

The Freethinker

Edited by G. W. FOOTE.]

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CORONERS AND ATHEISTS.

ENGLISHMEN are constantly told that they ought to obey the laws, as the laws are of their own making; not directly, but through their representatives in parliament. They are also told that they should cheerfully, or at least resignedly, obey even bad laws, while agitating or waiting for their improvement. We are reminded that Englishmen have always been a law-abiding people, and we are exhorted to maintain our ancient reputation. All which, of course, is extremely edifying. But what if those who administer the law violate it themselves, even in its very administration? Does not that bring it into the grossest possible contempt? Common people may sin in ignorance or inattention, but those who are appointed to preside over courts of justice cannot plead such an excuse. They are presumed to know the law, and if they do not they are unfit for their offices.

Sometimes, however, the law is deliberately violated by its administrators. Many such cases have arisen under the Oaths Act, which Charles Bradlaugh succeeded in carrying through the House of Commons, and which was promptly agreed to by the House of Lords. According to this Act, every person who was previously required to take an oath, as witness, juror, legislator, or officer of state, is now entitled to make an affirmation instead, by simply declaring that he has no religious belief, or that the taking of an oath is *contrary* to his religious belief. It is not competent for a judge or counsel to make any sort of inquiry. The person's declaration entitles him to the privilege of the statute. He is not bound to add another word, and the court is bound to let him affirm. Such is the law. But judges who take their religious prejudices into account have a way of defying it. A common practice is to order a juryman, who says he has no religious belief, to stand down; another juryman is taken in his place, and he is told to wait, as he "may be wanted"—the judge all the while being perfectly resolved that he *shall not* be wanted, at least as an actual juryman. The trick is a contemptible one, and would never be successful if it were not for the absurd and perfectly unconstitutional power exercised by the superior judges under the practice of "contempt of court." Kings and queens must knuckle under to Habeas Corpus, but not so the superior judges. In a fit of temper they can send a man to gaol, and keep him there as long as they please. It is a monstrous survival of the violent old times, when it had a kind of justification. Courts of justice are no longer in any danger, such as that of a prince slapping a judge's face on the bench; and it is simply infamous that a legal officer, however exalted, should be able to accuse a man, try him, and sentence him, all at once—especially when the offence is one against the judge's own "dignity."

Some day or other we hope to have an opportunity of publicly exposing this disreputable trick. It will require a little tact and self-possession, but it is really necessary that someone should have the courage to tell a bigoted judge that if he does not let a man serve as a juryman he has no right to keep him in court as a spectator.

Coroners have not the same power as the superior judges, but they are sometimes as bigoted, and just as apt to be insolent. Witness the following report which appeared in the London newspapers on Saturday evening, August 31:—

"As the jury were about to be sworn in prior to an inquiry before Mr. Wynne E. Baxter, at the Mile-end Vestry Hall to-day, one of the men summoned avowed

that he was a Freethinker. The Christians and Hebrews then took the oath, and the officer said to the Coroner: 'This gentleman is an Atheist.' The Coroner: 'Well, we must find him some place of honor. I should think that corner would do (pointing to a corner away from the jury). You won't feel contaminated by the rest of us now, I should think.' (Laughter.) A Juror: 'I should think not.' The Freethinker made no answer, but smiled. At the termination of the inquiry, in which the isolated one took no part, the Coroner expressed his usual thanks to the jury for their services, and, turning to the Freethinker, said: 'And much obliged to you for your attendance.' (Laughter.) The Freethinker (banteringly): 'You are quite welcome.' (More laughter as the jury left the court.)"

The only gentleman in the company seems to have been the Atheist. Probably he did not know how illegally he was being treated; still he must have known that he was being treated badly; but he kept his temper, and smiled at the cads who were so proud in the consciousness of their numerical superiority. Most likely he reflected that it was the way of religionists to prate of charity on Sunday, and to be malicious every other day in the week. Christians and Hebrews combined against the "infidel." They were ready, on occasion, to quarrel with each other over their gods; but here was a thorough-going wretch with no god at all; so they agreed to "let him have it," just to show that "God is love."

Coroner Baxter played the leading clown in this sorry farce. "You won't feel contaminated by the rest of us" was doubtless meant as a splendid witticism; anyhow it provoked an outburst of laughter. But, after all, it was lucky for the Atheist that the joke was put in that way. A couple of hundred years ago it would have taken another turn. He would then have contaminated *them*, instead of their contaminating *him*, and they would have made a big fire and burnt the contamination out of him. Yes, sarcasm does not bite as deep as the flames of the stake.

All the while that Coroner Baxter was pouring out the small beer of his wit he was openly flouting the law of England. It was his duty to administer the affirmation to that Atheist, and to let him serve as a juror. And when the jury was empanelled he had no more authority over that Atheist than he had over any man in the street. The Atheist could have walked out of court, and knocked down anybody who tried to stop him.

Should this article meet the eye of that Atheist juryman, we hope he will communicate with us immediately. If he does so, we will have an affidavit prepared, which he can sign; and we will then see whether any Member of Parliament has the courage to raise the matter by question in the House of Commons. If not, we will lay the matter before the Home Secretary or the Lord Chancellor. It is simply intolerable that Atheists should be the victims of gratuitous outrage in courts of justice. The law is the law, whether Christians like it or not; and it is high time that they were compelled to recognise the fact.

The incident we have been criticising is a very significant one. It shows that Christianity is essentially a religion of insult and outrage to all who differ from it. Even when the law is made fairer, by the herculean efforts of a great Freethinker, the devotees of Christianity take advantage of their numbers and persecute unbelievers in every way their malignity can suggest. And the moral is, that all we have to do with Christianity is to exterminate it.

G. W. FOOTE.

CURIOUS RELIGIOUS SURVIVALS.

THE recent case of the Peculiar People, in which an elder declared that the Peculiar could not have a bone broken, or, if they did, they would cease to be Peculiar, instances how deeply some superstitions are embedded beneath the thin veneer of modern civilisation. The superstition in question the elder defended by referring to the Christian fetish book: "A bone of him shall not be broken" (John xix. 36). This saying is founded on the fact that the passover lamb must not have its bones broken (Exodus xii. 46), and this on the earlier fact that the human sacrifice for which the lamb was a substitute was thought to join his totem kindred if the bones were unbroken. Bastian tells us that the natives of Bamba say their fetish dwells in the bush invisible. When he dies the priest collects his bones, so that he may preserve and nourish them that they may revive again when they acquire new flesh and blood. Thus, when a man touched the bones of Elisha, "he revived, and stood up on his feet" (2 Kings xiii. 21); and Ezekiel saw a valley full of dry bones come to life (xxxvii.).

Such bone superstitions might, to-day, be as harmless as wrapping a tooth in salt or carefully burning it—relics of the old faith in sympathetic magic, which held that persons could be affected by getting hold of any article pertaining to them; though the belief would be inconvenient if put to a practical test. Not so innocuous is the Bible-grounded superstition that the only thing to do for a sick person is to send for an elder to lay on hands, anoint with oil, and "the prayer of faith shall save the sick" (James v. 15). The laying on of hands takes us back to the time when this was thought to communicate life, as with Eskimo tribes; and the bishop who lays on his hands and says "Receive the Holy Ghost," and the archbishop who uses holy oil at a coronation, may ridicule and punish Peculiar People, who keep up in ordinary life the very superstitions they themselves reserve for special high and holy occasions.

The case of witch-burning this year in Ireland is another survival of a belief once common, and which, as I show in my pamphlet on *Satan, Witchcraft, and the Bible*, saturates the pages of the "sacred" scriptures. It is only the out-crop of a delusion fostered for ages by medicine-men and priests that they might have the advantage of selling their charms and relics as a specific against witchcraft and possession by devils.

Curious survivals of this same superstition continually turn up in mention of a sect of devil-worshippers—Luciferans—found in Catholic countries. Only a short time ago a lady in Paris brought a criminal action for libel against the *Revue Anti-Diabolique*, a publication regularly issued for the purpose of combating the literal Devil and all his works. The lady was accused by this periodical of having stolen consecrated vessels from different churches for the purpose of using them in "the black art" at a place of Devil-worship near the Rue Cadet. She obtained a verdict, and the editor was punished.

As such cases are continually referred to in Catholic papers as the result of the spread of Atheism, I have taken some pains to unearth the facts about them. The truth is that such vessels are occasionally stolen, and more often wished for, by women. Why? The priests declare they are holy, and must not be touched. They are taboo, like the tree of knowledge of good and evil. More, they contain the god—the very blood, bones, and divinity, with miraculous powers, especially, in the old belief, of removing sterility; for which, by the way, far dirtier emblems have been offered by Catholic priests.

The thieves said to be devil worshippers, and who do have their secret rites, are never unbelievers. They believe too much, or they would never concern themselves about consecrated vessels. They, in fact, retain beliefs which the priests have given up.

Now, good Christian, answer me this: Who are the real devil-worshippers—the poor woman, who, swayed between two faiths, imperils her soul to get a few drops of the holy oil that will bring her love, offspring, and affection; or the Christian priests, who, in the name of their blood-requiring God, have hounded such poor wretches (whom they have kept in ignorance) to death by myriads, under the imputation of witchcraft, because they have practised the rites of the old religion?

A yet darker, deeper strata of superstition is unearthed in the accusation continually brought against the Jews that they steal children, and stab or crucify them, to celebrate their Passover. This very year the *Difesa*, the leading Catholic paper in Venice, specially blessed by the Pope and commended to the faithful, has had a series of articles inciting hatred against the Jews as "religious assassins." Now, nothing is more certain than that, if the Jews ever had any such custom, it is in blank opposition to the Torah, to which their lives are conformed. In my essay on the Passover, in *Bible Studies*, I have ventured to suggest that that institution really was a substitutionary offering for a more ancient and horrible rite of human sacrifice. But this substitution is made by all peoples when they pass out of the hunting into the pastoral stage, though recrudescences of such customs may occasionally survive in mania. But the Jews, as a race, were civilised long prior to the Christian nations, and cases of human sacrifice are frequently brought home to the latter. But in no single instance have they been proved against modern Jews, whose exclusiveness and secrecy of their religious rites have alone continued the old accusation, that has cost them myriads of lives and long ages of persecution at Christian hands.

It is only about a dozen years ago since a superstitious Bible believer named Freeman, in Pocasset, Massachusetts, thought he heard a divine call to imitate Abraham and offer up his only child, a young girl. He called his neighbors together, read the Bible to them, talked with them freely on the subject, and afterwards killed the girl with a carving-knife. But for our lunatic asylums we should hear more of such cases of religious survival. Christianity perpetuates the belief in the efficacy of blood, and in its central doctrine of the Atonement represents God as an old Shylock who will have his pound of flesh.

Quite recently Russia sent a story of a farmer selling his wife, who was in a delicate condition, to a band of robbers. The purchasers bought her because of a superstition that blood taken from the veins of a woman in that condition renders thieves invisible. Here the underlying savage idea is that expressed in the Bible, that "the blood is the life"—the blood which goes to form the hidden new life being supposed of special magical efficacy.

Most curious of all the superstitions is that of self-crucifixion. Not long ago a case cropped up in Hungary where a man took most elaborate pains to crucify himself, and carried out his object. In a recent article I gave a description from Mr. Lummis, an eye-witness, of how the Penitent Brothers of Mexico every Good Friday have an actual flesh-and-blood crucifixion of one of their order, who is selected by lot to bear the sins corporate. In his presidential address before the Folk Lore Society this year, Mr. Edward Clodd mentions a survival in the Abruzzi mountains of South Italy, where the young men draw lots who shall die for Christ, and the victim is secretly killed. The notions upon which this depends will be found detailed in my new book, *Footsteps of the Past*.

Such instances of outbreak of old superstitions—and I have not given a tithe of those that have come under my own notice—indicate that the scientific civilisation of which we boast is, after all, only a young plant, sometimes growing on a thin top soil, while a little below the surface lie rank weeds of superstition—scotched, but not killed, and ready to grow again could they find fitting opportunity.

Superstitions are not harmless. I have heard it often said: "Well, even if it is not true, why not leave it alone? Where's the harm in believing it?" But there is harm. All falsity shuts out some truth, and carries wrong in its train. Every grain of supernaturalism in a faith means less devotion to the needs of man and the duties of this world. *Ecrasez l'infâme!* J. M. WHEELER.

Gospel and Creed.

