

# The Free Thinker

Edited by G. W. FOOTE.]

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## SILLY SUNDAY.

THE Church Congress has continued its palaver at Norwich, and amongst other subjects it discussed Faith and Science. No sceptics were present to lend the debate liveliness; still, there were differences of opinion. The Rev. Professor Bonney was very outspoken with regard to the Bible. According to the *Daily News* report, he "could not deny that the increase of scientific knowledge had deprived parts of the earliest books of the Bible of the historical value which was generally attributed to them by our forefathers. The story of the creation in the Book of Genesis, unless we played fast and loose either with words or with science, could not be brought into harmony with what we had learned from geology. Its ethnological statements were imperfect, if not sometimes inaccurate. The stories of the Fall, of the Flood, and of the Tower of Babel, were incredible in their present form. Some historical elements might underlie many of the traditions in the first eleven chapters of that Book, but this we could not hope to recover." It was not to be expected that the reverend and right reverend gentlemen taking part in the discussion would endorse these statements, but they only "hinted" their dissent, and touched the subject very gingerly. No doubt they felt a certain relief when Professor Bonney resorted to the good old theory that, if the Genesis narratives were not historical, they were at least allegorical, and contained "spiritual truths of the highest importance." One of these truths is that God is the creator and ruler of all. Professor Bonney may well call it a "spiritual" truth, for it is certainly unknown to science, which refuses to entertain the idea of creation. It seems pretty clear, too, that if God rules all, his government is highly imperfect; for Church Congresses, and other annual conventions, are always suggesting improvements. As for the "innate depravity in the nature of man"—another "spiritual truth" enshrined in the allegories of Genesis—it is far more comforting to the clergy than it can ever be to the laity; for it leads straight to hell and damnation, on which the men of God trade, and which yield them such a splendid harvest of wealth, privilege, and comfort in this miserable vale of tears. Selden long ago observed that the clergy cry up original sin as quacks make their patients think themselves dreadfully ill. The worse they are, the more we believe ourselves, the more we run after them to

us.  
Another subject discussed at the Church Congress was the poverty of the clergy. This does not refer to the curates, who have been talking about a Trade Union to raise their salaries. It only refers to the poorer incumbents, some of whom (sad to say!) only get twice the wages of a skilled artisan. To redress this terrible wrong Dean of Norwich came forward with a gigantic proposal. Seven million people (laymen, of course) were to contribute one penny weekly; this would amount to £1,516,666 per annum; and by means of this stupendous Sustentation Fund the incomes of the poorer incumbents might be levelled up to £300 a year. Many clerical mouths must have watered at this delicious prospect. But will it ever be realised? Will not most of those seven million intended victims beg the rich clergy to begin the levelling operation themselves? A bishop's salary would

cut up handsomely among a dozen or two of his poverty-stricken brethren; an archbishop's salary would provide the requisite addition for a hundred servants of the altar. There are also fat canons, deans, and archdeacons, who could stand a good deal of sweating. Let the seven, eight, or ten millions a year, absorbed by the Church, be equitably divided; and if any starving clergymen are still left, with less than £300 a year, the charitable public, and particularly those who subsist on less than £50 a year themselves, may be asked to contribute to the relief of clerical distress.

The professional spirit of the clergy at the Church Congress shone conspicuously in the talk (we cannot call it a discussion) about Sunday. Nearly every speaker called upon the government to uphold this pious institution. Relaxations in favor of entertainments, recreations, and even lectures, were sternly denounced. Let us have the day all to ourselves! was the cry of these clerical Protectionists, who are perfectly aware that they cannot stand against the competition of a free market. One of them quoted Chateaubriand, who said "No religion without worship, and no worship without Sunday." But it was hardly wise to shout this saying from the housetops. It is a public confession that religion would die without systematic inculcation and legal compulsion.

One of the speakers, a Mr. Chambers, vehemently attacked the Sunday Societies. Education on the Lord's Day was, in his opinion, just as bad as amusement. The time should be devoted to spiritual, not to intellectual objects; in other words, it is the day of faith, not the day of reason; and the clergy mean to keep reason out of it, by the aid of God and Lord Salisbury—especially Lord Salisbury, who has more power in England than all the gods of the pantheon.

Mr. Chambers was accurate in one instance. He warned the Church that, behind all the Sunday Societies and similar bodies, there was the army of sceptics and infidels, who were the real danger to all forms of faith. These people were restless and malignant. They knew that Christianity depended on the Sunday, and they meant to destroy the Sunday. Such is Mr. Chambers's view of the case, and he is both right and wrong. It is true that the Churches have a tremendous advantage in the law which allows them to monopolise the Sunday, and it is true that the sceptics and infidels mean to deprive them of that advantage. But it is not true that the sceptics and infidels mean to destroy the Sunday. Their object is not to destroy, but to fulfil. They want to destroy the sacredness of Sunday in order to restore its utility.

Sunday (that is, the sun's day) is far older than Christianity. It was borrowed by that religion from the pagans of the Roman empire. What was a day of release from toil, and of general festivity, the Church turned into a day of worship. When the Puritans came they intensified the worship and abolished the relics of festivity. They made it a day of gloom to men and women, and of terror to children. And we are still under the Puritan domination in England. For the great majority of the people who do not, and will not, go to church, Sunday is simply wasted. For this reason we call it Silly Sunday.

"What are all these people doing?" asked a French friend, who saw crowds of Englishmen loafing about the dull streets of London on a Sunday. We told him they were "Waiting for Monday." And the clergy want to keep them waiting till the day of judgment.

G. W. FOOTE.

## DR. STARK MUNRO'S LETTERS.\*

DR. CONAN DOYLE, who, by his *Memoirs*, and *Adventures of*, the now happily defunct *Sherlock Holmes*, his *Micah Clarke*, and *The Refugees*, has placed himself in the front rank of popular living novelists (not beside George Meredith or Thomas Hardy, but in a distinct niche of his own), has in this, his latest work, essayed a more ambitious task than that of mere story-telling. He has sought to depict, roundly and squarely, if I may be permitted the Hibernicism, the life of a young medical man, when he is entering on a career. His hero is at that age when he becomes interesting to the fair sex; but he is forced by ties of family to put aside, for the time, those ideas of love and sex-union which form the leading theme of romances in all ages; and, alike from choice and necessity, works his way upward from the lowest rung of the ladder, till in the last letter we get a faint glimpse of him happily married, and on the road to social distinction. Mr. Herbert Spencer holds that all fiction is founded on biography. That seems the case with the present work. Dr. Doyle offers us no subtly-constructed plot, but, instead, those sudden changes of experience which often happen in real life, and which give force to the saying that it is always the unexpected which happens. This is not only illustrated throughout the book, but in the postscript, which those who must have poetical justice are warned *not* to read. Dr. Doyle's book differs also from contemporary novels in that, to develop his hero's confidences and confessions, he resorts to the epistolary form. In the old days, when postage was costly, long confidences were given in letters, and we are troubled, in reading Richardson's epistolary novels, with no such sense of incongruity as in the minute details with which Dr. Munro, even while in extreme poverty, favors his friend and old fellow student across the herring pond. Putting aside this criticism, or, rather, heartily accepting the form as necessary to the work of art as conceived by the artist, it will be seen to have its own merits. At any rate, I have read these discursive letters with as much interest as I should letters from a personal friend.

Dr. Doyle is of too fertile an imagination for anyone justly to ascribe to himself all the sentiments of his hero. He is, at least I suppose so, a person of mature age, and some of these sentiments are of immature cast, such, however, as we may suppose him to have possibly held in the years 1881-84, the date of the letters. We are so carried on by the vividness of the story that we feel as if the author was relating his personal thoughts and experiences. So evidently is his heart in his work that we shall not be surprised if Dr. Doyle is generally set down as an Agnostic, or, rather, a Deistic Secularist of the type of Dr. Stark Munro. This may be a mistake, for there is surely nothing out of the way in making a young man who has received a medical education a sceptic as to revealed religion, when the Rev. A. C. Deane tells us, in the current number of the *Nineteenth Century*, that the undergraduates at our universities are nearly all Agnostics. Nevertheless, it is a compliment to the author's *vraisemblance* and power of throwing himself into his characters that so many assume that the opinions of Dr. Stark Munro are those of Dr. Conan Doyle. Naturally, it is Dr. Stark Munro's Free-thought with which I am here chiefly concerned. I do not care for didactic novels. Yet, apart from the right of any author to impress his own views and personality into his work, or to develop his characters in whatever way seems most natural to him, it appears to me that the reviewers who have wished this portion of the work omitted are in the wrong. For the evident purpose of the book is not simply to tell a story of struggle at the outset of a medical career, but to depict the life and character of a cultured young man at the period when he begins to meet the world, to think for himself, and feel his own feet. To leave out of sight his thoughts on problems of life and religion, his relations to his fellows and to nature around him, would be to present a mutilated picture, to make a young barbarian, not a well-educated youth of the nineteenth century.

Dr. Stark Munro is almost an aggressive Deist. A scientific training has shattered the cramping influences of orthodoxy, but he remains throughout a believer in the

argument from design. His God is, like all gods, a magnified man; but he is a civilised one. He confesses he cannot understand Atheists; and he also admits he cannot reconcile cruelty with his own scheme. In his first letter he breaks out: "Can't I hear your grave voice saying 'Have faith!' Your conscience allows you to. Well, mine won't allow me. I see so clearly that faith is not a virtue, but a vice. It is a goat which has been herded with the sheep. If a man deliberately shut his physical eyes and refuse to use them, you would be as quick as anyone in seeing that it was immoral and a treason to nature. And yet you would counsel a man to shut that far more precious gift, the reason, and to refuse to use it in the most intimate question of life." "It is," he declares of reason in another letter, "more moral to use it and go wrong than to forego it and be right. It's only a little foot-rule, and I have to measure Mount Everest with it; but it's all I have, and I'll never give it up while there's breath between my lips." There is nothing novel in all this, but it is uttered with a vigor and earnestness calculated to impress the average type of novel reader. The volume throughout is sprinkled with outbursts of heresy and indignation against religious bigotry. Thus he says:—

"When one considers what effect the perversion of the religious instinct has had during the history of the world; the bitter wars, Christian and Mohammedan, Catholic and Protestant; the persecutions, the torturings, the domestic hatreds, the petty spites, with all creeds equally blood-guilty, one cannot but be amazed that the concurrent voice of mankind has not placed bigotry at the very head of the deadly sins. It is surely a truism to say that neither small-pox nor the plague has brought the same misery upon mankind."

Again, and with equal vigor, he asserts:—

"It isn't true that the laws of nature have been capriciously disturbed, that snakes have talked, that women have turned to salt, that rods have brought water out of rocks. You must in honesty confess that, if these things were presented to us when we were adults for the first time, we should smile at them. It isn't true that the Fountain of all common sense should punish a race for a venial offence committed by a person long since dead, and then should add to the crass injustice by heaping the whole retribution upon a single innocent scapegoat. Can you not see all the want of justice and logic, to say nothing of the want of mercy, involved in such a conception?"

When Dr. Munro first sets up in a very poor way as a practitioner on his own account, he is visited by a local curate; but, instead of seeking his self-interest by accepting his invitation to attend church, he falls into a lively disputation. The curate says: "You are a Unitarian, then; or rather, perhaps, a Deist?"

"'You may label me as you like,' I answered (and by this time I fear that I had got my preaching stop fairly out); 'I don't pretend to know what truth is, for it is infinite, and I finite; but I know particularly well what it is *not*. It is not true that religion reached its acme nineteen hundred years ago, and that we are for ever to refer back to what was written and said in those days. No, sir; religion is a vital, living thing, still growing and working, capable of endless extension and development, like all other fields of thought..... Look at this!' I cried, rising and reading my Carlyle text. 'That comes from no Hebrew prophet, but from a ratepayer in Chelsea. He and Emerson are also among the prophets. The Almighty has not said His last say to the human race, and He can speak through a Scotchman or a New Englander as easily as through a Jew. The Bible, sir, is a book which comes out in instalments, and "To be continued," not "Finis," is written at the end of it.'"

To pick out the Free-thought views of Dr. Stark Munro apart from their setting may be as unfair to the book as its desired mutilation by their excision. Yet it is worth while in the *Freethinker* to call attention to the kind of sentiments that can now-a-days be put into a popular work issued by one of the world's leading publishing firms, and which must be acknowledged to be entirely in keeping with the character sought to be expressed.

