

The Freethinker

Edited by G. W. FOOTE.]

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THE CHRISTIAN HAPPY FAMILY.

CHRISTIANS were united only once in the whole course of their history, and alas! that single instance is recorded in a very doubtful document. We read in the Acts of the Apostles that soon after the disappearance of Jesus Christ his followers were "of one heart and of one soul." We venture to doubt the statement, but let it pass for what it is worth, and perhaps a trifle over. Once in nineteen hundred years the Christians were a happy family. It was just at the start, before they got into fighting fettle. Ever since they have been the champion disputants and quarrelers of this planet. Like some low organism, the early Church split up into a vast variety of sects, which were afterwards called heresies. In the fourth century the Church obtained the support of the imperial power, and then its bosses decided that they would stop this division. Persuasion had failed, so they tried force, and that succeeded. The heretics—that is, people with an itch for following their own opinions—were weeded out by exile, imprisonment, and death. By this means the Church secured a most admirable unity. People all thought alike because all who thought for themselves were exterminated.

This "peace of the Church" was artificial. It could not last for ever. The spirit of variety was bound to assert itself again, and it did so with a vengeance when the Reformation burst upon Europe. There was never a more delightful time for religious anarchists. Every conceivable sect had its innings. It was worse than the procession of heresies which Flaubert passes before the vision of Saint Antony. Some were communists, some were polygamists, some held women in common, and the Adamites took to walking the streets stark naked. Martin Luther was frightened by the spirit he had raised. He called upon the civil power to exterminate heresy with the sword, and the same policy was pursued by John Calvin, the long-nosed, bilious Pope of Geneva.

Protestantism appealed to the right of private judgment. That is an excellent thing in secular matters. Investigate and discuss, and by-and-bye you will come to an agreement. Certain things get settled in time, and are then taken for granted. They are fresh starting-points on the road of progress. But this is because there are facts to go upon; plain, durable, and unalterable facts. There are no facts, however, in religion. It is all fancy. And the more people discuss the farther they will be apart.

Catholic controversialists pointed out to the Protestant champions that unity would be for ever destroyed if people were allowed an open Bible and the right of private judgment. They remarked that the Bible was a big book, written originally in what to the people of Europe is an unknown tongue; that its contents are of various value;

that its history, legend, poetry, parable, doctrine, and ethic, are all mixed up together; that it requires to be studied with knowledge and judgment, and that one man is not sufficient for the task of deciding what it teaches; that the inspiration of the Bible is one thing, and the inspiration of its readers quite another thing; and that there will be as many opinions as there are men, unless the living inspired Church interprets the dead inspired Book.

All this is unanswerable, and the history of Protestantism is a demonstration of its truth. We have hundreds of Christian sects in England alone, some of them with vile, outlandish names; and all of them base their peculiarities upon the Bible. What the Bible really means will never be settled until the God who inspired it condescends to tell us. Some of us, meanwhile, can afford to wait.

The existing division of Christendom is felt by many to be a scandal. Infidelity raises its bold head at home, and exclaims, "Go to, you Christians are all quarrelling over what none of you understand." And the heathen abroad, who are all going to hell unless the missionaries can keep them out of it, are told that Christianity means this, that, and the other, until they are ready to cry, "What the devil *does* it mean?"

This sad condition of things has touched the hearts of a number of Christian ministers. They want to bring about Christian unity; at the same time they want an excuse for a holiday; so they foregather at Grindelwald, where they spend most of their time in carnal recreation, and devote the rest to discussing the happy-family question. Every day they see a fresh principle of unity, but the next day it vanishes. If only the Christian sects would give way to each other a bit! If they would drop the points on which they differ, and unite on their points of agreement! What a happy family they would be! Yes, and if the sky falls we shall have plenty of larks without shooting them.

The Pope himself is anxious to bring about the unity of Christendom, and Cardinal Vaughan explains how it is to be managed. All the Protestant sects, including the rich, proud Church of England, are to fall into the arms of Rome. There will then be one Church, just as there was one serpent when Aaron's rod had swallowed the rods of the Egyptians. But the serpent-swallowing trick is not as easy in fact as it is in fiction. The Pope may lick them all over, but he will never get them down. Some of them swear they will swallow *him*, and look at him with hungry eyes and stringy features.

Freethinkers smile at this dream of Christian unity. The unity of Christendom will be brought about by the dissolution of Christianity. The Churches will be forced to work together for social purposes, as the secular principle prevails over the theological principle in modern civilisation. But this means their gradual destruction as Churches. Catholic will not swallow Protestant, nor Protestant swallow Catholic. Secularism is swallowing them both.

G. W. FOOTE.

THE ATONEMENT.

"Ce Dieu qui fait mourir Dieu pour apaiser Dieu."

—LA HONTAN.

THE present age is characterised by its researches into the past. We are, as Bacon remarked, really the antiques, and in searching into antiquity we trace the infancy of our race. Far back in the childhood of the world, and extending largely over its area still, is *theft*. The sugar is taken before given. Wives, cattle, and lands are got by capture before purchase. So the doctrine of *purchase* may be said to distinguish barbarism from savagery, as the doctrine of mutual help distinguishes civilisation from barbarism. The spirit of barter is typically represented by the Jews. "Blood for blood" was the motto of all their tribe. Every family had a "blood-avenger," whose duty it was to avenge wrong, raise up seed to a kinsman, and so redress the balance. Thus the avenger became the redeemer, as the word is translated in Job xix. 25.

The idea of substitution came early. "Take this victim instead of killing me, or this offering of food instead of hurting me," lies at the bottom of all sacrifice. With the early Jews, as with all tribes in a savage state, the notion of substitution was powerfully aided by another idea found in all tribal communities, that of joint responsibility. Achan stole, but not he only was punished, but his sons and his daughters, his oxen, asses, and sheep, were stoned and burnt with him (Joshua vii. 24). In the late Deuteronomic law (xxi.) we see a remnant of this. If a man was found killed, all within the city—or village rather—nearest, were to take an heifer, kill it, and wash their hands over it, saying: "Our hands have not shed this blood." Being jointly responsible, one victim made satisfaction for the rest. How deeply the idea of substitution lay in the Jewish faith may be instanced by the story of a ram being substituted for Isaac, when Abraham, like a true fanatic, was going to offer up his only son as a burnt-offering, because he heard a voice from the Lord. Another striking instance was placing their sins on the head of a scapegoat, and then sending him out to the wilderness.

Religion always preserves survival of ideas and customs which have otherwise ceased to influence the daily life of mankind. It is this which makes its study so interesting to the archaeologist. Just as the word "host" tells us of an enemy that might be slaughtered, just as the bishop's apron and gaiters tell us of a time when the priest was the slaughterer; so the doctrine of the Atonement, of imputed wrath, and salvation through the blood of an innocent person, tell us of a savage time of joint tribal responsibility. God acts in a way common in savage life, but scouted by all civilised law. The judge who insisted that the utmost penalty of the law should be exacted, and who was satisfied with the life of an innocent man, would now be considered worthy of a lunatic asylum.

The old conception of God is that of a slaveholder who can do as he likes with his own. The idea being built upon that of departed chieftains, men of war who delighted in battle and the blood of their enemies, this powerful spirit must have blood. Human sacrifices were evidently once required in Judaism, but when, with the domestication of animals, the pastoral takes the place of the hunting stage, animals are offered instead of human life. With the advance of civilisation God's share ever tends to become less. Instead of flesh and blood he gets an offering of bread and wine. Instead of receiving the first fruits and tithes of all, he, or his minister—and these two are one—only gets a threepenny bit on Sunday. In Jehovah's Temple at Jerusalem a bullock and a lamb were hacked to pieces every morning, and a lamb every evening. Doubtless the partiality of priests for roast meat helped the superstition.

The most solemn day of the year to Jews is Yom Kippur, the day of Atonement. On this day they cleared off their old sins by putting them on Azazel, the scapegoat. In modern times, at least on the Continent, they kill a cock, saying: "This is my substitute. This is my commutation. This is my atonement. This cock goeth to death, but may I be gathered and entered into a long and happy life and into peace."

The Christian doctrine of the Atonement is just such another farce. God kills God to appease God. He is the author of evil, and needs another evil before he will forgive

evil. If the Scapegoat son is a noble Curtius who dies for his people, the Father is a brutal Shylock who will have his pound of flesh, and does not care where he gets it from. If Jesus was a man, we may indeed pity him if killed, and admire him if he desired his death to be a blessing to others. But as man he could not atone; as God he could not die. If he was God, his sacrifice was like the "alarming sacrifices" advertised at bogus sales. When he died on Friday he knew very well he would rise again on Sunday. If in Adam we did not all fall, there was even no need of such a sorry redemption, redeeming us from nothing. For what is Jesus supposed to save us from? From the curse of Adam, death, disease, the pains of childbirth? Or is it from the oppressor's wrong, the proud man's contumely, the pangs of despised love, the law's delay, the insolence of office, and the spurns that patient merit from the unworthy takes? No. He is supposed to save us from sin and its consequences. Is it so? The world's history proves far otherwise. It is those who have relied on Jesus and his blood who have done the most to hinder the world's progress.

The doctrine of the Atonement involves a double subterfuge. It makes God regard Christ, the sacrifice, as the sinner, which he was not. It makes him regard the sinner as freed from the guilt of sin, which he is not. This divine "Plan of Salvation" is false and immoral on either side. It is as absurd as it is atrocious, for the man God who comes from heaven on purpose to die cries out upon the cross, "My God, my God! why hast thou forsaken me?"

The gospel of the Atonement is a rotten gospel, corrupting all manhood and self-reliance. By absolving the believing sinner it places a premium on crime. "Jesus paid it all" is hardly a Protestant improvement on the Catholic doctrine of indulgences, which at least made people pay something for the privilege of sinning. The doctrine is fundamentally untrue. The murderer may go to heaven, but the consequences of his crime remain on earth. What is needed is not repentance, but right conduct. There is no undoing the past.

The moving finger writes; and having writ
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out one word of it.

When men realise that, with every thought, word, and action, they are moulding their own characters and that of their descendants, there will be a more powerful inducement to the vigilant, patient, painstaking, daily and hourly cultivation of the moral side of our nature than in the belief in all the dogmas or the recitation of all the creeds of Christianity.

J. M. WHEELER.

MORAL ASPECTS OF THE CREATION AND FLOOD STORIES.

THE Bible stories of the Creation and the Flood have been frequently criticised from a scientific and historical point of view, with the result that no proof has been discovered that they have any foundation in fact. It is not, however, from the standpoint of either science or history that we intend here to deal with these stories; but we shall endeavor rather to ascertain whether or not they have any moral aspects. The value of fiction is considerably deteriorated if it lacks ethical features in its various delineations. The accounts, therefore, in Genesis of a creation and a universal flood can have no claim upon our belief if they are opposed to our moral sense. Of course we regard the stories as being merely repetitions of ancient myths, altered or modified in some respects to suit the Hebrew mind.

The Bible alleges that the creation and flood were events fraught with good purposes, hence the book says (Genesis i. 31): "God saw everything that he had made, and, behold, it was very good." Canon Goro writes "that everything [connected with the creation] is in its essence good, as the product of the good God; that man, besides sharing the physical nature of all creation, has a special relation to God" (*Lux Mundi*, p. 287). Now, what is meant by the term "very good"? Learned expositors of Christian ethics tell us that the quality called "good" can be properly applied only to acts that are purposely performed to achieve a noble, just, and useful end. The

question, then, is, if God "created the heavens and the earth, and all that therein is," did he intend them to be "very good"? Judging from the theological theory of the origin of evil, we should think not, for his plan of creation led to consequences of the most disastrous kind. We are told that every tree and every herb were given for food to every existing creature (v. 30), while science assures us that the consumption of some herbs would have proved fatal to animal life. Moreover, besides poisonous fruits and herbs, God made "very good" animals, with the power and propensity to torture and devour each other. Thus we arrive at the fact, from which there is no escape, that among the "very good" acts ascribed to God were those of providing agencies for the infliction of pain and the destruction of life. This may be Bible morality, but it is the very opposite of Secular ethics.

