keep very pleasant recollections of Mr. Putnam's visit.

Mr. Putnam's last lecture before sailing for America will be delivered in London next Sunday (September 1). Full details will appear in our next issue. Meanwhile we beg all our London friends to remember the date, with a view to rallying round our American visitor on the last occasion (for the present) of his addressing a public meeting in the old country.

The farewell dinner to Mr. Putnam will take place at the Holborn Restaurant on the following Wednesday (September 4). The tickets are four shillings each, and are now on sale at 28 Stonecutter-street, as well as by the London Branch secretaries. Mr. Foote will preside at this function, and will be supported by Messrs. Charles Watts, George Anderson, R. Forder, J. M. Wheeler, and other well-known Freethinkers. All who intend to be present should secure tickets by Monday, September 2, at the latest.

The Birmingham Branch has engaged the Alexandra Hall in Hope-street for the winter's operations. The inaugural assembly takes place to-day (August 25). It will be of a social character. Tea will be served at five o'clock, and followed by an entertainment. The tickets are ninepence each, and can be obtained from Mr. Partridge, 65 Cato-street. Messrs. Snell, Armfield, and Cohen are announced to lecture during September.

Mr. Symes, in the Melbourne *Liberator*, noticing the case of witch-burning in Ireland, says: "Mr. Wheeler, of the *Freethinker*, sends us a capital pamphlet upon this incident, and dealing with Bible witchcraft. It cannot be out of place for us to furnish a few facts now the subject is before the public, and to show how fully the Bible is to blame for the witchcraft horrors the Churches inflicted when the Churches had their own way, and when there was little science, truth, common sense, or humanity to check the diabolical influence of Theology—the most murderous madness ever known."

The cyclone at Cherry Hill, New Jersey, which killed several people and destroyed much property, elicited from the Rev. Mr. Duryee, pastor of the church there, the opinion that the cyclone was one of God's ingenious methods of chastening his beloved. A German Freethinker, whose barn had been spoilt, exclaimed, "Humbug," and the Freethinkers of New Jersey obtained the use of his barn on Sunday, August 4, to discuss the "Causes of Cyclones." G. Macdonald, who was present, writes an interesting account of the demonstration in the *Truthseeker*.

Forty-three members of the House of Commons affirmed instead of taking the oath. There were plenty of Testaments knocking about for all who chose the fetish form.

Professor Banks, in a speech at the Wesleyan Conference at Plymouth, differed from some of his brethren, who thought Sacerdotalism the great religious evil of the age. The chief danger of these days, he said, was scepticism. According to the report in the *Methodist Times*—"He believed we underrated the force of scepticism which was spreading over all classes of society. Going up and down the Leeds district, he was constantly meeting the sons and daughters of their own people who had given up all profession of religion, and who disclaimed any desire to worship, and said that they could do without the life of the church altogether. They saw the effect of that spirit in many directions—in literature, in fiction, and in the dreadful notions of morality which were disseminated by brilliant writers, and which were extensively read by their young people." We presume the "dreadful notions of morality" are no more than the freer and nobler views of love and marriage. Old-fashioned people think it dreadful when women learn that, while they may be born to love man, they are not born to obey him.

Supposing the Christian God to exist, it would be impossible for human ingenuity to invent anything more blasphemous towards him than an ordinary church, not to mention the Popish and Anglican Churches. The light in which these sects exhibit God is the worst conceivable. The world is bad enough; the Church millions of times worse. To me, if I felt any doubt on the subject, if my Atheism ever felt shaky, the existence of the Church would soon satisfy me. A God that could endure the sight of this world must be a contemptible thing; a God that could endure the Church and its so-called worship, its greed, imposture, pretence, and unutterable cruelty, would be transcendently more contemptible than could be conceived. The Church perpetrates all its foolery and crimes in the name of God! If God lives, the priests must have driven him stark mad centuries ago.—*Joseph Symes*.

MR. PUTNAM'S VISIT TO ENGLAND.

Extracts from his Letters to the New York "Truthseeker"
(July 27).