It would be unfair to quit the work without mention of its most distinctive character, Dr. Cullingworth, a study worthy of Dickens at his best. Only a close student of human nature (some will think only a medical man) would have ventured on that wonderful sketch of genius and insanity, soaring merit and staked meanness. If taken

\* *The Stark Munro Letters*, edited and arranged by A. Conan Doyle. (London: Longmans, Green, & Co.)

from some strange original, the picture of Dr. Cullingworth is still a marvellous piece of painting. If a purely imaginative creation, it is a triumph of art.

J. M. WHEELER.

### THE BIBLE AND HUMAN PROGRESS.

UNTIL a comparatively recent date the Bible was regarded by its devotees as the precursor of all moral and intellectual progress; and its teachings were held to be indispensable to the advancement of the best interests of society. Fortunately, however, a healthy change has taken place in intelligent minds within the last few decades; and, although the emancipation from theological errors has not been so general as many of us desire, still, thanks to Secular and Freethought advocacy, the work of deliverance has gone bravely on, and it is at the present time making more rapid strides than it ever did.

Twenty years ago the belief in Biblical accuracy was far more extensive than it is now. About that time the late Professor Huxley, in his *Lay Sermons*, penned the following: "The myths of Paganism are as dead as Osiris or Zeus, and the man who should attempt to revive them in opposition to the knowledge of our time would be justly laughed to scorn; but the coeval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have unfortunately not yet shared their fate, but even at this day are regarded by nine-tenths of the civilised world as the authoritative standard of fact, and the criterion of the justice of scientific conclusions in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall tell the host of weaker men whose sense of truth has been destroyed in the effort to harmonise impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? But it is true that, if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that, whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated, scotched if not slain."

Now, in order that the reader may be enabled to recognise the vast progress that has been made since the above words were written, it is only necessary to study those works upon science and advanced theology which have recently been published, and also to note the tone of feeling that has prevailed at the meetings of the British Association. At these assemblages views upon the Bible were readily accepted that twenty years ago would have been condemned as being too sceptical even for consideration. Now, Darwin is admitted to be a better authority in reference to the origin of man than Moses, and the law of evolution has entirely discredited the theory of special creation. And, be it remembered, this progress is the result of disbelieving Bible teachings.

Experience has taught us that in effecting human progress three things have been found to be absolutely essential—namely, knowledge, industry, and freedom. We have no doubt that civilisation is the result of the free and enlightened exercise of man's physical and mental powers. Everything that has contributed to the improvement of art, the increase of literature, the spread of science, and the expansion of liberty has been principally the outcome of the persistent labors of men and women who were free from the trammels of theology. Nothing is easier than to demonstrate that many of the teachings of the Bible are opposed to the essentials of all progress. In Genesis it is indicated emphatically that the acquirement of knowledge was a sin, that labor was inflicted as a punishment, that woman was made a slave to man, and that freedom was destroyed by the establishment of general

slavery, initiated in those degrading words: "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Genesis ix. 25). There is no possibility of justice and refinement, of the development of human sympathy, friendship, and social happiness, where woman is entirely subjected to the will of man, and where one portion of the human family is forced to be in abject slavery to the other. These Bible-ordained conditions are in themselves quite sufficient to prevent the operation of all progressive ideas.

The position of woman in any country is an indication of the state of civilisation existing therein; and the fact that in those nations where the Bible has held sway the condition of woman has been menial and humiliatingly dependent shows that its teachings have not been conducive to her elevation and personal freedom and dignity. Sir Henry Maine, in chapter x. of his *Ancient Law*, gives a clear statement of the influence of canon law on the liberty of person and property that Roman women then enjoyed. Speaking of their freedom, he says: "Christianity tended from the very first to narrow this remarkable liberty. . . . No society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by middle Roman law." Lydia Maria Child, in her *Progress of Religious Ideas*, says: "How far the Romans had advanced beyond the Asiatic [Bible] ideas is indicated by the remark of Cato, who lived two hundred and thirty-two years B.C. He was accustomed to say: 'They who beat wives or children lay sacrilegious hands on the most sacred things in the world. For myself, I prefer the character of a good husband to that of a great senator.'" Renan, in his *Apostles*, observes: "Under the Roman law woman was becoming more and more her own mistress" (p. 245). Even Bosworth Smith, in his *Mohammed and Mohammedanism*, p. 243, writes: "It must be remembered also, what we are apt to forget, that it required not the sublime moral precepts of Christianity alone, but the influence of codes of Roman law, and the innate respect felt by Teutonic nations for the female sex, and centuries of civilisation also, to raise woman to her proper position in European countries." There can be no doubt that the incentive to woman's progress is not to be found in the Bible. Both in the Old and New Testaments her position is degrading. Many instances could be adduced in confirmation of this allegation, but two will suffice, which the reader will find recorded in Numbers v. 11-31 and Ephesians v. 22-24.

Equally cruel and unprogressive is the Bible doctrine of slavery. The enormity of this crime is made the more intense by the fact that, according to the Bible, it was imposed and regulated by God himself (see Leviticus xxv. 44-46; Exodus xxi. 2-4; 1 Timothy vi. 12; and Titus ii. 9). Bell, in his *Life of Canning*, on page 218, referring to the efforts of the Abolitionists, says: "The greatest stress of all was laid on the antiquity of slavery. This was a difficulty which paralysed many persons of tender conscience. They felt . . . that slavery was cruel, that it blighted human beings, crushed the god-like part of them, and reduced them to the condition of the lower animals. But it was a sacred institution; it had flourished in the earliest ages; it had a Divine origin." It must not be overlooked that the most determined opposition to the abolition in America of this God-inflicted curse upon humanity came from Bible believers, who contended that, as it was a "divine" institution, any attempt to remove it was wrong, and ought not to be tolerated. Of course, this dislike to depart from religious customs, that were supposed to be based upon, or to accord with, God's will, has always been the great impediment to human progress. It was the tenacious adherence to Bible superstitions that for ages delayed the advancement of science and education, and hindered the recognition of the political and social rights of man. The Bible doctrine is that of "master and servant," not employer and employed; no delicacy of sentiment, no dignity of character, and no independence of action are allowed the servant, for he is to be subject to his master "with all fear; not only to the good and gentle, but also to the froward" (1 Peter ii. 18).

The progress that has been made from the old barbarous custom of inflicting the death penalty as a punishment has been achieved in direct opposition to Bible teachings. This brutal practice was based upon such Old Testament injunctions as: "Eye for eye, tooth for tooth, hand for hand, foot for foot," "Thou shalt not suffer a witch to

live" (Exodus xxi. 24; Exodus xxii. 18), and death for blasphemy (Leviticus xxiv. 16). This was the spirit of revenge taught by God to his chosen people. No marvel that Christian exponents decline to defend the Old Testament, although it is said to be "God's Word." There never would have been much progress if men had continued to be guided by such cruel and savage methods as those enjoined by the Bible. One of the grandest triumphs of modern times has been the successful revolt of secularised humanity against Biblical barbarity.

CHARLES WATTS.

(To be concluded.)

### THE WOMAN TAKEN IN ADULTERY.

(JOHN VIII. 1-11.)

If there is one gospel story which more than another is redolent of the divine aroma of love and forgiveness, and which on this account may be, erroneously, claimed as peculiarly Christian, it is the story of the woman taken in adultery, with its dramatic rebuke of Phariseism and the sublime declaration of the teacher, "Neither do I condemn thee: go and sin no more." Yet nothing is more certain than that this story formed no part of the original gospel of John, but was foisted in by a later hand, when Christianity, which set out by declaring that Christ had but come to the lost sheep of the house of Israel, that he came not to destroy but to fulfil the law, no jot or tittle of which should pass away, had got far beyond the narrow confines of Judaism, and promised to become a world religion like Buddhism.

Even such orthodox scholars as Bishop Westcott and Dr. Hort, in their great edition of the New Testament, are constrained to reject this story. In this they only follow Lachmann, Tischendorf, Alford, and Tregelles. It is entirely wanting in the two oldest manuscripts, the Sinaitic and the Vatican. It is also absent from Codex Regius, Codex Sangallensis, Codex Monacensis, and other ancient codices, etc. Of the MSS. which contain it more than sixty stigmatise it with marks of suspicion. It is wanting in the Old Latin, the Sahidic, the Gothic, the Ethiopic, the Syriac, and the best authorities of the Coptic and Armenian versions. The commentaries of Origen, Chrysostom, Tertullian, Cyril, Basil, and other early fathers know it not. Jerome, or the monks writing in his name, is the first to defend its genuineness; while to St. Augustine is attributed the supposition that it had been omitted for moral reasons, lest it should seem to allow sinning with impunity! The passage, together with the last verse of chapter vii., is manifestly an interpolation, and at verse 12 the broken report of the really unbroken discourse is resumed. Critics have also found that it is not in the style of the writer of the rest of John. But this is a matter for the Greek textual critic.

Of course a number of suggestions have been made to get over the difficulty of this narrative being a later concoction than the bulk of the gospel, that of St. Augustine being rather too dangerous for an age that has ceased to believe in a double doctrine. The favorite and most plausible suggestion is, that the story was handed down by tradition, and gradually worked its way into the text. If so, where did the tradition come from? What of the declaration of John's alleged revelation, that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book"? Why is this tradition preserved, but that found, for instance, in Luke vi. of Codex Bezae rejected? May not the other stories and sayings of Jesus, found in the early fathers and in the Apocryphal Gospels, be equally authentic? There is no end to the questions that arise from a consideration of the spurious character of this story, and the most important of all is this: The person or persons who were capable of adding an elaborate moral story of this character to the gospel were also capable of doing a great deal more.

LUCIANUS.

An anthropomorphic God is the only God whom men can worship, and also the God whom modern thought finds it difficult to believe in.—*J. Cotter Morison, "The Service of Man," p. 36; third edition.*

### ARCHÆOLOGY versus CRITICISM.

THE Rev. Professor Sayce is again upon the war-path. The well-known English advocate of the Higher Criticism Canon Cheyne, recently wrote an article in the *Contemporary Review*, in which he stated that the two persons who, under God, stimulated him to his studies of the Old Testament, and consequent adoption of his present views, were Professor Kuenen and Professor Sayce. Hence these tears. Mr. Sayce first says, in the present number of the *Contemporary Review*, that he has never changed his attitude towards criticism. To those conversant with the learned gentleman's writings this statement comes with something like a shock. A few years ago Professor Sayce wrote a little work entitled *An Introduction to the Books of Ezra, Nehemiah, and Esther*, in which he pooh-poohed and condemned, without rhyme or reason, the whole of the critical objections to those three books. Last year he wrote another work, on *The Higher Criticism*, in which he embraced and endorsed the whole of these critical objections, without giving the slightest reason for adopting them. There may be consistent people in the world—but our author is not one of them.

Professor Sayce comes forward again as the champion of Moses. Writing was known and practised in the time of Moses; therefore Moses must have written the Pentateuch. We have all heard that statement before, from the lips of less eminent men; yet, somehow, it fails to carry conviction. Mr. Sayce seems to fancy that the "critics" are ignorant of the fact that writing was known and practised before the time ascribed to Samuel. It is difficult to see whence he got this notion, except from Christian Evidence literature; if he had read the writings of the "Higher Critics," he would have known differently. The Babylonian scribes were always very careful and conscientious in making the copies of their works; therefore, Mr. Sayce says it is impossible that the Jews can have made fraudulent use of an earlier literature. We are unable to see the force of this wonderful argument. It is certainly very creditable to the Babylonian scribes to find them so careful; but when we compare the book of Kings with the book of Chronicles, we sometimes wish that these accurate Babylonians had compiled the latter book, instead of leaving it to the tender mercies of Hebrew writers.

Professor Sayce tells us that "the story of the campaign of Chedorlaomer and his Babylonian allies against the Canaanitish princes has been fully confirmed, and now Mr. Pinches has found the name of Kudur-Lagamar or Chedorlaomer, as well as that of his ally Tadhgal or Tidal." Of course Mr. Pinches has found the names of Chedorlaomer and Tidal. Every Assyriologist of note has done that, except Professor Sayce. Sir Henry Rawlinson, Professor Lenormant, Dr. Hommel, Dr. Delitzsch, Mr. St. Chad Boscawen, and others, have all "discovered" the kings of the fourteenth chapter of Genesis. The only trouble is that they have all "discovered" them differently; and we are still waiting for reliable "confirmation" of the campaign of Chedorlaomer.