Our Creed, called by the Papists *Credo*, which was attributed to the apostles, though evidently fabricated more than four hundred years after these apostles, acquaints us that, before Jesus ascended into heaven, he went on a tour into hell. You will remark that not a single word is said about this journey in the Gospels, and yet it is one of the principle articles of the Christian faith. We cannot be Christians if we do not believe that Jesus descended into hell.—*Voltaire*.

THE GOSPELS AND DRAMATIC LITERATURE.

(Concluded from page 548.)

CHRISTIANS allege that, if the character of Christ is not real, the Gospels lose all their value. Probably this may be so if we look upon them as historical narratives; but such is not the case if we regard them as dramatic literature. Suppose it could be proved beyond all doubt that the character of Hamlet never existed outside the brain of Shakespeare, that would not destroy the sublime conception given us of the "Prince of Denmark," or lessen the philosophic beauty the conception presents to our minds. If we grant that the Dane is only a fictitious character, the profound wisdom of the following advice remains:—

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

Shall we persist in being impervious to the immense delight which is evoked in most persons on reading the *Tempest*, unless we are assured that Prospero was intended as a delineation of Shakespeare himself, or that Ariel ever existed? The excellence of poetic genius consists in so clothing imagination that its truths shall appear to us as palpable as the various phenomena by which we are surrounded. As the great Master himself declares in *A Midsummer Night's Dream*:—

The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

Is it not possible that the Gospels are pictures of human life, founded on fact and fancy, as most dramatic literature really is? The Gospels exist, and that they are not strictly historical records is clear; it seems, therefore, to us feasible to assign to them a place in dramatic literature. Heretical critics may object to our view, and urge that they are an invention by the priests for the purpose of deceiving the weak and the credulous. But it would be doing no violence to accepted history to have a preference for another interpretation of their presence amongst us. Can we not reasonably admit that the priests have used the Gospels for purposes of deception, without being compelled to grant that they were originated for that purpose? There are two objections to the theory that the Gospels were "an invention" of any particular period. In the first place, it prevents us from applying to the Gospels the law of evolution, which is perceptible in most literature; and, secondly, it implies a conspiracy among the writers, of which we find no evidence. Besides, the four Gospels are not precisely alike in their style, and the authors do not all say the same thing. Each writer tells his story in his own way, and introduces into his narrative features not to be found in the others. It is not at all improbable that they all had an original, like it is thought Shakespeare had, to work upon—some ancient gospels containing the plot which they used for the drama of the Cross. There appears to us ample evidence to justify the belief in the common origin of all literature—namely, the mind of man. To this we think there is no exception, either in the Bible or elsewhere. There was nothing miraculous in the appearance of a collection of Christian literature nearly two thousand years ago, any more than there was in the advent of the literature that adorned the age of Augustus or that of Elizabeth.

It is a curious fact that in all ages endeavors have been made to find some hidden meaning in literature. The Bible has been by some interpreted as an allegory, the key to which, it is said, has been discovered by some man of genius. In the case of the writings of Shakespeare, it is thought that indications are given of many of the inventions of a later age. As the Bible is the fountain from which all Christian sects derive what their members call "the waters of life and the everlasting truth," so Coleridge describes the writings of Shakespeare as "the well of English undefiled." And from this well all classes of men have drawn water to fertilise their brains and enrich their minds, in order that they may give to the world treasures of wisdom and legacies of noble thoughts. It seems as if the spirit of great writers had access to minds inferior to their own in power of conception and

expression, and that they developed and utilised the germs therein discovered. Especially was this so of him who found "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

There is quite sufficient material in the Gospels for dramatic treatment. We have the story of a carpenter's son, born amidst angelic salutations, performing wonderful acts in his youth, proclaiming the gospel of poverty, and denouncing the arrogance and affluence of the rich. He rebels against the Government, casts out, in a forcible manner, the money changers from the temple, and drives, as a king, in a most dramatic fashion into Jerusalem. He is arrested, tried, convicted, sentenced to death, and crucified upon the cross. At his death "the veil of the temple was rent in twain from the top to the bottom, and the rocks rent. And the graves were opened, and many of the bodies of the saints which slept arose." After all this he appears to his friends, here and there, like Banquo's ghost, and ultimately he is "carried up into the heaven." Associated with him was the multitude, who cried: "Hosanna to the Son of David." He also had with him two prominent characters who were essential to the drama—Judas and Peter; he was betrayed by the first, and denied by the second. Now, we submit that in this story ample material for a most exciting drama is supplied, which, if properly stage-mounted and acted by able artists, would doubtless prove a "draw" at the Adelphi, or at other theatres where melodrama is patronised.

Our view, that the Gospels are dramatic literature, may be objected to on account of their supposed lack of real imaginative and comical elements. But the force of this objection depends upon the way the contents of the Gospels are looked at. An orthodox believer may not see the imaginative in the most marvellous incidents of what he deems divine literature, any more than he may regard them as being of a comic character. To other persons, however, who are not influenced by theology, the movements of the "star in the east," the songs of the angels, the descent of the dove, and the Devil taking Christ up into a high mountain and showing him all the kingdoms of the world, will appear very imaginative; while Jesus riding into Jerusalem on a colt and an ass at the same time, and the sending of thousands of devils into swine, causing them to rush madly into the sea, seem to us quite enough to furnish the comic element for any one drama.

Students of ecclesiastical history will be aware of the fact that three different interpretations have been given by theologians to the story told of Christ in the four Gospels. Briefly they are these: That Jesus was only a man, that he was God, and that he was both God and man. Each of these views has been defended with fervor, eloquence, and scholarship. We are not at all concerned at present as to which of the three interpretations is the correct one, or if either one accords with fact. Certain it is that all cannot be true, and no one has, so far as we are aware, tried to prove them so. All that has been attempted is to defend each separately.

The reader who has carefully followed us in the two articles upon this subject will see that our aim has been to show that, from a dramatic standpoint, each view could be maintained. We formed the idea here expressed upon this subject through studying the elements that are necessary to dramatic literature, and by comparing them with the incidents of the Gospels. The contention we have put forward must stand or fall by an appeal to that literature, and by comparing it with the Gospel narratives. If others fail to accept our conclusion, we ask them to state their reasons for rejecting it. In the words of Milton, we say: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?"

CHARLES WATTS.

Let us all seek truth as if none of us had possession of it. The opinions which to this day have governed the earth, produced by chance, disseminated in obscurity, admitted without discussion, credited from a love of novelty and imitation, have, in a manner, clandestinely usurped their empire.—Volney.

THE BIBLE IN THE SCHOOLS.

It is exceedingly necessary that a clear and definite statement of the position which the Secularist takes up in reference to Bible teaching in public schools should be made. At the last School Board election both parties fought for maintaining the Bible as an instruction book for the children. There was really no difference of principle between them. And as, therefore, the attention of the public was centred on a fictitious quarrel, the real factors in the question were ignored.

The Secularist, then, takes his stand on the principle, accepted in other matters by the Nonconformists, that the State has no concern with religious beliefs, and has certainly no right to apply public funds to the purpose of maintaining specific religious beliefs. That principle, it seems to me, is just. To ask or to expect persons to subscribe to the teaching of opinions they do not hold is in the very highest degree unjust. Of course I am not discussing now the legal right to tax for the purpose of teaching religion. It may be alleged that people often are taxed to carry on a war they disapprove of. Quite so. The majority, of course, have the legal right to do whatsoever they choose. But we are discussing the matter from the ethical point of view, and if we can convince the majority that they are acting unjustly and unwisely, then our object is achieved. The majority can alter the system.

As to the injustice, then, I think it is plain. The State contains people of various beliefs. To use the money of all, therefore, to teach the beliefs of one section is not right. Christians would object to being taxed in order that other persons' children should, say, be taught Mohammedanism or Buddhism. They would object, and rightly object, to be taxed so that the children of others should be taught Secularism. But many of them cannot yet understand—or do not pretend to understand—why Mohammedans and Buddhists and Secularists should object to pay for teaching their children Christianity.

It will be said, perhaps, that they do not teach dogmatic Christianity in the schools. They only teach a Christianity so watered down that no one can object. The fact, however, is that they teach just so much as the various Christian sects can agree on. They teach as much dogma as they can, consistent with the religious truce which obtains between the rival sects of Christians. But it is too much for the non-Christian. Is not the teaching of the existence of a god a dogma on which all are not agreed? Is not the teaching of the inspiration of the Bible a dogma? Is not the story of the "creation" a dogma? If children are taught these as true, they are given dogmatic teaching; if they are taught that they are exploded fables, there is an infringement of the legitimate rights of Christians. The only equitable way, therefore, out of the dilemma is not to teach or deal with them at all.

The injustice, then, of Bible teaching is easily seen. But another, and as important a, reason why the Secularist desires the exclusion of the Bible from the schools is because it is unwise to put it into the hands of children.

Let us examine, for a moment, the claims which even the fair-minded Christian—and, indeed, sometimes the non-Christian—puts forward for the use of the Bible. In the first place, then, it is claimed that—even waiving the question of its inspiration—the Bible is *par excellence* the moral text-book for men. Even a Rationalist like the late Professor Huxley has spoken of the "vast residuum of moral beauty and grandeur" in the Bible, when you eliminate everything that "it is not desirable for children to occupy themselves with." Well, of course, really the remark is capable of various interpretations. When you take away from a book all that is "not desirable," presumably the remainder is desirable. But whether in the case of the Bible this remnant is truly described as "vast" is exceedingly questionable. Professor Huxley did not detail the items of "moral beauty" referred to. But of course that the Bible *does* contain some moral, and even beautiful, teaching in places, is not to be gainsaid. So, however, do nine out of every ten books in any literature. Thomas Hardy's *Tess*—at least, it seems to me—contains a "vast residuum" of moral teaching, and needed warning and useful and guiding pictures of life. But who would propose to put the book into the hands of children, and teach it them chapter by chapter at the public expense?

When an exceptional claim is made, an exceptional case is required. And anyone who sanely looks into the matter will agree, I think, that that exceptional case can hardly be made out on behalf of the collection of Hebrew writings called the Bible. It is certainly not more moral than many books that could be named; it is considerably less moral and humanising than, say, Marcus Aurelius, or our own Shakespeare. No one would propose to put Shakespeare, wholesale and unabridged, into the hands of children; much of it they would not understand, some of it—a very much smaller percentage than that in the Bible—would be, perhaps, "coarse," though "coarse" is not quite the word to use. It would prematurely introduce them to experiences and facts of life and the world not necessary or needful yet. But what can be said of teaching the Bible wholesale? Beside the Bible the works of Shakespeare are simply not to be named. To say they are more beautiful and more moral, a greater culture-force, is, after all, to pay a very poor compliment to the immortal poet who wrote his name in music unsurpassable on the hearts of every succeeding generation of men. Really one is tempted to say that, if Jehovah took the trouble to inspire Leviticus or Numbers, and left Shakespeare to produce *Hamlet* without any such assistance, the guidance of Jehovah—at any rate, in matters literary—would seem to be a dreadful affliction. But to return to the Bible, it seems to me no case has been shown on behalf of its surpassing excellence as a moral text-book.

Then as to its value as a *scientific* text-book—well, that is *nil*. The Bible, from a scientific point of view, is perhaps the most false and ignorant book which could be put into the hands of any child learning the rudiments of science. And even the "new Christian," who is always "reconciling" the Bible and science, must admit this. Even allowing for the moment that his harmonising is conclusive, he will concede, if he is at all fair, that some of it is considerably involved, and could hardly be comprehended by children without very great effort. It appears to me that, even from the Christian point of view, it would be much better not to have to explain to children that in the "Word of God" "days" does not mean "days," and "waters" does not mean "waters," and "fruit" is not actually to be taken to imply what we mean by "fruit." It would seem even better tactics to wait till the child had grown up before presenting to him a book involving these niceties of interpretation. And, mark, you must interpret it for the children somehow. If you teach it to them and let them innocently imagine that the thing is to be taken literally, that "days" does actually mean days, don't you see that you are putting a nice rod in pickle to be used against you when the child grows up and finds out the truth? One would imagine, therefore, that from the religious standpoint, if the religionist really believed in these tortuous explanations, very grave reasons would present themselves for not teaching the Bible to children.