Again, where is the moral aspect of the declaration that man was "very good," when, on the first occasion his nature was tested, he proved, according to orthodoxy, to be very bad. The general aspect of the circumstances connected with this alleged act of creation is the antithesis of moral. There was, it is said, a tree which was capable of supplying to man a "knowledge of good and evil," and yet he was told "thou shalt not eat of it; for in the day thou eatest of it thou shalt surely die." That God's command was not heeded, and that he was in error as to the results of the eating, can in no way alter the fact that the prohibition of the acquirement of knowledge was not a moral act. How could man, who was suddenly brought into this world, succeed without knowing good from evil? This story of creation represents God as a despot, who attempted to organise a system of government that would have kept people in a state of ignorance and made them subordinate to his rule. The story also gives encouragement to the perpetuation of delusions which cannot be said to be useful to mankind. To mention morality as being associated with such an event is worse than folly; it is an entire misapplication of language. It is clear, according to the story, that to the serpent we are indebted for the introduction of knowledge into the world; he appears to have been wiser than God, for he told the woman that she and her colleague would not die through partaking of the forbidden fruit, but, on the contrary, he said "your eyes shall be opened, and ye shall be as gods knowing good and evil" (Genesis iii. 5). The serpent evidently was right, for after the woman and her husband had eaten of the fruit "the eyes of them both were opened, and they knew they were naked." Thus modesty was awakened within them, "and they sewed fig-leaves together and made themselves aprons."

Fortunately, the serpent entirely upset God's arrangements, for he exclaimed: "Behold, the man is become as one of us to know good and evil" (Genesis iii. 22). The centre of the fabled Garden of Eden was not only sacred, but the tree of knowledge, which grew there, was of an esoteric character, and there is no doubt that throughout all ages the Church has applied this story to its own purposes. For, whenever it has had the power in the past, it has done its best to prevent both the acquirement and the diffusion of knowledge; and even to-day many of its clergy and ministers condemn those who seek any knowledge that is at variance with the *ipse dixit* of the Church. What more humiliating picture is presented in history than Galileo dressed in sackcloth, doing penance before a set of bigoted judges, who were as much alarmed in case the eyes of the people should be opened as their God is said to have been in the primitive garden? Secular knowledge is dangerous to the pretensions of the Church, and it appears to be as much dreaded by many of its officials as dynamite is in the courts of despots.

But to return to the story of the creation. If we accept the orthodox theory of it, then we must arrive at the conclusion that what the effect of God's acts upon the destiny of the human race would be was known by him before he performed them. To speak of the morality of a deception that was planned and carried out for a purpose is, to say the least, paradoxical. The notion that Eve and Adam yielded of their own "free will" is farcical in the extreme. If the Bible be true, God had so planned the affair that they could not have acted differently to what they did. He caused a tree to grow that was "pleasant to the eyes"; he allowed the woman to have the desire for the fruit and to eat it, likewise to induce the man to do the same; and he created a serpent, "more subtle than

any beast of the field," and then permitted him to do what God must have known would produce the moral ruin of the human race. The following questions may be here fairly urged:—(1) Did God intend the forbidden fruit to be eaten by Eve? If yes, she ought not to have been punished for eating it; if, on the other hand, he did not intend her to eat it, it was immoral upon his part to make her the victim of circumstances which he knew would be too potent for her to withstand. (2) Who created the serpent? Did God? Then he was responsible, whereas if he did not create the serpent he (God) was not the creator of "every living creature." (3) How could Eve, before the acquired knowledge, know that the tree was "to be desired to make one wise"? This would have been putting the effect before the cause. But, according to the New Testament, the plan was arranged "before the foundation of the world" (Ephesians i. 4-7; 1 Peter i. 19, 20).

There is certainly no moral aspect in a story that represents a God whom we are all told to emulate as deliberately implanting in the hearts of his creatures those springs of evil whose natural and inevitable predestined and preordained fruit he afterwards chastises with all the rigor of his rule. He placed them in a paradise, where everything is described as being calculated to please the eye, cheer the heart, and enrich the mind, only to make the pangs and sufferings of the desert, into which they were afterwards driven, the more painful and severe. He creates within them the instinct of love and the holy feelings of conjugal and paternal relation, only to inflict the immediate keenness of the giving birth to a murderer and a fratricide; and the still further sorrow of the reflection that the parents are to be the progenitors of myriads of human beings, each one of whom shall be the inheritor of their curse, and from the seed of whom it shall never depart, even after the most painful and protracted probation. With a cruelty that is more ingenious, if possible, than all the rest, the very woman whom God sends as a helpmeet and a solace to man is made the cause of all his woe, the curse of the world, the introducer of evil, and the desecrator of the earth. "Better, far better," Adam might have said to God, "had it been that you kept me spiritless and unintelligent as the lowest and most despised of the brute creation than to have endowed me with rational curiosity and an inquiring mind, which, in combination with the allurements of the companion you gave me and the temptations with which you surrounded me, have been the cause of my moral degradation and physical suffering." Where is the morality upon the part of a God of infinite power who, instead of making his children recipients of happiness and comfort, concocted a plan which he knew would incur for them misery and woe?

The Bible story of creation is a sad record of blundering absurdity and injustice. For ourselves, judging from a human standpoint, and a knowledge of the physical, mental, and moral requirements of our nature, we think that God, if he created the world at all, should have made it the abode of general and real happiness, and have surrounded all his creatures with a sufficiency to supply their every want, and an opportunity to enjoy the blessings of existence; but we find that in many instances it is a place of oppression, where the weak have to yield to the strong, and where many have often to endure privations and cruel acts of persecution and injustice. He should have filled the minds of all men with the loftiest feelings, the sweetest contemplations, and the sublimest aspirations; but in many minds we discover that which is foul, atrocious, and revolting. He should have stamped upon the features of every human being the impression of dignity, comfort, and hope; but, alas! we recognise that upon the features of too many of his creatures are the indelible marks of sorrow, suffering, and despair. Finally, he should have made the giving birth to children the most beautiful and unalloyed incident in the drama of life, instead of allowing it to be accompanied as it is with pains and risks, which form one of the greatest and most inscrutable mysteries of nature.

CHARLES WATTS.

(To be concluded.)

Minister (in his sermon)—"The Lord reigns." Deacon (waking up)—"And my thunderin' old umberill is at home!"

A PORTABLE DEITY.

AFTER all, it seems that Ireland is not the singularly unfortunate country we have always taken it to be. In spite of the natural propensity for whisky and shillalahs, and the apparently harsh treatment the people have received from nature and the English government, the inhabitants of the Emerald Isle have much to be thankful for, inasmuch as they receive blessings and live under circumstances which nations more favored in other respects would covet. For have not the Irish a priesthood, and do not the Romish fathers-in-God nourish the souls of their children to the utter neglect of their secular well-being? If the words of the Rev. M. M'Polin, Roman Catholic priest of Newry, are to be believed, we shall be surprised if in the future we hear anything of the sufferings or wrongs of our western neighbors; for the holy father has declared that through the blessed agency of the one and only Church the people can have God carried right into their homes, practically, in a wicker basket or a Gladstone bag.

For fear that any readers should suspect that a deviation was being made from the veracity which characterises all articles in this journal, an explanation may be here deemed desirable. The *Irish News* of a recent date reported a sermon delivered by the above-mentioned priest at the funeral of a brother laborer in the Lord's vineyard, in which this remarkable and interesting information occurs. Not unnaturally, the reverend father seized the occasion to eloquently dilate on the exalted value and dignity of the priesthood, and it was the dignity and power of this esteemed order and the disclosure of the exact relations of Irish priests with the heavenly king, which led him to speak with such religious fervor. The dignity of the priesthood, he declared, surpassed the powers and the dignities of kings and earthly rulers, whose domain only extended to temporal goods and the bodies of men, whereas the dignities and powers of the priesthood extended to spiritual goods and the souls of men, in which respect the preacher claimed advantage for the latter, though, had there been a sceptical auditor, he might have hazarded the opinion that nine people out of ten prefer the possession of the powers and dignities of kings and earthly rulers to those of the clerical parasites of society. And then the reverend father proceeded to emphasise the indispensability of his own profession, presumably soliciting the pecuniary support of his hearers in aid of the fortunate successor of the deceased priest. Without the priesthood, he asserted, men could make no offering to God worthy of his acceptance; but by means of the priesthood there was offered to him a sacrifice infinitely greater than if all men, by dying for God, thus offered him the sacrifice of their lives. For our own part, we entirely fail to see the purport of the argument, unless its validity consists in the intention to create the idea that the deity has preference for incense-burning by priests over a general sacrifice of human life, in which case we would readily concede that for once the almighty had displayed a particle of that infinite wisdom with which he is so much credited. Anyhow, the contention hardly establishes a staple reason for the maintenance of an idle class at the expense of the already impoverished, viewed in the light that seniority should be given to present-world welfare.

But now there are exhibited evidences of the spirituality of the priesthood, proofs that its attributes partake of the divine substance—if there is such a substance to partake of—and that its members are not as other men are, being one with the Father, and therefore considerably removed above the angels and archangels. "So great is the power of the priest over the real body of Jesus Christ that, when he pronounces the words of consecration in the Mass, the Incarnate Word obeys his voice and comes into his hands under the sacramental species." "But that is merely nothing to what we can do," we can imagine the worthy father adding, *sotto voce*. The conjurer's tricks, with his "Hey! Presto! and begone," fall into complete insignificance placed by the side of the sacramental performances of the skilled artiste of the Mass. The Rev. M'Polin went on to describe the following unparalleled feat of prestigation, carefully prefacing the narration with a comparison to an incident, itself remarkable enough, but which was to be outdone by what followed: "We are struck with wonder when we read in the Scripture that God obeyed the voice of Joshua and made the sun stand

still in the heavens; but it is immeasurably more wonderful that God, in obedience to the voice of the priest, descends on the altar, and, after descending there, remains entirely at his disposal, either to be shut up in the tabernacle, or carried about from place to place to be made the spiritual food and support of the sick and dying."

To an unprejudiced mind there must be something really fascinating in the possession of such an accommodating deity. Of course, the idea is not entirely new; but it is rarely that this particular doctrine is expressed in such explicit language. Certain of the High Church party in the Church of England are believers in "the real presence" on the altar; but whether they follow their Roman Catholic friends so far as to make their Almighty a portable deity we would not care to express ourselves definitely. God, according to this Irish priest, is easily prevailed upon by Catholic fathers. He can be brought down on the altar, and there dispensed at the sweet will of the priest; he can be shut up in the chapel cupboard, or placed in the priest's portmanteau for a journey round the parish. The ancient Israelites with their God in a box have been surpassed by Irish priests with God in their coat-tail pockets. Father M'Polin says that, after descending on the altar, God "remains entirely at his (the priest's) disposal." We tremble to think what might become of the holy spirit were its caretaker rendered joyful by Paddy's popular fluid, or what would happen were it to reach sceptical hands or fall in the possession of an indifferent world? God in the possession, and at the sole disposal, of an Irish priest is an event pregnant with alarming possibilities, which, though inviting, it were best not to dwell upon. But surely, if the Irish are so favored by the ruler of all the universe, they have little to complain of, and no more should be heard in the future of their sufferings and manifold misfortunes.

Evidently the object of Father M'Polin was to convince his hearers that the priests are the exalted of men, above the angels, and occasionally in priority to the deity himself; for his further remarks were in the nature of showing how only alone can the priests deliver sinners from hell, and make them worthy of Paradise, changing them from the slaves of Satan into the children of God. Such powers the angels themselves have never received from God, and on this account the father declared that the priests were even venerated by angels. Feared by men, venerated by angels, and obeyed by God, Catholic clericals must certainly be an enviable body of men, whose dignity and power eclipse those of kings and earthly rulers. "Even St. Michael, the archangel," according to Father M'Polin, "when he comes to a dying soul who invokes his aid, can chase away the devils; but he cannot free that soul from the chains of sin until a priest comes to absolve him. The priests are therefore, in relation to the faithful, the dispensers of the divine graces, the ministers and companions of God, the pillars of the Church as it were, and the door-keepers of heaven." If the latter clause be correct, Peter has evidently been deposed, or he has been made to share his old office with the ministers of the Romish Church. If it be true, Protestants, after all, will be debarred the everlasting joys, and their protestations of salvation and surety of heavenly bliss will avail them nothing when they find themselves outside the gates with the great crowd of unbelievers and scoffers. Father M'Polin may be right. He may bring God down on the altar every Sunday, and convey him from house to house during the week; there is more likelihood of the deity secreting himself in old crusted port than remaining in other abodes marked out as his dwelling places by thousands of Christians. Whether this be so or not, the deliverance of the rev. father is to be welcomed, as the ludicrous nature of religious tenets, when so divested of the halo of mystery and deception, will be more likely to open the eyes of the Irish people to the false and superstitious pretences of the priesthood.