Mr. Sayce also tells us that Mr. Pinches has discovered names of the Hebrew type on ancient cuneiform tablets. But there is nothing novel in this information. Mr. St. Chad Boscawen read a paper on this very subject before the Victoria Institute ten years ago; and the "Higher Critics" know all about it.

We are presented with the somewhat startling statement that Moses must have written the tenth chapter of Genesis, because "there we are told that Canaan was the brother of Mizraim, or Egypt. The assertion was strictly true as long as Canaan was a province of Egypt; when it ceased to be so the statement was not only true no longer, but was contrary to the daily experience and political beliefs of every inhabitant of Palestine." Palestine was never again united to Egypt, "except during the short space of years that followed the death of Josiah." The rev. professor's logic is like the grace of God—it passeth all human understanding. But he has told us repeatedly in his works that two of the names in Genesis x.—namely, Gomer and Madai—represent the Gimmerians, or Cimmerians, and the Medes, neither of whom was known to the Babylonians or the Jews before the year 820 B.C.; it is, therefore, for him to explain how Moses came to write of them six centuries before.

Professor Sayce totally fails to show that Archaeology in

any way jeopardises the position of the Higher Criticism, and he carefully refrains from touching the fact that the provisions of the Pentateuch are unknown to the historical books. That is the central point of criticism. When we find monarchs commended for their piety, even though they act in direct opposition to the "Law of Moses," it is pretty evident that neither king nor historian knew anything of that "Law." There is only one sentence in the article we can commend, and that for its sentiment, not its grammar.

"The same method and arguments which have made of the Pentateuch a later and untrustworthy compilation, whose divine origin and character are discernible only to the critics themselves, would, if applied to the Gospels, end in the same results." We gladly welcome the scholar of the Church who honestly admits that the Gospels will not stand criticism.

CHILPERIC.

## BUDDHISM AND CHRISTIANITY.

THE Rev. R. Spence Hardy, the famous Buddhist scholar, to whose industry we owe several valuable contributions to our knowledge of Buddhism, has written a book, *The Legends and Theories of the Buddhists Compared with History and Science*, in which he treats Buddhism with extraordinary injustice.

It is nothing but the spirit of injustice that alienates the sympathies of non-Christian people towards Christianity.

It is strange that Mr. Hardy's unfair statements are made with no apparent malice, but from a sheer habit which has been acquired through the notion of the exclusiveness of Christianity.

In making these critical remarks I do not wish to offend, but to call attention to a fault which can and should be avoided in the future.

Spence Hardy says in his book, *The Legends and Theories of the Buddhists Compared with History and Science* (pp. 138, 140): "The tales that are told about the acts performed by Buddha, and the wonders attendant on these acts, need only be stated in order to be rejected at once from the realm of reality and truth. . . . These things are too absurd to require serious refutation."

Mr. Hardy forgets that many "tales told about the acts performed by Jesus, and the wonders attendant on the acts," too, need only be stated in order to be rejected at once from the realm of reality and truth. Mr. Hardy recognises the paganism of others, but he does not see that he himself is still entangled in pagan notions. What would Mr. Hardy say if a Buddhist was to write exactly the same book, only changing the word Christ into Buddha, and making other little changes of the same nature? Buddhists requested by a Christian missionary to believe literally in Christ's walking upon the water, or being bodily lifted up to heaven, are, as much as Spence Hardy, entitled to say: "These things are too absurd to require serious refutation."

Mr. Hardy protests (p. 137): "I deny all that is said about the passing through the air of Buddha and his disciples, or of their being able to visit the Dēwa and Brahma worlds."

If history and science refute the miracles attributed in the later Buddhist literature to Buddha, why not those attributed to Christ? And we must assume that Mr. Hardy does not deny that Christ descended to hell, and that he passed through the air when carried up to heaven in his ascension.

Mr. Hardy speaks of "the errors of Buddhism that are contrary to fact as taught by established and uncontroversial science" (p. 135); but he appears to reject science whenever it comes into collision with a literal interpretation of Christian doctrines. Buddhism is to him a fraud; Christianity a divine revelation.

In other passages Mr. Hardy refers to Buddha's tales in which Buddha speaks of his experiences in previous existences. He says (p. 153): "These facts are sufficient to convince every observant mind that what Buddha says about his past births, and those of others, is an imposition upon the credulity of mankind, without anything whatever to support it from fact."

Here Mr. Hardy's *naïveté* can only evoke our smiles. Buddhists are no more obliged to accept the Jataka tales as genuine history than our children are requested to believe the legends of saints, or Grimm's fairy tales.

Christ said, "Before Abraham was I am," apparently meaning that he had existed æons before his birth. There is a great similarity between the pre-existence of Christ and that of Buddha, especially when we consider the later doctrine of Amitābha, the infinite light of Buddhahood which is omnipresent and eternal. While Christ claims to have existed before Abraham, he gives us no information about the fossil animals that have of late been found by geologists. Ingersoll speaks of Christ in the same way as Spence Hardy does of Buddha. He says: "If he truly was the son of God, he ought to have known the future; he ought to have told us something about the New World; he ought to have broken the bonds of slavery. Why did he not do it?" And Ingersoll concludes: "Because he was not the son of God. He was a man who knew nothing and understood nothing." When Ingersoll speaks in these terms, he is accused of flippancy; but Mr. Hardy's seriousness is not to be doubted.

What would Christians say of a Buddhist who, with the same logic, commenting on analogous Christian traditions, said of Christ what Mr. Hardy says of Buddha? Mr. Hardy says: "I have proved that Buddhism is not a revelation of truth; that its founder was an erring and imperfect teacher, and ignorant of many things that are now universally known; and that the claim to the exercise of omniscience made for him by his followers is an imposition and pretence. . . . We can only regard Buddha as an impostor."

This is strong language, and I am sorry for Mr. Hardy that he has forgotten himself and all rules of justice and fairness in his missionary zeal.

Even Buddha's broadness in recognising the good wherever he found it is stigmatised by Mr. Hardy. He says (p. 215): "Buddha acknowledges that there are things excellent in other religions, and hence he did not persecute. He declares that even his opponents had a degree of wisdom and exercised a miraculous power. But this very indifference about error, as about everything else—this apparent candor and catholicity—is attended by an influence too often fatal to the best interests of those by whom it is professed."

Mr. Hardy condemns "this apparent candor and catholicity" as "indifference about error," and he adds (p. 216): "To be a Christian a man must regard Buddha as a false teacher."

Mr. Hardy, apparently intending to palliate his harsh remark, says: "I am here a controversialist, and not an expositor" (p. 206).

But even as a controversialist he should not lower himself by making unjust accusations. It is neither right nor wise; for the liberties which he takes must be granted to opponents; and if they refuse to use them, it is to their credit.

P. CARUS.

—Open Court.

## MR. LE GALLIENNE'S CONFIDENCES.

THE author of *The Religion of a Literary Man* contributes to the New York *Cosmopolitan* for October an article on "The Greatness of Man." Mr. Le Gallienne writes so daintily, and takes his readers into his confidence with so frank and charming an air, that really it seems outrageously rude to say what we feel after reading him—that it is rather skimble-skamble stuff. He tells us:—

"I was brought up, I rejoice to say, in the bosom of an orthodox Puritan family. I hope that that family rejoices too. I was led and driven to believe that man was everybody, and that God was somebody—and that, not merely the Sabbath, but the whole universe, was made for man; that the stars were his bedtime candles, and that the sun arose to ensure his catching the 8.37 of a morning."

On this belief he acted "for many years," which may account for an air of self-importance, which, however, got a check from "those terrible Muses, geology, astronomy, and, particularly, biology." These suggested: "Nature cares nothing about us, and her giant forces laugh at our fancies." After this rebuff to inflated vanity, our young thinker very properly reflects that man has done some noteworthy things after all.

"No, we mustn't allow ourselves to be frightened by the mere size and weight of the universe, or be depressed

because our immediate genealogy is not considered aristocratic. Perhaps, after all, we are sons of God, and, as Mr. Meredith finely puts it, our life here may still be

' . . . a little holding  
To do a mighty service.'

And the more man sees himself forsaken by the universe, the more opportunity to vindicate his own greatness. Is there no kind heart beating through the scheme of things?—man's heart shall still be kind. Will the eternal silence make mock of his dreams and his idealisms, laugh coldly at 'the splendid purpose in his eyes'? Well, so be it. His dreams and idealisms are none the less noble things, and if the gods do thus make mock of mortal joy and pain, let us be grateful that we were born mere men. Moreover, he has one great answer to the universe—the answer of courage. He is still Prometheus, and there is no limit to what he can bear. Let the vultures of pain rend his heart as they will, he can still hiss 'coward' in the face of the Eternal."

After this explosive outburst we have the reflection: "Perhaps, after all, who knows—God is love, and his great purpose kind"; and we are told that man is "an animal by accident, a spirit by birthright": a characteristic utterance which shows we are dealing with a poet, and not a logician. But there is one good thing about Mr. Le Gallienne. Here, as elsewhere, he directs his readers to George Meredith, who is a poet, and a thinker too.

UNCLE BENJAMIN.

### HUXLEY.

MR. SMALLEY says of Huxley's work: "What he did was to break down the ecclesiastical barrier between human reason and the exercise of it on some of those great questions which most nearly concern the human race. I do not mean that he alone did it, but that he was, on the whole, the foremost figure in that momentous struggle. The struggle is not yet over, but there is no longer much doubt on which side victory is to rest." Mr. Smalley gives his opinion that Mr. Gladstone, Ward, Dr. Wace, the Duke of Argyll, and all who attacked Huxley were worsted. Speaking of the debates at the Metaphysical Club, he says:—

"Mr. Gladstone is a hardened disputant with a tough skin, but even he must have winced under Mr. Huxley's exposure of his controversial methods. On the point of orthodoxy, moreover, Mr. Gladstone is inflexible, or almost inflexible. If you are not a Churchman, you are in outer darkness. He does not follow scientific movements very carefully, but he knew very well what tremendous inroads Mr. Huxley was making upon ecclesiasticism, and he could not forgive him. One of Mr. Gladstone's most faithful henchmen once remarked that he thought it an act of presumption in a man who did not know Hebrew to discuss the Old Testament. What he really meant was that it was an act of presumption to crumple up Mr. Gladstone in a public debate."

Mr. Smalley mentions the friends who used to assemble at Huxley's London house—Tyndall, Spencer, Sir Henry S. Maine, Norman Lockyer, Alma Tadema, and others. He mentions that neither Tyndall nor Spencer smoked. "Mr. Huxley liked his pipe, and would never admit that tobacco in moderation would hurt anybody." But this was perhaps his one indulgence, for Mr. Smalley says:—

"His life was almost ascetic. He never spared himself. Often and often have I known him leave the circle of family and friends, of which he was the life, very early in the evening and betake himself to his library; a room of which the only luxury was books. If remonstrated with, or appealed to for another half-hour, he would shake his head. There was something to be done. And it would be midnight or one or two o'clock before it was done, and then he was up at seven in the morning. I sometimes thought he had no higher happiness than work; perhaps nobody has. He would dine on a little soup and a bit of fish; more than that was a clog on his mind. 'The great secret,' he said, 'is to preserve the power of working continuously sixteen hours a day if need be. If you cannot do that, you may be caught out any time.'"

Kid—"Do you think we'll have a thunderstorm to-night?"  
Mother—"No." Kid—"Then I needn't say my prayers.  
I'm only afraid of thunder."

### DO THE TEACHINGS OF JESUS PROCLAIM SOCIALISM?

THIS was the subject of a public debate on the 3rd inst., in the hall of the Bridgeton Branch of the Independent Labor Party, Howard-street, Glasgow, between Mr. William Heaford and M. M. Gass, the latter representing the Labor Party.

Mr. Gass argued that the commands of Jesus to love God above all, and our neighbour as ourself, which their promulgator declared, to be the sum and substance of the law and the prophets, afford a subjective basis, which, with the Golden Rule, in the positive form in which Jesus alone expressed it, as an objective standard of conduct, constitute a code of principles the practical application of which must eventuate in Socialism. A reference to the doctrines of the prophets of Israel showed that, in Renan's words, the prophets were what we "would now call Socialists," inasmuch as they were Republicans and opposed to slavery and land monopoly. This was especially true of Isaiah, who forecast a state of society, which was exactly that aimed at by Socialism, when every citizen should enjoy in peace and security all the advantages due to him as the fruit of his own labor. The two petitions in the Lord's Prayer, "Give us this day our daily bread" and "Thy will be done on earth as it is in heaven," were essentially Socialistic aspirations. A divine of the last century had proved how monstrously selfish it would be to ask for more than daily bread, by this *reductio ad absurdum* version of the clause, "Give us our daily bread, and give us superfluities to pamper our flesh and feed our vanity"; and the desire that God's will might be done on earth as it is in heaven means that love, which implies liberty, equality, and fraternity, may prevail below among men, as it does in the presence of God.