FROM the romance of the North—its mountains and lakes, the spirit of Burns and Scott, the flowers and the heather—I come to the enormous city of Manchester, which seems to represent everything that is practical—facts, facts, facts—industry, commerce, machinery, cotton—pounds, shillings, and pence. I enjoyed the contrast. It added piquancy to this wonderful journey of human life. There is romance and poetry in Manchester mills if we could only get at them, if we only had the myriad-minded vision.

I suppose that the goods of Manchester are sent to every quarter of the globe. Manchester, like London, is an original centre of business. It is a fountain-head. It is not a reflex or a dependency. If London were swept out of existence, Manchester would not feel the shock. She would still go on her way rejoicing. Manchester really claims to be as large a congregation of the world's traffic as London itself. She will not yield the palm to Glasgow as the second city in the empire. Manchester proper contains about 650,000 people, and Glasgow proper nearly 800,000. As a matter of fact, however, the Manchesterites claim Salford, since only a narrow stream runs between the cities; the business is all one; and a stranger can't tell whether he is in Manchester or Salford, so intimately are the two cities combined; and Salford has a population of 250,000, which makes the population of the "living whole" of this immense metropolis 900,000. Furthermore, it is stated that within a radius of ten miles of Manchester Exchange is a population as large as that of London itself—that is, taking a space of ground in Lancashire as large as that of total London, it contains an equal number of people. Whether these statements are exaggerations or not, they tend to give some idea of the enormous and multiplied activities of this mighty city. Vast and amazing are the channels of life that flow and intermingle. Crowds flock from every point of the compass. The Manchester Exchange is the largest in the world. On Tuesdays and Fridays 6,000 people throng there simply to do business, and the transactions run up into millions. It is a picture to look upon, that changing multitude on the vast floor of this tall building, the surges of which, we might say, are felt to the uttermost corners of the earth. Looking through the huge thick glass plates of surrounding rooms and corridors, you can scarcely hear a sound of that living sea. You would think that nothing was going on. They simply seem to be walking, talking, laughing, and having a good time. Nevertheless, more business is transacted on this one spot than upon any other spot of the same size on the globe, London and New York not excepted, for the time being. When one strikes Manchester he feels the "thrill of life," as when he strikes Chicago, or any other big place; he knows that something is going on. He feels an electricity in the air, which only numbers and world-wide movements can give.

The Ship Canal, about forty miles in length, I believe, is a wonderful achievement, and adds greatly to the commercial facilities of Manchester, since goods can now be shipped directly to all parts of the world. The canal cost \$80,000,000. In the nature of things it can't be a paying investment for many years to come. It requires vast traffic to pay the interest of such an amount of money as the canal cost. But Manchester, after all, is a prophetic and exuberant city, notwithstanding its purely business nature. It is no Gadgrind. It has boundless faith in the future and the glory of its canal, which will no doubt some day bear a thousand ships upon its bosom. I admire the magnificent energy of a people who will bank \$80,000,000 on the possibilities of to-morrow. There is a poetic grandeur in the creation of such a splendid pathway of commerce.

I enjoy the comfortable hospitality of William Westwell, who lives in the suburbs of Manchester, in a quiet retreat, where no throb of business ever disturbs the calm and beautiful atmosphere. There are flowers and grass and trees to charm the eye, and lovely roads over which to drive, and fair prospects in every direction. There is the splendid horse, Robert, and the faithful dog, Wallace, and in the morning and the evening air we enjoy the delightful sceneries with the swift motion and music of the flying wheel. Elegant villas and residences adorn the country, which is rich with groves and luscious hayfields, in some of which the harvest is already filling the air with sweet perfumes and the laborers cheerily sing. At Bolton I saw two of the finest draught-horses, I believe, in the world; one was valued at £1,000, and the other at £800. They seemed almost strong enough to draw an earthquake, and make no fuss about it. England surpasses America in draught-horses, although the latter may produce the more lively and handsome trotters. But when it comes to work, England attends to business. There are draught-horses in Manchester that will each pull five tons easily. It seems merely child's play as they place their enormous hoofs on the ground and swing along almost like a planet.

The Secular Society of Manchester is in a flourishing condition. It has strong elements, and fine local talent. It has a hall of its own, which was once a chapel. There is a moral in this, and rather opposes the notion that Christianity is taking the lead of Secularism, for here is a church actually transformed into a Secular hall.