As has well been said: "Children are habitually encouraged in the love of war, and in the spirit of cruelty, by the prevailing ferocity of the Old Testament, and by the general representation of the Hebrew God as a blood-thirsty and malignant being." "Children are taught by the Bible to regard murderous intolerance as a divinely-ordained virtue." And, in fact, the net outcome we know of Bible-teaching in the past has been to cultivate bigotry, persecution, and ignorance. Certainly it has not been to produce a race of freedom-loving, scientific, clear-headed people. The typical man who was Bible-fed in youth is generally a narrow-minded and rather intolerant person. This is not a one-sided or exaggerated statement. Let any fair-minded investigator look round for a man really saturated with Biblical teaching, and, in nine cases out of ten, he will find an ignorant thinker, a stickler for petty forms and a mere letter of things when it suits; in short, a fundamentally insincere type of mind.

But as to Bible teaching in public schools, there is no case. And it should not be forgotten that the burden of proof lies on the defenders of the book. It is for them to show why this special book should be taught with public money; they must produce the proofs logically then. But, of course, as the Bible is being taught, really it is necessary for those who object to make their voices heard. To sum up, then, the Bible is objected to because it is the text-book of one particular section of religionists; because it makes claims which large sections of the nation cannot allow; because, in short, it is not such a book as can be universally

acceptable. And, furthermore, it is specifically objected to because of its unscientific, unhistorical, unethical teaching, in many parts. And, lastly, because much better books can be found. We have produced scientific manuals for children that no teacher would set aside in favor of Genesis. We have history books more profitable for the study of children than the records of a rather uncultured tribe, whose importance in the world's story has been scandalously exaggerated. Surely there can be had, too, if necessary, ethical text-books containing superior lessons, say, than the commands to Moses to butcher wholesale the Midianites, or any of the filthy and blood-reeking stories that abound in the book which is declared to be the sheet-anchor of morality. Besides, why should we perpetually delve in the past for our ethics? As a writer in the *Free Review* some months ago admirably asked: "Is it an understood thing that moral authority is the peculiar appanage of antiquity?" Surely we could get a modern manual containing the best teaching on the duties and rights of life suitable for children in the schools, on which all sane people could agree, if really it be considered necessary at all to teach morals by precept. But that we should use for the training of children a "book" which, apart from its associations as the sacred book of one particular religion, has really rationally nothing to recommend it, is a proposition which can only be maintained by religionists, heedless of the real justice of the case. These people really do not care how their religion is propagated so that it be propagated, and will gladly take the Atheist's money to teach their own children the wickedness of Atheism. The best commentary on the character of the Bible as an ethical text-book is the ethics of its most ardent devotees.

FREDERICK RYAN.

THE CHURCH THE SOURCE OF IMMORALITY.

THE Church is the great source of immorality. Its doctrine that woman was made for man, secondary and inferior to him, and that she brought sin into the world, is the origin of all injustice to woman, and the prolific source of pauperism, insanity, prostitution, and crime. Class legislation for woman, laws of the State inimical to her, were first doctrines of the Church. Even where Church and State are not united, it is impossible for any peculiar religious teaching to prevail without its influencing legislation. From the time the earliest Christian council convened, Church canons began to affect the civil law. Under the old common law of England the husband was obliged at death to leave his wife one-third of his property, and was permitted to will her as much more as he pleased. As soon as the Christian religion became dominant in Great Britain, a husband was forbidden to will his wife more than one-third, and could leave her as much less as he pleased.

In olden Egypt, in Rome, and other ancient civilisations, the wife possessed right of person; this right was destroyed wherever Christianity became the ruling religion. As in slavery, the child ever follows the condition of the mother. So, under Christianity, the mother, possessing no right to her own person, has none to her child; and in but four States of the Union has this gross perversion of natural right been overturned by statute. So true it is that the legislation of the State conforms to the teachings of the Church.

It is of no avail for woman longer to petition the State for a redress of grievances without at the same time proving the Church in the wrong. Wherever the much-praised old common law, as manipulated by the Church, exists, unchanged by statute, woman's inferior position is maintained by the State, and the last half of the nineteenth century is still disgraced by class legislation making woman a victim of the diabolical morality taught through the ages by the Church.

The fact that the wife possesses no legal right to her own person; does not retain her own name in marriage, but ever, as in slavery, takes that of her master, changing name as she changes husband; possesses no legal control over the home or the earnings of the marital firm; has no right to her own child, which can be bound out or willed away without her consent, even before its birth, is due to Church teaching that woman was made for man, is secondary and inferior to him, her condition one of subordination to him,

that she brought sin into the world and thus drove him from Paradise. This theory, affirmed by the Church as of divine origin, has frightened thousands from an investigation of its truthfulness, and thus a system of falsehood has been perpetuated to the destruction of women and injury of the world. This falsehood has kept woman enslaved; it has robbed her of the most primitive right of womanly self-ownership; it has not alone affected actions, but also thought, and, while making woman amenable to the will of man, has annihilated his sense of justice.

"Here, wolf, take thy lamb!" a marriage-form prevalent in some parts of Russia, could with propriety be used over Christendom.

While Church teaching has instituted a degrading form of mental slavery bearing most heavily upon women, it has also destroyed the moral sense of both sexes in every country, creating a class of professional outcasts, demanded by man as a sacrifice to his baser passions, and declared a necessity for the safety of wives and daughters.

Aware that ignorance is bondage, and that superstitious belief is ever united therewith, the Church has strenuously opposed woman's efforts for freedom and enlarged opportunities in life.

Broader educational facilities, new forms of industry, better pay for work, more humane laws, wider religious liberty—each in turn have met with bitter opposition from the Church. Unsparing ridicule, false teaching as to divine displeasure, have been the style of opposition. To think for herself has ever been deemed the greatest sin for woman. Even Luther said: "No gown or garment so ill becomes a woman as that she shall be wise."

Robbed of herself, the mother of humanity has bred the world full of woe and crime. As a slave-mother cannot give birth to pure-souled children, we wonder not at the low ebb of morality in Christian lands. To drink, to gamble, to lie, to steal, is part of every human being's proclivity who looks to slave parentage. Robbed of all that makes life worth the living, woman has unwittingly revenged herself upon Church and State. With every generation new forms of fraud arise, and each census shows an increase of alms-houses, insane asylums, brothels, and prisons, all directly traceable to that teaching of the Church which has made woman but a supplementary part of creation, looking to man for headship and law.

Original sin is an original lie, yet one is sometimes tempted to believe in its existence, not with individuals, but as part of the Church itself; its teachings have sapped the probity of the universe. No sin so great as the teaching which, first robbing the individual of self-right, has turned the current of human life into a channel which perforce creates criminal classes of every grade. Of all has the Church been guilty.

And now that woman's growing rebellion against self-constituted male authority is everywhere apparent, the Church, perceiving danger to its continued existence, plans to give woman constant employment within its ranks. Church societies of every form make increasing demands upon her time and thought. "Home duties," an olden scarecrow, is no longer held aloft. "Work if you will, but work for us," is now the Church cry. Organise! Keep together! Do not lose yourself from the ranks!

For a time this plan will succeed, but it is merely a phase of woman's evolution. The responsibilities thrust upon her are fitting her for fuller freedom. She is fast learning to think for herself. With free thought for woman, the Church, that great source of immorality, crumbles to the dust, the State and the family are purified, and the world built anew.

MATILDA J. GAGE.

—*Twentieth Century.*

How to Help Us.

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

THE DESIGN ARGUMENT.

NOTHING could have come by chance, it is said, and, therefore, it is inferred that this universe must have been created by a God.

Let us view this famous argument for a moment. God is something or nothing. To say he is nothing is to say there is no God. If he is something, he is not merely a property or a quality, but an existence *per se*—an entity, a substance, whether material or immaterial is unimportant. If he is a substance, a material or spiritual being, there must be order, harmony, and adaptation, or fitness, in his divine nature to enable him to perceive, to reflect, to design, and to execute his plans. If Deity does not reason, does not cogitate, but perceives truth without the labor of investigation and contrivance, he must still possess an adaptation or fitness thus to perceive, as well as to execute his design.

To say that God is without order, harmony, and adaptation, or fitness, is to say that he is a mere chaos—worse than that imaginary chaos which theologians tell us would result if divine agency were withdrawn from the universe. If a being, without order, harmony, and adaptation, or a divine chaos, can create an orderly universe, then there is no consistency in saying that unintelligent matter could not have produced the objects which we behold. If order, harmony, and adaptation do exist in the divine mind (or in the substance which produces thought, power, and purpose in the divine mind), they must be eternal; for that which constitutes the essential nature of a God must be the eternal basis of his being. If the order, harmony, and adaptation in God are co-existent with him, and are eternal, they must be independent of design; for that which never began to exist could not have been produced, and does not therefore admit of design.

B. F. UNDERWOOD.

ACID DROPS.

EMPEROR WILLIAM of Germany is a pious gentleman, who fully believes that he rules by divine authority. His wife is as pious as himself, and perhaps even more so. She has built several new churches in Berlin, and we dare say she is sorry that she cannot compel the people to attend them. Her latest addition to the empty gospel-shops of her capital is a Memorial to the Emperor William, which has cost five million marks. It was opened with great pomp by the young emperor himself on the twenty-fifth anniversary of the battle of Sedan. Religion and Militarism are thus beautifully associated. Everybody can see how true it is that Christianity is a religion of peace and goodwill. Meanwhile the relations between Germany and France are considerably strained, and the French ambassador at Berlin is taking a holiday until the blood-and-thunder celebrations there are concluded.

Mdlle. Lebrauchu claims to be a heroine of Zola's *Lourdes*. She also claims to have been just miraculously cured of consumption. Zola replies that the characters of his novel are purely imaginary. With respect to the lady's recovery he says: "I was at the bureau when she entered screaming that she was cured. But I had never seen her ill. What proof have I that she was ever consumptive? Indeed, if I should see all the sick recover their health, I would not even then believe in a miracle."

A ghastly sight was seen a few days ago in the Thames. A woman's body was floating near Blackfriars Bridge, and two little children were bound round her waist. A steam-boat was seen to pass slowly over them, and the corpses did not reappear.

"God's in his heaven, All's right with the world." Thus sang the optimistic poet. But that drowned mother, and those two drowned children, tell a different tale. Who knows the awful tragedy that was behind that plunge into the dark-watered Thames? Human beings need not always die to find out hell.

The progress towards Church unity which is being made in this day and generation is admirably illustrated by the Pan-American Religious Congress at Toronto. The Catholics agree that everything would be all right if the church-going people would acknowledge the Pope's authority; Bishop

Gilbert declares that all the churches would do better if they acknowledged the historic episcopate. A Jewish rabbi present advocated Judaism as the panacea. It was pretty much the same at the Parliament of Religions. Volney, in his *Ruins of Empires*, imagined such congresses, to point out the moral that there can be no unity on fictions, but only on facts. It is something, however, that the clericals can now keep the peace when they meet.

The good old Bible preachers used to stick to the doings of the Lord with Moses and the prophets, and their congregations had little more concern with the secular problems of the world than was expressed in the prayer of the man who retired with the magnanimous appeal to the Deity: "God bless me and my wife, our John and his wife, us four and no more, for Christ's sake, Amen." But a change has been forced upon them, and on Trades Congress Sunday at Cardiff there was a special importation of Christian Socialists and others, who preached on the relations of religion to social questions in eleven Christian churches. As brother Jasper said: "The world do move."

Mr. E. L. Garbett, who published a pamphlet on *Huxley's Veracity*, has a fling at the late Dean Alford in the *Weekly Times and Echo* (Sept. 1). It seems he sent the Dean his interpretation of the number of the beast. But, when Alford issued a new edition of his annotated New Testament, he repeated verbatim all that he had said in 1861 upon this 666 riddle. Whereupon, says good Christian Mr. Garbett, his statements "became wilfully mendacious. Possibly, not wilfully on his (Alford's) part, but on his inspirer's part. Moreover, their tendency is to make the Holy Ghost appear a fool. Now, my contention is that the same power who once proved Ananias and Sapphira liars dead was pleased, for your information on the 12th of January, 1871, to strike Henry Alford dead in his devilish lies." We look on Mr. E. L. Garbett as an interesting relic of old times, a survival of the degree of intelligence which originated, and made people believe, such stories as that of the murder of Ananias and Sapphira by the Holy Ghost.