Mr. Heaford pointed out that the injunction to love God committed those who obeyed it to the worship of the sanguinary Jehovah of the Old Testament, and the hardly less sinister and vindictive God of the New, who consigned the mass of mankind to an everlasting hell. The prescription to love our neighbor as ourself was a counsel of perfection, and any serious attempt to carry it out would subvert the whole system of civilisation. Self-love is the beginning of wisdom in moral development; the source of the highest and truest altruism. The Golden Rule, even in its affirmative form, existed long before the time of Jesus; and as for the quotation from Isaiah, it was evident that the millennial felicity there portrayed was as much a poetical version as the well-known passage in Virgil concerning the return of the Golden Age. Besides, Isaiah represented this beatific state as a direct or special creation of God. Now, Socialism, as generally understood by its advocates, was a purely secular method of improving society by human or natural agency. They had been waiting in vain for nineteen hundred years for God to commence, and the certainty was that, if we left it to him, we might wait till the Greek Kalends. The prayer for daily bread was unnecessary if men worked for it. People only prayed for what was beyond their reach. One of the most serious defects in the doctrine of Jesus was the emphasis it laid on the value of prayer, whereas the practical Socialist echoed the old Latin aphorism, *Laborare est orare*. It was impossible to understand how God's will was to be done on earth as it is in heaven. Did it mean that, when the prayer was finally answered, earth would become a second heaven, where there would be neither marrying nor giving in marriage? In that event, what would become of the home and all its lovely associations? They had had a reference to the prophets, but none to the law. What were they to make of such facts as the sanction of slavery by the Mosaic code, and the brutal command, "Thou shalt not suffer a witch to live"? Were these Socialistic institutions or practices?

In subsequent speeches Mr. Gass sought to make out that the law of Moses concerning slavery was really an anti-slavery statute, and to justify his ascription of Socialistic doctrine to Jesus.

In his closing speech Mr. Heaford searchingly reviewed the debate as a whole, and traced in graphic terms the pernicious influence of Christ's teaching and example on the history of the social well-being of mankind.

J. P. GILMOUR.

### How to Help Us.

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

## ACID DROPS.

THE Baptist Union annual at Portsmouth would not have been complete without a "missionary day." One of the speakers on this occasion was the Rev. G. R. Pople, a missionary from the Congo, where some white men have lately been cooked and eaten, and pronounced too highly flavored with rum and tobacco. Mr. Pople said that "much of the cruelty which there prevailed was due to the belief in witchcraft; but gradually the superstitions were giving way before the blessed influences of Christianity." Mr. Pople forgot to add, however, that a witch was recently roasted to death in Ireland; a good deal nearer than the Congo. He also forgot to add that the Bible orders the murder of witches, and that Jesus Christ went about ejecting devils from human beings. But of course the acknowledgment of these facts would damp the ardor of subscribers, and what would then become of the missionaries? They would starve, which is nearly as bad as being eaten, and much worse than the mere off-chance of being cooked to make a Congo holiday.

Christian bigotry is always active and enterprising, and always trying to injure someone for the glory and honor of God. The *Joyful News* puffs the Silver Cord League, whose members pledge themselves not to deal with any grocer who sells beer, wine, or spirits. The cream of the joke is that most of these grocers must be *Christians*. We advise them to copy the holy wine texts from Mr. Foote's new *Bible and Beer* pamphlet, and hang them up in their shop windows. Wouldn't the Silver Cord League scream then!

The G. O. M. is still true to his ancient love of theology, and correspondents often draw him on this fascinating subject. The Rev. A. G. Prichard, of Denton, Norfolk, has heckled Mr. Gladstone on the "New Birth," and elicited a characteristic reply. The G. O. M. believes in "a renewing spiritual operation in an infant," and speaks of the grace of God, which is supposed to perform this operation, as "a germ developed or dormant, or arrested and frozen to death." Fancy the spirit of God frozen to death! Evidently the G. O. M. is a victim of metaphor, like all the theologians that have gone before him. He mistakes ideas for realities.

"Many children, in my opinion," says the G. O. M., "and some within my happy knowledge, grow up holy from the womb." This is no doubt inspired by dear little Dorothy Drew. Were it not for sweet child voices, and tender child hands, and the patter of child feet, Christianity with its "original sin" would have ended in madness and suicide. When an old man's brain swarms with pious maggots, the best medicine is the laughing light in two little roguish eyes.

When Mr. Athelstan Riley got his obnoxious Circular issued to Board school teachers, it was promised that "the religious opinions of candidates will not in any way influence their appointments or promotion." Now Mr. Riley openly declares that he will do his utmost to prevent the promotion of any and every one of the teachers who protested against the Circular. This is a sample of the sort of faith always kept by bigots, who consider their duty towards their deity or their Church overrides all considerations of justice towards their fellow men.

The *Conservative Times*, *Pall Mall Gazette*, and *St. James's Gazette* concur in censuring this breach of trust, which, as an object lesson in the tactics of the clerical party, ought not to be forgotten.

Mr. Macnamara, the "Progressive," who is making such a dead set at Mr. Athelstan Riley on the London School Board, does not understand religious equality any more than the bigot he opposes. He advocates increased grants to the Voluntary schools, without public control, although he does so ostensibly in the interest of underpaid teachers. He is also in favor of keeping the Bible in the schools; and, in that case, the Secularists can only regard the squabble over how it shall be read and explained as the difference between tweedledum and tweedledee. "A plague o' both your houses!"

Count Leo Tolstoi tells, in the *New York World Monthly* for October, how a peasant drafted for the military was confined, flogged, and otherwise tortured to death as a convict because, in obedience to Christ, he refused to take the customary oath. This under the most Christian Government of the Czar.

Tolstoi says: "The mortality in the convict battalions is very great—is abnormal. Since Burow, for instance, reigns supreme in Wordnesch, 340 bodies have been added to the battalion's private graveyard; men starved or beaten to

death or driven insane or to suicide by the eternal fear of punishment by continuous hard work at small rations." The number of a convict battalion seldom exceeds 600. So it appears that three-fifths of the men have been most Christianly murdered.

The poor old Pope has issued a protest against the National celebrations of September 20. He would fain persuade the Italians that their rejoicings over having their capital were an insult to his old age, "led by a sect who are enemies of God"—i.e., the Freemasons. He will not, however, convince them that Rome was better off under Papal Rule, despite his prophecy of fresh perils and greater disasters. As long as Popes covet temporal power, the perils and disasters are likely to fall on the Church.

The Stepney Board of Guardians have, on the motion of Father Higley, adopted a curious method of dealing with the religious difficulty. They have decided that in future one foundling child out of every four chargeable to the Union shall be brought up as a Roman Catholic. So, after three parentless and religionless children have been put on the Protestant path to the everlasting bonfire, the next comer will have a chance of being included within the pale of salvation. Father Higley, who proposed this, had also to claim that the Catholics produced a full quarter of the foundling children. When will men learn that they have no more right to decide the religious views of children than to put them in iron cages?

If Londoners don't get saved, it is not for want of opportunity for learning the road from all sorts and conditions of men. A Hindu Yogi, Swami Vwekananda, who advertises himself as "connected with no society," is delivering lectures on "Vedanta Philosophy" at the Princes' Hall, Piccadilly, the price for admission to the stalls being five shillings.

The United Liberal Societies of New York made a big parade through the city as a demonstration against the Sunday Laws. It was computed that over 30,000 persons took part. But the Liberal Societies made a mistake by holding the parade on a Wednesday. If held on a Sunday, the demonstration would have been more effective, and, perhaps, more numerously attended.

M. T. Witt Talmage has issued a book on his travels, which he calls *The Earth Girdled*. A chief item appears to have been his visit to the Czar, who, he tells us, "worships God." The Czar seems to have known how to utilise the mountebank. The latter reports: "I said to the Emperor, 'I saw Moscow burn!' Somewhat startled, he said, 'What do you mean?' 'I saw it at sunset.' 'Oh,' he replied, smiling, 'I have often seen it in that blaze.'" This sort of talk let the Czar take Talmage's measure nicely, and he flattered the preacher, knowing that he in turn would celebrate his praises wherever he travelled.

Sir Hartley Williams, one of the Justices of Victoria, has been stirring up Melbourne orthodoxy by giving a discourse on "Religion, Dogma, and Theology," in which he advocated teaching morality apart from dogmas. A whole swarm of clericals have swept down on him, but only to show what pitiable obscurantists they are.

"The Sermon of the Week" in Monday's *Daily Chronicle* was by Mr. Price Hughes, who declared that "No man can argue himself into Christianity." This is a smack in the face for all the advocates of Christian Evidences. According to Mr. Hughes, you cannot know that Christ was God except "by the revelation of the Eternal Father." Why, then, is Mr. Hughes so anxious to have the deity of Christ taught to the children in Board schools? Why doesn't he leave it to "the Eternal Father"?

The "revelation of the Eternal Father" has made Mr. Hughes a most niggardly economist of truth. If ever we get that "revelation," we hope we shall take it in a milder form.

The *Quarterly Review* has the cheek to say: "Outside of Christendom what we behold is stagnation and decay." It, of course, implies that Christianity is the cause of movement and progress being found in Christendom. How, then, did it happen that stagnation and decay prevailed in Christendom for a thousand years, and still prevails in Abyssinia, where Christianity has existed for 1,400 years, without outside influences? If anything is certain, it is that the progressive movement in Europe came through Jews, Moslems, and Sceptics. To-day Japan is to the full more progressive than Spain, or than any other nation that can fairly be classed as distinctively Christian.

Professor Richard T. Ely, the author of a popular American book on Socialism, writes on "State Universities" in the October *Cosmopolitan*. He says: "One of the sad facts I am

more and more compelled to face is that the great social, educational, and political reforms of our day receive little sympathy and increasing opposition from the churches as institutions. Institutionalism is getting squarely in God's way now, as it always has, although the number of individuals who see the needs and signs of the times is increasing. The hardest and wickedest obstacle in the path of progress is blind and dogged conservatism of the religious classes."

The Marquis of Lothian has a curious notion of what is meant by a denominational school. He is reported as saying, before the Church Council of the Episcopal Church in Scotland, that any school in which religious teaching was not given "might be held to be a denominational school, on the ground that it was just as emphatically placing the school in an exceptional position as if it were conducted as a denominational school." This brilliant logical *tour de force* of the noble Marquis was received with great applause by the assembled ministers, and, thus encouraged, he may now attempt to convince the Education Department.

According to F. Pommerol, they place in Auvergne a rude stone, instead of a cross, on the apex of house roofs and chimneys. This is an old custom descended from pre-Christian times, and is supposed to be an offering to the god of thunder and a talisman against lightning. At Rome, Jupiter Tonans was represented by a boulder. Thor had, as the symbol of thunder, his hammer, which made a pre-Christian cross.

The riots at Barcelona were, it appears, occasioned by the removal from the Chair of Natural History, at the University of Barcelona, of Professor Odon de Buen. The only reason for his removal is his pronounced Freethought. He was the delegate from Spain to the recent International Freethought Congress at Brussels. This seems to have been the immediate occasion of the persecution. The students resented so much the action of the authorities that they smashed the windows of the bishop who instigated it. If the clericals of Spain think they can keep out the doctrine of evolution by removing all the professors who teach it, they are probably mistaken. These miserable obscurantists are doing their worst to sink Spain into old barbarism.

Mr. Cluer (to the prisoner): "Have you any questions to ask?" Prisoner (incoherently): "In the beginning was the Word, and the Word was made God. I come to avenge God." Mr. Cluer: "Oh! I see. You are remanded for medical examination."

