

# The Free Thinker

Edited by G. W. FOOTE.]

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PRICE TWOPENCE.

## THE BLACK ARMY.

(Concluded from page 689.)

It is a common reply, on the part of its apologists, that the Black Army is too much judged by exceptional cases. In the Church of England, for instance, there are only two Archbishops, and less than three dozen Bishops; and what are these among the many thousand ministers of the Establishment? But what is the real value of this objection? Are not the plums few in every profession? How many physicians, how many Queen's Counsel, how many writers make their thousands a year? The number is just sufficient to keep the fire of hope alive in the breasts of the less fortunate; so that, after all, we find the same commercial law operating in the clerical profession, which operates in other departments of human activity.

The critic to whom I referred in my opening paragraph asserted, as though it were a fact of his own knowledge, that the Archbishop of Canterbury does not spend a penny of his £15,000 a year upon himself; that it is all expended upon his diocese, his own wants being supplied by his private income. I do not believe this; but if it be true, it proves nothing. One swallow does not make a summer, and an argument cannot be based on a glaring exception. It cannot be *usual* for Church dignitaries to subsist on private fortunes. Nor is my critic's suggestion in any way reconcilable with the fact that such immense sums of money have been left by so many Bishops during the present century. I take it that their estates, as disclosed by probate, were partially, if not wholly, built up by savings out of their episcopal revenues; and I say that their conduct in this respect is scandalous, when we consider that Bishops are constantly pleading to laymen on behalf of "the poor clergy," and that Jesus Christ told them to feed, and not to fleece, the flock committed to their charge.

Another objection of the Black Army's apologists is that the Church of England does not comprise the whole Christianity of the country, and that the Nonconformist ministers must be taken into account. None of these, it is said—not even the highest—is paid five thousand a year. I dare say not, but I think it probable that they take all they can get. Some of the luckiest Dissenting ministers in America have salaries running into four figures. Dr. Hall, of New York, is reported to be in enjoyment of £8,000 a year. Dr. Talmage took a very large salary at the Brooklyn Tabernacle, with freedom to make as much more as he could by writing and lecturing. When he visited England, and discoursed for Christian bodies, he never opened his mouth for less than £50 a night. Surely it is difficult to see anything but commercialism in such conditions of advocacy. The late Mr. Spurgeon was paid £1,200 a year, in addition to the revenue accruing from the extensive sale of his publications. Dr. Joseph Parker lives in a fine house and keeps his carriage. Even the salary of a provincial minister, like the Rev. A. J. Berry, of Wolverhampton, is far from despicable. This gentleman has publicly called me "a professional infidel." I reply that his salary exceeds the earnings of all the "infidel" lecturers in this country put together. Of course there are plenty of Nonconformist ministers with very small stipends, but are there not plenty of ill-paid doctors and barristers, and still more of journalists? The law of supply and demand operates in *all* professions. The clericals may not

get as much as they *desire*, and indeed they were never heard to say they had *enough*; but they obtain all that is possible in the existing state of the market.

I may be told—in fact, I *have* been told—that the salary is not *everything* to the members of the Black Army. I never said it was. They have tastes and inclinations, like other men, and prefer to earn their living in that way. What tickles my risibility is the pretence that they are "moved by the Holy Ghost." They are really "called" by the motives which lead men into other professions. When a man already in holy orders receives a "call," in ninety-nine cases out of a hundred it is to a more lucrative or eligible situation. The farce which is gone through on such occasions is sickening. When a clergyman leaves a poor living for a richer one, he solemnly declares that he is directed thither by the third person of the Trinity. Every man of sense knows this to be a hypocritical falsehood. Nor is the case any better among Nonconformists. A minister is invited by a neighbouring or distant congregation; the stipend is higher, and the church more famous. He cannot give an immediate answer, for it would look too much like a mere business transaction. He says he will consider it, and consult the Lord, and pray to be told what he should do. Meanwhile he makes inquiries, the negotiations continue, and perhaps his old congregation makes him a tempting offer to remain. When he has thought the matter out and come to a decision, he finds that he has a clear call from the Holy Ghost; and when he preaches his farewell sermon, he does not say that he has accepted a better situation, but that he is going to a wider sphere of usefulness.

Many years ago a friend of mine was a member of a Congregational Church at Manchester. The minister was an attractive rhetorician, and was known to be contemplating a career in London. His congregation wished to retain him, and money was raised to purchase him a house. Subsequently a fresh bribe had to be put in his way. Another house was purchased for him, and a handsome cheque was presented to him in the vestry. The man of God pocketed the cheque with great complacency; but he could not tell the deputation whether he would stay with "his old church" or go to London. He would have to lay the matter before the Lord. A week later he said he had been told to go. But he did not return the cheque, and within another week the house was advertised "to be sold." My friend thought the church was sold too. It was a lesson to him for life. He has understood the Black Army ever since.

English history furnishes a colossal illustration of the worldly, mercenary motives of the Black Army. During the sixteenth century England was converted, reconverted, and converted back again; and it was all done with the high hand of temporal power. Henry the Eighth quarrelled with the Pope, repudiated his spiritual supremacy, and set up an independent Church. Under his successor this Church was made definitely Protestant. The reign of Edward the Sixth was a short one, but during that brief period the Prayer Book was drawn up and ordered to be used in all churches, under penalty of fine, imprisonment, banishment, and finally death. The Church officials declared that they were moved in this matter by the Holy Ghost. But soon after, when Mary came to the throne, they kicked out the Prayer Book, and declared that the Holy Ghost had nothing to do with it. Once more the English Church became Catholic, and the Protestant clergy turned right about face to keep their livings. Only a

hundred and twenty, out of about thirteen thousand, had the honesty to stand by their convictions. Elizabeth succeeded Mary, the English Church went back to Protestantism, and the glorious Reformation was a standing proof of the ease with which the pulpit can be turned by those who have power over the bread-and-cheese of the clergy.

Let me conclude with a few words on the function of this Black Army. Our red-coats have to fight a visible, tangible enemy; they shoot, and they are shot at; they kill, and they are killed. Many who are not killed are wounded, and bear about them the scars of combat. But the Black Army fight an enemy who is intangible and invisible. They fight the Devil. This personage was once a grim reality, at least in the imagination of believers; but he has sunk into a comic figure, and is now laughed at as a bogey. Nevertheless, the Black Army survives. It is engaged in fighting "Sin." But what a ridiculous notion it is that sin can be put down by preaching. The Black Army should be disbanded, and the money it costs be expended on the secular improvement of the people.

G. W. FOOTE.

### FOLK-LORE RESEARCHES.\*

UNDER the title of "Virgin Births," I wrote in the *Freethinker* of September 1st a brief and superficial notice of the first volume of Mr. E. Sidney Hartland's *Legend of Perseus*, dealing with "The Supernatural Birth." The opinion there given of its merits has been more than confirmed by the second volume, dealing with "The Life Token." When I say that I think the work worthy to be placed beside those of Dr. Tylor and Mr. Frazer, no higher expression of commendation is possible. Consciously or unconsciously, the anthropologists who deal with comparative folk-lore and mythology are exploding, by explaining, the Christian legends and superstitions, and the increasing attention given to these subjects is a gratifying sign to the Freethinker.