F. WILSON.

Taboo.

To the mystery of revealed religion belongs Taboo, which might be defined as a silencing of the brain by the feelings—that is, by the will. It is a not-speaking-of, a not-thinking-of, a not-inquiring-into, the thing felt. So is intense and helpless reverence for the uttermost absurdities fostered; so does it grow up and remain.—J. O'Neill, "The Night of the Gods," p. 6.

A PRAYER TEST.

THE efficacy of prayer has lately undergone a crucial test in Dallas, Tex., and the residual calx is found to be wind. As related by Dr. George S. Lincoln, president of the Dallas Freethinkers' Association, the circumstances were that Mrs. S. J. Sweeney, president of the Dallas Women's Christian Temperance Association, attended a meeting of the local Freethought Society, and requested the name of the speaker in order that she might pray for his conversion. The name was given her, together with that of the secretary, the conditions being, according to Dr. Lincoln's account, that, if neither was converted within three months, Mrs. Sweeney should admit that there was either no God or no force in prayer. Mrs. Sweeney's version of the terms is that, if neither was "touched" inside of the specified time, then she was to allow them (the speaker and the secretary) to make the denial. The difference between admitting anything and allowing another to admit it is not conspicuous; but, as Mrs. Sweeney seems to think it vital, her amendment may be agreed to. The main point is that, in answer to her prayers, something was to happen inside of the three months beginning on June 4, the date of the meeting.

This interesting incident, which attained general publicity through the newspapers, came to the notice of the Rev. Dr. Buckley, editor of the *Christian Advocate*, who at once put himself in epistolary communication with Mrs. Sweeney, in order to find out what she had been doing. Her reply makes him very weary, for it confirms the report as given by Dr. Lincoln, with the exception, before noted, that she never agreed to surrender her faith in God, whether he paid any attention to her prayers or not. It would naturally be supposed that faith like this, in a sceptical age, must command the admiration of every believer; but Dr. Buckley fails to enthuse. While admitting that Mrs. Sweeney's moral courage may be commended, he regards the presence of Christians at Sweeney's meetings as of "doubtful propriety," and Mrs. Sweeney's indiscretion in being there at all is, on the whole, about as serious as the offence of appearing in bloomers. He says further that professional lecturers against Christianity are not worthy of reply. Perchance he means not susceptible of reply, but "worthy" is the euphemism he employs. "Moreover," continues the editor of the *Advocate*, "no positive promise can be found in the prayer that God will convert such persons in answer to prayer. On the contrary, it is explicitly stated that there are some for whom no prayer will avail." Again: "Others are described as 'past feeling,' whom it is impossible to renew unto repentance, as having committed sins that cannot be forgiven either in this world or the world to come." Let the speaker and secretary reflect on that, and then listen: "Brazen, fierce, profane opponents of all religion, as well as those who make it a subject of scoffery, may be prayed for indeed; but they, their writings, and their speeches should be avoided as one would shun an infected district." Finally: "An excellent medical prescription for dealing with such persons, when they find themselves unexpectedly in their presence, is this: 'Be from the presence of a foolish man, when thou findest not in him the lips of knowledge.' The presence of Christian people in such places invariably makes capital for the blasphemer."

If Dr. Buckley had put his closing proposition first, the rest of his objections to Mrs. Sweeney's attending the meeting of the Dallas Freethinkers would not have needed to be written. The presence of Christian persons does, of course, make capital for the Freethought lecturer. That why they are so cordially invited to attend. If you listen to a Christian person outside a Freethought gathering, especially in a pulpit or at an experience meeting, you will have to either doubt his word, or believe that he is in pain through his inability to meet and confound the denier of God and prayer. You know he is bluffing, to call him is to call a policeman. When the Christian person enters a Freethought assemblage he leaves his power of arrest outside, and faces the audience on equal terms. The belief not being capable of either demonstration or convincing argument, he becomes capital, or at least raw material, for the "blasphemer." Dr. Buckley knows how worthless ordinary religious statements become the minute they are denied and proof called for. He sees with

impatience that Mrs. Sweeney has taken the promises of God altogether too seriously, as though their fulfilment was to be expected, and hence the rebuke. Such a thing as her prayers being answered in this instance does not enter his head. In fact, he has a firm grasp on the truth that prayers are never answered, and ten days before the expiration of the time allotted to the test he writes in perfect confidence that God will pay no attention to Mrs. Sweeney's petition. A man of more faith might have hedged along towards the first of September; but while any chance remained that accident could bring about the result prayed for he would not have volunteered an explanation of the failure.

An event like the conversion of Mrs. Sweeney to unbelief through the non-success of her prayers is not to be looked for. She can never have had any reason for believing in prayer, and can therefore have no less. But, whether or not in this crisis she loses faith in God, it would be altogether surprising if she did not withdraw whatever confidence she may have reposed in the Rev. Dr. Buckley.

—*Truthseeker.*

GEORGE MACDONALD.

IRISH NOTES.

IN Irish politics the event of the past few weeks has been Mr. Healy's defeat. In South Kerry he played for a large stake, and he has lost. Moreover, he has shown his opponents his hand, without gaining the slightest point as a compensation. It is difficult, however, to know whether Mr. Healy's revolt betokens anything more than an ambition to figure as a leader on Mr. Healy's part.

Mr. Healy has made large bids for priestly influence. His organ in Dublin is the *Irish Catholic*, the name of which is sufficient to indicate its character. And there was some talk, a month or so ago, of Mr. Healy becoming the leader of a clerical party in Irish politics. But it would seem that in Kerry the priests were pretty evenly divided, and exchanged compliments in the most approved manner. On the whole, however, the preponderance of clerical influence is on Mr. Healy's side.

The *Freeman's Journal* had some comments on the British Association last week which are peculiarly in keeping with the simulated piety of that organ. "More and more," it says, "the evidences of design and order in nature are being borne in on scientific men who too readily took up the Atheistic hypothesis of exaggerated Darwinism. Evolution, as understood in an anti-Christian sense, has now, it may be said, no defenders."

What "exaggerated Darwinism" might be, who "took up" with it, why exaggerated Darwinism is Atheistic and the unexaggerated article Christian—all these are questions which the *Freeman* scribe doubtless would be at a loss to answer. The fact is, he probably knows as much about the hypothesis of Darwinism—whether exaggerated or otherwise—as he does about the archaeological remains of Timbuctoo. It is, however, merely part of the evil of journalism that men must write pompous pronouncements on matters of which they are largely ignorant, and write down to the bias of the majority of their readers.

Mr. Tom Mann delivered a lecture in Dublin on Wednesday on "Trade Unionism and Socialism." Questioned at the close as to what relation clericalism had to Socialism, he is reported to have replied that "Socialists were only concerned with economic problems, and on theological matters every Socialist held whatever opinion he liked." Of course it would certainly be foolish for Socialists to tackle a number of questions at once. But if Mr. Mann or any number of Socialists imagine that the question of clericalism can be permanently shelved, they will be very sadly disappointed. It is a question which lies at the root of all reforms, and must, sooner or later, be faced by every reformer.

The *Irish Catholic* reports the sixteenth celebration of the anniversary of the Knock "apparitions." The Church, for a week previous to the annual celebration, is the theatre of religious gymnastics of various kinds, all for the

glory of God and the material prosperity of—somebody else. The *Catholic* says that, "in spectacular display, in scenic effect, in devotional fervor, in all that wins the eye and moves the heart," this year's anniversary was remarkable. Evidently they are past-masters in the art of bamboozling at Knock, and they are also keen observers of human nature. "Spectacular display" and "scenic effect"—that is how the thing is done. Clever clerics of Knock!

F. R.

ACID DROPS.

THE *Methodist Times* has made a great discovery, on the nothing-like-leather principle. It appears that the Methodist schools, "unlike the Anglican and Roman Catholic schools, are in no sense sectarian; they are the very ideal of public elementary schools." Further on in the same article, Nonconformists are called upon to "present a united front to the intolerance of Clericalism and to the intolerance of Secularism." The intolerance of Secularism is distinctly good. We particularly like it. Secularists object to being taxed for the support of any sort of religious teaching, and such an objection is, of course, the height of intolerance. An unbeliever who won't pay for the religious education of his neighbor's children is a bigot of the first water.

Mr. Price Hughes, the editor of the *Methodist Times*, is enjoying a holiday at Grindelwald, where a number of well-to-do Christians have an annual picnic under the pretence of discussing the Union of Christendom. At one of these Conferences, quite recently, Mr. Hughes made a new proposal as to the future of National Education in England. The Church of England might free its schools from denominational bias, and on the other hand the Nonconformists might sanction the teaching of the Apostles' Creed in the Board schools. This would settle the whole matter, and outsiders might be told to go to the Devil—or, as Mr. Hughes puts it, to avail themselves of the conscience clause.

The *Christian World* ridicules Mr. Hughes's proposal, and laughs at the idea that he represents the Free Churches. Nay, more, it plainly confesses that the Apostles' Creed is a fraud, its apostolic authority being "based upon a silly legend."

Canon Scott Holland, according to a *Westminster Gazette* reviewer, calls Mr. Hughes's proposal "fatuous," even as regards Churchmen. He also smiles at Mr. Hughes's lofty disdain of outsiders. "Even supposing," says Canon Holland, "that it were wise or just to rule out the poor Unitarians and Agnostics, and others, they are too many to rule out. In fact, they would not be ruled out. It is, to say the very, very least, fatuous to suppose it for a single moment."

The New York *Sun* says that, while the religious bodies are making great claims of progress, it is nevertheless a fact that "church after church is going under." Mentioning that "the Church of the Annunciation, situated in West Fourteenth-street, on one of the leading thoroughfares of the city, has been sold, and the proceeds of the sale have been devoted to educational purposes," it gives several other instances, and cites a Baptist minister as saying: "It is almost a daily occurrence to see our churches leaving the place where God's work should be carried on for a place less effective, but more fashionable." The millionaire, continues the *Sun*, worships in a stately temple on Madison-avenue, while his clerks bow the knee in a modest prayer-house in First-Avenue. Such is Christian brotherhood in the nineteenth century.

As the snows on the Rhotang Pass melted, the fragments of the dead body of a man were found against the north wall of the refuge on the Lahoul side of the Pass. As he had been there all the winter, little was left save bones, rags, and a drinking-cup. He had evidently (thinks a Bombay contemporary) come there to die, as he had built two low stone walls some three feet apart, and then lain down to die with his head against the north wall of the refuge. This showed him to have been a "Khampu" or Spiti man, as the prevalent belief in Spiti is that the higher the elevation they die at the greater their chance of getting to a better world. They do not seem to hold the Buddhist doctrines of transmigration, absorption, and annihilation, but rather to look forward to a somewhat materialistic heaven, which seems to be situate in the air immediately above the Kailas mountain, with a vestibule or entry on top of the Kailas itself.—*Daily News*.

A book, full of learning, has lately been written by a Japanese scholar, Mr. John O'Neill, which tends to show

that the superstition here referred to was at one time a very general one, of which he finds traces in the building of high towers, the erection of poles, and such stories as "Jack and the Beanstalk." The sky, to early man, may have really seemed more accessible than to us, and the legend of the Tower of Babel may have had some foundation in fact. The men who thought God had to come down to see what men were up to may well have thought, also, that they could scale to heaven.