Striking illustrations of Ritualistic teaching are given in the form of a leaflet issued by the Wesleyan book-store. The illustrations are pictures of instruments for self-torture now being sold in England for the use of Anglo-Catholics. For self-flagellation you may buy a "discipline" for 4s. 6d. or more, according to the number of knotted thongs; or you can get the same in knotted steel, with which you may drench your back with blood. "You can have a wristlet for 1s. 6d. or 2s. 6d., or an ankle for 10s. 6d., large enough to wrap round any part of your leg; or a cincture, which will enwrap your waist, for 16s. These are made of steel wire, and at the intersection of the links there are sharp-hooked steel-points for the tearing of your skin at every movement of wrist, or leg, or body." Hair shirts can also be had at various prices. The use of these articles is regularly enjoined in the confessional by Ritualist priests as a condition of absolution. Mr. Athelstan Riley is reported as recommending the hair shirts to Board-school teachers. The High Church Fakirs are on the right road. They advocate celibacy, and we hope soon to report that they earn the commendation of Christ on those who make themselves eunuchs for the kingdom of heaven's sake.

Professor Sayce, whose article in the *Contemporary Review* is ably dealt with by the author of *The Witness of Assyria* in this issue, gave utterance to a lot of nonsense before the Church Congress. He crows over Professor Flinders Petrie finding a scarab with the name Jacob-el—which proves that Jacob was an old divinity if it proves anything—and over the same names being found in Babylonia: that is, he makes much of points which no one thinks of disputing, without furnishing an iota of evidence for the miraculous transactions which are disputed. When he finds monumental evidence that all the rivers of Egypt were turned into blood, he can crow as he pleases. Meanwhile he only makes himself ridiculous.

Mr. E. Sidney Hartland, author of the *Legend of Perseus*, has a column-long letter in the *Times* of October 14 on "The Sin-Eater in Wales." In his book Mr. Hartland indicates that the custom of sin-eating, the partaking of food off a corpse, comes down from times of cannibalism. Of course, there have been vehement denials of the custom, which was certified to by Aubrey, Moggridge, and others. Canon Silvan Evans and the Rev. T. Eynor Davies have been adduced as

saying they did not know of any such custom—which is a good deal like the Irishman who offered to produce witnesses who would swear they did not see him do what he was accused of doing.

Mr. Hartland mentions that Miss Gertrude Hope saw the same ceremony performed at Market Drayton as recently as July 1, 1893. She says: "The minister who had lately come from Pembrokeshire remarked that he was sorry that Pagan custom was still observed. He had been able to put an end to it in the Pembrokeshire village where he had formerly been." Mr. Hartland also tells an anecdote of an inspector of schools who asked a clergyman concerning the superstitions of the place, when he was met by the dignified response: "Our people are not superstitious, I am glad to say." His inspection over, he asked the first-class: "Now, children, can you tell me of any place where there is a bogie, and of anyone who has seen one?" and instantly every hand was stretched out.

If any of our readers know of instances of clergymen having suppressed old customs or children's games, we shall be glad of authentic information, as we have reason to think that wherever the Pagan character of such observances is revealed by the folk-lore it is suppressed as speedily as possible by the men of God.

A Queensland Democrat mentions in the *Daily News* that in that part of the world the Sunday Act of Charles II. is enforced against Chinamen who do gardening on Sundays. Christianity always was the most tolerant of faiths.

A press telegram from Cincinnati, a few days ago, says: "The customary Lord's Prayer in the Linwood, Ohio, school has been ordered to be stopped." A father took his child from school on account of this prayer, and notified the teacher, who consulted the attorney of the public schools. The latter replied that prayers had been eliminated from the schools, and that a State law forbade anything of a sectarian nature being taught in the public schools. Have we not a similar law in Illinois? Will not some lawyer be so kind as to advise us for publication, as we have inquiries on the subject?—*Progressive Thinker*.

The Dean of Norwich is very modest. He only wants a million a year raised for a National Sustentation Fund for poor incumbents. As for the curates, they can form a Union of their own and go on strike. The Church already takes from seven to ten millions, and if those at the bottom of the ladder want help they should look to the fat deans and bishops higher up.

Under the heading of "The World, the Flesh, and the Devil," *Reynolds' Newspaper* gives a list of men of God gone wrong. It is sad reading, especially for Christians.

Mr. Headlam has spent too much money on his *Church Reformer* and thinks of dropping it. Reforming the Church is a big undertaking; too big for anyone but Jesus Christ, if he would only come again, as he promised; and perhaps he would fail. On the whole we think he would.

Mr. F. Goodchild has compiled for the *Outlook* (N.Y.) a lot of statistics on "What Working-men Pay for Religion." It appears to be precious little in the United States, considerably less than what is spent for tobacco. In Great Britain it is far less than in America; in France still less; in Germany less still; and in Belgium least of all. America probably leads the way, because of the almost enforced contributions of the Irish, as it was found among glass-workers in the States that 68 per cent. of American families were said to contribute to the Church, while 84 per cent. of the Irish contributed. But the contribution throughout from working men is so small, in the highest instance not 1½ per cent. of the income, as to make it certain that religion is practically maintained by the wealthy classes, who doubtless believe that it subserves their interests.

### Either J. C. or the Devil.

The Kurnai, aboriginal natives of Australia, had three mysterious gods—Brewin, Bullumdut, and Bankan. In Fison and Howitt's *Kamilaroi and Kurnai* (p. 255) the latter writes: "Being desirous of learning what Brewin, Bullumdut, and Bankan were supposed by the Kurnai to be, I questioned two of the most intelligent men. Both were Tatungolung—one a member of the Church of England, the other an intelligent savage and a scamp. I said: 'What is Brewin?' They consulted, and after a few minutes one of them said: 'We think that he is Jesus Christ.' I said: 'Well, I think you had better consult again; I do not think your Catechism teaches you that.' They then consulted somewhat longer, when he said: 'We have talked about it, and we think it must be the devil.'"



**Mr. Foote's Engagements.**

Sunday, October 20, Foresters' Hall, Clerkenwell-road, E.C. : 7.30, "The Holy Ghost."

October 27, Plymouth.

November 17, Leicester.

**TO CORRESPONDENTS.**

MR. CHARLES WATTS'S ENGAGEMENTS.—October 18, North Shields ; 20, Glasgow ; 21, Paisley ; 22, Cupar ; 24 and 25, Dundee ; 27, Edinburgh ; 28, York. Nov. 3, m. Newington Reform Club, c. Foresters' Hall ; 17, Liverpool ; 24, Manchester.—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.

R. S. W.—It would be difficult to provide for a Secular funeral in such a remote place, unless someone attended from Plymouth or Bristol.

A. ADAMS (Hull).—Notices should be sent to the editor.

T. DOBSON.—We have not forgotten the promised articles. The *Beer and Bible* pamphlet is a good preliminary.

C. JOHNSON.—Thanks for papers. The joke has appeared in a slightly different form.

S. FISHBURN.—Will give particulars of bishops' incomes and legacies at death next week.

R. AXELLEY.—We received no letter about the opposition to our placard. Kindly forward particulars.

H. GADD.—Your subscription shall be transferred.

F. W. SWAIN.—Pleased to hear the Derby friends who subscribe "hope the day is not far distant when Mr. Foote's worth will be fully recognised." If people everywhere who think him worth anything would just send on the amount for Freethought propaganda, it would be doubly interesting. The other matters shall be attended to.

A. F. WALTER.—Mr. Forder attends to your order. Thanks for your kind words.

T. W. BUNDY, 86 Etta-street, Deptford, S.E., is the new secretary of the Lewisham and New Cross Branch. We should like to see some lecturing done in this district.

T. MILLAR.—Why not try to get a few of the Belfast friends together, and make inquiries about a hall for occasional special lectures ?

A. B. MOSS.—Sorry to hear of the fiasco. Put the notice down again, and keep your seconder in sight. Pleased to have your good wishes for our lecture scheme.

R. DOWDING.—We have no covers for holding weekly copies of the *Freethinker*, or we would send one to the Walthamstow Library. We may see what can be done when we get a little time.

PYRITES.—The verse is in type.

JOHN AND JAMES M'GLASHAN (Glasgow) transfer their £2 donation to the Hall fund to Shilling Week, and send another £1, with wishes for a good response to all our appeals. This is a practical way of wishing.

A SERVANT GIRL sends a shilling, and wishes she could send more. The poor girl's mite should be a challenge to some of the wealthier friends.

H. DINES (Colchester).—Hope we have your name right. Will inquire about the other matter.

DELTA, sending twenty shillings, writes : "You are so energetic and audacious (in a complimentary sense) that you are likely to awaken enthusiasm in others." He wishes the Agnostics amongst the aristocracy would come to our aid.

J. M. JONES.—Shall be transferred.

DONALD BLACK.—Thanks. Glasgow has beaten other places hollow in the Shilling Week subscription. We shall bear it in mind if Glasgow ever wants a service from us.

J. MORTON.—Transferred as desired.

H. SMITH (Stanningley).—Glad to have your cheerful letter.

JOSEPH CLOSE.—Thanks for your interesting letter. We like to hear of our readers sowing the seed of Freethought. Much can be done in courteous and kindly private conversation.

H. BROWN.—Our compliments to the subscribing members of the Isle of Dogs Progressive Club.

BEEZEBUR.—Shall be attended to. Portsmouth will not be left out of our scheme. We have not Mr. Harding's address. Kindly ask him to communicate.

PAINTER sends a second £1 to Shilling Week, and hopes we have "now received at least 2,000 shillings." Not yet, but no doubt we shall before the end of the month.

T. HIBBOTT, subscribing, writes : "You deserve all the support and encouragement our party can give for your devotion and energy in the cause. Our party should rally together and close their ranks."

H. B.—We sympathise with you, but in the long run you may think yourself well rid of a young lady who would restrict your reading to her own narrow limits. It is always best to look upon the cheerful side, if you can ; indeed, those who would live wholesome, useful lives should cultivate the habit of doing so.

A. S. COLEMAN.—The fund is not closed. You are quite in time. Hundreds of others are still behind, and we are giving them a chance.

W. DARTON.—Hope to see you next Sunday at Plymouth.

H. JONES.—Correction made. You are quite right. It is always well to be accurate.

G. BRADY, subscribing to Shilling Month—as it now is—hopes "the result will be a substantial sum which will enable us to attain the important object in view."

W. H. MORRISH, our veteran Bristol friend, transfers £2 from the Hall fund to our lecturing scheme.

E. SMEDLEY.—How can we answer the man's nonsense ? If a Christian minister *knows* that most Secularists are bad men, he is like the rest of his species ; their knowledge is always guess-work.

M. CHRISTOPHER is "so pleased with our lecture scheme" that he sends us another subscription.

R. JOSLIN.—Pleased to hear that yourself and a few Edmonton friends would contribute £10 towards a guarantee fund if Colonel Ingersoll would only "come over and help us." We fancy, however, that the Colonel would need no other guarantee than his own popularity.

J. W. GOTT writes : "The new scheme is one in which I can heartily work, because I feel sure we are going to get our money's worth."

F. MARSH.—Mr. Foote and all his household are quite well. Thanks for your wish that he "will have the best of health and live many years to uphold the noble cause of Freethought."

W. J. GAINES.—Glad to hear you induced your Christian friend to attend Mr. Foote's first lecture at St. James's Hall, and that he was "delighted." Keep pegging away, always courteously, at your orthodox acquaintances. Much good is done in this way. Freethinkers should all take a part in our propaganda, and not leave it entirely to our lecturers and journalists.

J. B.—Thanks for cuttings. Your subscription is not as large as your wish to help, but that is no fault of yours. If all subscribed what they could, we should be able to carry Freethought into every part of the kingdom.

PAPERS RECEIVED.—Oldham Standard—Oldham Chronicle—New York Public Opinion—New York World Monthly—Two Worlds—Monist—Liberator—Truthseeker—Oxford Times—Blue Grass Blade—Free Sunday Advocate—Melbourne Age—Cape Times—Melbourne Herald—Middlesex Chronicle—Orange Free State Express—Progressive Thinker—Secular Thought.

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

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

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.

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

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.

**SHILLING MONTH.**

THIS fund will be kept open till the end of October. I am requested to do this by several correspondents, and it is only fair that all who *might* give *should* give, or at least have a full opportunity afforded them.

My lecture scheme has "caught on." Many of the oldest and best workers in the country see in it a real prospect of a "Forward Movement." I have had a number of applications for help in propagandist efforts from various parts of the country. They are really more numerous than I can deal with, but I shall do what I can. Everything depends on the means put at my disposal. I therefore appeal again to my readers. Hundreds of them, surely, are able to send something ; scores of them, I know, are able to assist handsomely ; and I want them to understand that *I am waiting*.