Mr. Hartland is a prince among folk-lorists. He has all the popular sagas, fairy tales, customs, and superstitions at his fingers' ends. He deals with them as a scientist, analysing, comparing, and drawing deductions from them. He not only notes folk-lore; he explains it. His knowledge is so extensive, his method so sound, and his judgment so good that, even where I fancy his interpretation may be defective, I should be chary of offering another as being any more certain. We are all perhaps a little too ready to fancy we can, like the palæontologist, reconstruct the past organism from a single bone. But sometimes what is taken for a wing further investigation shows to be a flipper. The highly cultured anthropologist usually errs because he cannot descend to the level of the people whose minds he interprets. Hence we have such an able man as Mr. Andrew Lang bamboozled by a trickster like Eusapia Paladino; and doubting whether such a custom as the *droit du Seigneur* ever did exist anywhere. If Mr. Lang would inquire in India, he would find that Kulin Brahmins have exercised this right within recent times. Mr. Hartland's remarks on the sin-eater have excited controversy in the *Times*. To find among civilised peoples instances of eating off the body of the dead, and to connect it with cannibalism, is sure to elicit repudiation from those whose local patriotism is affected. "Such things never occurred—at least, not in our country." I do not scruple to say that not only has Mr. Hartland maintained his point, but that to the student of human evolution the custom has as natural a place as has the hipparion between the anchitherium and the horse. So in former times has been challenged what I call "the nobly ridiculous custom of the couvade," the laying in of the man when the wife has a child, though there is abundant evidence of the custom in many parts of the world. It is just such peculiar fossils and transitional links that our author sees the value of to the student of human evolution, and his investigations of them are characterised by patient and thorough research.

Every page of *The Legend of Perseus* is full of apt illustrations. To the Freethinking evolutionist it may

appear that Mr. Hartland gives a superabundance of evidence where a few select, concise instances might suffice to carry conviction. But it must be remembered that so rapidly are savage races being extirpated, so swiftly peasant lore and custom being obliterated, that it is most desirable that all bearing on human evolution shall be recorded ere it is too late. Moreover, the case presented does undoubtedly gain by the selection of a great variety of instances gathered over a wide area. Mr. Hartland well says: "Distance in space counts for naught where we are dealing with similar conditions of culture."

Mr. Hartland has, indeed, wandered far from the classical story of Perseus; but he has remained throughout close to those root ideas and institutions which have been of supreme importance in human evolution, and which to me alone give interest to the old legends. The titles of his chapters may indicate this. They are: The Life-token in Tale and Custom; Witchcraft, Sympathetic Magic; Witchcraft, Philtres, Preventive and Remedial Leechcraft; Sacred Wells and Trees; Totemism, The Blood Covenant, Customs Connected with Saliva; Funeral Rites; Marriage Rites; The Couvade, and other illustrations of the Strength of the Blood-tie.

In two of the subjects Mr. Hartland has taken up in this volume he has anticipated two chapters in my *Footsteps of the Past*—viz., on "Totemism" and "Sympathetic Magic." Both of us are indebted to Mr. Frazer's *Golden Bough*, and I frankly recognise my superior in Mr. Hartland as well as in Mr. Frazer. Mr. Hartland does not go quite as fully into the question of totemism as I do; but with the allied subject of animal worship he will have another opportunity of dealing, if he chooses, when treating of Perseus and the Dragon. The importance of animal worship, and allied belief in transformation into animals, is not even yet sufficiently allowed; while, if my contention, that totemism led to the domestication of animals, is correct, it was a chief factor in the transition from savagery to barbaric civilisation. The importance of "sympathetic magic," too, can scarcely be exaggerated. It lies, as I think, and as I have endeavored to show, at the very root of the Christian legends, as well as of the Christian sacraments, the real explanation of which may be gathered by careful readers of Mr. Hartland's work.

On several points Mr. Hartland is more orthodox than myself. When, for instance, he finds a close parallel to the story of Perseus told by an illiterate peasant woman in Tuscany, he is content to say "it may only date as a popular tale from the revived Paganism of the fifteenth and sixteenth centuries." I hold that such Paganism was never dead—nay, Mr. C. G. Leland, in his *Etruscan Roman Remains in Popular Tradition*, proves it is living still, though in underground fashion, at the very seat and centre of Christendom. *Le Livre du Valiant Perseus*, 1572, shows that the Christian Church was then still accommodating its fables to the more ancient ones of Paganism. When the untrustworthy—nay, fraudulent—character of early Christian literature and ecclesiastical history is known, it will be seen that the true history of the suppression of Paganism and its amalgamation with Christianity has yet to be written, and it is writers like Mr. Hartland, Mr. Frazer, and Mr. Leland who are supplying the material.

Speaking of the custom of dropping pins into wells at Easter, Mr. Hartland says (p. 231): "The pins must have been intended, as elsewhere, to unite the thrower with the god. And the custom may accordingly be supposed to be a periodical union with the divinity, removed under Christian influences from the day of the Pagan festival (perhaps May day) to the nearest great feast day of the Church." I feel sure, if Mr. Hartland will look into it, he will find that Easter was quite as much a Pagan festival as May-day, the one celebrating the spring of vegetation, the other the bursting of blossoms. The determination of Easter by the moon is itself indicative of its pre-Christian antiquity. Mr. Hartland has been at great pains to determine the meaning of dropping pins in wells, fixing nails in trees, temples, and statues of the gods. I do not quarrel with his explanation. Yet is there much to be said for such customs, being rather reminders than processes effecting union. A nail knocked in fixes a thing. It may thus be allied to the later sealing of a bond, itself a survival of blood covenanting. I would suggest, too, the possibility that the employment of Brahmins as sin-eaters may be merely that a safe receptacle may be found in the holy bodies of these twice-born men, since there is a still deep-seated superstition

\* The Grimm Library. *The Legend of Perseus: A Study of Tradition in Story, Custom, and Belief.* (London: David Nutt, Strand.) 1895.

in India that, if a person's body is eaten by a wild beast, he becomes transformed into the beast that eats him.

With the main conclusions of Mr. Hartland I am in entire agreement. Some of them are sufficiently disturbing to those brought up to believe that man was created perfect some six thousand years ago. If expressed by myself, they would probably be startling in their heresy; but Mr. Hartland has a happy knack of mildly suggesting heterodox conclusions. However, it is time that he was allowed to speak for himself, and next week I shall offer the reader several extracts from his remarkable work.

J. M. WHEELER.

(To be concluded.)

## THE SECULAR AND CHRISTIAN STANDARDS OF MORALITY.

(Concluded from page 692.)

It will be obvious to those who understand our statement of the Secular standard of morality, as given in our article last week, that it is essentially different from the standard furnished by popular Christianity. Orthodox believers do not hesitate to disqualify man's reason and judgment in consequence of the alleged fall, which is said to have corrupted human nature, and rendered man powerless of himself even to "think anything," for it is "God which worketh in you both to will and to do of his good pleasure" (2 Corinthians iii. 5; Phil. ii. 13). Even faith, which is the very basis of St. Paul's Christianity, cannot be secured by man's own effort, for "it is the gift of God" (Ephesians ii. 8). Here human effort, which is pre-eminently a Secular agency, is rendered null and void, as we are told that salvation depends upon the will of a supernatural power. Christ evidently thought this, hence he says: "No man can come unto me except it were given unto him of my father" (John vi. 65). If, as we contend, the formation of human character results from the laws of mind and the circumstances that bring them into play, faith in any supernatural power is not the force that moulds and regulates the conduct of man.

Much is said about the Golden Rule, "Do unto others," etc., as a factor in Christian morals; but the injunction is not peculiar to Christianity, and, moreover, it would be rendered of no effect if other portions of the New Testament were accepted and acted upon as a standard of conduct. Not only does Sir William Jones, in his tenth discourse before the Asiatic Society, say that he has seen the Golden Rule "word for word in the original of Confucius," but other Christian writers of more recent date have acknowledged that it did not originate with Jesus. The Rev. Dr. Matheson, in his lecture on *The Religion of China* (p. 83), states: "That Confucius is the author of this precept is undisputed, and, therefore, it is undisputable that Christianity has incorporated an article of Chinese morality." Dr. Grant also, in his *Religions of the World*, published last year, writes (p. 64): "Perhaps the most remarkable feature of his (Confucius's) moral code is the distinct enunciation of the Golden Rule. Professor Legge tells us that Confucius understood it in its positive and most comprehensive sense, as well as in its negative form, in which it is usually quoted in the classics." Thus, whatever value may be attached to this precept, it is clear that we are not indebted to Christianity for it, and it is no more a part of Christian morality than it is of Secular ethics.