The first time Mr. Foote lectured here the baptismal font was in front, as yet unremoved—a relic of the past fronting the glory of the future. There were no haunting spirits of orthodoxy about, however, as I spoke within these four walls. The building was thoroughly regenerated and prepared for the service of humanity. I had fine audiences, and cheerful English enthusiasm. The evening attendance was especially large. In every way I have enjoyed the Manchester campaign. I have met numerous friends. All give hearty welcome to the American visitor, and make him feel entirely at home. It is an inspiring thought that in such a great centre of the world's business our flag is kept flying. Such earnest workers as Mr. and Mrs. Pegg, and others, insure the continued success of our cause. Mr. E. G. Taylor, author of *Shall Thought be Fettered in England?*—a most excellent pamphlet—presided at the morning and evening meetings, and Mr. Hurd at the afternoon. Quite a number of friends were present from Failsworth, a bright centre of Freethought work, where I expect to be August 11, and of which I shall have a good story to tell, for a really splendid constructive enterprise has been carried on here of great interest to all advanced thinkers. I cannot name all I met at Manchester, but I must thank them one and all for their kindness and generous support.

With Mr. Westwell and Mr. Robert Ainsworth I visited the Exchange, the Municipal buildings, the Art gallery, St. James's Hall, Belle-Vue, and other places of interest and enjoyment. Belle-Vue is one of the old and celebrated curiosities of cosmopolitan Manchester. Excursions from all over the kingdom come here for a day's outing. There are large zoological gardens, extensive lakes, upon which steamboats are plying, concert hall, and a band of music, and at present a huge panorama of Port Arthur—a wonderful affair, giving a most vivid impression of that place. In the evening there is a magnificent display of fireworks, the "Storming of Port Arthur," reproduced in a grandeur and brilliancy which is indescribable. Belle-Vue was started over fifty years ago by one man in a very small way, and has grown to its present colossal proportions as a place of varied amusement and instruction by the energetic genius of the founder and his sons. The railroad company has offered, I understand, £250,000 for the place, but the proprietors refuse to dispose of it for that or any other sum. It is their pride and glory to make this the best thing of its kind in the kingdom.

St. James's is one of the largest halls in the world, capable of holding 8,000 people. Westwell once held a big auction of goods in this place, and sold in one day merchandise to the value of £27,000. I think this is one of the largest business transactions on record.

On Sunday evening I was pleased to meet, at the home of Mr. Westwell, Mr. Karsa, a Mohammedan gentleman, who was present at the evening lecture. I was gratified to find that advanced believers in the Koran are, upon the broad and universal platform of Freethought, cordially in touch with science, progressive philosophy, and radical literature.

My visit at Manchester was one of great stimulation. In this hive of human industry there were still music and poetry, hope and encouragement.

On Monday I reach Derby, where I give a lecture in the evening at the Athenæum Hall. This is quite full. I have already mentioned Derby. The debate was held here between Foote and Lee. I gave a review of that debate, entitling my lecture "Man and the Universe." I presented the salient features of both sides of the debate, which debate certainly has resulted in great good to Secularism. I could see that Mr. Foote's argument had lodged in many an intelligent mind, and that the community was not so densely orthodox as in days gone by. There has been a hard fight at this point. The Sabbatarians endeavored to enforce the old pious laws, and for a time succeeded; but public sentiment is now pronounced against them, and the principles of Freethought are prevailing. The only notable thing about the debate after the lecture was that a woman took part in it, in a very courteous and gentle manner. I could not make out what her position really was, but it seemed more like Swedenborgianism than anything else. It was a vague and indefinite defence of Theism, but not by any means on the orthodox lines. I see that very few are disposed to defend "Christian" Theism. It is Theism pure and simple upon which they rely.

Mr. Henry McGuinness presided at my lecture. I find he is an old army comrade, and fought beneath the Stars and Stripes. I am glad that, on a larger and grander field, we are contending for universal freedom. At his home, after the lecture, with Mr. Whitney and other Secular friends, we had a delightful sociable time, and closed with singing "Auld Lang Syne." Derby is quite a contrast to Manchester, with its tremendous bustle. But I shall not forget

the former's rural and stately beauty, its appearance of comfort and wealth, its growing light of Freethought, its cheerful companionship, and splendid band of earnest reformers.