G. W. FOOTE.

**SUBSCRIPTIONS RECEIVED.**

(Where merely the name is given the amount is one shilling.)

J. D. Leggett, 2s. 6d. ; J. Crabtree and two boys, 3s. ; J. S. ; A. F. Walter ; Mrs. Walter ; R. Ellis, 2s. ; T. Millar ; R. Shaw 2s. ; R. Axelley ; J. and J. Beale, 2s. ; J. Close, 2s. 6d. ; W. Bineham ; A. E. Mooro ; W. Stevens, 6d. ; L. Oaks ; E. Middleton, 6d. ; H. Brown ; Painter, £1 ; T. Warwick, 2s. ; T. Hibbott, 2s. ; W. Akenhead ; T. M. C. ; C. B. W. ; Pyrites ; John and James M'Glashan, £3 ; J. Pruett, 5s. ; A Servant Girl ; E. Lyons ; H. Dines, 2s. 6d. ; T. Ollerenshaw, 2s. ; G. W., 2s. ; G. Wilkins ; Delta, £1 ; Howforth, 5s. ; W. H. Morrish, £2 ; M. Christopher, 2s. ; W. Hopper, 5s. ; M. Bell, £1 ; W. Davey, 2s. ; Mrs. Harwood ; Mr. and Mrs.

Yates, 2s.; Mr. Scott; A. Marks; R. Joslin, 10s.; J. W. Gott, 2s. 6d.; J. R., 2s.; J. M.; R. G.; A. R.; J. L.; G. W.; C. M.; W. H.; J. F.; D. B., 2s. 6d.; Southport, 2s.; Few Port Glasgow Friends, 5s. 6d.; F. Boorman; F. J. Boorman; G. Lucas, 2s. 6d.; P. Shapter; W. Deacon, 6d.; A Gospel Stater, 2s. 6d.; A. Weddle, 5s.; J. Morton, 5s.; H. Smith, 2s.; C. E. Hall, 2s. 6d.; T. Stead; R. and Mary Lowther, 2s.; W. S. M., 4s.; J. Ainsworth (Blackburn), 2s.; Mrs. and R. Bransby, 2s.; A. J. Lovell, 10s.; A. S. Webb; J. Tomkins, 2s.; Mrs. James; J. Hooper, 2s.; R. S. Smith, 2s.; Alchem, 5s.; R. Bulman, 2s. 6d.; C. J., 3s.; S. Bulman, 4s.; J. K., 2s.; F. Marsh, 4s.; A. A. Watts; H. Higgins; W. J. Gaines; C. R. Morgan; Friend; J. W. Phillips; G. Phillips; A. Phillips; H. Smith; John Grange, 5s.; J. B.; J. P. W.; H. Bounds, 2s.; A. S. Coleman, 5s.; J. S. and C. W.; O. M. L., 2s.; Mount Batten Friends, 5s.; W. Pearce, 2s.; G. Brady, 5s.; T. Dobson, 2s.; J. Umpleby, 5s.; W. O. and J. M., 5s.

*Derby:* Barker, Briggs, Fletcher, Ford, King, Martin, Whitney, Wright, Heritage, Swain, 10s.

*Per Miss Vance.*—A. Cross, 10s.; J. Worster; B. Dundas; W. B., 2s.; T. Lewis; J. Cole; J. Payne; R. Fountain, 4s.

*Per R. Forder.*—C. R.; H. L. Towers, 2s.; H. J., 2s. 6d.; Wm. M. (North Shields), 5s.; J. Hayes, 2s. 6d.; T. B., 2s.; A. J. Lorkin, 2s. 6d.; H. Gadd, 2s. 6d.; S. Newson, 2s.; J. A. R., 3s.; R. C. G.; Rhonddaite; A. G. Scopes (Ipswich), 2s.; H. Poulson, 5s.; F. W. D., 2s. 6d.; J. Radford; A. Radford; R. Radford; G. H.; Amygo, 2s.

*Correction.*—In the Blackburn list, J. Titherington, 1s., should have been 2s.

## SUGAR PLUMS.

THE *Sentinel*, a North London paper published at Bowes Park, gives a fair report of Mr. Foote's recent lecture at Wood Green. Reference is made to the "naming" of the baby boy, Alec Wood, and it is admitted that Mr. Foote "spoke eloquently and movingly on the solemn responsibilities of parenthood." The lecture is described as "powerful and eloquent," but "spoiled here and there by cheap laughter-raising"—which, of course, only means that the lecture was less solemn than a sermon.

Another good report of this Wood Green meeting appears in the *Pioneer*, which says: "The hall was crowded by an attentive audience, who vigorously applauded many of the points made during the lecture." The writer of this report makes an excellent summary of the lecture in the space at his command.

Mr. Charles Watts lectured to an improved audience at Foresters' Hall on Sunday evening. His able and eloquent address on "Atheism and Christian Theism" was frequently and loudly applauded. Mr. Foote, who took the chair, appealed to the audience to fill the twelve hundred seats by bringing their friends and acquaintances to these meetings. A good collection was contributed towards the expenses.

Mr. Foote lectures at Foresters' Hall this evening (Oct. 20) on "The Holy Ghost." He will be followed by Mr. Touzeau Parris and Mr. C. Cohen.

Mr. Putnam concludes his "News and Notes" on his British tour in the *Truthseeker* of October 5, the latest to hand. Most of the article will be reprinted in due course in our columns. Meanwhile we may note that now Mr. Putnam is on the other side of the Atlantic he takes the first opportunity of thanking the President of the National Secular Society for his reception of the President of the American Secular Union. "I must thank Mr. Foote," he says, "for the thorough-going manner in which he has supported my labors in the field, and for his whole-souled greeting to me as a guest. He has been a comrade indeed, with chivalrous devotion to the cause." Mr. Putnam also thanks Mr. Watts for his "unstinted aid," and hopes to repay them both when they visit America.

Mr. Foote has written a special message on behalf of the Freethinkers of this country to the American Secular Convention, which will be held at New York the last week in October. This was done at Mr. Putnam's request.

Professor Goldwin Smith has spoken out on the action of the Postmaster of Canada in suppressing the circulation of the *Truthseeker* in the Dominion. In a letter to Mr. E. M. Macdonald he says: "Dear Sir,—You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by argument in fair lists against all comers ought not to be maintained at all. In the number of the *Truthseeker* which you have sent me there is much to which believers in Christianity would object, as they would to many of the utterances of my late friends, Professors Huxley and Tyndall. But there is

nothing, so far as I can see, to justify or excuse the exclusion of your journal from circulation.—Yours faithfully, GOLDWIN SMITH."

Mr. Joseph Symes, our gallant old colleague out at Melbourne, writes as follows in the last number of the *Liberator* to hand:—"The *Freethinker* has a note or two on my late imprisonment and other 'legal' experiences, and adds: 'Mr. Symes has apparently more than one man can do in Melbourne. Bigotry seems as rampant there as it is here, and even more so.' True. It is impossible for my English friends to even imagine the difficulties of my position here in Melbourne; and no words of mine could ever describe them. I am not insinuating that they have not worry and trouble enough, and much too much. But I am alone, and have been for eleven and a half years. Still, I am not dead. I have been robbed wholesale, insulted, outraged, and have still more lies told and whispered against me than any other man, and more utterly cowardly enemies, whose cowardice makes cowardice itself almost blush for them. True, I have much more than I can do; but I never was more able or willing to work, nor less disposed to show quarter to that horrid superstition under which all my foes more or less find shelter, encouragement, and incitement to crime, and assistance in it. Still, I drop my work when I can work no more; I yield to my enemies when they have really beaten me; but not till then. My fight has been long and fierce. It is a wonder I have any respect for the mass of mankind left in me; and a greater wonder still that that respect and hope for them does not seem to diminish. Perhaps this arises from the fact that all along my course, while rascality has seemed overwhelming, I have found the utmost goodness in a few persons. In every crisis I have experienced noble men and women have come forward with help and encouragement. To them I owe more than I can express, more than I can ever repay."

Mr. J. Morrison Davidson, whose last volume, *Let There Be Light!*, has been noticed in the *British Weekly*, sends a letter to that journal, in which he reaffirms his statement that nine-tenths of the clergy would be helpless in the grasp of a Foote or a Watts. "If I were a betting man," he says, "I should be prepared to take heavy odds that they would pass a far better examination in the writings of said scholars [Lightfoot, Harnack, Sanday, Ramsay, etc.] than five-sixths of the 'clergy of all denominations.' In a word, they 'master their briefs,' while the salaried advocates of Christianity but too often shamefully neglect theirs."

In the *New Age* (Oct. 10), edited by A. E. Fletcher, there is an article on "The Religion of Thomas Paine," in reply to the *Christian Commonwealth*. The writer rather patronisingly pats Paine on the back for being no Atheist. He says: "He was not an orthodox Christian certainly, but he was one who would have entirely agreed with Dean Milman when he said: 'Christianity has been tried for more than eighteen hundred years; perhaps it is time to try the religion of Jesus.'" This is a shade overdone, for one wonders, if this was exactly Paine's position, how it was that he still remains a stigmatised heretic, while Milman was a honored dignitary of the Church. The truth is, Paine led the van of heresy in his own day, and, were he living now, we should rather expect to find him with the Atheists than with the colorless Broad Churchmen of the type of Mr. Fletcher. The article gives several notable extracts from Paine, and concludes as follows: "Paine died under the ban of society and the Churches, when a little hypocrisy or even discreet silence might have secured him unbounded applause; but he was to the last inflexibly true to the highest he knew, and the best of us can do no more."

It appears from Renan's book on his sister, Henriette, that to her he owed the exquisite refinement of his style. She read all his proofs, and was a most fastidious critic. She, moreover, led the way in Freethought, and regretted the priestly leanings of her brother. He says: "I left St. Sulpice Seminary in 1845. Thanks to the liberal and earnest spirit which ruled over that institution, I had carried my philologic studies very far; my religious opinions were greatly shaken thereby. Here again Henriette was my support. She had outstripped me in this path; her Catholic beliefs had wholly disappeared, but she had always refrained from exerting any influence over me upon this subject. When I told her of the doubts which tormented me, and which made it my duty to abandon a career for which absolute faith was requisite, she was enchanted, and offered to smooth the difficult passage."

We are indebted to the *Leek Times* for the perfect courtesy and fairness it has shown in respect to the correspondence on the suggested "Foote and Howard Debate." Mr. Howard's letter in reply to our very plain statement in the *Freethinker* is to be charitably accounted for on the theory that he is laboring under a violent prejudice, which clouds his understanding. "Mr. Foote, one of the ablest platform debaters that ever lived," he says, "declines to discuss the

question of man having a soul unless he can secure an unfair advantage to himself in the framing of the proposition to be debated." Really this is very astonishing. Mr. Foote asked Mr. Howard to frame the proposition he wished to maintain with respect to mental phenomena, and promised to frame his own proposition afterwards. Mr. Howard calls this securing an unfair advantage. In other words, Mr. Howard declines to debate unless he frames his own proposition and Mr. Foote's too; which is the very course we charged him with pursuing in former negotiations.

Mr. Howard wants Mr. Foote to champion the "brain theory," which is surely a rough way of expressing the scientific psychology of Lewes or Maudsley. Mr. Foote would be silly to let himself be saddled with such crudities. Nor will he call himself a Materialist or an Agnostic to please Mr. Howard, who would at once put his own construction on these terms, and cry "Behold the philosophy of Mr. Foote."

We invite Mr. Howard to drop his heroics and come to the point. Let him frame his proposition, as he is the "challenger," and Mr. Foote will then frame his. If the reverend gentleman then complains of any unfairness, the matter may be left to the adjudication of the editor of the *Leek Times*, whom we do not know from Adam; or to the adjudication of a committee of three persons at Leek, two of whom shall be nominated (if he pleases) by Mr. Howard himself.

Mr. Watts lectures three times at Glasgow to-day. Tea will be provided, between meetings, for friends from a distance, and before the evening lecture Mr. Watts will name the infant daughter of Mr. D. G. Lindsay, the secretary of the Branch. There will also be a collection for the Benevolent Fund at the close of each meeting.

The National Congress of French Freethinkers will be held on Friday, November 1, at the Salle de l'Harmonie, 96 Rue d'Angoulême, Paris. This, being the feast of All Souls, is a general holiday, and a suitable time for the Congress. Among the subjects to be discussed will be the relation of Freethought to Internationalism.