But, unfortunately, in the Christian code of morals this injunction is opposed to many of the sayings ascribed to Jesus, and also to his conduct on several occasions. For instance, when Jesus says that he came to save only the lost sheep of the house of Israel (Matthew xv. 24); "he that believeth not shall be damned" (Mark xvi); his command to his disciples to "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matthew x. 5); "But he that denieth me before men shall be denied before the angels of God" (Luke xii. 9). Equally out of harmony with this precept was Christ's conduct in riding into Jerusalem on a colt and an ass that did not belong to him (Matthew xxi.), and his driving out of the temple the merchants with small cords (John ii. 15). It is impossible to reconcile these sayings and doings, upon

the part of Christ, with the principle of the Golden Rule, which implies an equality of sympathy for all men.

The standard to which Christians appeal is the New Testament. This, however, would be only valuable as such if the book were free from contradictory teachings, and if its injunctions were practicable. But the very opposite is the fact, for both the Gospels and the Epistles are full of contradictions, which, as the Rev. Dr. Giles says, "cannot be reconciled; imperfections that would greatly detract from even admitted human compositions, and erroneous principles of morality that would have hardly found a place in the most incomplete systems of the philosophers of Greece and Rome" (*Christian Records*, preface, p. 7). In Matthew (xxv.) Christ taught the efficacy of secular work, and implied that this would secure "life eternal"; but in other parts of the New Testament he makes belief in him indispensable to salvation (Mark xvi. 16; John xiv. 6). St. Paul says God "will render to every man according to his deeds" (Romans ii. 6); but he also says man is saved. "By what law? of works? Nay, but by the law of faith.....man is justified by faith without the deeds of the law" (Romans iii. 27, 28). In the same chapter he recognises Christ and him crucified, and he adds that, "if any man preach any other gospel unto you than that ye hath received, let him be accursed" (Gal. i. 9). The "gospel" here referred to was St. Paul's Gospel (Romans ii. 16; 2 Timothy ii. 8), which he received from no man, "but by the revelation of Jesus Christ" (Gal. i. 12). Thus the only Gospel in which St. Paul enjoined belief was his own, and those who did not accept it were to be "accursed." No marvel that Professor Jowett remarks: "When we demand logical equivalents and similarity of circumstances, when we balance adverse statements, St. James and St. Paul, the New Testament with the Old, it will be hard to demonstrate from Scripture any complex system, either of doctrine or practice" (*Essays and Reviews*, cheap edition, p. 444).

Of what value are statements which are conflicting and uncertain? It is even doubtful, in the opinion of the late Professor Huxley, whether the Sermon on the Mount and the so-called Lord's Prayer were ever preached and prayed by Jesus. That the Christian standard is defective is further shown by the fact that few, if any, professed Christians make the slightest attempt to regulate their conduct by it. Its teachings as to the possession of devils, the mutilation of human bodies, and the punishment in hell fire are discarded, and its injunctions as to poverty, disregard of this world, prayer, and special providence are not believed. There is a rapidly increasing number of intelligent people who share the opinion of the late Bishop of Peterborough, who said: "It is not possible for the State to carry out all the precepts of Christ. A State that attempted to do so could not exist for a week. If there be any person who maintains the contrary, his proper place is in a lunatic asylum" (*Fortnightly*, January, 1890).

The Christian standard is not suited to a scientific and progressive age, inasmuch as it recognises none of the principal facts upon which the true theory of life and conduct is based. The law of cause and effect, uniform natural law, the facts of physiology and of psychology, are all ignored, and in many instances the very opposite of those teachings is inculcated by Jesus and his Apostles. According to this standard, everything is done under the direction of an Almighty God, who is supposed to rule the destiny of the human race. And even upon this subject the New Testament is not harmonious in its statements, for it would be extremely difficult to determine from this book what the ultimate destiny of the race is to be. It may be that God is "not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9), or that some were ordained to condemnation before of old (Jude 4; Thess. ii. 11, 12). It may be that all will be saved, or that only a few will be chosen (Matt. xxii. 14). It may be that man's destiny will be decided, as St. James says, by works, or, as St. Paul alleges, by faith, and not by works (Ephesians ii. 9).

Paley argues that virtue consists in obeying the will of God for the sake of everlasting happiness. But, as seen above, the Christian standard puts the question of future happiness as a very doubtful one. Besides, how are we to know what that will is? It is not to be learnt from the Bible, for therein are found many wills ascribed to God which are contradictory in their nature. Hardly any crime can be mentioned that is not attributed to the

Christians' deity; how, then, can this book be consistently claimed to be a standard for human conduct? As Shakespeare says, "The Devil can cite Scripture for his purpose." If we ask Christians, who accept the Bible standard, for an incentive to good conduct, we are referred to the promise of an eternal future; if we desire to learn about fixed natural laws which regulate the universe, the Bible gives us no trustworthy information; and if we seek for principles that have been verified by experience, how few, indeed, shall we find in the teachings of Jesus.

In conclusion, we allege that the standard of Secularism is superior to that of Christianity, because (1) it belongs to man, of whom we know something—not to God, of whom we know nothing; (2) it pertains to the certainties of this life, not to the conjectures of some imaginary existence beyond the grave; (3) it involves practical work, not merely theoretical faith; (4) reason is the highest faculty we have, and without its exercise no sound conclusion can be arrived at; even Christians are bound to borrow our standard when they seek to decide upon the merits of their own; (5) experience, when allied with reason, is the greatest monitor we have to enable us to judge wisely as to the nature and influence of actions; and, finally, whatever is useful in the promotion of virtue must be moral. Our standard justifies the fact that truth, love, justice, and self-reliance are the emblems of a noble and cultivated humanity.

CHARLES WATTS.

### A SERMON.

My text will be found in Matthew xi. 25, 26: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

It must not be supposed that the babes referred to in my text meant infants at the breast only; they were the babes in intellect, the men and women who had grown in bodily stature, but had developed nothing in the way of brains; they were the full-grown babes and sucklings, the mental imbeciles, who were ready to suck in any taffy that the Lord might give them, without ever asking a reason for it. If they had developed mentally as well as in stature, then they would be classed among the wise and prudent, and not fit subjects for the Lord's revelations, which were fitted so admirably to the capacity of babes.

Neither Jesus nor his father saw fit to give any reasons why these babes should be preferred over the wise and prudent as recipients of such an important matter as the revelation of God's will, except the "even so, Father, that it seemed good in thy sight"; but every person of common sense will have no difficulty in guessing at a better reason than that. The wise and prudent would be very apt to ask some questions that might be difficult for Jesus and his Father to answer. They would require some evidence that the revelation was true. They would want to put Jesus on the stand, and cross-examine him upon his authority to represent God in such an important matter; for God himself being absent—a witness in hiding—his testimony could not be had. Jesus knew that there were a great many weak spots in the evidence that the wise and prudent would be sure to detect, and, therefore, he thanked God that he had not submitted it to them. The babes—he had observed—always put everything that was offered to them into their mouths, without asking any questions.