In darkest Africa, although not far from where British authority is supposed to hold sway, there recently existed a society of cannibals who called themselves by the pleasant title of "human leopards," dressing in the skins of the wild beast whose name they borrowed, and which they evidently exceeded in ferocity. Their mode of operation was to secrete themselves in the bush near the native villages, and pounce down on any unwary straggler. The victims were afterwards killed and eaten. One of this murderous gang had formerly, it is stated, been a Sunday-school teacher at Sierra Leone, which would tend to show that in some cases at all events the Christianising influence of African Missions does not penetrate far beneath the surface. The "Society" has, happily, now been broken up, several of the miscreants having been hanged. It is strange to reflect that in this nineteenth century such horrible practices should have been possible.—*Birmingham Daily Mail*.

The *New York Evening Post* says that "the romance of missions has worn out. We have come down to the hard, matter-of-fact conditions of heathen life, at home and abroad; we have seen that printing Bibles, and singing hymns, and distributing tracts, and preaching sermons, have very little effect upon the enormous aggregate of heathenism, prejudiced in ignorance or conceited in learning, upon which our missionary enthusiasm has been spent." The next step should be to see that the only missions needed are secular ones to teach the best methods of work in the world.

The *New York World*, also writing on missions, deprecates "the apostles of all the false religions of the world" having been invited to the Parliament of Religions at Chicago. It says: "Returning home, these represented Christianity to be a failure in the countries they had visited, and in one case, we believe, missionaries were sent to America to convert our benighted people." It considers this, too, a cause of the falling off in subscriptions which the American missionary societies lament.

M. Trouve, the well-known electrician of Paris, has brought out a tiny telephone no larger than a franc piece, and, in conjunction with Rostoff, the "wizard," has applied it to clairvoyance. The telephones attached to the ears of the blindfolded performer are hidden by a wig, and connected by fine wires, also invisible, to a transmitter behind a screen. A confederate behind the screen, who can see and hear all that passes, prompts him by means of the telephone. Such an instrument, in old days, would have made a god out of a conjurer, and would have been acclaimed, like Elijah's petroleum trick on Mount Carmel.

At the Birmingham Balloon Society, Mr. Lewis Appleton gave an address on missionary enterprise in China, and a resolution of indignation at the recent massacres was moved. Mr. Maxim moved as an amendment: "That this meeting

regrets exceedingly that English and American missionaries will persist in going to China and attacking the ancient and highly developed and orthodox religion of the Chinese." The amendment was seconded by Captain Lemon. There being a tie, the chairman gave his casting vote for the amendment.

They are actually trying to form a Curates' Union, and there is considerable talk of it in the papers. The *Freethinker* does not pose as an oracle, but in January, 1890, Mr. G. Standing, who is not, so far as we are aware, a prophet, or the son of a prophet, wrote a humorous article in our columns, entitled "The Curates' Union." Can some pale young curate have picked the grains of wheat out of his chaff, and, with prayer, fasting, benediction, and holy water, have ripened the good seed?

From Southampton the following paragraph is sent to the London daily press: "The Borough police have recovered the crucifix and image alleged to have been stolen from St. Joseph's Roman Catholic church by an Irishwoman, named Mary Ann Lahee. When arrested, Lahee admitted taking the things to bless her house, but stated that she did not know what had become of the crucifix. The police will give it up to Canon Scannel on his return from his trip to the Continent." This confirms the contention in Mr. Wheeler's article this week, that the sacred vessels and fetishes are not stolen from churches by any sect of devil-worshippers, but by poor women, in whom the Church has inculcated a superstitious reverence for such articles.

Parson Bowman, who was struck down with others by the lightning at the door of his church at Quakertown, New Jersey, says: "When I got up there was but one person standing, and, curiously enough, he was not a Christian." Probably he was the only person who was not afraid of the Devil, for to this useful scapegoat the accident is attributed.

Bishop Turner (colored?), of the American Methodist Episcopal Church, has some new ideas in ethnology. He has been three times to Africa, and has discovered that Adam and Eve were black; that they lived not 6,000, but 150,000 years ago, and that King Solomon was "a full-blooded negro." We do not know about the much-married sultan's negritude, but expect that the bishop is right in describing him as full-blooded.

Godfrey Higgins, early in the century, when ethnology was in its infancy, put forward the view that man was originally black, and found in the black Madonna and Child in the crypt at Chartres Cathedral a confirmation of the idea that the earliest Christ was a sable one.

They have the temperance question in a funny form in Hungary. The Minister of Finance has asked the Minister of Worship whether priests may make their congregation swear in church to abstain from spirits. Some priest in the south of Hungary did this, and the local publicans sent a protest to the Finance Minister, as they cannot fulfil their contracts to pay so much tax.

There was a circus at Montpelier, Bristol. It was acquired by the Salvation Army and turned into a barracks. On Sunday morning it was burnt down. We presume this was an "act of God." Unfortunately a number of cottages were burnt down also, and the cottagers rendered homeless. It is dangerous to be near when Jahveh is destroying one of his own buildings.

According to the religious press, Khama, the famous Christian chief of the Bamargwato tribe, is coming to London. The Rev. J. D. Hepburn, who writes *Twenty Years in Khama's Country*, describes him as a good Christian and teetotaler, who deposed his heathen father, and burnt his brother's house down because he gave native beer to a stranger. These gentlemen must not be judged exactly according to European standards.

Rev. Hugh Price Hughes, the author of the "Atheist Shoemaker," is a very reckless person. He is constantly starting some *causard*, which he always alleges some "good authority" for. A few months ago he published the startling information that "Nunquam" of the *Clarion* had been captured by the High Church party. "Nunquam" chaffed him unmercifully, and it turned out that all the ground Mr. Hughes had for his startling announcement was the fact that Mr. Blatchford had dined with three High Church persons. In last week's *Methodist Times* Mr. Hughes came out with the following: "We have just learned, on what seems unquestionable authority, that Mr. Chamberlain has been seriously considering the possibility of introducing into this country the military Conscriptio as an agency by which he can get money to float his scheme for Old Age Pensions." It is difficult to conceive anything more ridiculous, yet Mr. Hughes took it seriously, and made it the subject of nine long paragraphs.

This Price Hughes bubble was pricked on Monday morning, when the newspapers published Mr. Chamberlain's letter in reply to a correspondent who inquired as to the authenticity of the Conscriptio announcement. Mr. Chamberlain's letter is brief and pointed. His private secretary writes: "I am directed by Mr. Chamberlain to acknowledge the receipt of your letter of the 29th inst., and to say that the statement in the *Methodist Times*, to which you call his attention, is absolutely untrue. Mr. Chamberlain advises the writer to call upon the Rev. Hugh Price Hughes to state what is the 'unquestionable authority' on which he has given currency to this falsehood."

We know enough of Mr. Hughes to feel pretty confident that he will not give an answer to this pertinent question. He has a habit of ringing bells and running round the corner.

Customs vary as much as religion. The *Crescent* quotes the following about the Shahzada, and, as Mr. Quilliam, the editor, was in attendance upon the young prince, we suppose he endorses what is said: "Nasr-Ullah Khan, on his side, looks upon the English as a people lost to all sense of decency, without religion, morality, or hope for heaven. The sight of their women with faces, necks, and arms exposed shocked him unutterably. Nasr-Ullah is a good young man, and when he looked upon the sea of shameless exposure at Lady Tweedmouth's reception he could hardly believe he was in a place where he ought to be. He very naturally administered a rebuke to Lady Lansdowne, and would not permit her to touch his arm."

Cardinal Moran boasts that the Catholic missions have in Corea over 20,000 converts, while the Methodist congregations have only 177 members. We cannot check his figures, but there is no doubt that the Roman superstition more readily accommodates itself to various forms of Paganism than does the Protestant superstition.

In Japan, Cardinal Moran says there are 50,000 Catholics and 35,000 Protestants. In China he boasts of a million, while the Protestants are put at 33,000. Mr. Michie reckons them at over 37,000. The Rev. Dr. Williamson, a veteran Scotch missionary, said: "Something must be done. In our present divided state we shall never Christianise China, never!"

In Africa, out of a population approaching two hundred millions, the Catholics claim 600,000, the Protestants 101,212, and these are questioned. Dr. Ingham, Protestant Bishop of Sierra Leone, in his recent work, *Sierra Leone After a Hundred Years* (1894), refers to the unblushing immorality that prevails, and adds: "Is it a wonder that kings and chiefs around Sierra Leone, instead of wishing their people to come and see how well we do things, dread for them to come to this colony on account of the danger to their morals?" Cardinal Moran quotes a German traveller as writing of the Methodist missionaries: "How can ex-machine greasers or ex-cobblers preach a faith they do not understand? They are a disgrace to civilisation."

In India the Catholic missionaries boast of over 1,620,000, the Protestants 599,661, half of whom were Europeans or of European descent. The total number of communicants was only 182,722. The Baptists, says Cardinal Moran, show a falling off of more than thirteen per cent. The Church of Scotland had declined from 3,683 to 2,970, and unspecified Christians had decreased from 20,216 to 7,078. In Tinnevely, where Christian missions had so much success among the devil-worshipping Shanars in the decennium from 1881 to 1891, Protestants decreased eight per cent., while the Catholic increase is registered at twenty-two per cent.

The *Jewish Chronicle* mentions a curious theory of the cranks who are always searching for remains of the ten tribes of Israel. According to a book entitled *Paliioroma*, published at Erlangen twenty-seven years ago, it is a mistake to imagine that the drama of the early books of the Pentateuch was enacted in Western Asia and Eastern Africa. It all took place in America. Eden was somewhere in the Eastern Pacific; Noah lived in Cuba; Nimrod was an American prince; and Sodom and Gomorrah were not far from Chicago. Furthermore, there was an American Assyria where the Antilles now peep out from the sea, and an American Egypt in the highlands of the Andes. The scene of the Exodus was Behring's Straits, where the Israelites trekked across the ice into Siberia. All this nonsense arises from not seeing that the Jews were once in a similar stage of development to that now found among savage nations, and that, consequently, these nations must have manners and customs similar to those recorded of the old children of Israel.

Judgo Chalmers contends in the *Law Quarterly Review* that there is so much petty perjury that it would be better if the oath were abolished for simple affirmation, and all

witnesses warned of the human punishment meted out for giving false evidence.

Mr. Paul Taylor declined at the North London Police-court yesterday to avail himself of the First Offenders' Act in the case of a clerk who had stolen a bicycle. It was said that the accused had asked to be allowed to try a bicycle advertised for sale, and then, riding away on it, never returned. He had been a popular member of the Church of England Young Men's Society, whose assistant secretary now offered to become responsible for him. The magistrate, however, passed sentence of a month's hard labor.—*Daily News* (August 30).

Mr. Sarat Chandra Das Mitra, who has travelled widely in Northern India and Tibet, has written a paper dealing with North Indian folk-lore concerning thieves and robbers. All these, it seems, have their own particular goddesses, whom they worship in the belief that success or failure in their thieving expeditions depends on the favors and frowns of these female deities. To this end they offer sweets, cereals, and sometimes animal sacrifices, and in the old days human ones, before starting.

A member of the Westminster Branch of the National Secular Society (Mr. Worster), who has unfortunately been lying ill for some time, has a next-door neighbor who is also on the sick list. The latter is a Christian, and a pious lady in the vicinity sent him a basin of nice mutton broth; but the messenger made a mistake and took it to the wrong house. The Atheist consumed the broth and sent his thanks to the lady, who was horrified to learn that she had unwittingly ministered to the wants of an "infidel." Her indignation was quite amusing, and furnished the sick Atheist with a little medicinal laughter, which was almost better than the mutton broth.

A special correspondent of the *Daily News* (August 30) says that comparatively few persons are aware how little Churchmen really pay for the enormous influence their educational position gives them. Out of every £2 paid for a child in a voluntary school, the country provides all but about six or seven shillings. Church voluntary contributions provide about three and sixpence in the pound, and it is by no means certain that the whole of what little money they have voluntarily contributed should all be accredited to elementary education.

It gives the following instances:—"For many years there appeared on the balance-sheet of a voluntary school the sum of £52 for cleaning, etc. The man to whom the pound a week was paid had not been on the school premises for two years, and his whole time was occupied as vicar's odd man and sexton."

"The rectory of a certain parish needs repairs, but the low state of the ecclesiastical funds does not permit that this shall be done. A happy thought occurs to the rector. 'The schoolmaster shall occupy the rectory for a time, and we will call it the schoolhouse. Out of the funds provided for the school I will, as school manager, repair the rectory, entering it in the accounts as repairs to the schoolhouse.' This plan has been carried out, and nearly £200 has been expended on the repairs of property which belongs to the rector of the parish for the time being."