Lord Salisbury, like his nephew, Mr. Balfour, is an upholder of Christianity. His address to the British Association last year was a clever, but superficial, attack on Darwinism. Happily it is to be answered at length by Mr. Herbert Spencer, who is preparing his answer for the press. No doubt it will be as effective as the best of Mr. Spencer's previous efforts in controversy.

The *Oldham Chronicle*, referring to a Freethinker who claimed to affirm in the local Coroner's Court, remarks that "An individual having the courage to publicly confess that he has no religious belief is still somewhat of a rarity." It is satisfactory to learn that the Coroner administered the law, and at once allowed the Freethinker to make an affirmation.

It is notable that, while the Rev. A. C. Deane tells us in the *Nineteenth Century* that the young men of our universities are Agnostics, a discussion on the subject of Agnosticism is going on in the *Oxford Times*, to which H. Pash and W. Vallis contribute well-written letters on the Agnostic side.

The Finsbury Park and the Islington Branches, together with the old members of the Balls Pond Branch, have taken the Balls Pond Secular Hall, 36 Newington Green-road, to the end of the year 1896. There will be a meeting of members and friends on Sunday next at 8.30. On Wednesday, October 23, a Christian Evidence class will be inaugurated, the subject for consideration being the disputed passage in Josephus. Mr. Forder will open at 8.30. The first public lecture will be on Sunday, November 3, by Mr. Foote.

Secretaries of Branches of the National Secular Society are requested to send at once to Miss Vance all particulars which they desire to see inserted in the N.S.S. Almanack for 1896. Lecturers who desire their addresses inserted should forward them without delay.

WHAT humanity needs is not people who lead unsocial and wicked lives, and are very sorry when about to die; when, by the nature of the case, they can do no more harm nor good; but people who, at an early period, begin to render valuable service to the good cause, and continue rendering more valuable services as they advance in years.—*J. Cotter Morison, "The Service of Man," p. 196; third edition.*

## MR. PUTNAM'S VISIT TO ENGLAND.

*Extracts from his Letters to the New York "Truthseeker" (September 21).*

I HAVE the pleasure of another visit to Professor Edwin Johnson, and this time we take a stroll over Hampstead Heath. This park is nearly as large as Central Park, and consists of hill, forest, and lakes, which present a charming variety. In fact, on Hampstead Heath it seems more like being in the country than in any other place I have visited in London. The views are wilder and more secluded. The air of cultivation is not so apparent. The neighborhood is both ancient and rural. There is the old hotel, and the chair in which Queen Victoria sat when she was a young lady and was in danger of an accident from restive horses on the steep Hampstead hill; and in this chair she recovered her nerves and equanimity. Since then the chair has been held sacred, and the tavern preserves its aristocratic dilapidation. Of course the thirsty traveller takes a glass of beer at this historic spot. Farther on are "The Spaniards" connected with the Lord Gordon riots, as depicted in *Barnaby Rudge*. We pass by the grove of pines amidst whose melodious songs Keats used to wander in his poetic youth, and it is certainly a beautiful spot. One can see far off into the glowing country with its diversified sceneries, while opposite the busy city looms, and between are the pastures where blackberries used to grow and lovers still wander. Many a dream the poet might have had amidst these delicious and contrasting scenes. From one point on Hampstead Heath the city can be seen in almost its entire extent. This is one of the finest views that England can present. I shall still more remember the beauties of this place because, almost immediately after the visit, I came across the poem of James Thomson (B.V.), entitled "A Sunday at Hampstead Heath," also "A Sunday up the River." I did not know that Thomson was so great a poet until I read those fresh and vigorous idyls. He has the ring of Burns, and the airy spaces of Shakespeare. He brings nature right before you, and pours forth the genuine human heart. I had read his "City of the Dreadful Night," and, while it is a marvellous poem, I did not like it. It is a kind of abnormal production, a gloomy curiosity of literature. But the "Sunday on Hampstead Heath" is gloriously healthful and jubilant, and, to my mind, ranks Thomson in essential genius with the greatest singers of the day. My visit to Hampstead Heath made me realise better the fidelity of this bard to nature's opulent display.

Professor Johnson is a scholar and a philosopher, both of fine literary insight and extensive reading. We talked on all manner of subjects along Hampstead Heath, and among his books. He is rich in experiences of the remarkable men of this era. Like myself, he was compelled to give up his orthodox position and accept the perils of out-and-out heresy. He has been brave and true to his convictions. He has written a Radical novel, *The Quest of Mr. East*. I have not read it, but I have no doubt it is a suggestive work. It is not yet published. I hope, however, it will find its circle of readers. Professor Johnson has the pen of a felicitous writer.

On Friday I take my way to Leicester, and Leicester is indeed a handsome place. It has a population of 180,000. It is a large manufacturing point, but its atmosphere is clear of smoke. The chimneys must consume their own smoke. The city fathers enforce this rule. If a chimney pours forth too much smoke, there is a call at once for a halt of the columns, so that the city always presents a bright and clean appearance. Leicester is famous in the history of England. One of the ancient Earls of Leicester was the originator of the British Parliament. Here are remnants of the old Roman wall, and the Roman Fosse, or public highway, is now one of the elegant streets of the city. There is King Richard's Road, along which Richard the Third galloped to Bosworth Field, eight miles distant. At the bridge where he passed over is the inscription: "Near this spot are the remains of Richard the Third, the last of the Plantagenets." It is not known where his body was buried, if at all. Some say that it was thrown into the river and never recovered. I journey to Leicester on Friday in order to attend an "outing" of the employees of Mr. Sydney Gimson and Company, who have large manufacturing works at Leicester. Mr. Gimson is president of the Secular Society at Leicester, and is active in our cause. About four hundred men are employed at the company's works, and these, with their wives and sweethearts, made a rally of about six hundred excursionists. The British workers do not do anything by halves. They go in for a whole day of fun when they set about it, and enjoy themselves from morning till night. We start off at seven o'clock a.m. A special train of fifteen cars is chartered for the occasion. These are filled full; even the babies join in the festivities, and don't seem to get tired. Our destination is Skegness, a watering-place in Lincolnshire, about seventy miles off. On our way we pass through old Boston, the original of Massachusetts Boston. The Puritans came from here, and the Pilgrims

from Plymouth. A grim sect were the Puritans, and armed with authority. Old Boston has something of the appearance of its namesake. You might imagine yourself in a part of the "Hub" as you roam its ancient streets. It used to be the third seaport in England, ranking after London and Bristol. London has maintained its supremacy, but the glory of Bristol and Boston has departed. Other cities have rushed to the front. The parish church at Boston is one of the largest in the kingdom—larger than any in New England, I think. It has a noble tower, which is called the "Stump," for, as you approach the city, especially in the evening, it has the appearance of a huge stump, rising above the surrounding dwellings. It is massive, and, as you view it nearer, beautiful in its structure. It is a notable landmark. Boston has a population now of about 15,000. It has some shipping and manufacturing business. The country around is level, and rich in agriculture.

We also pass by Belvoir Castle, pronounced "Beaver," the seat of the Duke of Rutland. It is, I understand, a French word, meaning "beautiful sight," and certainly there must be an extensive view from its lofty battlements. It is on a high hill clothed with forests, the highest elevation in the county, from which a vast and level expanse stretches, mostly of prosperous farms. The railroad extends through what are called the "finlands," which were once swamps, incapable of cultivation, but have been drained, canals and huge pumps being used for this purpose, and now the landscape shines with harvest. Thousands of acres have thus been utilised. We reach Skegness about half-past nine, and to the music of the band we march to the pavilion, and the broad and shining beach, miles in length, over which the children rush with joyous excitement, and the older folks follow, equally interested in the ever-varying panorama of sea and shore. The children take off their shoes and stockings and paddle barefoot along the sands and incoming waters, and it is interesting to watch their manœuvres. They enjoy it with the recklessness of childhood. Some of the elders take to the bathing-machines, some to the boats, and some sail over the tide on the yacht or steamship. It is a chequered scene on every hand. A long pier stretches out into the ocean, upon which the band plays, and various entertainments attract for ten continuous hours. There is a "switchback," and although this was invented in America, and ran its course at the World's Fair, I had to come to Skegness in order to take my first ride, which was an exhilarating affair, something like coasting down hill. Various games are advertised, shooting the cocoa-nut, etc. The negro minstrels put in their fun, and altogether there is a wide and resounding effervescence of jollity. The tide is somewhat insidious along these sands, and creeps inward before one is aware, and the loiterer is shut off from the mainland by an ever-broadening stream; and the way people clamber over that watery barrier is somewhat amusing to those who are safe on the other side. At one o'clock sharp is the dinner hour, and we all gather promptly in the vast pavilion, and in true democratic fashion proceed to the consumption of a "good, square meal," with a pint of beer attached. The British workman has a good appetite, and eats vigorously, and when he gets through he proceeds at once to the open firmament of heaven, and takes a smoke. He does not wait to listen to speeches, as we do in America. Everybody, so far as I can see, is satisfied, sober, contented, and happy. The afternoon pursues its glorious march. The mists of morning disappear, the sky is almost cloudless, and the brilliant sea and the vast, level shores, glimmering into distant silver, make a resplendent picture. Out on the smooth water one can hear the music of the band, mellowed into wondrous harmony by the beaming distance, while a million waves break along the strand and join their voices to the sweeping melody. Even the donkeys seem to have an ear for music, and trot jubilantly along, with the little children shouting and laughing on their backs. The silvery afternoon slowly changes into golden twilight. More beautiful appears the ocean, now almost like a mirror. The sails are drooping, and the boats are lazily floating. The children are tired, but trudge sturdily onward. The crowd gathers at the station, and at 8.5 p.m. we start for home through the broad and glistening night. The earth hath its electric stars, answering to the stars above, as we thunder through the cities, villages, and fields. At eleven o'clock we arrive at Leicester, and of all the joyous crowd only one man is left behind to pay the penalty of too much "income-tax" on the brain. It was a regular British holiday, and I enjoyed every moment of the breezy entertainment. It was a delightful "water-sketch" of Merrie England.

The Gimson Company paid the expenses of this big picnic, the railroad fare of all the men, and provided the excellent dinner; and they did this with no patronising airs, but in the true spirit of liberty, fraternity, and equality. They are genuine men, and appreciate the manhood of the worker.

SAMUEL P. PUTNAM.

(To be continued.)

The road to hell is paved with parsons.

## CHRIST.

### III

THE godhead robs the man of all  
The greatness which he might possess,  
For he was worthy, if at all,  
In simple humanness.

And as his quiet life I scan  
Through mists of falsehood, folly, fraud,  
I think that may be great in man  
Which were but low in God.

And woven through and through this life  
What tales of swine are made for geese?  
Dimmed legends once with beauty rife  
In the clear mind of Greece.

What stories children to affright,  
Of one of three, the third of one!  
Such spectres haunt the skirts of night,  
But vanish from the sun.

This person of the Trinity  
Came forth his godhead to disown—  
"Why callest thou me good?" said he,  
"For God is good alone."

### SUMMING UP.

I would do right from day to day,  
Love good and hate the evil thing;  
But I will strongly put away  
This sensuous passioning.

And when for sorry faults I grieve,  
And one, with smooth, insidious tones  
Says, "Set thy heart to sleep—believe—  
Rest softly—faith atones,"

Then doth my mind's unclouded eye  
See from his lips the poison fall—  
I will not stoop to listen, I;  
But rather suffer all.

I follow Truth, before whose face  
Nor God nor blackest hell hath might;  
I would not win his love and grace  
And lose her in the night.

PYRITES.

## A Candid Archbishop.

On board the train going west I found Archbishop Langevin, of Manitoba, who very politely responded to my inquiries as to his opinions on the school question. He said that the complete secularisation of the schools would in no wise satisfy them, for what they objected to mainly was "godless schools." I asked him why, if Catholics were allowed separate schools, the same might not be demanded by Jews and Freethinkers, to whom Protestant religious exercises were objectionable. His reply was: "This is a Christian country, and Jews and Freethinkers should be allowed no rights for the propagation of their opinions. An Agnostic is worse than a murderer." I said: "Then, to be consistent, you would revive the Inquisition and exterminate unbelievers?" "Oh, no," he replied, "I would not go so far as that; a limit must be made somewhere." I thought to myself, the only limit is your weakness. This intolerant spirit would only be satisfied by the death of your enemies had you the same power as of yore. The only change that centuries have made in your Church is to lessen your ability for mischief, not your purpose.