The wise and prudent recognise the fact that God himself has never made any revelation to man. He has never spoken one word, either oral or written. He has never been seen, heard, or felt. At various times in the history of the world thousands of different men have come forward claiming that God has spoken to them and given them a revelation which they were to make known to men, at second hand; but God himself has never signed their credentials, and no one of them has ever produced a scrap of authority or a tittle of proof of the truth of his revelation. There is a remarkable unanimity in all of them in claiming that they must be believed by faith without evidence; and this is the reason why the weak and credulous "babes of grace" of all ages are preferred, as recipients of such revelations, over the wise and prudent.

Suppose some one or all of these revelations to be true, they are not revelations to us, but are only revelations to the persons to whom God spoke. To us they are only hearsay, and the confidence that we may have in their truth must depend upon a variety of circumstances. We must know something of the character of the person who claims to have received it, and it must be such as to convince us of his honesty and capacity for testing the phenomena that he calls a revelation. We must know that he is a reliable, truthful man, who would not tell a lie even though it would give him wealth, ease, power, and fame. He must be an intellectual man, in full possession of his normal faculties, so that he could not be mistaken in what he tells us. Do we know enough of any one of the pretenders to revelation to enable us to answer in the affirmative all these questions about him?

The revelation itself must be, in substance, something that is not incredible, something that does not contradict facts that are firmly established by universal experience and observation of the laws of Nature. It must be something worth knowing, and not merely a recital of the early and fabulous doings of a tribe of wandering barbarians who had not yet developed the capacity to distinguish truth from fiction. It must be something new, something that man could not find out for himself in any other way, and not merely a corroboration of old theories already fixed in the fancies of ignorant savages. Who can say that any revelation that has been offered to the world answers all these requirements?

To the wise and prudent it raises a strong presumption of fraud for any one person to come forward with a claim that he has been favoured above all other men with a revelation from God, which they are bound to accept without any evidence whatever except his saying so. It would be as easy for God to reveal himself and his will to every man, woman, and child in this earth of ours as it is to do it to one, and it would go far to establish his pretended character for goodness if he should do so. It is these pretended middle-men who claim to stand between God and man who make all the trouble and strife in the world. If they could be eliminated from our midst, and men and God allowed to settle their differences face to face, without any meddling by priests and religion-makers, there would be peace and goodwill to men, and to God too, and the babes would be allowed to develop into wise and prudent men and women, without any superstitious shackles to keep them down.

J. P. RICHARDSON.

—Independent Pulpit.

(To be concluded.)

### MY TOUR IN THE NORTH.

ON Monday, October 14, I started on a fortnight's tour in the north of England and Scotland. During that time I visited Newcastle-on-Tyne, North Shields, Glasgow, Paisley, Cupar, Dundee, Edinburgh, and York; held a four nights' debate, and delivered fourteen lectures.

My debate was with Mr. A. J. Waldron, who is the regular lecturer for the Christian Evidence Society. He is a young man of some promise, having a fair command of language, and throughout the discussion he was most gentlemanly. It is not for me to give any opinion as to the merits of the debate. We both did our best, and the audiences showed their appreciation by very heartily applauding our efforts. Public controversies, when properly conducted, are certainly useful in their results, inasmuch as they stimulate mental activity. A Christian gentleman remarked to me at the conclusion of my debate with Mr. Waldron: "I am not of your way of thinking, but you have certainly given me much to think about. I never saw the subjects you have dealt with in the light in which you have presented them. I must think over seriously what I have heard these four nights." As the principal object of all discussion should be to induce serious thought, Secular disputants ought to be exceedingly careful with whom they debate. Reputable Christian exponents, capable of public debating, are now few and far between. There are several what the Americans call "theological tramps" going throughout the provinces, seeking notoriety by endeavoring to discuss with Freethought representatives. To meet these, however, on the platform would be humili-

ating and an utter degradation of controversy. In vain do we look for the successors of such disputants as Dr. Harrison, Dr. McCann, and Dr. Sexton—gentlemen with whom I frequently discussed years ago. They understood the art of debate and the courtesy of conducting it. Upon whom has their mantle fallen? I know not.

My lectures were all well attended, most of the evening meetings being crowded. Under Mr. Foote's lecture scheme, I introduced Secularism into Cupar Fife, and held week-night meetings at North Shields, Paisley, and York. All these gatherings were very successful. This scheme I regard as the most important advance that has been made in Secular propagandism for many years. It has long been known that Christians object to pay to hear their system criticised; but, when admission is free to our week-night lectures, the experience of the past few weeks proves that they will attend and listen to what we have to say. This is what we require, and it is to be hoped that the impetus given to our advocacy by Mr. Foote's scheme will be supported by all who are in a position to render practical aid in the dissemination of Secular views. Now that the scheme is in full force, those who can afford to do so should at once subscribe to the fund, which, of course, is necessary to our success. Writing on October 31 in reference to my lecture at Paisley, Mr. Gilmour, of Glasgow, says: "You may take credit for bringing about the resurrection of the Paisley Branch, which is once more in action. It is evident that the lecture scheme is going to bear some good fruit." I have good reasons for believing that encouraging results similar to those which followed the lecture at Paisley will be seen in other places where the free lectures have been given. A whole winter of such work will be the most effectual means of spreading a knowledge of our principles in districts where hitherto they have been comparatively unknown. The President of the N.S.S. having devised and put into practice this excellent method, it devolves upon the members to do their duty by heartily co-operating to make it productive of lasting good.

On Sunday, November 17, I shall lecture in Liverpool, and on the following Sunday in Manchester. If friends in Bolton, Rochdale, Bury, Todmorden, or other places in the district, can arrange for a lecture on any evening between those two Sundays, I shall be pleased to visit them under Mr. Foote's scheme. The only expense which the local friends will have to bear is the hire of hall and advertising, and to meet this they can have a collection at the lecture. The admission must be free. I shall be glad to hear from the above towns *immediately*.

I must mention one unpleasant incident during my tour that occurred in connection with that contemptible "defender of the faith," Walton Powell, who sought to break up my meetings in Glasgow. I mention this, not that any importance is attached to the utterer of the filthy libel on the London Hall of Science, but to warn Free-thinkers to take no notice of him, and, above all, not to attend his lectures. He is discarded by the Christian party, and those who wish to know his character and career should send to Mr. H. A. Long, Ingram-street, Glasgow, for a pamphlet written by a Christian, price one penny. Some of Powell's associates attended my afternoon lecture at Glasgow and publicly asked me to meet him in debate. Of course, I refused to have anything to do with such a person. A lively scene followed, which was renewed at night. What took place in the evening may be gathered from the following statement written by Mr. J. P. Gilmour, who was chairman of the evening meeting:—"Just as Mr. Watts had got well under weigh with his lecture Powell himself, with a gang of his ruffians, burst into the meeting; and the emissary of the afternoon commenced, 'In the afternoon a statement—' when the chairman ordered him to be silent or to withdraw from the meeting. This order was repeated three times without effect. Then, seeing that nothing short of summary action would meet the case, the chairman gave the order for the forcible expulsion of the disturbers. This was speedily effected without any serious trouble, although some of Powell's 'lambs' offered stubborn resistance, and Mr. Watts resumed his lecture amid echoes of Homeric combat from the stairs."

CHARLES WATTS.