Canon Duckworth has made an addition to the *Spectator's* anecdotes of "absent-mindedness." It relates to a clergyman of his acquaintance who, having been presented to an important living, preached his first sermon from the words, "All that ever came before me are thieves and robbers." He was surprised and distressed when the churchwardens afterwards hinted to him that his choice of a text had been a little hard upon his predecessors.

We wonder what the Jews thought of Jesus calling Moses and the prophets "thieves and robbers," or of his saying, "greater than Solomon is here." If truths, they were probably unpalatable ones. But such sayings certainly look more like the ascription of his followers than the actual utterance of any sane man.

The earthquake in Honduras resulted in the loss of many lives, 363 bodies having already been recovered, though the full extent of the disaster is unknown. A church tower in Yetafan crashed down, carrying with it the roofs of three houses. Nine persons were killed in this accident, and eighteen others were injured. The flames set fire to many buildings, and on the mountain side numbers of grazing cattle were engulfed by the lava, which continued flowing to lower ground in immense streams. The people rushed madly through the streets, praying and crying, and many were rendered frantic by their efforts to escape from the molten lava.

By an avalanche which fell upon the hamlet of Spitalmette, in the canton of Berne, at least ten persons have lost their lives, besides about 200 head of cattle. Divine Providence, as usual, is conspicuous by its absence.

There has been a rapid increase of cholera in the government of Volkhnia (Russia), and the deaths are now stated to be about 250 a day. Part of the neighboring government of Podolia is also seriously infected. From Tiflis it is reported that the epidemic has broken out at Erzeroum, and stringent precautions are being adopted on the Caucasian frontier to prevent the infection being imported into that province.

The use of phonographed prayers at funerals has led an American genius to invent an electric automaton clergyman, who, by a dynamo under the pulpit, will read, pray, intone psalms, and preach with the true nasal intonation. He says that, once he gets his machine in full play, the men of God may retire.

The *Shepherd's Voice* defends the extermination of the Canaanites, and other Bible atrocities, on the ground that God can do as he likes with his own. It says: "That any man live for any length of time is of the grace of God. Now, unquestionably, God has what we may call a legal right to execute this sentence of death. He may do it, too, in different ways. He may send sickness; he may send storms or earthquakes; he may delegate authority to men to execute it. But whichever way the sentence is executed, it is righteous." The *Shepherd's Voice* is remarkably like that of a wolf, and its God hardly to be distinguished from the devil.

The Papacy to-day is before all things prudent. Having imposed a tax on the religious orders in France, which accumulate vast property from "the dead hand," they then wish all the burdens of property to rest on the living, the clericals represent this as a persecution of religion, and some religious bodies have tried to arouse popular sympathy by allowing their property to be sold up, rather than voluntarily pay the tax. The Pope was appealed to as to whether they should resist or submit. Cardinal Rampolla replied that it is a matter of prudence. He will not say it is their duty to obey the State or to resist, but tells them to do what they think best, knowing, of course, they will rather pay their taxes than have their wealthy properties sold up.

A remarkable tragedy has occurred at Friedheim, Germany, the victim being the Catholic priest, Herr Wodda. After reading mass as usual in his church, he ascended the pulpit, but whilst delivering a sermon suddenly fell forward, unwell. Members of the congregation rushed forward to carry him from the pulpit; but before medical aid could arrive Herr Wodda had died, exclaiming, "I am poisoned." It is surmised that the wine used at the celebration of mass was poisoned, and all the church utensils have been seized for examination by the police. There is, however, no clue to the perpetrator of the crime.

Another burial dispute! The Rev. T. Wood, rector of Grimoldby, near South Lincolnshire, refused to allow of the interment of a parishioner, who owned a grave in the churchyard, because her friends desired a Nonconformist to conduct the service. The burial was, however, carried out, despite the prohibition of the man of God.

At Houghton, Huntingdonshire, on Rogation Tuesday, the villagers observe the old custom of beating the bounds and placing a man head downwards in the boundary holes. They then gravely tap him three times with the shovel, "earth fastening" him as a witness to this part of the boundary line. In days gone by the parish priest used to officiate. Psalms were sung, and much good to the crops was expected to result. Now the proceedings wind up at the local temple—the inn on the village green, where solemn beer communion is taken.

The Rev. W. Hind, vicar of All Saint's, Highgate, is charged with indecently assaulting little girls, aged ten and twelve, whom he invited to the vicarage. The father first applied to the court, and the application was taken *in camera*, and no process was granted. Then the matter was taken up by the Society for the Prevention of Cruelty to Children, the Rev. J. Badenoch, of St. Augustine's, Highgate, attending. Again one of the magistrates suggested it should be heard in private, but this did not meet the approval of the court, and a summons is to be issued. Of course, as Mr. Bodkin observed, the Rev. W. Hind may have a perfect answer to the charge; but, if so, they have not acted as his friends who have put every obstacle in the way of this perfect answer being made known.

According to Mr. Sims, brigands are not yet extinct in Spain, though they are exceedingly courteous, refined, and truly pious. Lately a band of brigands stopped a train, "raised their hats" to the passengers, and invited them to part with their property. Thus spoke the leader of the band: "Ladies and Gentlemen,—Please deliver up your money and valuables of every description. We do not wish to put you to the indignity of a search, but shall rely upon your honor. But as soon as you tell us you have given up everything we shall search one passenger of each class. If upon either we find a single coin or a single valuable, we shall shoot one passenger in each compartment. Ladies and gentlemen, do not hurry yourselves. Our time is yours." Of course the passengers immediately evince the most absorbing interest in each other's personal affairs; the goods change hands, and the robbers, as they say goodbye, raise their hats and pray that "we may all meet again in God's big parlor." Doubtless they feel like Artemus Ward towards the Red Indian, who, after thieving from him, said: "We shall meet in the happy hunting-grounds." "If we do," said Artemus, "there will be a fight."

An amusing discussion on the Apostles' Creed went on last week in the *Daily News*. A Mid-Herts minister wondered "if the Free Church theologians at the Grindewald Conference are able themselves to recite that well-known but most shocking sentence in the Apostles' Creed—viz., 'He descended into hell.' I have understood that in the Free Church Colleges and Churches, where 'the Liturgy' is used, there is a reverent omission of the said un-Scriptural impiety"; and he thinks Nonconformists will hesitate long before they compel Board-school children to utter what is shuddered at as almost a blasphemy.

Thereupon he was told on the one hand that hell was only "Hades," and then that the visit of Christ there is clearly taught in the New Testament (1 Peter iii. 18-20). To this the minister replies that the original authors of the Creed really meant "Hell," and not "Hades," and that they were as blissfully ignorant that "Hades" meant "Sheol," and not "Gehenna," as they were that "Hell" means a place into which English tailors throw shreds or printers broken type. He adds that "the very words, 'Apostles' Creed,' contain a most undesirable 'suggestio falsi' to instil into the minds of the young. Even the Persians taught their children the love of 'truth.' Of course the ascription of the nonsensical creed to the apostles is a pure fabrication. But those who want to impose it on children do not care a pin for that.

Owing to the long-continued drought, the New South Wales Government ordered Sunday, September 13, to be observed as a day of humiliation and prayer for rain. The wise men of the government ought to take warning by Queensland. They put up prayers for rain there, and got the floods at the wrong time, so that they had to solemnly petition the Almighty to stop it.

The newspapers of April, 1837, reported an interesting incident at a Paris theatre. "Some nights since," says the account, "at a moment when one of the actors at the theatre of the Porte St. Martin, Paris, said to another in the piece, 'Now you have nothing more to do than to recommend yourself to God,' someone amongst the audience cried out:

'There is no such being.' A violent tumult arose; cries of 'Turn out the Atheist!' 'Turn out the impious wretch!' were heard from all sides. The whole house was in an uproar until the author of the confusion had been removed from the box."

A superintendent of a Church Sunday-school writes to the *Daily News*: "I have been a Church Sunday-school teacher in various schools in the South of London and in the North of England for over twenty-five years, and I have no hesitation in saying that the average Sunday-school lesson of the average Sunday-school teacher is a perfect farce. I have been to clerical meetings where the clergy have made great fun of their teachers and their teaching, and it has made my blood boil when I have heard such contemptuous remarks made about them; for, after all, it is the clergy's fault that it is so. In the various schools that I have taught I have never found a single clergyman who has taken any practical interest in his own schools." He says it is because they know that Sunday-school teaching is unsatisfactory that they want the trained teachers of Board and Voluntary schools, who are paid by the State, to do the work their own Sunday-school teachers ought to do.

A Jewish gentleman summoned on a coroner's jury at Wood Green claimed exemption on the ground that he was a *cohen*, or of priestly cast, and a dead body was taboo to him (see Leviticus xi.). The coroner was evidently not well up in Jewish law, for he asked what a *cohen* was, and did not remind the *cohen* that there was a system by which he could be purified. He, however, said it was no valid claim for exemption, though, as he had sufficient jurymen without the *cohen*, he, on this occasion, dispensed with his services.

Touching a corpse was taboo among Greeks, Romans, Hindus, Parsees, and Phœnicians. Mr. Frazer says: "Those who have defiled themselves by touching a dead body are regarded by the Maoris as in a very dangerous state, and are sedulously shunned and isolated." Doubtless the belief that death was something which could communicate itself, as disease was seen to do, lay at the root of this Bible-enshrined superstition.

Another jurymen, summoned at the Bethnal Green Vestry Hall, sent a letter saying that from conscientious reasons he could not serve, "being opposed to the government of force." It added: "I must now commit myself to Him who judges righteously." Dr. W. Westcott, the coroner, said that if the writer did not attend the next inquest he was summoned to he would be fined forty shillings.

The *Church Patronage Gazette* is a monthly journal established for the sale of presentation to livings and advowsons. It consists of forty pages, and shows what an extensive traffic in the cure of souls is carried on in the Church.

The Rev. R. R. Dolling, the Broad High Churchman, of St. Agatha's, Portsmouth, has been giving his views on the election of the new bishop of Winchester. He points out what a farce the election is. The Dean and Chapter are given leave to elect their bishop, but are told by the Crown whom they must elect. Then they retire to a room, and pray to God the Holy Ghost to direct them as to whom they shall appoint, knowing they must elect the Crown's nomination. Mr. Dolling doesn't like this farce, and points out that the cleric so appointed may be nominated by a person who is not even nominally a Christian. Well, there is an easy remedy if only the clericals will accept it. Let the Church be entirely separate from the State, and dependent on the voluntary offerings of Church people. There can be no objection then to letting the Dean and the Chapter and the Holy Ghost combine to elect as bishops whomsoever they please. But what Churchmen want is State endowment without State control.

In the case of the American barrister, charged with black-mailing, it transpired that the son of the Rev. F. Williams, himself educated for the Church, seduced a young girl in the vestry of his father's church. After this became known it appears that he went abroad, as it was thought, though he would not do for the English Church, he would do for the colonies.

Father Wilson, of St. Joseph's, is a priest who, while himself donning a feminine garb, objects to women assuming bicycle bloomers. He said it was not becoming to a young woman, according to his idea of a woman, and in the course of his remarks further said that the woman members of his congregation who preferred to wear the bicycle costume spoken of would not be recognised by him on the street, and that those who knew him and spoke to him would be ignored. Evidently all milliners and outfitters should be put under priestly regulation.

The *Daily Telegraph* gives currency to a report that the

Papacy will pay over a sum of £200,000,000 to the Italian Government as the purchase price of a tract of Roman territory, to be made over to the Papacy in perpetuity. Money may do much, but it will hardly restore the prestige of the Papacy till it can buy the Eternal City outright.

At the Roman Catholic Congress it was frankly admitted that the Board schools are eating the Voluntary schools up, and, although the Catholic ones are managed very economically, they are confronted with an annual deficit. No wonder they are exerting themselves to dip their hands into the pockets of the general rate and taxpayers.