Nottingham is next on my route, and I lecture here Tuesday, June 25, to a fair audience. There is a very large Liberal element in Nottingham, but somehow or other it is rather indifferent to distinctive Freethought work, and much of it is ascribed in the Socialistic and Independent Labor party. The purely Secular movement is not what it should be in its own field, but there are sturdy supporters here, and I do not think there will be any ultimate failure, for there are those who know that Freethought is the vital spirit of reform, and must be maintained at all hazards. In times of real stress and battle Nottingham has always been a great rallying place, and there is no doubt that, if anything special should occur, Nottingham would fill its quota. At present it is a kind of reserve corps.

I remain until Saturday at Nottingham, and have a good rest at the home of Mr. James Stapleton, president of the Nottingham Secular Society. Mr. Snell, one of the best speakers and workers in the English advance movement, introduced me at the lecture, and made a very interesting address of welcome, in which he stated that in a certain way Nottingham was the hub of the universe; and that is about so. The New England Pilgrim movement started from near Nottingham. Nottingham Castle dates back to the time of the Britons, and then, as for Nottingham lace, there is nothing like it in the wide world, and the Nottingham girls adorn themselves like queens with the chief productions of their ancient and majestic city. Lace manufacture in its present wonderful skill and variety originated here. This is the only place where they can make the machines, which are indeed like "a thing of life." My friend, Mr. Parrott, who owns one of them, took me to view its marvellous evolutions. I can no more explain them than I can explain the universe. There is an infinity of movement, all prearranged so that at one stroke it seems as if a million fingers were set at work to deftly weave the gorgeous fabric. Fifty-two yards of the finest lace, of any pattern desired, are made on one of these machines every half hour. You might watch the mechanism all day long, and yet not penetrate its mystery. Only in Nottingham can the genius of man produce these superb, tireless creatures that labor day and night with the force of a human intelligence and fill the world with beauty.

Passing from these miracles of modern progress, we take our way to Nottingham Castle, in whose dim recesses the "dark backward and abysm of time" is quaintly revealed. Mrs. Stapleton and my artist friend, Mr. Story, are my companions. Mr. Story has painted some of the pictures now hanging on the walls, and is well up in the history of this famous castle. Of course, only here and there do we find remnants of the original structure, which was built nobody knows when. Some say that the citadel on this rock was reared about the time of King David of scriptural memory—a thousand years before Christ. Others go back only to the ancient Romans and Britons, but there is no doubt that this great rock which towers above the city has been a battlemented fortress in one shape or another for many centuries. At present the main structure is a castellated mansion of comparatively modern date, having itself suffered mutilation in the days of Chartist reform; but still to be seen is Mortimer's Hole, where the wicked earl courted the amorous queen, to be finally detected and executed at Tyburn. There is also the "New Jerusalem," where beer is still vended to the thirsty wayfarer, and which was furnished centuries ago from the same place to the holy crusaders; hence its name. In the mansion as it now stands are the art gallery and museum, and one can spend a whole day viewing the treasures of this unique and memorable castle.

SAMUEL P. PUTNAM.

(To be continued.)

A MIRACLE AT LOURDES.

On the eve of the great annual pilgrimage of the faithful from Paris to Lourdes it is unfortunate for the credit of this famous shrine that the Assize Court of the Seine should have had to convict, of a series of remarkable impostures, one of those professing to have been "cured" by the waters of the holy spring. The pious portion of the career of Pierre Delanoy, who yesterday received a sentence of four years' imprisonment with hard labor, does certainly afford a rebellious and a stiff-necked generation a pretext for scoffing at the miracles alleged to be performed at Lourdes. After a successful career of fraud as a sham paralytic, it occurred to Delanoy to trade upon the credulity of the Church. Accordingly he repaired to Lourdes in the season in the character of a cripple hobbling on crutches. He was dipped in the holy well at the spot where the Virgin Mary is supposed to have been seen by the ecstatic Bernadette, and, marvel of marvels! he rose from the water cured, and at