## INSANITY AND INSPIRATION.

THE work of Dr. Nordau on *Degeneration*, and, still more, its criticism by Dr. Cesare Lombroso, raise the old question of insanity and genius. Nordau thinks it sufficient to find evidence of morbidity or neurotic temperament to set down such persons as Tolstoi, Wagner, Zola, and Ruskin as degenerate and, therefore, inferior. Lombroso goes even further in regarding genius as a form of degenerative neurosis, yet holds that when this neurosis takes original forms the diseased—that is, the abnormal—persons may really be superior to the rest of their fellows. Dr. Lombroso says:—

"If Nordau picks to pieces in this fashion the works of the greatest men, it is natural that he should discover oddities and astounding slips. And thus we see how easy it is for him to demolish Wagner, Ibsen, and Zola in contrast with the bourgeois, because of that excess of originality, of morbidity, which neurosis creates in them. But this very craziness is a consequence and proof of their genius. Instead of suspecting that just because they were neurotic they were geniuses, Nordau concludes: 'They are insane; therefore they are not geniuses.' Thus on one side he wanders from the natural path of genius, and on the other he ends by sacrificing a large number of geniuses like Ibsen, Zola, etc., and pretends that they are inferior to normal men—the mediocre men whom he does not criticise. What Nordau ought to have done was to study the insanity of the geniuses singly, and to set it in relation to their works, so as to help us to interpret its most original characteristics and those which deviate most widely from the average, and to get the explanation of it....."

"In Tolstoi's book there are certain strange, and even maddish, ideas; but among these what splendor of observation and profundity of thought! And even though the theory of love developed in *The Kreutzer Sonata* is, as Nordau says, a delirious theory, still, when you have deducted from the book all that extravagant philosophy, there remains a stupendous psychology of marriage, though it be a little too pessimistic. And while only the degenerate, and not normal man, regards love and conjugal life in this fashion, there is left, nevertheless, a marvellous picture, albeit of a morbid state."

Lombroso's view of men like Tolstoi seems to me applicable to the religious geniuses of the past. Most of them exhibited traits which now we must class with insanity. And yet they have been in many particulars elevated above their fellows, and even of service to them. The Hebrew prophets appear to have been the chief instruments in raising Judaism from a tribal fetishism to a national religion. Yet they were certainly a cranky lot. When Saul prophesied, he stripped off his clothes and lay down naked, whereupon they said: "Is Saul also among the prophets?" (1 Samuel xix. 24). Ezekiel laid siege to a tile, and Isaiah, the greatest genius of the lot, walked naked for three years (Isaiah xx. 3).

Jules Soury and Mr. Foote have made out a pretty good case from the Gospels for considering that Jesus was insane. His friends certainly considered so, and endeavored to restrain him (Mark iii. 21), while the Jews said of him: "He hath a devil, and is mad" (John x. 20). Paul tells the early Christians at Corinth that, if they use their dangerous gift of tongues, "Will they not say ye are mad?" (1 Cor. xiv. 23)—exactly what was said of the Irvingites.

Sprenger and Ireland both hold that Mohammed was subject to hallucinations. His love of solitude and fasting would contribute. He heard voices, had interviews with Gabriel, and went to the seventh heaven. When questioned as to his inspiration, he would say: "It affecteth me like the ringing of a bell, penetrating my very heart, and rending me, as it were, in pieces." Deutsch says: "Mohammed was epileptic." Epilepsy the Greeks called a sacred disease, and those affected are often regarded as inspired in the East.

Many of the saints of the Catholic Church, and those the best of them, were clearly insane. St. Dominic had a mania for flagellation. St. Francis, in accordance with his more amiable disease, preached to the birds, and even addressed the fishes as "little brothers and sisters." St. Simeon Stylites lived continually on the top of a pillar, and St. Eusebius carried a hundred and fifty pounds' weight of iron always on his person, and lived for three years in a dried-up well.

Glorious Joan of Arc. "What is to be thought of the poor shepherd girl," who "rose suddenly out of the gulf,

If God made us in his own image, we have amply returned the compliment.—Fontenelle.

out of the safety, out of the religious inspiration, rooted in deep pastoral solitude, to a station in train of armies, and to the more perilous station at the right hand of kings"? She was an ecstatic, heard voices, saw lights. The voices of St. Catherine and St. Margaret were often in her ears. She went weeping to the stake, but maintained the reality of her revelations to the end, and was heard to invoke Michael and St. Catherine.

Swedenborg, too, tells in his diary that one night in London, after he had dined heavily, a mist spread before his eyes, and the floor of his room was covered with hideous reptiles, such as serpents, toads, and the like. He says: "I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height, and then passed away. I now saw a man sitting in the corner of the chamber. As I had thought myself entirely alone, I was greatly frightened when he said to me: 'Eat not so much.' My sight again became dim; but when I recovered it I found myself in the room." The following night the same thing occurred. He says: "I was this time not at all alarmed. The man said: 'I am God; the Lord, the Creator, and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture.'" Enough! The ecstasies of genius were all insane. But this, it seems to me, is no reason why their utterances should not be taken on their own merits. For the insane of one generation are sometimes the teachers of another, while the mediocrities, who pride themselves on their sanity, might often more justly be noted for their imbecility. UNCLE BENJAMIN.

### BIBLE BIRD-NESTING.

(Deuteronomy xxii. 6, 7.)

THE world is full of awful ills,  
And quacks that claim to cure them;  
It reels beneath the weight of pills,  
And patients that endure them.  
Shun quacks, and quickly quite quit questing  
A cure from them, and go "a nesting"!

'Tis sad to think of those that die  
Who well might still be living,  
If only they had known what I,  
In God's name, now am giving:  
A cure that cannot fail in testing;  
The cure is this: Just go "a nesting"!

Dishonest quacks profess to cure,  
With cheap and simple simples,  
A host of ills that men endure,  
From broken legs to pimples;  
But God, who never stoops to jesting,  
Declares that all are cured by nesting!

In Deuteronomy "I Am"—  
See chapter two-and-twenty—  
Says: Rob a nest, but leave the dam,  
And you shall live in plenty;  
Your constitution shall be strengthened,  
And all your life improved and lengthened.

So, steel your heart, and rob a nest,  
And all your feelings smother;  
Take eggs or young—'tis God's behest—  
But mind you leave the mother;  
And, if the changeless God's not lying,  
You'll live beyond your time for dying!

This cure is only found, no doubt,  
In spring, the nesting season;  
At other times you go without—  
Of course, that stands to reason—  
But, while you wait till time of nesting,  
Jehovah has a chance of resting.

G. L. MACKENZIE.

Everyone is born with a nose and five fingers, and no one born with a knowledge of God. This may be deplorable not, but it is certainly the human condition.—*Voltaire.*

### ACID DROPS.

THE Bishop of Worcester, speaking at Birmingham on behalf of the Church Extension Society, noticed what magnificent collections were made on Hospital Sunday, and remarked that spiritual needs were greater than bodily needs. The Bishop of Coventry said ditto, and the moral was "More money for soul-saving." It is really astonishing what a lot of money is spent on this business. No one ever knew the clergy to have *enough*. And what have they to show for the vast expenditure? A doctor can produce the man whose life he saved in a hospital; can a clergyman produce a man whose soul he saved in a church? It is impossible to tell, before the day of judgment, whether any soul is saved or not; and the clergy ought to wait till then before they present their bill.

At Holy Trinity Church, Stratford-on-Avon, the solid part of the communion is served in wafers instead of bread, after the Catholic fashion. A much-respected lady member has protested, but the vicar is obstinate, and the lady has to go without "the body of Christ" or obtain it elsewhere. We offer her our condolence in this sad affliction.

The Free Church Association at Birmingham will not include the Unitarians. This is a monotheistic country, but it seems to be wrong to worship one god, after all. It is not respectable to have less gods than three, though it is damnation to have more than one. We give it up, and try the fifteen puzzle.