Attempts to give a novel pseudo scientific explanation to old superstitions are sometimes very amusing. Here, for instance, is Dr. Jane Elizabeth Hotchkiss writing in the *Metaphysical Magazine* that "prayer, especially before retiring to sleep, may be regarded, psychologically, as an excellent means for decomposing the muscular tension and inducing a complete relaxation of the nervous system." So prayer should be retained, not because you expect anyone to answer your prayers, but because it makes a cheaper nightcap than whisky toddy. We wonder if, when Dr. Jane Elizabeth gets a husband, she will convert him to this psychological view of prayer.

George Macdonald, of the *Truthseeker*, does not think much of Mr. Keir Hardie. He says: "Personally, he is commonplace; intellectually, considerably less. In addition to being sentimentally pious, the Socialist ex-member of Parliament is inordinately vain. Nordau would call him an egomaniac. Exhibiting his miner's cap to an audience, he related that this same piece of headgear had created consternation in the House of Commons, the members pretending, says he, that they objected to the cap; but, he adds, sententiously, 'It was not the cap they were afraid of, but the head inside of it.' Of such timber is Mr. Keir Hardie, apostle of Socialism and Jesus Christ."

The Rev. W. E. Broadhurst, late Methodist preacher of Arkansas City, Kan., has fallen a victim to the wiles of Satan. He has been convicted of improper conduct with one of the pious sisters, and has finally confessed the crime in these words, published in a local paper: "It is due to the public that I make this confession. I am a fallen preacher, after twenty-one years of acceptable work in the Methodist Episcopal Church. I have resisted thousands of temptations, but was caught at last. My sin is such that I make no defence."

Brother Broadhurst hints at a capital defence. Thousands of the sisters have vainly tried to lead him from the paths of virtue, and for twenty-one years he would not be enticed. Jesus Christ was only tempted of the Devil for forty days, and after that angels ministered unto him. But poor Brother Broadhurst has been tempted all this time by devils in the shape of angels of light. He was "caught at last." Can Brother Broadhurst mean that at last he was found out?

At the Festival of the Three Choirs, Wesley's splendid hymn, "I wish to tune my quivering lyre," was adequately rendered yesterday. The singer was not the Rev. Hugh Price Hughes.—*Globe*.

The American eagle of freedom must surely be moulting, judging by the following paragraph from the New York *Truthseeker*: "Last Sunday, in this city, the fashionable clubs were wide open, and the hotels and leading *cafés* were selling all kinds of drinks, while the saloons in the tenement districts were tightly closed and a man was held for trial for selling five cents' worth of ice to a girl from a tenement house; another for selling three cents' worth of writing paper to a policeman; and still another for showing a policeman, at the latter's earnest solicitation, a pair of rubber shoes."

By a telegram from Macon, Ga., lovers of "civil and religious liberty" may learn that forty citizens of that place have been arrested for the crime of selling dry goods, groceries, meat, and bread on the day of the week that some of their fellow men have corrected God by declaring "holy." In Tennessee a little while ago a considerable number of persons, guilty of the same offence, were working in the public street, each with a ball and chain attached to his mortal part.

The barber shops are closed in Brooklyn to-day, and the soda-fountains are forbidden to play in New York. Now, if we can have the street-cars stopped, the "L" trains suspended, and the holes in the slot machines stuffed up, we may get back to somewhere near the standard of the good old New England days, when the Yankee farmer used to throw his cider barrel out of the cellar if he caught it working on Sunday.—*New York Recorder*.

The Chicago Presbytery has improved on the practice of

their Savior. He made some 150 gallons of wine for guests who had well drunk already. They have ordered that his communion must be celebrated only with unfermented wine, at all the churches within their jurisdiction.

But (says the *Progressive Thinker*) the proposition carries a lie on its face, which should be next remedied. Wine is the fermented juice of the grape. It is not wine until it is fermented. To that time, it is simply the juice of the grape, known in commerce as "must," from the Latin *mustum*. It was wine, and a very superior article, according to the statement of the governor of the feast, which Jesus made at Cana, and it was wine which was metamorphosed into his blood, which did service at the last supper. Churchmen now see the tendency of forming a drinking appetite by tampering with prayer-made "blood of Christ," out of spirit-proof wine, so they are improving on the teaching of "our Lord" by a non-intoxicating substitute. It is well.

Eight honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from twenty-five to ninety days in the county gaol at Dayton, Tenn., for the offence of doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang, and by the time this reaches our readers this will doubtless be accomplished.—*American Sentinel*.

The case of a married couple in Youngstown, Ohio, warns husbands with believing wives that they had perhaps best go to church occasionally, although they may have to violate their inclinations in order to do so. A Mrs. Minnear, of that city, requested her husband on a recent Sabbath morn to accompany her to the house of prayer and worship, but found him obdurate in that respect. She went alone, and, returning only to find that he had retired for the night, she touched a match to his bed, and had made good progress towards cremating him when he awoke and put out the fire.

The couple appeared in court the next morning, where Mrs. Minnear alleged the refusal of her husband to attend church, and the man, apologising for harsh words used towards his wife, said that "the idea of being burned up made him a trifle angry." I take it that, if there were more women with Mrs. Minnear's stern austerity of purpose, and who would rather see their husbands warmed up here than in the great hereafter, there would be a better attendance at some churches. The inhumanity of man concentrated all in self, and woman's devotion touched and made tenderer by the gospel of Jesus Christ, are constantly receiving fresh and striking illustrations.—*G. Macdonald*, in "*Truthseeker*."

A disciple paper, the *Christian Standard*, contains the remark, in the form of a complaint, that "nine-tenths of our young people, if asked why they were disciples, could not give an intelligent reason for the faith they profess." This growler does not seem to know when things are well enough and to be let alone. As many Bible readers testify, it is quite possible for investigators to inadvertently disprove the very thing they set out to demonstrate, and there is danger that, if the young people went to searching for a reason for being disciples or members of any other sect, they would discover that there wasn't any.—*Truthseeker*.

"Religion's Unusual Effect" is the head that the *World* puts on a dispatch from Pine Bluff, Arkansas, telling how Jesse Isborg, a negro, became crazed by religion at a revival meeting, prayed all night, and in the morning shot his landlady at the breakfast table, mortally wounding her, and finished his career by blowing out his own brains. Why did the *World* put such a misleading head on the dispatch? What is there "unusual" in the spectacle of a man driven crazy by religion?

The *Nonconformist and Independent* warns its readers that any reunion with the Church is likely to be the reunion of the lion with the lamb inside. It says: "To credit them with a desire for reconciliation is to fall into a grievous error. Alike as to Church and school we shall be wise to proceed on the assumption that by reunion ecclesiastical authorities simply mean Nonconformist surrender."

A. Le Lievre, who, we believe, is a curate, states in the London *Echo* that Mr. Foote was imprisoned for publishing "obscene caricatures." This is the common slander of Christian Evidence advocates. There was not a word about "obscenity" in Mr. Foote's indictment, which simply charged him with "bringing the Holy Scripture and the Christian Religion into disbelief and contempt." We might waste a good many epithets on A. Le Lievre, but we are content with saying that he is a *Christian*.

Mr. Foote's Engagements.

Sunday, September 22, Foresters' Hall, Clerkenwell-road, E.C. : 7.30, "Bible or No Bible in the Schools."

September 29, Foresters' Hall, London.

October 6, Wood Green.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—Sept. 22, Sheffield; 29, Camberwell. 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.

MES VANCE has just returned from a much-needed holiday. During her absence N.S.S. correspondence has had to stand over, but she is now clearing off arrears.

C. GRAHAM (Egypt).—We are glad you like the *Freethinker*, and thank you for your endeavors to circulate it abroad.

F. H. HART points out that the Hon. Lionel Tollemache's *Stones of Stumbling*, originally issued privately, is now advertised regularly in the *Journal of Education*, as well as the companion volume, *Safe Studies*. We cordially agree with you that both are most interesting books.

A. ANDERSON.—Thanks for the mark of confidence.

W. H. ABBOTT wishes his cheque for the late special Hall of Science appeal to go to Mr. Foote's new lecture-scheme.

W. BENNETT.—Thanks. We note your wishes in the matter.

JOHN HOLCOMBE, the Freethinking jurymen who was insulted and illegally treated by Coroner Wynne E. Baxter at the Mile-end Vestry Hall, writes us under date of September 15. He states that he did not know he was being illegally treated, and that he did not want to say anything which would have gratified the coroner, who evidently wished to turn him out of the court. We are in communication with Mr. Holcombe, and we hope to carry the matter further.

J. KEAST.—Thanks for note re Shepherds' Hall. Sorry it is not available for Sunday lectures.

J. SEDDON.—See "Sugar Plums." Glad to hear of Mr. Cohen's success.

JOHN TANNER (Liverpool).—Delighted to hear from you. Mr. James Read's letter in the *Mercury*, with regard to the Oaths Act and the action of Coroner Baxter, is calculated to be of considerable service to the cause of justice.

T. HOPKINS.—The subscription shall be used as desired.

E. DAVIES.—Price Hughes is caught again, as you say; and there is no Freethinker to defend him this time.

C. HEATON.—Your subscription will be transferred to the "President's Fund." Thanks for your kind note.

T. SEARLE.—The Rev. A. J. Waldron debated with Mr. Foote on the Resurrection. It was at New Brompton in April. Mr. Charles Watts, who was present, wrote an account of it in the *Freethinker*. We know nothing about Mr. Waldron's "winning his spurs" on that occasion. We did not see any such articles knocking about, but the *Western Morning News* writer was not there, and is perhaps better informed.

YACHTSMAN.—Thanks for cheque for one guinea in aid of the Foresters' Hall enterprise. The former donation shall be utilised as you direct.

W. C. STUART.—You are prompt as well as generous with your "Shilling Week" subscription, which shall be acknowledged in the published list.

J. E. A.—Mr. Waldron discusses with Mr. Watts in October at Newcastle. His views on Secularism will then be stated in the presence of a most competent opponent. Thanks for your trouble in the matter.

T. E. M.—Mr. Foote will be happy to visit Belfast if the Branch is prepared to make the local arrangements. We dare say the place needs stirring up. Your subscription will be acknowledged in next week's list.

G. FITZ-GERALD.—Thanks for your kind expressions and good wishes. There is no need to take counsel's opinion on the Oaths Act. We have Mr. Bradlaugh's careful statement to guide us, and no counsel could improve on his directions. You will see that we may have an opportunity of carrying the recent case further.

L. G. (Leicester).—The Huxley epitaph is said to have been written by Mrs. Huxley. It was never "Huxley's Motto," as the reverend gentleman calls it.

W. J. GAISES.—The time of the first introduction of Christianity in England is much controverted. Mosheim and Jortin were both Protestants. On the whole, both are trustworthy, though of course not infallible.

H. JONES (Shrewsbury).—Pleased to hear you were treated courteously by the local coroner. It is gratifying to learn that a letter in one of your newspapers brought about a change in his former line of practice.

The official address of the Battersea Branch is 4 Corunna-place, Stewart's-road, Battersea, where all communications should be addressed.

J. ROE (Bradley Green).—Mr. Watts has shown us your letter. It is not illegal to let a hall for lectures on Sunday. It might become illegal, when there is a charge for admission, if the lecture is followed by discussion. But that question is arguable, and has not been decided. The recent Leeds case, which was fought very badly, has frightened the proprietors and lessees of halls in all parts of the kingdom.

J. RICHARDSON.—Received. Shall appear.

H. ORGAN.—Many thanks for the box of flowers, which will please the lady you intend them for. Thanks also for your bright and encouraging letter.

E. P. PEACOCK (Chicago).—Glad to see the American Secular Union is actively opposing the Sabbatarian bigots. We will keep an eye on the paper you mention.

THE President of the National Secular Society is collecting evidence against a person who is privately circulating the vilest libels upon him. Meanwhile the President warns the London friends against this person's artifices.

PAPERS RECEIVED.—Free Life—Joyful News—Two Worlds—Sun—Melbourne Herald—Standard—Echo—Glasgow Weekly Herald—Liberty—Lucifer—Strait Times—Daily Chronicle—Morning—Melbourne Argus—Irish Life—Crescent—Boston Investigator—Islamic World—Referee—Secular Thought—Isle of Man Times—Twentieth Century—New York Public Opinion—Ironclad Age—Blue Grass Blade—Metaphysical Magazine.