once threw away his sticks. Great was the joy among the poor pilgrims seeking relief from their maladies; for here was one of their number, and not the least afflicted, confessedly made whole. The local clergy allowed themselves to be imposed upon. They took Delanoy up, starred him as a living proof of the miraculous qualities of the holy spring, and finally installed him as a keeper of a home for invalids. This last was an honor which the impostor had not counted upon. He was not averse to being feted as an example of the Divine mercy, and to living at free quarters. But the duties imposed upon him by his new office proved irksome. At all events, he fell from grace, stole all the money in the "home" that he could lay hands upon, and disappeared. Such a thorough-paced scoundrel was bound to be heard of again, and he was. He turned up in Paris as a sham lunatic. This time, however, the medical authorities upon whom he had previously imposed as a pretended sufferer from locomotor ataxy were too many for him. His dossier was compiled for a number of years, covering his experiences at Lourdes, and society has at length scored its first success against one of the most accomplished impostors of the day.

The ingenuity with which Delanoy has deceived medical experts at different times in his career is remarkable, and there is just that amount of excuse for the clergy, whose zeal to present an authentic miracle so sadly outran their discretion. But the case shows how necessary it is to be careful in accepting stories of the miraculous at Lourdes or elsewhere, however well attested by persons acting in all good faith. If Delanoy had only been a less incorrigible rogue than he really was, if he could have contented himself with the position he had won in the esteem of the faithful, there could not have been a more authentic miracle than his. For he had been through the hands of medical experts who had pronounced him to be suffering from one of the most hopeless of nervous disorders. The real miracle in the case is that this arch impostor should at length have been exposed. It is a case of the pitcher going too often to the well.—*Morning*, Aug. 14.

The Ascent of Man.

Either man was created and placed in the Garden of Eden something less than six thousand years ago, as narrated in Genesis, or he was not. If the statement made in Genesis is not true, or if man did not fall in consequence of the transgression of a law of God, then the whole scheme of Christianity, as promulgated by Churchmen, is false; for, if there was no fall, there was no need of redemption, no vicarious sacrifice, no atonement, no Savior, no death on the cross to placate the anger of the Almighty Father.

If man did not fall, but has been advancing from age to age, ever increasing in knowledge and goodness, then it is false to attempt his elevation by the methods of the Church. He must be lifted up by education, not by somebody's death.

Every trace of pre-historic man, the rough stone axe, the arrow-head of flint, the rude tracing of aboriginal artists, the resurrected cities and monuments, show that man has come up from a savage condition, advancing step by step, as does the child in its growth and development, until he has attained his present enlightenment. Instead of a fall, it is, then, in truth, an ascension, and it is an insult to his intelligence to intimate the need of an intermediate to restore him to a condition he never occupied.—*Progressive Thinker*.

PROFANE JOKES.

Teacher—"What is a miracle?" Boy—"Please, sir, it's a thing that happens in America."

A boy was reading from an old-fashioned primer, in which the letter "s" in the body of a word was printed very much like the letter "t." He read the sentence, "Solomon was the wisest man that ever lived." "True, my boy, true," said his father, who was listening; "he had a thousand of 'em."

During a recent vacancy in a Highland parish church a preacher was urgently required one Sunday. The local teacher telegraphed to a minister in Oban as follows—"Mr. M'Nab, Oban. Can you supply us on Sunday?" The following reply came: "Can supply you any day except Sunday." There were two M'Nabs in Oban, one of whom was a fishmonger, and to him the message went.

"Why, deacon, what are you looking for?" asked Golightly, as he observed the deacon examining his wood-pile the other evening. "Well, I'm just examining this last load of wood to see if it is all right. You see, I bought it from Brother Brown yesterday, and in prayer-meeting to-night he called himself so many kinds of a miserable sinner, that I thought it just possible it was the quality of this load of wood that was weighing on his mind."

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.

ST. JAMES'S HALL (Banqueting Hall), Piccadilly: 7.30, G. W. Foote, "Religion in the Light of Science."