Mr. Andrew Lang, in his "Protest of a Spooko Folk-lorist," at the Folk-Lore Society (referred to in our issue for June 30), made much of Eusapia Paladino, and remarked: "Whatever causes these Eusapian phenomena probably caused some of the innumerable similar phenomena of which all folk-lore is full." Apparently, he thought these phenomena were ghostly, spiritual, or, as they prefer to say, psychical. But Mr. Maskelyne and Dr. Hodgson, who have seen Eusapia, say it is pure humbug and trickery. We believe they are far more competent judges than Mr. Lang or Mr. Lodge, and venture to think that humbug is at the bottom of "innumerable similar phenomena."

A good instance of how the old, old story gets doctored up in transition to another race is given in the *Popular Science Monthly*, by Abby L. Alger, from an old Penobscot Indian, who made the Lord God take a back seat compared to his own. God, he said, made Adam out of earth, but he did not make Gluskabe (the Indian God); Gluskabe made himself out of the dust kicked up at the creation of Adam. Then God consulted Gluskabe about making the rivers. He proposed that they should run up one side of the earth and down the other; but Gluskabe said, No, they must all run down one way. Then the Lord asked him if the ocean should lie still. No, he answered, it must rise and fall, or else it will grow stagnant. How about fire? asked God; shall it burn always? No, again said Gluskabe; and it seems fortunate that the Lord had him at his elbow during the work of creation, or things might have been even worse than they are.

One of our Manchester friends, Mr. William Westwell, was waited on by a deputation of the Armenian Committee, who wanted him to give a subscription. He forwarded them a cheque for one guinea, with a letter stating that he would have been happy to give more, but his own party were downtrodden in Christian England, and they had the first claim upon him. Mr. Westwell's cheque was returned, and he was told that his letter was "an insult." The only meaning we can attach to this is that it is a crime for Mohammedans to oppress Christians, but quite right for Christians to oppress Freethinkers. Somehow, if you scratch a Christian, you are pretty sure to find a bigot.

Mr. Athelstan Riley has undoubted leanings towards the clerical profession. *Apropos* of a recent debate at the School Board, he must have regretted his neglect to take holy orders if he read, among the ecclesiastical preferments last week, the appointment to the rectory of "Great Birch with Little Birch Essex."—*Echo.*

Alderman Wallond, of Maidstone, was a charitable man. According to a local paper, he gave financial aid every week to twenty aged persons, without inquiring into their creed or politics. But good men, like bad men, have to die; and when Alderman Wallond came to be buried the Vicar refused to allow the coffin to be taken into the church. It appears, however, that this act of bigotry was illegal, for the deceased had been baptised, though he was not a communicant. The Archbishop of Canterbury is stated to have admitted that Canon Dyke, the vicar, made a regrettable mistake. But a "mistake" of this kind is worse than a mistake. Charity should be strained, rather than formality.

when people are standing with lacerated hearts over their dead. But when did such considerations enter the mind of a priest?

The Rev. Sydney Fleming, of St. James's, Croydon, is candid enough to state that he does not want people in his church who only put a paltry sum in the collection-plate. He says people can have no fear of the Lord unless they support his ministers.

Judge Tourgee says that, in the first eight months of the present year, there have been 140 cases of negro lynchings in the United States. Some of them were quite as atrocious as the recent roasting alive at a slow fire in Texas. We should think that the amount of zeal displayed by American missions to heathens might be better directed towards a mitigation of barbarism at home.

The prosecution of Seventh-Day Adventists in America has its counterpart in England. The International Tract Society is a body of Bible believers who hold that the commands given to Moses in respect to the Sabbath were never abrogated by Jesus, and that Sunday is as much a Church institution as the Mass. It publishes literature enforcing its views, and acts up to them by closing its place of business on Saturday and opening it on Sunday. Mr. Plowden, the Clerkenwell police magistrate, has fined the society £44 on fourteen summonses. These good Bible believers are thus in a fair way to be ruined and imprisoned by their adherence to the words of their fetish book. Verily we live in a Christian land.

The Birmingham *Daily Argus* is printing a correspondence on "Why Working Men do not Go to Church." Some say the men of God live too well, others that they think too much of themselves, others that they are too fond of calling everybody "infidel" who differs from them, others that they don't go in strongly enough for "Bible truth." The real truth is, that people have always had to be brimstoned and treaced into religion; and now that the brimstone is disappearing, the treacle alone is not efficacious.

W. Babbington gives his experience in the *Birmingham Daily Argus*. Till recently he was a Sunday-school teacher. He was struck by the contradictory accounts of the death of Judas in Matthew xxviii. and Acts i, and asked the minister what was the explanation. He was told it was a question such as an infidel only would ask. This led to further research, and the result that he cannot conscientiously take part in either church or chapel.

The *Argus* devotes a leading article to the case of a dreadful swindler called Hart, who has been sentenced to five years' penal servitude at the Birmingham Quarter Sessions. "Habitual swindler in his Birmingham business," it observes, "he was the pattern of religious virtue at Olton. He was a familiar figure in Olton parish church, where he worshipped with apparent fervor." Our contemporary adds, with keen sarcasm, that "he is not the only pious man who has fallen a victim to an uninvited scrutiny of his conduct where he did not think the application of his religious principles necessary."

Mr. Gladstone has curious notions of Providence. In his passionate letter to Madame de Novikoff, he speaks of "the wretched Sultan, whom God has given as a curse to mankind." If this be true, it should put an end to the Armenian agitation, or at least turn it into a fresh channel. God Almighty is the responsible party, and Lord Salisbury should send him a strongly-worded remonstrance. Meanwhile the "wretched Sultan"—on Mr. Gladstone's own principles—can justify himself by saying, "I am the curse of God."

St. Winifride's miraculous well has been doing such good business that the landlord—the Holywell Urban Council—has raised the rent. Even miracles, when they are regular, fall under the laws of political economy.

The Chief Constable of Walsall has made himself obnoxious throughout the town by a series of petty persecutions of tradespeople for keeping open their shops on Sunday. The local *Free Press* has a good article upon the subject, and, if other tradespeople follow the example of Mr. Card in refusing to give any undertaking that they will not continue to open, the police authorities will probably soon get tired of the publicity awarded to their pious zeal.

The Rev. H. Chapman is well known as a philanthropic clergyman in South London. Mr. Denman, the magistrate of Lambeth Police Court, however, does not approve of his Christian ways. He said Mr. Chapman took upon himself to write to the witnesses asking them to stop away in order that the case might lapse. It was an attempt to interfere with the course of justice, and anyone who reflected for a moment must see that it was a most improper thing to do. If any other case was brought to his notice of a clergyman

or anyone else endeavoring to interfere with anyone coming to the court in the performance of their duties, he should feel it his duty to report all the facts to the Home Office.

A correspondent of the *Daily News* says that "General Gordon entertained a strange belief concerning the 'coco de mer' and the islands where it grows. The hero of Khartoum believed the islands to be the long-sought-for Garden of Eden, and the coco de mer the 'forbidden fruit' which caused the fall of Eve. The conviction had such hold on the gallant soldier that he attempted to prove by the chart of the island that the rivers of the Seychelles corresponded with those mentioned in the Bible."

The Local Government Board has notified to the Stepney Board of Guardians that they will not be justified in adopting the suggestion of Father Highley, that one founding out of every four should be brought up as a Roman Catholic. The inference is that all children the religion of whose parents cannot be ascertained must be brought up in the tenets of the Church of England.

It is found that several children's games represent once solemn ceremonies and religious rites, and it is suspected that a usual course for effete institutions is to descend to children. Perhaps this may explain the crop of boy preachers that have recently sprung up in America. These are now said to be outdone and outshone by a girl preacher named Clarette Avery. Clarette is only ten years old, and has already brought many (chiefly darkies) to the feet of sweet Jesus.