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.

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

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 few weeks 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.

The last Executive meeting of the National Secular Society unanimously voted a resolution, expressing warm approval of my lecture-scheme, and promising me not only a free hand, but all possible support, in my enterprise.

G. W. FOOTE.

SUGAR PLUMS.

MR. FOOTE is back in London all the better for a brief holiday after his Glasgow lectures. This evening (September 22) he lectures at the Foresters' Hall, Clerkenwell-road, E.C., his subject being "Bible or No Bible in the Schools," with special reference to Dr. John Clifford's recent argument for its retention.

So many difficulties have arisen that Mr. Foote has resolved to discontinue the sale of tickets for meetings at the Foresters' Hall. London friends will please note that the admission is now *free*. It is expected, however, that a silver collection will be contributed by persons occupying seats in the body of the hall, and a copper collection by those in the gallery.

Last Sunday evening Mr. Charles Watts lectured in the Foresters' Hall, London. The audience was evidently very pleased with the exposition given of "Secularism in Modern Thought." The various points were received with much cheering, and, on Mr. Watts resuming his seat, he had quite an ovation. Mr. John Grange, from Bradford, was present.

To-day (Sunday, September 22) Mr. Watts lectures three times in the Hall of Science, Rockingham-street, Sheffield. We hope our Yorkshire friends will rally in full force.

Mr. Charles Watts has issued his trenchant remarks on *Discreditable Tactics of Christian Disputants* in the form of a penny pamphlet. All interested in Mr. Watts's debate with the Rev. Dr. A. Jamieson (with whom it chiefly deals), and especially those in the neighborhood of the rev. gentleman, should give the pamphlet as wide a circulation as possible.

Mr. Wheeler has in the press a volume entitled *Footsteps of the Past*. This title was taken from a former volume, the entire stock of which was destroyed by fire. The work has been entirely re-written, and will deal with the groundwork of all religious ideas, tracing their development from the rudest savage notions to their expression in Christian doctrine and ritual. A large number of rare works have been consulted in this compilation, and Mr. Wheeler confidently states that *Footsteps of the Past* will be an eye-opener. The price to subscribers in advance will be 2s. 6d. for a volume of two hundred pages, but when the book is issued to the trade it will be 3s. Mr. Foote will contribute an Introduction.

Mr. Joseph Seddon, secretary of the Manchester Branch, writes: "Mr. Cohen's month's mission in Manchester came to a successful close on Sunday last. Open-air lectures in various parts of the town have been delivered to large crowds of people, notably in Stevenson-square and Chorlton-road, where some little opposition was met with. The lectures in the hall, too, have been well attended, and I think the result of the month's working will be found to have been not only a success from a propaganda point of view, but from a financial one also. The course of three lectures on 'The Great French Revolution' was particularly admired, and it is to be hoped that Mr. Cohen will have them printed at an early date. During his stay amongst us Mr. Cohen has made many friends, and the only cause for regret is that he was not engaged for a longer period."

Mr. Heaford pays his first lecturing visit to Newcastle this Sunday, and occupies the platform at Northumberland Hall, morning, afternoon, and evening. Friends in the district will do well to attend and take a taste of his quality.

A most enjoyable gathering of the members of the Islington and Finsbury Park Branches, to the number of nearly a hundred, took place last Sunday in the extensive grounds of Mr. Guest, at the Nook, Canonbury. A capital tea was provided on the lawn, Mr. R. O. Smith kindly furnishing tables and chairs. An entertainment followed, to which Mr. and Mrs. Guest, Mr. Ward, Mrs. Wheeler, and many others contributed. Dance and song were kept up in the illuminated grounds till a late hour, to the entertainment of a numerous auditory on the other bank of the New River. The reunion led to the discussion of some plans for winter work in the North of London.

The attempts of H. P. Hughes to curry favor with the Church will only lead more genuine Nonconformists to fall back on the independent position that the State has nothing to do with the teaching of religion. The *Daily News* of September 11 says: "We are, and always have been, in favor of confining to secular subjects the instruction of children in schools which the State supports. Such a law would, in our opinion, meet the ends of justice and serve the cause of religion. It would be just, because rates and taxes are paid by people of all religions and people of none. It would be, in the highest sense, religious, because it would separate from the formal routine of school life truths and sentiments which need to be handled with peculiar delicacy and reverence."

John Morley is engaged in writing a history of the present century. It is a stupendous undertaking, and has occupied his spare time for several years.

Irish Life, noticing Mr. Gladstone's preface to *An American People's Bible History*, says: "But why insist upon the inspired accuracy of the text? If Moses did the best he could for the Jews in accounting for our existence, what is gained by insisting on the inspired accuracy of the account, which is now made to clash with natural laws and natural data? Why insist that Moses, a learned man, who was giving his erstwhile enslaved and semi-barbarous fellows a feasible account of their existence, was necessarily directly inspired? Who will insist that, when Moses propounded

the laws of slavery, of people who were to be slaves to the Jews, with the prelude—'Thus said the Lord'—that he was inspired to propound the mind of the Almighty in the matter of slave-making?"

"A man," continues *Irish Life*, "need not be inspired to write history. No one who undertakes now, or has ever undertaken, to write an account of St. Patrick and his sermons is supposed to be inspired. No one claims that Shakespeare and Tennyson were inspired, and yet they were philosopher and poet of far greater excellence, and purer lives, than either David or Solomon. A poet need not necessarily be inspired, as we know from our own Davis, and from the glorious crowd of British poets, ending with Tennyson, to write the most profound verse, and it is very doubtful if Solomon might not have learned a great deal from Shakespeare as a philosopher and poet."

The Liberal party in Mexico are seeking to enforce the laws framed by President Juarez to control the privileges of the clergy. They propose to suppress secret convents. The late revolution in Ecuador was largely a revolt against the domination of the Romish Church. Convents were thrown open, and such of the nuns as desired liberty were allowed to depart. A number of priests were forced to fly.

Colonel Ingersoll has begun his winter campaign against ignorance and superstition. He has a new lecture entitled "The Foundations of Faith." Ingersoll spoke in Atlantic City, N.J., August 4, on "The Holy Bible"; on August 8, 9, 10, and 11, at Burlington, Vt. It seems he held a kind of "protracted meeting" there. He lectured on August 16, 17, and 18, at Lake Pleasant, Mass. On September 7 he attended a reunion of his old regiment, the Eleventh Illinois Cavalry; on October 6 he is to give his new lecture in Boston. "The Lord permitting," the Colonel proposes to shake up the dry bones of orthodoxy this season.

MR. HOWARD'S CHALLENGE.

ON returning to London I find two Leek papers awaiting me, containing letters by the Rev. W. W. Howard. I also read the judicious reference to them written in my absence by Mr. Wheeler. Mr. Howard gives an account of the failure of negotiations for debates between him and myself at Spennymoor and Liverpool. No doubt he means to be fair, but he manages to be very inaccurate. In each case, while I accepted Mr. Howard's proposition, as a matter in which he had a right to satisfy himself, he or his committee insisted on editing my proposition, which of course I declined to let them do. Personally, I do not see that a proposition is necessary. It is generally admitted that man has a body; the point in dispute is whether man has a soul. I am willing to debate that point with Mr. Howard at our mutual convenience. It is idle for him to "challenge" me. I am not a prize-fighter. I neither issue challenges nor accept them. Still, I am open to listen to a courteous invitation to public discussion; and if Mr. Howard really desires me to meet him I have no doubt that we can come to some arrangement. Why not discuss the plain question, "Has Man a Soul?" That could be done without my having to brush off tickets, such as "Materialist," which Mr. Howard is fond of trying to fasten upon me. I invite him to "end all quibbling"—to use his own urbane language—and to say definitely (1) whether he will discuss the aforesaid plain question, or (2) what proposition he wishes to maintain in debate with respect to what he calls "the phenomena of mind." I will then tell him, as I have done before, what proposition I will maintain in respect to those phenomena. But I must warn him that he wastes his time in telling me what I ought to maintain. It would be impertinent on my part if I adopted that attitude towards him.

G. W. FOOTE.

Obituary.

WE notice in our American exchanges the deaths of two veteran Freethinkers. Jeremiah Hacker, of Vineland, New Jersey, at one time editor of a Freethought paper, the *Pleasure Boat*, and who reached the age of ninety-four, was buried without any religious rites. On his wife's tombstone was inscribed the query, "Where is God?" and on his own, "The angry, wrathful Bible God is a myth." Professor James H. Cook, of Columbus, Kansas, was also one who worked well for Freethought in the days of yore. He had reached the age of seventy-six, and was cremated without religious ceremony.

MR. PUTNAM'S VISIT TO ENGLAND.

Extracts from his Letters to the New York "Truthseeker"
(August 17).

PLYMOUTH is the great naval station of England. Here are the warships, the docks, and the great machine shops, in which about 5,000 people are employed. There are three municipalities which go to make up what might be termed Plymouth—Plymouth itself, Devonport, and Stonehouse. Stonehouse lies wedged in, as it were, between Plymouth and Devonport. These are in the county of Devonshire, and hence the name of Devonport for a part of the city. The total of this threefold metropolis is 200,000. It has advanced wonderfully since the time of Drake, who sailed forth from this harbor and conquered the Spanish Armada, and decided the fortunes of Protestant England. It is also illustrious as the point whence our Pilgrim Fathers tempted the chances of the unknown sea. I stood upon the very spot where they prayed for the protection of heaven and started on their momentous voyage. On the very stones at my feet are engraved the memorials of this one success amidst a thousand failures. I have much more kindly feeling for the Pilgrim Fathers than for the Boston Puritans. As a matter of history, we must distinguish between the Pilgrims and the Puritans. The Puritans came afterwards, and settled mainly at Boston. The annals of Cape Cod are not so dark and terrible as those of Boston. The Pilgrims were rather kindly in their religious disposition, and exhibited a tolerant spirit; and therefore I am able to render homage to the Pilgrims, while detesting the Puritans and their infamous despotism. Had the Pilgrims been the ruling power in New England history, I do not think we should read its pages now with such blushes of shame and indignation. I cannot believe that those who suffered so much for religious liberty would have ever been so treasonable to its principles as were the severe and cruel Puritans. I will not honor the Puritans. I will hate them with every fibre of my being, unworthy as they were of the leadership of America. Let not the dishonor of the Puritans fall upon the brave and noble Pilgrims. It was not Plymouth, it was Boston, that cursed New England for two hundred years with the reign of a barren and bloody theology.

Hence, as a Freethinker, I was glad to stand upon this historic spot, whence England gave its best life to America. I enjoyed Plymouth and its surroundings. Here is one of the most beautiful portions of England. The sea views are grand and variable; the bays, the sound, the channel, and the vast, far ocean itself. The landscapes are equally magnificent—the hills stretching away in immense magnitude, fold upon fold, with fields and groves and fair dwellings to the distant horizon. I find a stalwart company of Liberals at Plymouth, who keep the flag flying rain or shine. I am entertained at the hospitable home of Mr. R. S. Smith, who, for many years, has been one of the leading citizens, both at Plymouth and Devonport. He was a staunch supporter of Bradlaugh, and here was the field of some of Bradlaugh's greatest combats and victories. In the early part of his career a warrant was issued for his arrest as a blasphemer while on the point of addressing an audience, but the police-officer was altogether too previous, and laid his hands on Bradlaugh when he had uttered only the customary expression, "Ladies and gentlemen." As this could not be construed into "blasphemy" by any court of justice, an action for "false imprisonment" was open, which Bradlaugh, of course, pushed with his usual legal acumen and success. Determined, however, to utter his sentiments in spite of police and church power, he secured a boat and stood out a little from land, and thundered his speech to vast crowds of people, while the officers of the law stood helplessly by; for it so happened that not Plymouth, but Saltash, by some ancient arrangement, had jurisdiction of the waters to within a few feet of the Devonshire shore, and hence Bradlaugh could not be arrested without a warrant from Saltash. The spirit created by Bradlaugh is prevailing in this community to-day. I gave two lectures on Tuesday and Wednesday evenings, July 16 and 17. The weather was somewhat stormy, but I had fair audiences nevertheless. The reception was enthusiastic at both places, for America and England came together where, for the time being, in 1620 the ancestry of both separated for the sake of liberty; and liberty has triumphed, and the two countries are more united than ever, still carrying on the great battle for human rights. At Plymouth I lectured at the Co-operative Hall, a very handsome hall in a beautiful and commodious building. The working people have carried co-operation in England to a wonderful extent and business success. This co-operative society at Plymouth started only a few years ago with seven members and a few pounds capital. It has now a membership of 14,000, and does a business of hundreds of thousands of pounds yearly, and has a big bank account, and money enough to erect one of the most magnificent structures in Plymouth. It borrows money at five per cent. and loans at four per cent., the object of which apparently uncommercial transaction is to

give the working man a good chance to invest his money if he has any, and, if not, to borrow at reasonable rates; and the difference in interest is made up by the profits of the trade on the funds invested. Mr. Goodenough is one of the original members of this Association, and has done more for its progress than any other. He is a staunch Freethinker, one of the first to take a stand with Bradlaugh and Holyoake, both for Freethought and co-operation.