After considerable discussion, I told the Archbishop that I was glad to hear his opinion of Agnostics, because I was an official representative of that school of thought, being President of the Canadian Secular Union. His purple robes rustled, the heavy gold chain around his neck gleamed, and, holding up his hand with its great amethyst ring, he exclaimed, "Oh, you dreadful man!" Then, recovering from his surprise and horror, he laughed heartily as he realised how aptly he had spoken. He agreed with me that we stood at the two logical extremes of religious thought; it must be Rome or Reason, authority or private judgment. Protestantism is an inconsistent compromise. Its 400 sects show that it has no rational basis for unity. The battle of the future is between the Romish Church and Freethought, and he and I represented the opposing principles. Still, we had a cordial parting, and he expressed himself as gratified with the conversation.—*Captain R. C. Adams, in "Secular Thought" (Toronto)*

BOOK CHAT.

In connection with Mr. Foote's new pamphlet on *The Bible and Beer*, it is interesting to note that Count Leo Tolstoi, who has strong claims to be considered the most Christian Christian, if not the only living Christian extant, in his *Four Gospels Harmonised* utterly rejects the story of turning water into wine at Cana. He considers it "most instructive as an example of the harm done by accepting the mere letter of the Bible story as inspired revelation. The main incident in itself presents nothing extraordinary or instructive, from whatever point of view we choose to consider it. If we look on it as a miracle, the miracle is meaningless; to consider it a mere trick were to insult Christ; as a picture of daily life the narrative possesses no value." Now we differ from Count Tolstoi in considering the narrative very instructive as to the solar and Bacchic elements underlying the Christian myth. If we adopted his principles of interpretation, we should have to strike out much from the teachings of Jesus, as well as "the false teaching of Paul" and "the ravings of the writer of the Apocalypse." We conceive the Count's method of reconstructing the Gospels, by picking out what suits himself, as fundamentally wrong, unless they are taken as poetic romances and fiction. They claim to be historical documents, and must be judged as such. If they are not historical, but mythical, the attempt to construct a rationalised history from them is vain.

\* \* \*

The works of Edward Carpenter on the marriage and sex questions, already noticed in these columns, have been translated into German, and are published by Max Spohr in Leipsic. They are *Die Geschlechtsliebe, Die Homogene Liebe, Das Weib, and Die Ehe in der freier Gessllschaft.*

\* \* \*

The *Monist* for October opens with a paper on "The Darwinism of Darwin and the Post-Darwinian Schools." A more satisfactory article follows, on "Science and Faith," by Dr. Paul Topinard, the French anthropologist, who goes in thoroughly for evolution. Professor C. Lloyd-Morgan writes on "Naturalism," a reply to Mr. Balfour; Dr. Woods Hutchinson writes of Darwinism as "The Fifth Gospel"; Professor Lombroso treats of "Criminal Anthropology Applied to Pedagogy"; and G. Ferrero writes on "Arrested Mentation." Altogether this number of the *Monist* is a capital one.

\* \* \*

Dr. F. H. Chase, of Cambridge, has put out a small book on the *Syro-Latin Texts of the Gospels*, in which he shows there is a remarkable coincidence of expressions and passages between the old Syrian and the Latin versions of the Gospels. The orthodox assume that the route was from Antioch to Rome; but it is just possible that it was the other way, and that, as the seat of empire went from Rome eastwards to Constantinople, so the Gospels may have travelled the same route.

\* \* \*

D. Appleton & Co., New York, give in their list an account of a new book by Dr. Hoffman, of the Bureau of American Ethnology, on *The Beginnings of Writing*. Dr. Hoffman traces the steps in the development of writing from reminders, tied strings, notched sticks, and wampum belts, through picture writing to phonetic writing with an alphabet. He shows that the American Indians developed complicated systems of pictography; and some peoples of Mexico and Central America were passing from the use of ideograms to phonograms. The book is likely to prove an interesting supplement to Colonel Mallery's work on gesture language, and one equally important for the understanding of the evolution of mankind in the past.

\* \* \*

*La Légende du Messie*, by Victor du Breuil, is a work announced by the French Freethought Federation, 7 Rue des Ecoiffes, Paris. If a copy is sent for review, we shall be happy to notice it in these columns.

\* \* \*

Mr. Augustus Henry Beesly has published a volume of *Ballads and Other Verse* (Longmans). One is entitled "An Agnostic's Apology." It ends thus:—

Be that lot mine  
To know, save in the human, no divine;  
To hope, but not to pilot life by hope,  
And all man's future country past man's scope,  
As this world's liege to do to-day's work well,  
Unured by heaven, undriven by dread of hell.

\* \* \*

No. 18 of the Humanitarian League publications is *The Dog: His Rights and Wrongs*, by Edith Carington. The authoress writes in a plain, simple style, with good sense and good feeling. As we think quite unnecessarily, she starts with the assumption that dog and man have been made "by the same hand." The natural affinities which she

brings out are equally facts, whatever view we take of their origin. Nor does it follow that dogs would be better treated, as we join with her in wishing they may be, if credited with souls. Belief that their fellow men were endowed with souls has not prevented men from torturing others, but rather led to additional torture of bodies for the sake of saving souls. It is equally true that kindness educes the best qualities in a dog or a man, whether we credit them with souls or not. Apart from these little differences, the publication is in every way a commendable one. It is remarkably cheap, for it gives sixty pages with eighteen illustrations for twopence. It should have a large circulation.

\* \* \*

Diderot still excites interest in the world of thought, and we notice that the eminent firm of Felix Alcan advertise a new work on the life, works, and correspondence of this philosopher, written by A. Collignon.

\* \* \*

In *Kaffir Stories*, an interesting little book, by Charles Scully, a good, and it is said true, tale is told of how a little chemistry averted war with Sololo, the chief of the Kwesa clan of Pondos, who refused to give up a murderer to the Government. By the aid of lycopodium powder, a piece of potassium, and a few "serpents' eggs," Teddy Morton gave the chief such an exhibition of parlor magic as to frighten him out of his wits and convince him that the gods were on the side of the white man.

China's Conversion.

There are 1,511 Protestant missionaries laboring in the Empire, and, estimating their results from the statistics of previous years as published in the *Chinese Recorder*, we find that they gathered last year (1893) into the fold 3,127 Chinese—not all of whom, it is feared, are genuine Christians—at a cost of £350,000, a sum equal to the combined incomes of the ten chief London hospitals.—Dr. G. E. Morrison, "*An Australia in China*," p. 5.

Hankow itself swarms with missionaries, "who are unhappily divided into so many sects that even a foreigner is bewildered by their number, let alone the heathen to whom they are accredited" (Medhurst). The Chinese "Rice Christians," those spurious Christians who become converted in return for being provided with rice, are just those who profit by these differences of opinion, and who, with timely lapses from grace, are said to succeed in being converted in turn by all the missions, from the Augustines to the Quakers.—*Ibid*, p. 6.

God and the Devil.

In the Christian system the Devil is a personage of the greatest importance. God is described as absolutely good, wise, and powerful; and unless he were counterbalanced by the Devil, it would be impossible to see where the innumerable and measureless evils, which predominate in the world, come from, if there were no Devil to account for them. And since the Rationalists have done away with the Devil, the damage on the other side has gone on growing, and is becoming more and more palpable, as might have been foreseen, and was foreseen, by the orthodox. The fact is, you cannot take away one pillar from a building without endangering it.—*Schopenhauer*.

PROFANE JOKES.

"I suppose you say your prayers, my little man?" "Yes, sir." "Does your father say his?" "He doesn't have to; his father's dead."

Sunday-school Teacher—"You knew your lesson perfectly this time, Tommy." Tommy—"Yes'm. Pa said he'd let me go fishing this afternoon if I didn't miss any of it."

"The Lord hath need of him" is the inscription on a gravestone in a Surrey churchyard. The passage in St. Mark unfortunately refers to the ass used to ride into Jerusalem.

Young Chip—"It will be eternal morning in heaven, won't it, pop?" Old Block—"The Bible says it will, my son." Young Chip—"Then what will you do about your afternoon snooze?"

A preacher asked a university don what he thought of his sermon. "I was disgusted. I heard in it what I hope never again to hear in a sermon." "Indeed! why, what was that?" "I heard—the clock strike twice."

University of Chicago Professor (lecturing): "Now, Arsinus was sent as a legate to Rome. He was an exceedingly wicked man, and was later excommunicated. On dying, soon after, he went (according to all belief) to hell. We shall see more of him hereafter."

## 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, "The Holy Ghost."

BALLS POND SECULAR HALL (36 Newington Green-road): 8.30, opening night; chairman, R. Forder.

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, E. Penny, "The Struggle for Existence." Tuesday, at 8, dancing.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 5.30, tea and social. Friday, at 8, free science classes.

PENTON HALL (81 Pentonville-road): 7, Joachim Kaspary, "Theology."

WEST LONDON ETHICAL SOCIETY (Princes' Hall, Piccadilly): 11.15, Dr. Stanton Coit, "Genius and Morality."

WEST HAM SECULAR ETHICAL SOCIETY (61 West Ham-lane): 7, W. Scott, "Matthew Arnold as Teacher."

WOOD GREEN (Masonic Hall, adjoining the Nightingale Hotel, High-street): 7.30, Touzeau Parris, "Some Bible Symbols, their Origin and Meaning."

### OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, F. Haslam, "Bible Beauties."

CAMBERWELL (Station-road): 11.30, a lecture.

DEPTFORD BROADWAY: 6.30, C. James, "What Christianity has Done for Man." Thursday, at 8, C. James, "The Service of Man."

FINSBURY PARK (near the band-stand): 11.30, Lucretius Keen, "Has Man a Soul?"

HAMMERSMITH BRIDGE (Middlesex side): 7, Arthur B. Moss will lecture.

HYDE PARK (near Marble Arch): 11.30 and 3.30, A. B. Moss will lecture.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, Stanley Jones, "Man, Ancient and Modern."

WOOD GREEN (Jolly Butchers' Hill): 11.30, a lecture.

### COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 11, W. H. Whitney, "An Hour with Ingersoll"; 7, "An Impeachment of Christianity."

BOLTON (Borough Chamber, Rushton-street): 6.30 J. Shuffelbottom, "A Few Suggestions how to Improve the Position of the Bolton Secular Society."

BRADFORD (Temperance Hall, Leeds-road): 3, John M. Robertson, "The Rational Treatment of Criminals"; Oddfellows' Hall, at 7, "The Population Question."

BRISTOL (Shepherds' Hall, Old Market-street): 7, "The Re-union of Christendom, from a Secularistic Standpoint," by "Cogito."

GLASGOW (Brunswick Hall, 110 Brunswick-street): 11, Charles Watts, "The Revolution of Modern Thought"; 2.30, "The Bible and Dramatic Literature"; 6.30, "Christian Evidence: A Theological Fallacy."

HALIFAX (Mechanics' Hall): Monday, at 7.30, John M. Robertson, "The Future of Liberalism."

LEICESTER SECULAR HALL (Humberstone Gate): 6.30, musical and literary evening.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 11, Tontine Society; 7, Mr. Hammond, "Our Earth's Place in the Universe."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, W. Simpson, "Which Way?—Voluntary Co-operation v. Compulsory Collectivism."

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, C. Cohen, "Charles Darwin"; 3, "The Holy Bible"; 7, "Scepticism, its Meaning and its Value."

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 3, Ernest Evans, "Four Scientific Men who have Modified the Thought of Europe—Darwin, Huxley, Tyndall, and Pasteur"; 7, "Water, its Properties and Uses."

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, W. Cook, "A Chapter from Spencer."

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

### Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—October 20, Newcastle-on-Tyne; 23 and 24, Chester-le-Street; 27, Newcastle-on-Tyne; 28 and 29, Stockton-on-Tees; 31, Blackburn. November 1, Blackburn; 3, Sheffield; 4, 5, and 6, Barnsley; 10, Foresters' Hall, London; 17 and 24, Bradford. December 1, 5, and 6, Edinburgh; 8, Glasgow; 15, Blackburn.

STANLEY JONES, 52 Davenant-road, Holloway, London—October 20 and 27, Kingsland.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London.—October 20, m. and a. Hyde Park, e. Hammersmith.

TOUZEAU PARRIS, 32 Upper Mall, Hammersmith, London, W.—October 20, Wood Green; 27, Foresters' Hall. November 3, Newcastle-on-Tyne.

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Sunday, October 27—MR. R. FORDER, "Who is the Devil? What is the Devil? and Where is the Devil?"

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