Cases in which the Church has got its work done free by foisting duties upon the school teacher supported by Government grants are exceedingly common. A letter addressed to the principal of a training college, asking for a student to act as schoolmaster, is cited. It says "he must be able to play the harmonium, and will be expected to do so on Sundays twice a day, to lead the choir, and also to act as clerk. He will be expected to train the church choir one night in each week. The aforesaid is part of his duty as well as keeping the school, and no extra salary is given for it." In other words, the duties of clerk, choirmaster, etc., are paid for out of funds which ought to be devoted solely to educational purposes. And these thieves are clamoring for more public money!

One of the funniest documents we have read for a while is the address of the Dean of Norwich at the anniversary of the British and Foreign Bible Society. He declared that "the nerve of the Ascension Evangel is the great principle that every human being is entitled to know the mind of God in his own language." If we presumed to think that every human being was entitled to know the mind of God direct from God himself, probably he would think we had a nerve like the Ascension Evangel.

The Dean went on to say that the various tribes of men were not to have each a distinct evangel suited to their respective capacities, but all were to have the Bible which Jesus received, which the holy apostles were commissioned

to write, and which the authority of the Church had stamped. Well, we never heard that Jesus received the New Testament, or commissioned anybody to write it. The only thing in which the Dean is correct is the authority of the Church, and that has been stamped with a vengeance against all opposition.

The Dean of Norwich said that antiquarian researches had thrown light on our Scriptures and ecclesiastical history. They have indeed. Says he: "They have diluted the strong statements that are made in the interests of a narrow and dwarfing ecclesiasticism; they have blasted, as I believe, the unwholesome pretensions and the superstitions of an Italian sacerdotalism. But there is one thing these discoveries and manuscripts have not done. They have not caused us to withdraw one single article from the creeds of the Church." Doubtless the Dean has substantial reasons for not withdrawing even the article which declares that "works done before the grace of Christ are not pleasant to God, but have the nature of sin." But some people who have done a little antiquarian research fancy that it demonstrates the savage superstructure of the Dean's entire faith.

The Dean says: "We are asked now, however, to think of the first chapters of Genesis as mythical; but I cannot accept as mythical what Christ regarded as fact." We suppose he follows Jesus also in believing in possession by devils. It is a comforting belief when you know that devils never enter deans.

The Dean concluded with an exhortation to diffuse the Bible: "Circulate it broadcast from one end of the world to the other. Let no soul for whom Christ died moan out his life knowing nothing of the God who made him, nothing of the God who loved him, nothing of Jesus Christ who shed his precious blood for him, nothing of the Holy Ghost who comforts and who enlightens, and who educates and who inspires, invigorates, radiates, and blesses him; nothing of the means of grace, nothing of the hope of glory." So Christians are to take all the trouble about the precious Trinity which they have never taken for themselves, although, as the Dean set out by saying, "every human being is entitled to know the mind of God in his own language."

Bishop Tugwell, of West Africa, says that the gin trade is demoralising the natives. It is pointed out to him that the gin is introduced by the Christians, and that the best remedy is the spread of Mohammedanism, with its strong influence in favor of abstinence. The Governor of Lagos avers that the Mohammedan negro is a much cleaner, soberer, and more dignified and self-respecting person than the Christian negro, who adds the white man's vices to his own, and wipes them all out in the blood of Jesus.

David, or somebody else for him, said in his haste that all men were liars (Psalm cxvi. 11). We often find pious people giving evidence that the Psalmist was not so very hasty. Here, for instance, is a story from Middletown, New York, about Hiram Hornback, who ran from home, spent his cash in riotous living, and, like others who have run that course, returned penitent, when sunk in poverty. The story given in the *New York Sun*, August 11, says: "Shortly after Hiram's arrival a terrific thunderstorm passed over the farm, and lightning struck and killed a calf in the barn yard. From there the same bolt entered an open window of the house, hit the family Bible lying on the parlor centre table, and opened it at the fifteenth chapter of St. Luke, leaving a black mark opposite the twenty-third verse, which reads, 'And bring hither the fatted calf and kill it: and let us eat and be merry.' This is worthy of 'Dod Grile.'"

Dr. Susan R. Pray, who went as a medical missionary to Foo Chun, gives the following explanation of the outrage. She says a strong native party is making an effort to overthrow the present Chinese dynasty, and, in attempting to make it appear that the outbreak against Christians is really the fault of the government, hopes to make the latter so unpopular with foreign powers that none of them will interfere in its possible downfall.

Paul Kruger, the President of the Transvaal, often takes to the pulpit. The *Port Elizabeth Telegraph* says: "Preaching on Sunday week, the President undertook to explain the doctrine of the Trinity—a subject which, the speaker went on to say, the Holy Book did not throw much light upon. With that aptitude for simile which forms one of the most striking features of his honor's public utterances, the preacher likened the Triune Deity to a candle. 'There is the fat, the wick, and the flame—three in one; and if the explanation is not sufficient,' continued Mr. Kruger, 'anyone who wishes may come and speak to me at the conclusion of the service.'" Possibly the President may be able to find some other means of converting them.

Mr. Foote's Engagements.

Sunday, Sept. 8, Brunswick Hall, Brunswick-street, Glasgow : 11.30, "Freethought in Robert Burns"; 2.30, "Religion in the Light of Science"; 6.30, "The Use and Abuse of the Bible."

Sept. 15, South Shields; 22 and 29, Foresters' Hall, London.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—Sept. 8 and 15, Foresters' Hall; 22, Sheffield. October 6 and 13, Foresters' Hall; 14, 15, 16, 17, Debate at Newcastle-on-Tyne with the Rev. A. J. Waldron; 18, North Shields; 20, Glasgow; 22 and 23, Dundee; 27, Edinburgh; 28, York. November 17, Liverpool.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S.W.

LOUIS LEVINE (Charleston).—Many thanks. We shall use some of your well-chosen extracts. You are doing capital work. Hearty greetings.

MR. G. L. MACKENZIE points out that in "Rum and Religion," p. 548, "soothing-seeming antidote" should be "soothing seeming-antidote"; and "Bible-seeming antidote" should be "Bible seeming-antidote"—the idea being that the antidote is only seeming. Sorry we did not send proof. Hearty greetings.

L. W. BALK writes: "With regard to the £4 that I have paid towards eight shares for the Hall of Science, I beg that you will apply the money at your discretion towards any purpose for the furtherance of our principles; and I should prefer the application of the same to the fund for your personal benefit, for I feel it my duty to at least help keep the man alive who keeps our party alive."

R. E. HOLDING.—Glad to hear you are so pleased with the success of our experiment at St. James's Hall. We have ventured to write a "Sugar Plum" on the *Indicator* article, which we hope you will not find displeasing.

H. SNELL.—See paragraph. We should like to see you busier in the lecture-field.

W. CABELL.—We had seen it and written a paragraph upon it already. Thanks all the same, though, for your kind attention.

T. HINTON (Manchester).—There must be some mistake. John Heywood could hardly have refused to supply your newsagent with the *Freethinker*. He, or rather the firm, has supplied the trade ever since our first issue, and continues to have a regular account with our publisher. Will you see your newsagent again on the matter? We thank you for your efforts to promote our circulation, and are pleased to hear that you enjoy Mr. Cohen's lectures.

J. BURRELL.—We have dealt with Coroner Baxter in our leader. See paragraph for the other matter.

J. KEAST.—See paragraph. Will the large Shepherds' Hall be available for Secular lectures this winter?

PRESIDENT'S FUND.—Per R. Forder: H. Sesernann, £2; E. L., £1; C. Deane, 4s.; H. A., 2s. 6d. Per Miss Vance, collected by E. Pinder (Leicester): A Friend, 10s.; Another, 2s.; One More, 1s.; A. Hunter, 2s.; C. Rell, 1s.; T. Allen, 1s.; — Bailey, 1s.; Hopkins, 1s.; — Woodford, 1s.; Alpha, 1s. R. Webster, 4s. Per R. Cameron (Glasgow): Hugh J. Duncan, £1; Duncan Sinclair, 10s.; Robert Snellie, 5s.; A Friend, 5s.; Daniel Fyfe Sandback, 5s.; Samuel Roger, 5s.; Thomas Reid, 5s.; Another Friend, 5s.

A. T. BARNARD.—Shall appear.

A. J. H.—Mr. W. Armstrong's letter in the *Hackney Gazette* is a very good one. Such correspondence is of great service to *Freethought*.

PAPERS RECEIVED.—Halifax Labor News—Post—Secular Thought—Belfast Northern Whig—Portsmouth Times—Truthseeker—Boston Investigator—New York World—Progressive Thinker—American Sentinel—Isle of Man Times—Liberty—Esoteric—South Wales Echo—Freedom—Blue Grass Blade—Twentieth Century—Public Opinion—Two Worlds—Manchester Evening Mail—Hackney and Kingsland Gazette.

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

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

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

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.

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.

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

SPECIAL.

READERS of the *Freethinker* are requested to remember that the first week in October is "Shilling Week." During that week all who desire to aid, however modestly, in the active propaganda of Freethought during the winter, should send me one or more shillings. Every subscription will be acknowledged. I have to add that lecturing engagements, under the scheme I outlined a fortnight ago, are already being formed by Mr. Charles Watts and Mr. C. Cohen; and that the services of other lecturers will be utilised as soon as possible.

G. W. FOOTE.

SUGAR PLUMS.

MR. FOOTE lectures to-day (September 8) at Glasgow. On the following Sunday he lectures at South Shields. During the interval he hopes to take a little holiday.

The accounts of the St. James's Hall venture are nearly made up. There are only a few tickets still unaccounted for. It was a costly experiment, the rent alone being five guineas per night, and the advertising in proportion. Happily, however, there was no loss. Four or five pounds will remain on the right side of the balance-sheet. But this and more has been lost at Milton Hall, where "free admission" was compulsory, and Mr. Foote is responsible for the deficit.

Mr. Charles Watts lectured three times in Plymouth last Sunday. In the afternoon the Rev. A. J. Waldron attended, and a very pleasant and interesting debate took place between the rev. gentleman and Mr. Watts.

Mr. S. P. Putnam delivered his farewell lecture at the Foresters' Hall on Sunday evening. Considering the wonderful weather, and the difficulty in organising for a fresh meeting-place, there was a very gratifying attendance. Mr. Foote took the chair, and made a brief speech in introducing the lecturer. Mr. Putnam was accorded a most enthusiastic reception. He was in first-rate form, and his discourse was both instructive and entertaining. It was followed with close attention and evident pleasure. At the close our American visitor had quite an ovation, the audience cheering lustily and unanimously, many rising to their feet, the men waving hats and the ladies handkerchiefs. Mr. Foote wound up the proceedings with a farewell to the lecturer in the name of the Freethinkers of England. This elicited another outburst of applause, and the meeting came to an ideal conclusion, with plenty of hearty handshaking and fervent good-speeds.

Our next issue will contain an account of the farewell dinner to Mr. Putnam at the Holborn Restaurant.

Foresters' Hall is a fine one, and will hold a large number of people. As the weather gets cooler, and the long evenings draw in, we hope to see it filled from floor to ceiling. Mr. Charles Watts lectures there this evening (September 8), his subject being one of burning interest—"Missions to the Heathen." Mr. Watts occupies the platform again on the following Sunday, after which Mr. Foote takes two Sunday evenings. Mr. C. Cohen will lecture at the Foresters' Hall on an early Sunday, probably in October. We hope our London friends will do their utmost to bring their Christian friends to these meetings.

Mr. Putnam has seen something of English seaside life in the height of the season. For a couple of days last week, in company with Messrs. Foote and Watts, he enjoyed the hospitality of Mr. Munns, of the Terrace Hotel, Margate. Mr. Munns is a veteran Freethinker, and remembers Charles Bradlaugh when he was a boy-lecturer.

The *Halifax Labor News* contains an account of an interview with one of the old guard in that town, Mr. Thomas Riley, Chartist and Freethinker, who has carried on business as bookseller and newsagent for many years.

Goldwin Smith was always a sort of half-and-half evolutionist; yet, in an article on "Guesses at the Riddle of Existence," in the current *North American Review*, he shows he is not prepared to follow Mr. Kidd, Mr. Balfour, or Professor Drummond, each of whom he criticises from a rational standpoint. Professor Smith takes up a practical point when he challenges Mr. Balfour to provide us with some analysis of authority, and some test by which genuine authority may be distinguished from ancient and venerable imposture. As it is, Mr. Balfour fails to present any such

criterion, nor is it easy to determine what is his view of belief in miracles.