With my host, Mr. Smith, and Mr. Pearce, a young friend, of Plymouth, I take a voyage over to Saltash, along the harbor of Devonport, which is alive with craft of almost every kind. But that which principally attracts my attention are the enormous three-deckers. These used to be the crack war vessels of the British navy. It was on one of these three deckers that Nelson went thundering against the enemy. They are no longer of any service, magnificent as they appear. They are now used as training ships. Saltash is a quaint old town, low buildings and narrow, steep streets. It was a climb to get to the top of them, but the open country was lovely, although it was raining at the time. We could see the misty ocean, the various shores, and Mount Edgecombe splendidly towering amidst the clouds and sunshine alternating. We travelled to an ancient monastery, entered the little church, and saw a cowed monk kneel before the crucifix and utter his *pater noster* and count his beads. How any man could be such a fool in this the nineteenth century I could not understand. It does convince one of the enormous foolishness of the human race to see such an institution as the Church of Rome, with its ten thousand monks and melancholy nuns, flourish and increase. What reward is there for its votaries except a bare and miserable life like that of the poor devotee I looked upon with pity and contempt?

In contrast with the monastery is the huge railroad bridge from Devonshire side to Cornwall, built by Brunell, 150 feet high, a tubular suspension bridge capable of bearing 1,000,000 tons. It is a brilliant triumph of engineering skill, and as we look upon its stupendous framework, so massive and so graceful and so useful, we recover our faith in human nature and its splendid possibilities. Rome must fail, and reason triumph.

Thursday, after the lectures, I had quite a day for sight-seeing with Mr. Smith. First we visited the government shops, where the machines cut iron as if it were wood, the knife going straight through the ponderous masses with irresistible keenness. In these vast shops are built the modern war vessels, the tower ships, the torpedo boats, etc. We are permitted to enter some of these tremendous engine-rooms, and to see how the superb and destructive instruments work, so that no floating timber whatever can resist them, only solid iron and steel. In the afternoon I set sail from the Barbican, which the "Mayflower" touched with her keel, and, landing on the other side of the harbor, am met by Mr. Couch with his carriage, and together we take a drive over the Devonshire hills, where the famous cows roam that give eighteen quarts of milk per day. This is the finest country in the world for cows, the south of England, pleasant and comfortable, with the Gulf stream to keep it warm in winter.

We drive through many winding ways, up the hills, and reach Stadden heights; and here certainly is one of the most beautiful, extensive, and varied views to be seen anywhere on the globe. Before us is the great city itself, with its ten thousand dwellings, its fort, Eddystone lighthouse, Plymouth Hoe, the hotels, wharves, etc. To the right are Dartmoor and its vast ranges, whence comes the river Plym, which gives the name to the city, the mouth of the Plym. To the left are the vast sheets of water, the port of Devon, by the side of wooded Edgecombe, the outer harbor and the breakwater, which it took thirty years to construct. Beyond the breakwater the English Channel appears, sweeping into bays along the far-circling shores; and in the misty distance rolls the Atlantic itself. And all these shining liquid surfaces are covered with hundreds of ships, fishing-smacks, boats, steamers, sailing-vessels, ponderous ironclads, and magnificent floating palaces, that are voyaging to Australia and America. Fifty miles seaward and fifty miles landward the prospects crowd upon the view. It is not simply the magnitude, but the infinite variety, that attracts. The grandeur and vastness of nature are realised, with the art and glory of man himself. At one moment we can imagine ourselves in absolute isolation, and in the next we are enchanted with the elegance of civilisation.

The old Eddystone Lighthouse was rebuilt and placed upon a public square. I visited this and climbed to the top, and enjoyed the splendid outlook. I also wandered around the old port which held out against the king in Cromwell's time. I looked upon the statue of Sir Francis Drake, one of the mighty sea-gods, or "sea-dogs," of English history, the man of valor and genius, who did more than all the winds of heaven, or a thousand deities, to smash the Spanish Armada and save English soil from foreign foot.

I cannot describe all that I experience at Devonport and Plymouth. They are places of historic association and living beauty. I like the comrades here. Mr. Berry, Mr.

James Couch, Mr. Pascor, Mr. Pearce, etc., all are ardent supporters of Freethought and willing to do their share. I must thank Mr. and Mrs. Smith for their generous entertainment. I leave Plymouth with delightful memories. It was the home of Mr. Foote in the days of his youth; and certainly Plymouth is a good place to cultivate the burning thought, and fit one for the arena of freedom.

After Plymouth is Birmingham, great, busy, massive Birmingham; a well-built city. Some say it is the best governed city in the world. However, it costs something. The rates are one shilling and sixpence to the pound. No Yankee could stand that. Birmingham is what you might call an all-round city. It has no specialty like Manchester, Liverpool, or Sheffield. It manufactures almost everything. There is an air of universality about it. It is a ponderous, prodigious combination of all sorts of industrial matters. I like it, and enjoyed my stay to the utmost. There was plenty of life about it. I felt that I was in the heart of a great commonwealth, in the midst of intelligent and go-ahead people. I know, of course, that Birmingham is not right on the political question. It has gone Conservative. But what is politics to business? Politics is on the surface, and there is not so much difference between the parties after all. We will let politics go, and study Birmingham from a business and social point of view; and I must say that, notwithstanding the prognostications of some of my Liberal friends, I have a great deal of faith in Birmingham. It has a population of 500,000. It is always on the increase. It has a vast and splendid country about it. It must ever be the centre of an immense business community. It has a basis of solid and permanent prosperity. Looking at it from a general standpoint, as a traveller and citizen of the world, I must admire Birmingham.

And the Freethinkers here are of the right sort. I never had a better time in my life. I arrived on Friday evening, July 19. I am met at the station by Mr. Taylor, president of the society, Mr. Partridge, secretary, and Mr. Ridgway, an old Freethinker, who has the look and bearing of Bradlaugh himself, and has really been taken for Bradlaugh at times. Mr. H. Lees Sumner, of Shirley, near Birmingham, is also at hand. My first welcome is a most cordial one. I am invited for the time being to accept the hospitality of Mr. Sumner, which I do, and we take an omnibus for Shirley, which is about six miles off; and I thoroughly enjoy the evening ride through the busy and amply-lighted streets of Birmingham into the quiet of the suburbs and the wide prospects of the expanding country. After the stage ride we have a walk through the woods and rural darkness to the bright and shining fireside of my friend, who, in the midst of his intense activities, enjoys the felicity of green fields and secluded gardens. He likes a good long walk after his day's work. I was indeed delighted to be so far out in the country, and revel in almost absolute repose. I was warmly welcomed by Mrs. Sumner; and the little baby, only five weeks old, did not seem to be at all afraid of the Pilgrim. I could rest to my heart's content in this genial home, and did so. I let the sun rise high on Saturday morn before I buckled on the harness. It was somewhat showery, and the masses of cloud hung along the horizon; but the blue sky was not altogether conquered, and dashes of sunlight checkered the scene. I was again on the top of the stage with four horses in front, and the chariot rolled along firmly with the best whip in the country to guide the mettlesome steeds, who seemed to delight in the freshness of the atmosphere and the occasional thunder and lightning.

SAMUEL P. PUTNAM.

Ananias.

Mr. Hugh Price Hughes has made his bed, and he must now lie upon it. "A Wesleyan Trustee" pertinently observes in the *Times*: "As a member of the Wesleyan denomination, I beg to say—and I think most Wesleyans, of whatever party, aware of facts will agree with me—that the Rev. H. P. Hughes's treatment, in your issue of August 11, of Mr. Chamberlain's denial of the charge concerning 'conscriptio' comes far short of what the case requires. His letter seems an attempt to hide his gross unfairness behind the bugbear of the conscription; but I do not fancy he will succeed. The case against him is too transparent. Two motives obviously suggest themselves: (1) political spite, (2) an advertisement. As Mr. Hughes in his paper is fond, without authority, of speaking as if he were the mouthpiece of Methodism, I would ask outsiders to take his statements until proved representative as only his own. Only on September 10, in your columns, the Rev. Dr. Rigg had flatly to contradict a statement of Mr. Hughes at Grindelwald concerning both Dr. Rigg and the educational policy of Methodism. One so eager to find a common basis for 'Christian' education in our national Board schools should not shrink from boldly acknowledging and apologising for a wrong such as he has done to Mr. Chamberlain. The Wesleyan people have a claim that he will thus do what he can to retrieve his honor."

WHAT PRICE HUGHES?

WISHES are seldom fulfilled with the cheering rapidity which we have just experienced. In a paragraph in "Men and Matters" yesterday, commenting upon the Rev. Hugh Price Hughes's statement that it was Mr. W. Pigot-Wood who first connected Mr. Chamberlain with conscription, we said: "We should like now to hear from Mr. Pigot-Wood." No sooner said than done. For in to-day's *Times* a straightforward letter appears over that gentleman's signature, in which once and for all the career of the idle and mischievous story is terminated. The incident is so instructive that we are tempted to recapitulate. At one of the sittings in the beautiful Swiss valley of Grindelwald, which, of a truth, Providence did not create as a meeting-house for hurried religionists, a discussion was held on old-age pensions. Among the speakers was Mr. W. Pigot-Wood, who made some more or less sensible remarks on the subject, saying, among other things, that he was confident that the scheme which he advocated would, being based upon the principle of self-help as opposed to State-help, receive the careful consideration of Mr. Chamberlain. No word, you observe, of conscription. In the next number of the *Methodist Times* the Rev. Hugh Price Hughes stated that he had it on very high authority that Mr. Chamberlain was seriously considering the question of introducing conscription into this country. The absurdity of the thing was almost beneath notice, but as the *Methodist Times* numbers a multitude of readers, not all of whom are thinking persons, its reverend editor was challenged. He, therefore, again repeated the charge, and affirmed that his authority was a speaker at the Grindelwald Conference. "What speaker?" was the next question. "Mr. Pigot-Wood," replies Mr. Hugh Price Hughes. "No," asserts Mr. Pigot-Wood, in this morning's *Times*, "nothing of the kind." That Mr. Hugh Price Hughes deliberately said the thing that was not, we hesitate to say; but that, in showing such haste to publish fiction and such reluctance to investigate fact, he grossly abuses his position as editor and leader, no one can deny.—*Globe*.

THE WIDOW'S DEATH-BED.

"In the resurrection, therefore, when they shall rise, whose wife shall she be of them, for the seven had her to wife?"—MARK XII. 23.