Professor G. D. Herron, of Grinnel College, Iowa, says: "Our boasted liberties were not born in the faith of our Puritan fathers, but of the Atheism of France." However he may intend it, he is stating simple fact.

It was festival day in a certain small country church in Warwickshire, and the choir were indulging in the luxury of an anthem which they had been assiduously rehearsing for months past. A bold start was made, but, after riding rough-shod over piano and forte passages alike, the vocalists came to a sudden stoppage, and, the bewildered organ-blower forgetting his duties in the general discomfiture, there was an awkward pause for the space of half a minute. The clergyman, a man of resource, thereupon sought to engage the congregation in prayer, a move which the elderly and somewhat privileged clerk approved by remarking, sotto voce, "Aye, parson, let up pray, for I'm dommed if we can sing!"—*Birmingham Daily Mail* (October 26).

Captain Ayres says in the *Cosmopolitan*: "Russia still refuses to accept the Gregorian calendar, and has the satisfaction of being a dozen days ahead of the whole world, and is constantly increasing the lead. If the empire and its conservatism endure long enough, Russia's Christmas and our Fourth of July will occur on the same day. This is the most transcendent case of old fogyism I know."

The reason for the objection is, of course, that the people would be disturbed in the celebration of their religious festivals. Western Europe had got ten days out in its reckoning before the Pope sanctioned a reformation, and even after the Papal Bull was issued in 1582 the Protestant countries resisted what they called a papistical invention for more than a century, and when the change was adopted in England in 1752 some people thought they were being deprived of so many years of their lives. In the *Secular Almanack for 1896* Mr. Wheeler has given an account of the various methods of time calculation, and of how they illustrate religion.

Messiahs are plentiful in America. The latest craze is about Francis Schlatter, an ex-shoemaker, whose portrait is given in *The Illustrated American*. He wears his hair long, parts it in the middle, and arranges it à la portraits of Jesus Christ. The resemblance at once turns him into a Faith Healer, and he goes about followed by crowds, some of whom look on him as a new incarnation.

The veracious Acts of the Apostles (ix. 11, 12) tell us "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Schlatter outdoes this. His mail reaches from three to five hundred letters per day. Handkerchiefs from all over the continent come to be blessed. These, Schlatter claims, will do what his touch will for those who have faith in the Master. Of course, many claim that they are cured. What drug or nostrum is there that cannot claim to have healed by faith?

The Rev. Myron Reed, of the Broadway Temple, Denver, acclaims Christ Schlatter as a confutation of Hume. But so many have confuted Hume without even taking the trouble to read him. The "miracles" said to have been

performed at the tomb of the Abbé Paris, to the evidence for which Hume appealed to show the unscientific character of such testimony, were far more wonderful than the healings reported of the new Messiah.

The Rev. J. B. Hawthorne, of Atlanta, U.S.A., is scandalised by the wheelwomen. "Recently," said Mr. Hawthorne, "a great religious convention in an Eastern city concluded its exercises by a bicycle race on the streets between seven hundred men, women, and preachers. Could anything less than a personal devil have instigated such a performance?" It is so customary to give Satan the credit for all progress that we do not wonder at Luciferans declaring that he rather deserves to be worshipped than his divine antagonist.

The Dublin *Evening Herald*, in a leader commenting on the Bishop of Down's claim for a University, "exclusively Catholic," in Dublin, Belfast, Cork, and Galway, points out that four such provincial institutions would be more under the complete control of the bishops than a common university, and they would be likely to swamp the institutions which, without any State act, have maintained higher education.

On the coffin of Horace Thatcher, the gentleman's servant who jumped into a pond at Furze Hill, near Woking, were inscribed the words: "I heard the voice of Jesus saying, Come unto me and rest." The inference is that, when the poor boy heard the voice, he concluded to make for the pond.

Dr. J. A. Spurgeon, brother of the late C. H. Spurgeon, preaching lately in a Victoria-park chapel, said that there should be greater belief in pastors as messengers of God. Of course! That's what the pastors like. It flatters their importance. It also promotes their comfort. A man who comes on his own account (say) gets a penny; the man who comes on God's account gets twopence—a penny for himself and a penny for the Almighty.

The G. O. M. compliments a Scottish clergyman, named Baxter, on having demolished Wellhausen. This will gratify the Caledonian man of God, and it will amuse the great German critic. Mr. Gladstone wants to know how long Dr. Baxter's criticism of Wellhausen has been published, in order to see "whether he has had the opportunity of reply." Really this is too simple for anything. Wellhausen is not called upon to reply to everybody who likes to criticise him, and he has plenty of room for controversy at home without going for it all the way to Scotland.

While the G. O. M. is seeing his book on Bishop Butler through the press, it is well to note what a correspondent of the *Daily News* says about the effect of Butler on the late Charles Stewart Parnell. The great Irish leader remarked that he was inclined to be sceptical when they made him read Butler for his examination at Cambridge. It is worth mentioning, in this connection, that it was reading *The Analogy* which made James Mill an Atheist.

"United Prayer," says the *English Churchman*, "is the secret of successful resistance to the encroachments of Romanism and Infidelity." At the same time, it mentions that the Catholics are putting up prayers for the conversion of England. With Catholics at his right ear, and Protestants at his left, we should think Jehovah would have recourse to cotton-wool.

The Catholics want a lot from Lord Salisbury in return for very little help at the elections. A number of their papers are asking for a Catholic University in Ireland, Endowment of the Christian Brothers' Schools, and Mrs. Meynell as Poet Laureate. Beaconsfield used to say that, when a Catholic asked for tolerance, he meant supremacy.

At the Church of England Assembly at Melbourne the Rev. Dr. Torrance gave the following significant notice of motion: "That in order to minimise the existing evil of sweating amongst the clergy of this diocese—(laughter)—especially in the poorer country districts, it is imperative that a united effort be made to provide a living wage for the stipendiary servants of the Church, and to secure, as far as possible, regular and punctual payment of the same." Pity the poor sweated clergy.

All Saints' Church, Norfolk-square, was burnt down in the spring of 1893. A new church on the same spot has just been consecrated and opened for public worship. This time, perhaps, the "consecration" will be more efficacious.

Delightful old Dr. Kinns has been giving a series of lectures at York on "The Historical Accuracy of the Bible." He wound up with Daniel, which sufficiently illustrates his method. Daniel speaks of Babylonian history and of the capture of Babylon. Well, from Babylon itself we get accounts of

its history and of its capture; therefore, all Daniel says must be true, including the story of himself in the den of lions and the three Jews unharmed in the furnace of fire.

From the *Methodist Times* we see that, since 1870, the Anglicans have doubled their schools, and the Catholics have quadrupled theirs, while the Methodists have been stationary. The annual grant to Church schools is £2,700,000, to Board schools £2,600,000, to Catholic schools £300,000, to Methodist schools £198,000. These figures enable every sensible man to understand why the Methodists want to regulate religious education in the Board schools.

"We can never forget," the *Methodist Times* says, "that the real leaders of the Socialist movement on the Continent are bitter and aggressive Atheists, equally opposed to Christian truth and to Christian morals." "Christian truth" is good, only it begs the question. Atheists call it "Christian falsehood." As for "Christian morals," the Atheist prefers the substantive without the adjective. Was it not Dr. Johnson who said that the adjective is always the enemy of the noun? It certainly is so in this case.