BATTERSEA SECULAR HALL (back of Battersea Park Station): 8, select entertainment and dance. Tuesday, 8.30, social gathering.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7, a lecture.

MILTON HALL (Hawley-crescent, 89 Kentish Town-road): 7, musical selections; 7.30, Charles Watts, "Christian Evidences: their Utter Fallacy."

WESTMINSTER BRANCH: 9, Excursion by brake from Old Pimlico Pier to Epping Forest. Tickets (3s.) can be had of Secretary, J. Burrell, 6 Ponsonby-place, Westminster.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, J. B. Coppock, F.C.S., "Animal Development."

CAMBERWELL (Station-road): 11.30, C. James, "The Decay of Christianity."

CLERKENWELL GREEN: 11.30, A. B. Moss, "The Gospel of Evolution." DEPTFORD BROADWAY: 6.30, a lecture. Thursday, at 8, C. James will lecture.

EDMONTON (corner of Angel-road): 7, W. J. Ramsey, "The Garden of Eden."

FINSBURY PARK (near the band-stand): 11.15 and 3.15, St. John will lecture.

HAMMERSMITH BRIDGE (Middlesex side): 7, Lucretius Keen, "Free Will a Delusion." Thursday, at 8.30, W. J. Ramsey will lecture.

HYDE PARK (near Marble Arch): 11.30, Lucretius Keen, "Free Will a Delusion"; 3.30, "The Four Gospels." Wednesday, at 8, Stanley Jones will lecture.

ISLINGTON (Prebend-street, Packington-street): 11.30, E. Calvert, "The Soul."

KILBURN (corner of Victoria-road): 7, Stanley Jones will lecture.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, S. E. Easton will lecture.

LAMBETH (Kennington Park): 3.30, a lecture.

MILE END WASTE: 11.30, F. Haslam, "The Life and Teachings of Buddha."

OLD PIMLICO PIER: 11.30, Stanley Jones, "Christianity Critically Examined."

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

VICTORIA PARK (near the fountain): 11.15, a lecture; 3.15, A. B. Moss will lecture.

WOOD GREEN (Jolly Butchers' Hill): 11.30, W. J. Ramsey, "He that Believeth"; C. James, "The Philosophy of Atheism." Thursday, at 8, a lecture.

COUNTRY.

BIRMINGHAM BRANCH (Alexandra Hall, Hope-street): 11, Gymnasium class; 5, tea; 7, entertainment.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, S. P. Putnam, "Freethought in America"; 3, "Freethought and Morality"; 7, "Christianity and Secularism."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, C. Cohen, "The Political Ethics of Herbert Spencer"; 6.30, "Does God Exist?"

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, Mrs. Thornton Smith, "The Land for the People"; 3, "The Population Question"; 7, "The Gospel of Freethought."

PLYMOUTH (Democratic Club, Whimple-street): 7, annual meeting.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 11, W. Heaford, "An Hour with the Devil"; 3, "The Futility of Prayer"; 7, "The Doom of the Gods." The morning lecture, weather permitting, will be near the Monolith.

OPEN-AIR PROPAGANDA.

BRISTOL (Eastville Park, Lower End): 7, a lecture.

BRADFORD (Open Market, James-street): 6.30, A. W. Oxley, "Inconsistencies of the Pulpit."

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

MANCHESTER (Stephenson-square): 3, C. Cohen—see Friday's *Evening News* for subject.

SOUTH SHIELDS (Market-place): 11, Hall Nicholson, "Christianity and Slavery"; 3, "Christian and Secular Morality."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London.—August 25, Manchester.

STANLEY JONES, 53 Marlborough-road, Holloway, London.—Aug. 25, m. Pimlico Pier, e. Kilburn; 28, Hyde Park. Sept. 1, m. Kingsland, a. Finsbury Park; 8, m. Camberwell, a. Hyde Park, e. Camberwell; 15, m. Finsbury, e. Edmonton; 22, m. Kingsland, e. Deptford; 25, Hyde Park; 26, Hammersmith; 29, m. Victoria Park, a. Finsbury Park, e. Kilburn.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, E.—August 25, m. Clerkenwell, a. Victoria Park.

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

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