THE widow lay on her dying bed,
With candles at foot and candles at head,
And feebly turned to the priest and said:
"Father, good father, my soul to-night,
In an hour, perchance, takes its last long flight;
In an hour, perchance, I shall stand in the light
Of the great white throne, borne down with affright—
For the weight of my sins is crushing me quite;
But deeper than this is my present care,
Deeper the depth of my dark despair,
For my greatest trouble is how I shall fare
When I meet with my various husbands there.
For each of the seven—or was it eight?—
I promised to meet at the great gold gate.
Each, as the death-mist dimmed his eye,
Each, as his soul was about to fly,
With gasping sigh that was half a cry,
Said to me, "Sweetest, you and I
Must part, but 'tis only to meet on high'—
Or some such conventional bathos as this;
And then, with a lingering, ultimate kiss,
They successively started for heavenly bliss.
But, father, the thought that oppresses my soul
Is what will occur when I reach the goal,
And find eight cherubs, in white robes, wait
My coming, at old St. Peter's gate?
Will they, in the shocked archangel's sight,
Disgrace themselves by a stand-up fight?
And if they don't, but agree to share
My charms, will celestial society stare
And turn up its nose? And, oh, need I fear
The unmarried seraphim's maidenly sneer?
And if I flirt with each and all,
Will respectable angels refuse to call?
Will the inner circle around the throne
Begin to talk in a spiteful tone
Of fast young minxes, and purse their lips,
And gather their skirts round sanctified hips,
When we meet to drink water of life in sips?
Will——" here came a cough, a smothering sigh,
A moan—and the lady had gone to try.

—*Lucifer*.

J. W. DINSDALE.

Minister—"What is a hypocrite?" Boy (mournfully)—
"A sky-pilot!"

BOOK CHAT.

Books Fatal to their Authors (E. Stock, 1895) is the attractive title of a volume of the Book Lover's Library contributed by the Rev. P. H. Ditchfield, M.A., F.S.A., Rector of Barkham. In his preface Mr. Ditchfield refers to his indebtedness to Bayle, Isaac Disraeli, Peignot, etc., but curiously he does not mention the English work, *Books Condemned to be Burnt*, by J. A. Farrer, nor Mr. A. Hart's *Index of the Works Prohibited in England*. Nonetheless, Mr. Ditchfield has compiled a book which is at once erudite and readable, and deserves praise for his industry, if not his impartiality, in setting forth his materials.

* * *

Mr. Ditchfield at the outset has to mention that "by far the larger number of fatal books deal with these subjects of Theology and Religion." "Liberty of conscience," says the writer, "was a thing unknown in the sixteenth and seventeenth centuries; and while we prize that liberty as a priceless possession, we can but admire the constancy and courage of those who lived in less happy days. We are not concerned now in condemning or defending their opinions or their beliefs, but we may at least praise their boldness and mourn their fate."

* * *

After this we should hardly have expected to find that the next chapter is entitled "Fanatics and Freethinkers." Why these are lumped together, and Servetus ranked as a theologian, while Toland, Woolston, and Biddle are ranked among "Fanatics and Freethinkers," and Bruno, Diderot, and Vanini classed under Science and Philosophy, is, we suppose, to be explained from the author's clerical standpoint.

* * *

This comes out peculiarly in what he says of Diderot, and still more in his remarks on Vanini. He says of the latter: "Not content with his Christian name, Lucilio, he assumed the grandiloquent and high-sounding cognomen of Julius Caesar, wishing to attach to himself some of the glory of the illustrious founder of the Roman Empire." Had Mr. Ditchfield consulted Signor Palumbo's *Life of Giulio Cesare Vanini*, he might have discovered that Vanini went by his baptismal name; and, anyway, a gentleman of Mr. Ditchfield's learning should know that the name was not uncommon in that age. Really, a Christian minister might pause before sneering at an Atheist, even if the sneer be justified, when he remembers that Christians burnt him for his opinions. Mr. Ditchfield is also wrong in insinuating that Vanini was burnt by the Inquisition. It was not the Inquisition, but the Parliament of Toulouse, which was responsible.

* * *

If Mr. Ditchfield had consulted Mr. Wheeler's *Biographical Dictionary of Freethinkers*, he might have found many other cases of books fatal to their authors. Among names omitted there are, for instance, taking Englishmen only, Paul Best, Dr. William Coward, Colonel John Fry, Charles Blount, Peter Annet, George Houston, and Robert Taylor.

* * *

We do not like to leave a work like that of Mr. Ditchfield's in a fault finding spirit, and we must say that, notwithstanding some obvious defects, we regard it as an acquisition. Despite a light and almost jocular tone which pervades the work, the writer is evidently full of sympathy with the calamities of authors, and he concludes his book with expressing a hope that some day we may see a Literary College, where those who have borne the burden and heat of the day may rest secure from all anxieties and worldly worries when the evening shadows of life fall around.

* * *

Messrs. Methuen & Co. will publish next month Mrs. W. K. Clifford's *A Flash of Summer*, to which she has given the second title of "The Story of a Simple Woman's Life."

* * *

The editor of Blackie's Home and School Library has selected for the latest volume of the series Harriet Martineau's *Feats on the Fiord*. Though written many years ago, it is a story of perennial interest, and should find numerous admirers among the many thousands who have in recent times explored the land of the midnight sun. Norwegian life and character are vividly portrayed by Miss Martineau, who had the rare gift of describing with a graphic pen everything as she found it. Miss Martineau was one of the ablest of women Freethinkers, and, though her Freethought does not appear in this work, she touched nothing she did not adorn.

A little girl of four years, who was staying with an aunt, was made to eat something she did not like; and, on being told to give thanks for it, the child folded her hands and said, "Thank God it's over."

ABRAHAM AND EPHRAIM.

He sermonised industriously in his didactic way,
And moralised momentarily with Ephraim every day,
And taught by tale and proverb and by every good device
The virtuousness of virtue and the viciousness of vice.

His hortatory homilies, intended to impress
The rightfulness of righteousness, the sin of sinfulness,
Were ever hurled at Ephraim throughout the whole year
long,
That he might rightly comprehend the wrongfulness of
wrong.

"A youth can grow up virtuous, if we but pay the price;
If we but saturate his soul with showers of advice;
If we instil," said Abraham, "perpetual truth in him—"
And so in truth perpetually he soaked young Ephraim.

The youth absorbed a sermon, every morning ere he ate,
On the awful reprobation of the awful reprobate;
And he swallowed moral theses that were meant to edify,
And he masticated maxims with his gingerbread and pie.

And 'twixt breakfast time and dinner the iniquity of sin
Was taught to him industriously and patiently rubbed in;
The turpitude of turpitude was duly analysed,
And the evil of depravity was loudly advertised.

And then, right after dinner, the enormity of crime
And the wrong of immorality was preached till supper time;
Then Abraham would sermonise through all the evening
hours,
And drench young Ephraim's consciousness in moralistic
showers.

Thus through cumulative precept did old Abraham desire
Accumulative virtue should young Ephraim acquire;
He taught him virtue endlessly, and waited long to see
How superlatively virtuous young Ephraim would be.

The maxim-goaded Ephraim found righteousness a bore,
For salve is but an irritant when jammed into a sore;
Even bread is innutritious if you resolutely cram
An indiscriminate bakery down the bursting diaphragm.

Thus by hortatory homilies did Abraham impress
The wrongfulness of righteousness, the good of sinfulness;
And taught by tale and proverb, and by every good device,
The viciousness of virtue and the virtuousness of vice.

Hence, Ephraim lived a reckless life and died a felon's death,
But gave this vindication with his latest dying breath:
"I have been sermonised to death; I die, to speak precise,
An unprotected victim of perpetual advice."

—Boston Globe.

SAM WALTER FOSS.

CORRESPONDENCE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—With respect to the Rev. W. W. Howard's "challenge" in last week's *Freethinker*, I have to state that the terms therein set forth are identical with those put forward by that gentleman in Liverpool nearly two years ago. By Mr. Foote's instructions, I informed him that Mr. Foote declined to label himself "Materialist," or to allow Mr. Howard to state his position for him. Consequently Mr. Howard knows full well that his present challenge would not be accepted. Probably that is the reason he throws it out. Mr. Howard has published a pamphlet at 3d. on the subject. If he charges for the blunders it contains, it is very cheap; if for its reliable information, then it is about the dearest threepennyworth I know of.

CHARLES DOEG.

Bishop—"Do you think it is right to partake of this hash on Friday?" Low Church Clergyman—"Entirely orthodox; it is composed of the thirty-nine articles."

St. Peter—"What have you got in that grip, young man?" New arrival—"Oh, I thought I would come prepared for anything, so I just brought an asbestos suit along."

Willy Wiggins—"Will you please tell me where the text was dis morning?" The Pastor—"Why, certainly, my little man. The second chapter of John, the fourth verse. I am pleased to know that one so young is so anxious to remember my text." Willy Wiggins—"Yes; I played hookey from church dis morning, and dad allers asks me der text, to see whedder I was dere or not."

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, G. W. Foote, "Bible or No Bible in the Schools."

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, Lantern Lecture by L. Hewitt. Tuesday, at 8, social for members and friends. Thursday, at 8, business meeting.

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

WEST HAM SECULAR ETHICAL SOCIETY (61 West Ham-lane): 7, F. J. Gould, "William Blake, the Poet."

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, F. A. Davies, "The Whitewashing of Jesus."

CAMBERWELL (Station-road): 11.30, A. B. Moss, "A New Age of Reason."

CLERKENWELL GREEN: 11.15, S. E. Easton, "Bible Celebrities." DEPTFORD BROADWAY: 6.30, Stanley Jones will lecture. Thursday, at 8, C. James will lecture.

EDMONTON (corner of Angel-road): 7, S. R. Thompson, "Is the Bible True?" Monday, at 8, debate between Messrs. Jones and Williams on "The Creation."

FINSBURY PARK (near the band-stand): 11.15, E. Calvert, "Does the Bible Sanction Slavery, and is it Woman's Friend?" 3.15, "The Soul."

HAMMERSMITH BRIDGE (Middlesex side): 7, T. Thurlow, "Scepticism: Is it Criminal?" Thursday, at 8.30, Stanley Jones will lecture.

HYDE PARK (near Marble Arch): 11.30, T. Thurlow, "The Bible and Science"; 8.30, "Did Jesus Rise from the Dead?" Wednesday, at 8, Stanley Jones will lecture.

ISLINGTON (Prebend-street, Packington-street): 11.30, A. Guest, "The Two Adams."

KILBURN (corner of Victoria-road): 7, S. E. Easton will lecture.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, Stanley Jones will lecture.

LAMBETH (Kennington Park): 3.30, a lecture.

MILE END WASTE: 11.30, W. J. Ramsey, "Christ's Fables."

OLD PIMLICO PIER: 11.30, a lecture.

REGENT'S PARK (near Gloucester Gate): 3, S. R. Thompson will lecture.

VICTORIA PARK (near the fountain): 11.15, St. John will lecture; 8, S. R. Thompson will lecture.

WOOD GREEN (Jolly Butchers' Hill): 11.30, C. James, "The Philosophy of Atheism"; 7, a lecture. Thursday, at 8, a lecture.

COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 11, C. Cohen, "The French Revolution—Part I."; 7, "Is it Reasonable to Believe in God?"

GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, discussion class—G. Faulkner, "Holy Moses"; 6.30, soirées in commemoration of the anniversary of Charles Bradlaugh's birthday.

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 2.45, Sunday-school.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, Tontine Society; 7, J. Roberts, "Reason Only."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): See Friday's *Evening News*.

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, W. Heaford, "God and the Problem of Evil"; 3, "The Futility of Prayer"; 7, "A Better Creed than Christianity."

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 11, Charles Watts, "The Revolution of Modern Thought"; 3, "The Gospels as Dramatic Literature"; 7, "Christian Evidences: A Theological Fallacy." Tea at 5.

SOUTH SHIELDS (Captain Duncan's Navigation School, King street): 7, a reading.

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

OPEN-AIR PROPAGANDA.

BRADFORD (Open Market, James-street): 6.30, A. W. Oxley, "Jehovah and the Brotherhood of Man."

BIRMINGHAM: Monday, at 8, C. Cohen will lecture at the Five Ways; Wednesday, at the Bull Ring; Saturday, at Smithfield Market.

DERBY (Market-place): 10.45, Mr. Briggs, "The 'Christian' Socialism Delusion."

SOUTH SHIELDS (Market Place): 3, W. Cook, "Morality from a Freethought Standpoint."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—September 22, Birmingham.

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

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

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

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