Professor Smith concludes that there can be no hope of laying new foundations for a rational theology in any direction excepting that of the study of the universe and of humanity as manifestations of the supreme power. The study, moreover, must be pursued in that spirit of thoroughgoing intellectual honesty whereof Huxley was an illustrious example. If revelation is lost to us, manifestation remains; and great manifestations appear to be opening to our view. The sum of it all is that Agnosticism is right if it is a counsel of honesty, but not if a counsel of despair.

The *West London Indicator* devotes a eulogistic column to "The Queen's Park Naturalist"—Mr. R. E. Holding, a brother of the artist who chiselled the marble bust of Bradlaugh in the Manchester Secular Hall. Mr. Holding is a splendid draughtsman, and has illustrated biological works by Dr. Sutton, Professor Romanes, Dr. Seebohm, and other famous writers. He has recently completed a series of pictures of Indian animals, under the direction of the Indian Education Council, for use in British India. He has now in hand a fine series of school pictures to meet the recently issued code as to object-lesson teaching in natural science. This work will be published shortly by Messrs. Gill and Sons. The *Indicator* remarks: "But for his Secular proclivities, he would undoubtedly have now occupied an honorable seat [on a local body], yet it is to his training in a large Secular and Science School that Mr. Holding attributes his present position." He gives a good deal of time gratuitously to the local schools, but when he was proposed as a member of the Board of School Managers the local parsons swamped the meeting and kept him out. What a blessed thing is Christianity! How just! How tolerant! How benign!

Herbert Spencer opens the *New York Popular Science Monthly* with the fourth of his papers on "Professional Institutions," in which he shows that the functions of the orator, poet, actor, and dramatist are all developed from the acts of the primitive tribesman in welcoming his victoriously-returning chief. Andrew D. White, writing on "The Continued Growth of Scientific Interpretation," describes the battle by which reason conquered tradition in English theology. Gustave Le Bon discusses "The Work of Ideas in Human Evolution," showing their immense power in the form of traditions and their tremendous force when newly accepted.

The American Unitarians established at Tokio, Japan, a "Senshin Sakuin," or "School for Advanced Learning." The school shows signs of becoming a Freethought seminary, the graduates reading papers on such subjects as "Japanese Ancestor Worship," "Occidental and Oriental Ethics." The superintendent of the school, Mr. McCauley, is a broad-minded man, and says a student is there afforded an opportunity to know and study every known creed. He is left free to judge as to the faith he requires. No question of orthodoxy is raised. He will find good in all. With crystallised Truth in his hand he selects or rejects.

The Bristol Branch concluded its open-air meetings in Eastville-park on Sunday, the final lecture being delivered by Mr. Dorne, a Hebrew gentleman, who formerly opposed the Secularists in Finsbury Park, London. Mr. Keast, the secretary, has labored hard at this enterprise, and has been well supported by Mr. Bracey, the treasurer. Several ladies have assisted; in fact, they seem to have taken more interest in the work than the men. To-day (Sept. 8) the Branch has its last country ramble. On the first Sunday in October it begins its winter's work in the Shepherds' Hall.

Freethinkers in North London will be interested to learn that a tea and garden party has been arranged for Sunday, September 15, by the Islington and Finsbury Park Branches, to take place at The Nook, 19 Alwyne-road, Canonbury, the residence of the secretary of the Islington Branch, Mr. A. Guest. Given fine weather, this should be a very enjoyable reunion. The situation is very pretty—a charming spot on the banks of the New River. The garden will be illuminated, and an entertainment will follow the tea, which will be served at 5.30. The tickets are one shilling, and may be obtained of branch secretaries. The proceeds will go to the funds of the Islington and Finsbury Park Branches. A meeting of members of the two branches respecting above will be held at Mr. Ward's, 91 Mildmay-park, Newington Green, on Monday, September 9, at 8 p.m.

Mr. Harry Snell writes:—"The Birmingham friends are to be congratulated on the promising start they have made at the neat little hall in Hope-street. In spite of the tropical weather of last Sunday, two good audiences assembled. I was much cheered to meet again the old veterans, Daniel Baker, C. C. Cattell, and J. Ridgway, all of whom are armed *cap-à-pie* to do battle against the common foe. I pointed

out that September 1 was an auspicious day. We were assembled as a rational shooting party to bag the partridges of the Church. There is a fund of unused energy in Birmingham that needs manipulating, and it seems to me that all that is needed to insure success is the energy of the recruiting sergeant. The capital of the Midlands should be, as it used to be, the centre of the great work in the Midland counties. I shall be both surprised and disappointed if this venture does not result in a real forward movement. What is most essential is that comrades should not look back, but go full steam ahead."

CHRISTIANITY AND BUDDHISM IN JAPAN.

IN the *Open Court*, of Chicago (August 5), Captain C. Pfoundes, who has long been in Japan, and is a duly initiated member of the most important Buddhist sects of that country, has some observations on Christianity and Buddhism in Japan. He says that the missionaries are mainly successful in destructive criticism levelled against the old faiths, but which the Japanese have the *nous* to turn equally against the Christians. He remarks: "Real converts are rarely met with, while perverts to materialism, scepticism, and irreligion are many—not quite the chicks the missionaries desire to hatch. During the present century very large sums have been expended annually in Asia, as well as elsewhere, in mission work, and a great many more or less competent and enthusiastic men and women from Europe and America have devoted their lives to the work of proselytising. Others enter upon the work with less noble and more mercenary motives. Of late years much of the money and material hitherto devoted to the Pacific Islands, etc., has been diverted to Asia. Japan and other countries, having a civilisation, religion, and literature of their own, are receiving much attention, to the neglect of other lands where none of these good things exist. The needs of those 'nearer home' have been ignored, whilst those afar off are courted and petted. Foreign missionaries in Asia, in Japan, for instance, are now very numerous, and representatives from nearly every civilised nation and of nearly all the numerous Christian sects are competing keenly for converts. The inducements held out to the young of both sexes are too attractive, the temptation is too strong, especially to the indigent classes, to be resisted. The opportunities for obtaining an education, which is in itself a sure high-road to lucrative employment, attract the young Japanese, especially the scions of old feudal retainers, who still cling to the traditions of superior birth, and whose pride makes them unwilling to learn a trade or to keep a shop, and whose ambition is official employment, military or civil, as school-teachers, interpreters, or clerks. It is not to be wondered at, therefore, if the mission schools are crowded with pupils, and if more applicants than can be accommodated wait outside. Of the pupils, however, it is an admitted fact that but a tithe really become sincere converts, though many, for the time being, profess to believe. A constant weeding out of the less zealous and suspected pupils makes room for others; and those so turned adrift become the most active and bitter opponents of the introduction of the alien creed."

Captain Pfoundes points out that the doctrine of salvation through blood is a barbaric stumbling-block to all educated Buddhists. He says, too, "Puritanism will never get a footing in the Far East." He declares that the Christian missionaries are making a bid for popularity by loudly applauding the warlike spirit lately aroused, and he asks: "Do these missionary people hope, and really expect, to benefit by the defeat of the Chinese government, that they are so ready to go out of their way, and, instead of being men of peace, turn their coats inside out and assume the Jingo character? Whilst the Christian clergy expend much time and energy on polemics, in attacking not only Buddhism, Hinduism, Mohammedanism, etc., but also in controversy among themselves, the Buddhist bonzes of each sect attends to his own duties, and, with rare exceptions, is on friendly terms with the bonzes of other sects, as well as with those of his own. It is all too true, and more the pity it is that it is so, that the converts (nominal) to Christianity are largely natives whose conduct is such that by the general opinion of foreign residents such converts are not the most desirable to employ."

Captain Pfoundes draws a distinction between the comparatively useless work of the missionary abroad and that of the poor curate at home. He says: "Personal observation of the relative position of the missionary abroad and the worker at home (say the curate of an East-end parish, of such a district as, unfortunately, may be found in any large city in Europe, America, or the Colonies) enables a comparison to be drawn. The missionary, invariably well housed, and, with few exceptions, well paid, duties light, away from irksome observation and criticism, and with ample leisure for study and recreation. Such conditions of life are infinitely superior to those of the poor curate, ill paid and overworked, neither too well clothed nor too well fed, working amongst the lowest of his race, amidst constantly harrowing scenes, squalor, want, wretchedness of the most abject kind, where indescribable filth accumulates, and sickness, contagions, and infections abound. The missionary and his family, sent out at great expense, maintained for years whilst gaining experience and learning the vernacular, and finally, frequently just when he may begin to be useful, returning to his native land, and dropping into a 'fat' living, a good income, and comfortable home, with congenial surroundings. The poor curate, too often an early victim to the life led during his apprenticeship, as a worker in slums. And of the two which has been the most useful? Is it really not a matter for public consideration, this misdirection of means and work?"

MR. PUTNAM'S VISIT TO ENGLAND.

Extracts from his Letters to the New York "Truthseeker" (August 3).

I ENJOYED my work in Sheffield. There are sturdy workers here. Mr. Nelson, Mr. Lill, and others too numerous to mention, gathered on this old-time battle-field. There was a noble delegation from Barnsley. They walked in, a distance of about sixteen miles. I was presented by these comrades with a photograph of the soldiers at this point, while on campaign duty—Mr. and Mrs. Addy, Mr. Bennett, Mr. Dyson, who occupies the lecturer's desk, and is one of our busy workers; Harry Addy, young, but ready to do his duty; Mr. Wombwell, and Mr. and Mrs. Wadmore. I thank these friends for their handsome gift. We all had tea together at the hall in the afternoon, and this enabled me to make acquaintance with the Freethinkers of Sheffield and vicinity, and it was a most enjoyable occasion. I gave three lectures that day—morning, afternoon, and evening. The attendance was fair, considering that we are the frontier force; and the enthusiastic welcome was cheering to the heart of the Pilgrim. I was glad to greet new friends from near and far, and to place their names and features upon the tablets of memory; but if I began to enumerate I should not know where to end, for the friends of our cause rally by the score. Sheffield Secularism will continue to hold the fort for many years to come, as it has already held the fort for half a century.

Yes, Sheffield has, I think, the oldest Freethought hall in England, and perhaps in the world. It was built over fifty years ago, especially for Secular and reform purposes, and it has been kept to the original aim through many changing fortunes. I felt that it was an honor to speak in a building so consecrated by human genius. Owen, Holvoake, Bradlaugh, Annie Besant in her palmy days, Foote, Watts, and many other stalwart defenders of liberty, have spoken from the platform. Therefore, we might say that here in this time-worn building is the oldest battle-ground of English Secularism, an unpretentious building, but mighty in the thoughts that have glowed and thundered within its walls. Sheffield gives a priceless inheritance to the struggle of to-day from the dark yet glorious fields of the past.

I had the great pleasure, while staying at Sheffield, of enjoying the hospitality of American friends, Mr. and Mrs. J. E. Matthewson, formerly of Philadelphia. They have been in England for over twenty years, but they were born beneath the Stars and Stripes, and have not lost the love of native land. They gave me a delightful welcome, and the hours sped merrily along, the glories of England mingling with reminiscences of the great Republic of the West—not because we love England less, but that we love America more, rich and beautiful because in it we first saw the light of day, the tenderness of human love mingling with the wonder and delight of nature. Mr. Matthewson is a true-blue, go-ahead American citizen. He is an inventor and a business man, and he has built a great factory in Sheffield, and his trade extends to all the world. We are constantly learning something new, and the "sand-blast" is something new to me.

And it is a wonderful power. Remarkable it is that human ingenuity never discovered what sand could do until within a few years. General B. C. Tilghman is the original inventor, and Mr. Matthewson has added many patents, so that now the "sand-blast" has become a marvellous instrumentality. It is not only a worker, but an artist. It can produce in glass the most beautiful results, and the whirling sand-particles become as cunning as the human hand. They chisel with wondrous rapidity, a million of them working in harmonious combinations.

Professor Tyndall has eloquently described the "sand-blast," and it is worthy of note, so beautiful and so extraordinary is the process. Professor Tyndall says: "The Sphinx of Egypt is nearly covered up by the sand of the desert. The neck of the Sphinx is partly cut across by the eroding action of the fine sand blown against it. This action of sand has recently been turned to extraordinary account in the United States. When in Boston I was taken by Mr. Josiah Quincy to see the action of the 'sand-blast.' A kind of hopper containing fine silicious sand was connected with a reservoir of compressed air. The hopper ended in a long slit, from whence the sand was blown. A plate-glass was placed beneath this slit, and caused to pass slowly under it. It came out perfectly depolished, with a bright, opalescent glimmer, such as could be produced only by the most careful grinding. But this was not all. By protecting certain portions of the glass and exposing others, figures and traceries of any required form could be etched upon the glass." Perhaps from this brief description one can catch some idea of the variable potency of the "sand-blast." Forages it had been working away upon the Sphinx, upon the stones of the desert, and yet no one had ever utilised this "sand-power" until the invention and patents of General Tilghman and Mr. Matthewson, and now it is world-wide in its uses. All the files of Sheffield are sharpened by the "sand-blast." Glass is polished by it, and all kinds of figures, the most beautiful possible, can be cut in glass. Also tombstones are engraved by the same process. What was once done by hand is now done by the "sand-blast." The sand can cut into the hardest substances, for it is the concentrated energy of millions of particles of sand that does the work. Sand is also used for cleaning purposes. It is better than water. The fine sand, whirling from a tube, will knock the dirt out in no time. It will clean a building as no human hand could possibly do. It will thus be seen what a manifold power has been developed by the skill and perseverance of Mr. Matthewson, whose inventions must certainly take a front rank with the glories of modern industry. Mr. Frederick Matthewson, his son, is also devoted to this important enterprise. Miss Charlotte Matthewson, the daughter, is a member of the Royal College of Music, an honor which but few comparatively attain; and she is an exquisite player upon the violin, attesting the genius of woman and her capacity to do anything that man can do, give her a chance. So, mingling with the arts and industry of Sheffield, were the delights of music. I visited also the gallery and museum in the park, and here are many valuable paintings, also curiosities for the scientific. Near Sheffield is Queen Mary's Tower, where she was for some time incarcerated by the Earl of Shrewsbury. On the last night of my stay, Wednesday, I went to hear a lecture on new developments of steam power, and here I learned something I did not know before about steam. I suppose that engineers will understand me when I write of "superheating steam." That was a new phrase to me. In this, however, is one of the gigantic problems of the age. Its solution means a vast increase of steam energy. To roughly suggest, it is this: Ordinary steam, or "wet steam," as it is called, when it enters the cylinder is condensed more or less into water, and thus much of its power is lost. The problem is to "superheat" the steam—that is, to make "wet steam" "dry steam" so that when it enters the cylinder it will not become water at all, but remain steam and do the work of steam. It is claimed by the lecturer, Professor Ripper, one of the most experienced engineers of England, that this problem has been solved, and that from 25 to 50 per cent. of steam energy is saved. If this is so, then there is to be a new and wonderful evolution of engine and steam power, and Sheffield has the honor of its initiation in this country.

It will be seen, by what I have tried to tell, what a varied experience I had at Sheffield; what contrasts I met with in this metropolis of iron; that alongside its smoke and dirt are glittering expanses of art and poetry, and it is well worth a visit of many days. It has a population of about 350,000. I hope I shall see it again, and my Freethought friends also, who have treated me so generously.

From Sheffield, on Thursday afternoon, July 4, without any accompaniment of patriotic fire-crackers or cannon, I take my way to York, to famous York, which indeed has a solidity of ancientness about it that is truly magnificent and somewhat appalling. Here is the old wall of the Romans and the gateways, etc. Mr. William Johnson, who came from York to Sheffield to attend the lectures, met me at the station, and the first thing we did was to take a walk around the old city on the lofty stone battlements that had

witnessed many a fierce and bloody encounter. York is now a railroad town with railroad shops. Two hundred trains pass every day. It has a population of 60,000. The largest part of the city is now outside the walls. The river Ouse runs through its centre. At the end of the southern wall are the Castle and Clifford's Tower, in the latter of which two thousand Jews were once slain. We visit the municipal buildings, and also the ruins of St. Mary's Abbey and the ancient hospital near by. These are interesting ruins, dating back several hundred years. The Abbey was destroyed by Cromwell. It was once a stately building, as large, apparently, as the present cathedral. There are many things to be seen in York. There are old-fashioned buildings still standing. There are still the narrow streets and over-hanging walls, so that from the second story one could almost shake hands with his neighbor across the way as he leans forward from his chamber window. I enjoy perambulating the streets of this quaint city, traversing its walls, looking at its great cathedral, and watching the moonlight and the shadows on the river and the parks, and the masses of people as they throng the central avenues. Friday morning I visit the cathedral. This is the largest Gothic cathedral in England, and said to be the largest this side the Alps. It is larger than Westminster Abbey or St. Paul's. It is an immense and imposing structure. It has two great towers in front, with a vast central tower 213 feet in height. Its entire length from east to west is 524 feet; its extreme breadth, north to south, 250 feet. We wander through the vast spaces of this temple, which has stood for centuries. The present structure was begun in 1070. But below in the crypt can be seen the remains of ancient walls which go back to the seventh century. The window at the east end is considered the largest illuminated window in the world. It is seventy-six feet in length and thirty-three feet in width, and wonderfully illuminated. It is impossible to convey an idea of its radiant splendor. After traversing the depths of this great cathedral, and looking upon the graves of warriors and kings and bishops; after looking at its marvellous walls and windows upon which so much labor has been expended at a penny a day, we climb the massive tower itself, 65 feet in breadth, and with 273 steps from the bottom to the top. An extensive view is presented from this lofty station.

The country about York for miles away is level. The city lies at our feet, the quaint old houses standing among those of modern style. The vast roof of the cathedral itself extends a hundred feet beneath. It was a place for imagination to revel in the greatness of the past and the wonder of the future. Other places of interest are the Bootham Bar, with Norman tower erected about the end of the thirteenth century; the Manor House, once a royal residence; the Lendal Bridge, whence can be seen a long sweep of the winding Ouse; the Mansion House, the walls of which are ornamented with historical portraits of great value; the Guildhall, dating from 1446, with its beautiful colored windows; the Theatre Royal, erected in 1765, over the site of St. Peter's church—a great improvement. It is said that Constantine the Great was born in York. Not much credit that to the city. He was also invested here by the Roman legions with the imperial purple.

I thoroughly enjoyed my few hours' visit at York. Mr. and Mrs. Johnson gave me a hearty English welcome. Two of their sons are now in America, and expect to make that country their home; and so my friends have a fellow feeling for those who come from the Western shores, seeing that they have given their quota to the population of the great Republic. Mr. Johnson was once an earnest Christian, and wrote a pamphlet in support of the faith; but he is now a thorough Liberal, and always ready to do his share of pioneer work. Mrs. Johnson is a born Freethinker, and has never passed through the clouds of superstition. I shall not forget the hospitality of these friends in this ancient cathedral city, which is one of the most superb monuments of a religious and barbaric past, combined with the splendor and industry of the nineteenth century. Within a stone's throw of the cathedral rolls the railway locomotive and flames the electric light.

SAMUEL P. PUTNAM.

(To be continued.)

CALUMNY is the homage which dogmatism has ever paid to conscience. Even in the periods when the guilt of heresy was universally believed, the spirit of intolerance was only sustained by the diffusion of countless libels against the misbeliever, and by the systematic concealment of his virtues. How sedulously theologians at that time labored in this task; how unscrupulously they maligned and blackened every leading opponent of their views; how eagerly they fanned the flame of sectarian animosity; how uniformly they prohibited those whom they could influence from studying the writings or frequenting the society of men of different opinions from their own, is well known to all who are acquainted with ecclesiastical history.—*W. E. H. Lecky.*

THE HEATHEN IN HIS BLINDNESS.

MR. W. E. CURTIS, the correspondent of the *Chicago Record* in Japan, reports an interesting conversation with a Buddhist priest. The heathen said: "No one can understand or appreciate Buddhism without serious study, any more than any other religion. I understand that the comparative study of religions has been introduced into some of the theological schools of your country, which is a wise thing; and I hope your teachers will adopt such text-books as do justice to the Buddhists. The comparison of religions is necessary for a man to understand and appreciate his own."

Evidently this heathen needs the enlightenment of the blessed gospel, which proclaims there is no salvation in any other name than that of Jesus Christ. He went on to say there was much he could admire in Christianity and the character ascribed to Christ. "His teachings," he said, "do not conflict with those of Buddha. You will find a very striking similarity in their teachings. Buddha preceded Christ by five hundred years, and if Christ was not familiar with his writings—it is entirely possible that he may have been—there is a most remarkable parallel in their lives, the channels of their thought, and their code of morals."

This vile sinner could not understand the holy doctrine of salvation from all sins through the atoning merits of the precious lamb of God. He said: "I do not understand your doctrine of the atonement. I never could understand it. It does not seem logical. I cannot see how the blood of one man can, as you say, wash away the sins of multitudes of millions of others who have the same intelligence and the same opportunities to practise good morals and live sinless lives, but have neglected to do so. What is the use of a man trying to be good if the blood of Christ is sufficient to save him from the penalty of his sins? All he has to do is to be as wicked as he likes up to a certain period, when the termination of his life is approaching, then repent of his evil ways and accept what has cost him nothing. It does not seem fair to those who have lived correct lives and done great good at the cost of years of labor and suffering and self-denial to have some rascally fellow share the same blessings, just because Christ was crucified. Still, that is one of the many points of theology upon which Christians differ, and I may be pardoned for not understanding it."

The pretence of politeness in this canting rejector of the central doctrine of Christianity must be insufferable to the real Christian, imbued with the true spirit of the holy gospel: "Have not fellowship with unbelievers, but those mine enemies who would not that I should reign over them bring them hither and slay them before me."

This godless wretch went on to palliate idolatry. First he said: "Nor do we worship idols. Your missionaries have misrepresented Buddhism in this respect ever since they first saw our form of worship. The image is nothing of itself—a block of wood or an ordinary stone would answer the same purpose—but it is a symbol of an invisible being, sometimes beautiful and sometimes rude, according to the art and intelligence of the man who makes it. It represents the object of our worship, just like your cross and the image of Christ and the Virgin Mary." Afterwards he observed: "The African savage who worships a fetish is inspired by the same motive, and is just as sincere as the Pope when he says mass in Peter's. The only difference is in the degree of civilisation acquired by the worshipper. Your own Church was once in the same condition in regard to intelligence as the Buddhist believers are now. Perhaps it was worse than we ever were, because our priests have always taught peace and love, while millions of innocent persons have been sacrificed in supporting theological controversies in the Christian Church. I believe a long and bloody war was once fought to decide whether the sign of the cross should be made with three fingers or two, and, if I am not mistaken, the good Puritans who settled your own country believed in witchcraft, and not many years ago were burning people who were supposed to be possessed of the Devil."

The wicked Buddhist further said that Buddhists who visited Christian lands were compelled to report that "there is no such folly and wickedness and degradation in Tokio or in any of our other cities as they would find in London and Paris, New York and Chicago; and when the statistics of poverty and crime were compared, I am very sure the Emperor would be convinced that Buddhism was better suited to the warfare of Japan." Evidently this vile heathen wants his own people to go their own way to the everlasting bonfire.

LUCIANUS.

A gentleman gave a party in honor of a celebrated missionary lately returned from his field of work. The ladies appeared in very *decouleté* dresses, and as the host feared the style might shock his reverence he apologized to him for it, saying that fashion demanded it. "Oh, I don't mind it at all," replied the missionary; "I've been ten years among the savages!"

THE SALVATION ARMY AND MR. HOLYOAKE.

We have received the following letters for insertion:—

SIR.—Please excuse the liberty I am taking in writing to you, but we (the Salvation Army), being £12 in debt, are making a special effort to raise this amount, but, in consequence of the poverty of our own people, we are appealing to a few outside friends in the hope that they will assist us in this effort.

If you will do so, we will esteem it a very great favor.—I am, yours faithfully,

W. A. MUNRO, Captain.

70 Cowper-street, West Brighton, August 10, 1895.

G. J. Holyoake, Esq.

DEAR CAPTAIN MUNRO,—You are aware I am not much your way of thinking, and wish your addresses were more in favor of the improvement of this world. A man has no claim to admission to another world unless he has improved the secular condition of this. Your bands do make piety a little more cheerful in the streets than it used to be. But, if honest opinion in which I do not concur needs help to maintain itself, I am willing to aid it as far as I have means, and enclose 2s. 6d. If every one who differs from you as much as I do sends you but a similar sum, you will soon be out of your difficulty.—Yours faithfully,

Here and hereafter, if it can be so arranged,

G. J. HOLYOAKE.

Eastern Lodge, Brighton, August 12, 1895.

—*Brighton Herald.*

THE DEMISE OF DEITY.

God's dead! Serenely man beginneth life anew,
Free from the fears that once did dominate his mind:
The ghosts from out the lonely night are vanished;
No evil spirit now shrieks in the stormy wind.

The planets in their orbits swing, needing no power
To guide their courses through the brightly star-gemmed
field;

On man and beast, e'en as of yore, the sun's rays shine;
Yet none a deity conceive and homage yield.

O'er all the universe law now hath sceptred sway;
Naught can escape the reign of iron consequence.
For all we know, cause and effect account in full,
And thus we banish mystery, cant, and vile pretence.

Laud to the heroes who this great millennium gave,
Bringing us forth from out the night of priestly creed.
Sing of the conflict our sires did wage for the Truth;
Steadfastly, likewise, we will the battle-front lead.

THOR.

THE UNPARDONABLE SIN.

It is not often that we have occasion to feel grateful to the clergy. For some reason or other, their attitude and their conduct, as a general thing, inspire us with emotions of a far different nature; and we have little cause for anything but censure in so far as they are concerned. But now all of this is changed; and we think that our readers will unite with us in henceforth blessing the name of T. De Witt Talmage, D.D., for the great boon which he has conferred upon the human race. He has solved the riddle, he has settled the vexed question, which has driven many people into infidelity or into the insane asylum. No more do poor servant girls nor hypochondriac men need to worry and to wax lunatic over the great puzzle of the unpardonable sin. Dr. Talmage has set our minds forever at rest on this subject by explaining in a recent sermon that the unpardonable sin, the commitment of which doomed forever the evil-doer to a hopeless, eternal hell, is a sin against Mr. Holy Ghost, which consists in "the ascribing of the works of the Spirit to the agency of the Devil in the time of the Apostles." How deep is our gratitude to this man for this profound information, which will forever still the anguish of trembling souls! Murderers, thieves, assassins of lives and reputation; thugs, human brutes, burglars, and the most terrible human fiends who have ever disgraced the name of man, thanks to Brother Talmage, are now all right. They can go on in his work, assured of their final well-being, provided that they have not ascribed to the Devil the work of the Spirit in the time of the Apostles." How wonderful! What feelings of gratification should pulsate in the criminal breast at this, the greatest discovery of this wonderful age. Henceforth, he who fails to commit this unpardonable sin can rest easy in his criminal career. Even Talmage himself is safe.—*Boston Investigator.*

PROGRESS IN SPITE OF LAW.

LEGISLATION should be an aid to knowledge. It exceeds its mission when it attempts to suppress it. Take the statute of William III., of Great Britain, which made it unlawful to deny the truth of the Christian religion, or the divine authority of the Scriptures, and punished offenders with fines and imprisonment. Here investigation is prohibited by Act of Parliament. That body chanced to be controlled by a majority who inherited their religious views; who had made no investigation for themselves, and, in all probability, they had neither education nor capability for the task. They enacted a law prohibiting other men from giving their conclusions after critical research.

No unaided mind is capable of investigating all subjects. Many men, by long study, assisted by the labor of others particularly adapted by genius and learning, may reach a given conclusion; but, if obnoxious to the Christian religion, or the heavenly paternity of the Bible, imprisonment must follow if a man announces his convictions.

The older American States passed similar laws to those of Great Britain to suppress inquiry. Their origin can be traced to the priest, who lacked ability to defend his creed by logic, so he enlisted legislation in his service.

The world owes its advancement to the law-breakers; to those who defied laws and prison-bars, and told the truth, regardless of consequences. To them is due the honor of lifting humanity somewhat out of the rut of ignorance and superstition, and the hope of final success is contingent on their continued disregard of prohibitory legislation to entail ignorance on the race.—*Progressive Thinker.*

Scientific Materialism.

We have come to consider life as the sound of a harp, of which death will cruelly break the cord. Then, in order that it may subsist, metaphysics are obliged to grow more and more subtle. The soul ceases to be an ethereal image of a real body, a shadow; it becomes the verbal entity of metaphysicians, a nothing so impalpable and inconceivable that every strong and free mind refuses to believe in it. The human being then knows that his poor personality is but a passing existence, since it springs from the ephemeral grouping of indestructible atoms, which the shock of death will one day disperse. From this moment man is really a man; the field of his activity becomes brightened and smaller in extent; he brings his dreams of happiness and his aspirations of retributive justice down from heaven on to the earth; he knows in what direction he ought to aspire, and he manfully resigns himself to that which is inevitable.

—*Dr. Charles Letourneau, "Sociology Based upon Ethnography," book iii., chap. xv., p. 273.*

PROFANE JOKES.

Minister (to Sunday-school class)—"Yes, all you little children are made of dust. Now, what am I made of?"
Class—"Mud."

Clergyman (severely to small boy fishing on the Sabbath)—
"My lad, do you want to go to hell?" Small Boy—"What! in the summer? Don't yer think it's warm enough here?"

Minister—"And so you say your little prayer every night before you go to bed? That's right. And now, tell me, why do you do that?" Little Ethel—"Because mamma says she'll spank me if I don't."

A little girl in the art gallery, after studying a "Magdalen" represented weeping, suddenly exclaimed: "Mamma, I know why Mrs. Magdalen is crying. She wants Mr. Magdalen to buy her some more clothes."

Sunday-school Teacher (who has been explaining the blessings of Christianity)—"What is it, now, that binds us together and makes us better than we are by nature?"
Girl—"Please, miss, it is our stays."

Of course, old Mother Eve was ne'er
Behind the footlights seen;
But the act that made her famous
Was a sort of serpentine.

The Sunday-school teacher had been expounding the International lesson, and, to see if the youngsters understood it, asked: "Well, now, tell me why we are commanded to gird up our loins?" "To keep up our breeches, sir," was the first answer.

Host—"Oh, don't go to bed just yet, captain. We shall have prayers as soon as the parson returns." Captain—"Thanks very much; but I had enough of his prayers to-day when I happened to trip him into the pond. He prayed for my soul to go to hell, and I don't suppose it will be any more effective if he now prays for it to go to heaven."

SUNDAY LECTURE NOTICES, ETC.

Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

FORESTERS' HALL (Clerkenwell-road, E.C.): 7.30, Charles Watts, "Missions to the Heathen."
 BATTERSEA SECULAR HALL (back of Battersea Park Station): 8, select entertainment for benefit of Branch. Thursday, at 8, important members' meeting; ex-members and friends invited at 9.
 CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, Stanley Jones, "The Doctrine of Evolution."
 CLUB AND INSTITUTE BUILDINGS (Clerkenwell-road): Thursday, Sept. 5, at 8, Executive meeting.
 EAST LONDON (Swaby's Coffee House, 103 Mile End-road): 8, W. C. Lyons, "Christianity's Debt to Paganism."
 ISLINGTON AND FINSBURY PARK BRANCHES: Monday, at 8, meeting at Mr. Ward's, 91 Mildmay-park, to arrange for garden party.
 WEST LONDON BRANCH ("Sun in Splendor," Portobello-road, Notting Hill Gate): Tuesday, at 8.30, business meeting.
 WEST HAM SECULAR ETHICAL SOCIETY (61 West Ham-lane): 7, G. C. H. Carter, "Atheism and Ethics."

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, Mrs. Thornton Smith, "The Gospel of Freethought."
 CAMBERWELL (Station-road): 11.30, Stanley Jones, "The Bible and Science."
 CLERKENWELL GREEN: 11.15, F. Haslam, "Beautiful Bible Stories."
 DEPTFORD BROADWAY: 6.30, a lecture. Thursday, at 8, C. James will lecture.
 EDMONTON (corner of Angel-road): 7, T. Thurlow, "Good and Evil v. the Bible."
 FINSBURY PARK (near the band-stand): 11.15, C. James, "Now is the Accepted Time"; 3.15, "Come to Jesus."
 HAMMERSMITH BRIDGE (Middlesex side): 7, St. John will lecture. Thursday, at 8.30, S. E. Easton will lecture.
 HYDE PARK (near Marble Arch): 11.30. St. John will lecture; 3.30, Stanley Jones will lecture. Wednesday, at 8, St. John will lecture.
 ISLINGTON (Prebend-street, Packington-street): 11.30, W. J. Ramsey, "Immortality."
 KILBURN (corner of Victoria-road): 7, W. J. Ramsey will lecture.
 KINGSLAND (Ridley-road, near Dalston Junction): 11.30, T. Thurlow will lecture.
 LAMBETH (Kennington Park): 3.30, a lecture.
 MILE END WASTE: 11.30, W. Heaford, "Prayer."
 OLD PIMLICO PIER: 11.30, A. B. Moss, "The Bible and Evolution."
 REGENT'S PARK (near Gloucester Gate): 3, W. J. Ramsey will lecture.
 VICTORIA PARK (near the fountain): 11.15, a lecture; 3.15, Robert Forder, "The Jesus of the Gospels."
 WOOD GREEN (Jolly Butchers' Hill): 11.30, S. E. Easton, "Where Will You Spend Eternity?" 7, "The Advance of Freethought." Thursday, at 8, a lecture.

COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 11, Gymnasium Class; 7, S. Armfield, "Questioning the Christian Creed."
 BRISTOL: 9.30, meet at Arley Chapel for ramble to Aust.
 CHATHAM SECULAR HALL (Queen's-road, New Brompton): 2.45, Sunday-school.
 GLASGOW (Brunswick Hall, 110 Brunswick-street): 11.30, G. W. Foote, "Freethought in Robert Burns"; 2.30, "Religion in the Light of Science"; 6.30, "The Use and Abuse of the Bible."
 LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, Tontine Society; 7, Ernest Newman will lecture.
 MANCHESTER LABOR HALL (Grey-street, Hyde-road): Saturday, Sept. 7, at 7.30, C. Cohen, "Christianity the Enemy of Progress."
 MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, C. Cohen, "The French Revolution—Part II, The Dawn"; 6.30, "What Think Ye of Christ?"
 NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, Touzeau Parris, "Some Bible Symbols: their Origin and Meaning"; 3, "Man: Whence he Comes and How"; 7, "The Certainties of Religion Worthless."
 SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 3, H. Snell, "How Man has Grown"; 7, "The Story of the Sceptics of the French Revolution." Tea at 5.
 SOUTH SHIELDS (Captain Duncan's Navigation School, King street): 7, business meeting.

OPEN-AIR PROPAGANDA.

BARNSELY (May Day Green): 11, David Nicoll, "Some Remedies for Poverty"; 6.30, "Freethought and the Bible."
 BRISTOL (Eastville Park, Lower End): 7, a lecture.
 DERBY (Market-place): 11, Mr. Briggs will lecture.
 MANCHESTER (Stephenson-square): 3, C. Cohen, "Missionaries." Open Space, Chorlton-road, Brooks' Bar: Tuesday, at 8, C. Cohen, "Is Christianity True?"

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—Sept. 8 and 15, Manchester; 22 and 29, Birmingham.

STANLEY JONES, 52 Divenant-road, Holloway, London, N.—Sept. 8, m. Camberwell, a. Hyde Park, e. Camberwell; 15, m. Finsbury, e. Edmonton; 22, m. Kingsland, e. Deptford; 25, Hyde Park; 26, Hammersmith; 23, m. Victoria Park, a. Finsbury Park, e. Kilburn.

ARTHUR B. MOSS, 44 Creden-road, Rotherhithe, London, S.E.—Sept. 8, m. Westminster; 15, Mile End; 22, Camberwell; 29, Westminster. October 6, Camberwell; 20, m. and a. Hyde Park, e. Hammersmith

T. THURLOW, 350 Old Ford-road, E.—Sept. 8, m. Kingsland, e. Edmonton; 15, e. Kilburn; 22, m. and a. Hyde Park, e. Hammersmith; 29, e. Edmonton.

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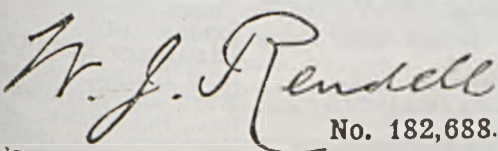
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