Mr. Grant Allen has done good work for Freethought and general progress, but we regret to see that he is becoming too self-conscious. "This is a Hill-top Novel," he says of a new book of his. "I propose in future," he continues, "to add the words 'A Hill-top Novel' to each one of my stories which I write on my own account, simply and solely for the sake of embodying force of my own opinion. Whenever, therefore, the words 'A Hill-top Novel' appear on the title-page of a book by me, the reader who cares for truth and righteousness may take it for granted that the book represents my own original thinking, good or bad." This reminds us of persons who have two standards of truth—one on oath, and one without it. In any case, the public have nothing to do with Mr. Grant Allen's motives in writing, whether it be to make money, or to satisfy himself, or to promote certain principles; and if Mr. Allen goes on talking so much about his motives, his novels will become sermons, which people will not read for the mere sake of truth and righteousness.

We put this question to Mr. Grant Allen: Can he imagine Shakespeare, or even Shelley or George Meredith, hanging out a notice: "Dear friends, listen to me now; I'm really in earnest this time; and you may always take me seriously when you see this announcement?"

Dr. Berdoe, the well-known Browningite, is stated to have been converted from Agnosticism to Christianity by a study of the poet. How amusing, when Browning declared that he was not a Christian himself! We have not read Dr. Berdoe's new book on Browning as a Christian teacher; but, judging from the review of it by "W. A." (William Archer?) in the *Daily Chronicle*, it is a very washy production.

How religion asserts itself when people are frightened! During the recent earthquake at Rome a rush was made for the churches, which were soon filled with excited crowds praying for mercy. It was an old Roman poet who said that fear was the first creator of gods. And he was right.

Considering that the Pope is God's vicerent on earth, it is very curious that the earthquake—which, of course, was sent by Providence—gave the Vatican a good shaking, but did not disturb the palace of his enemy, the King of Italy.

The Pope, however, will find consolation in the large contributions that are flowing in to him from all parts of the Catholic world. Last year's receipts for the Propagation of the Faith amounted to more than six million lire, half of which came from France. To quote Shylock, it is a good round sum; enough to make the old man of the Vatican smile all over his face.

The parsons of Simon's Town, Cape Colony, wash their hands of paupers, and resolutely refuse to bury them without fee. The duty of burial falls on the resident magistrate. Of such are the kingdom of heaven!

Mr. Tom Hough, the leader of the Denaby Main surface-men, who are out on strike, seems to have read the Bible at some time or other, but to retain a vague recollection of its contents. According to the *Sheffield Independent*, he referred to the strike of the Jews against Pharaoh, and said it was the biggest on record, as forty-two million bricklayers were engaged in it. Someone in the meeting exclaimed, "Oh"; but Mr. Hough replied, "Yes." We always thought that Bible arithmetic was comical; but Mr. Hough makes it still funnier. He would be an amusing Sunday-school teacher.



### Mr. Foote's Engagements.

Sunday, November 10, Alexandra Hall, Hope-street, Sherlock-street, Birmingham: 11, "Religion in the Light of Science"; 3, "Life, Death, and After"; 7, "Did Jesus Christ Ever Live?"

November 17, Leicester.

December 1, Bradford; 22, Manchester.

### TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—November 10, Newcastle-on-Tyne; 11, Stockton-on-Tees; 17, Liverpool; 24, Manchester. December 1, Wood Green; 15 and 22, Foresters' Hall.—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.

D. DENTON.—Freethinkers will get no more consideration from politicians than they can extort.

CONSISTENCY.—Mr. Foote will be happy to pay Hull another visit. Why are the local "saints" so quiet? If a hall cannot be obtained on the system of charging for admission, let us admit the people free. Anything is better than stagnation, and Mr. Foote is prepared to take all risks.

J. FULTON, in sending another subscription to Shilling Month, says: "I am sorry to see only small sums sent. No £10, £50, or £100. You have to depend on the comparatively poor."

W. R. NEWTON.—Transferred as desired. Thanks.

W. HARDIMAN.—We are obliged to you for your good wishes.

A. J. H.—See paragraph.

W. WILSON.—Colonel Ingersoll cannot punish his libellers in England. The pamphlet you refer to was written by a low-caste American, who is disowned by his co-religionists.

A. WILLERBY.—Thanks. See paragraph.

UNKNOWN.—Dr. Kinns is simply farcical as a scientist championing the Bible. We have no space to waste upon him.

G. CROOKSON desires to correct our last week's paragraph on the Miners' Hall incident. The objection was to letting the place for Sunday lectures. It has been engaged for a week-night lecture by Mr. Cohen. The bigotry of the officials is bad enough, but not so bad as we represented.

W. RICHARDS (Edmonton).—Mr. Foote is in receipt of your invitation—which may or may not be authorised—to attend a lecture by the Rev. Z. B. Woffendale in your locality, with a view to offering opposition; or, failing that, to send a representative. Mr. Foote replies (1) that he has more important business than running after Mr. Woffendale, and (2) that he has no authority to send a representative to that gentleman's meetings.

H. COOKE.—Thanks for cuttings. Glad to hear you are so pleased at the opportunity of hearing Mr. Foote again at Birmingham.

J. G. DOBSON, Stockton-on-Tees, writes: "Mr. Cohen has lectured here under your new lecture scheme. Both his lectures were very highly appreciated. We have arranged with Mr. Watts to give us a lecture on November 11, also under your scheme."

REATON.—The second part of the last chapter of Mark, beginning with the ninth verse, is marked in the Revised Version as not to be found in some of the oldest manuscripts. It does not appear in either the Vatican or the Sinaitic. It is omitted by Tischendorf.

L. ORGAN suggests that G. L. Mackenzie should be made Poet Laureate with an enlarged salary.

R. S. JOHNSON.—Pleased to know that the Northampton friends "admire" our "courage and determination to keep Freethought to the front." Mr. Foote will lecture in your town at an early date if you can secure him a good, or even passable, hall.

MINNIE MANN.—Thanks. See paragraph.

A. G. LEVETT.—It shall be reprinted in full next week. Too late for this week's issue.

C. LEOCQ.—Something will be done at Cardiff shortly.

PAPERS RECEIVED.—Pioneer—Leek Times—Post—Birmingham Daily Mail—Referee—Sheffield and Rotherham Independent—Cambria Daily Leader—Glasgow Herald—Freethought Ideal—Yorkshire Herald—Melbourne Argus—Truthseeker—Liberator—Birmingham Argus—Secular Thought—Freidenker—Belfast Evening Telegraph—Yorkshire Post—Fur Unsere Jugend—De Dagblad—Arbeiter's Freund—Der Arme Teufel—Open Court—Working News—Dublin Evening Herald—Daily Telegraph.

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.

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

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

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

The *Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

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

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

### SHILLING MONTH.

SHILLING MONTH is now over, though a few subscriptions are still dribbling in, and will be duly acknowledged. I have received (roughly) about £90. This will enable me to push on with my lecture scheme, though it will not last long if operations are to be conducted with any vigor. I shall probably trouble my readers again in the new year. I will then state what has been done, and I hope the account will be satisfactory. Meanwhile, I may add that I have engaged St. James's Hall for another course of Sunday lectures in January, and that I am arranging for courses of week-night lectures in various parts of London.

G. W. FOOTE.

### SUBSCRIPTIONS RECEIVED.

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

T. Smith; R. Ogilvie; J. Barbour; C. B. Hyde, 2s. 6d.; W. Hardiman, 2s.; John Cuff, 5s.; W. H. Putz; C. Lecoq and Friends, 5s.; J. Unsworth; R. Richards, 4s.; J. Hawkey, 5s.; Three Friends, 2s.; M. Messer; R. S. Johnson; Garley; Minerva, 2s. 6d.; M. L. B.; J. S. Doig, 5s.; J. Walker, 5s.; J. M., 1s. 6d.; D. D., 10s.; L. Sisman, 5s.; Alpha's Friend; Consistency; J. Fulton, 5s.; S. Hartmann, 10s.; C. L. Daniel, 5s.; G. J. Holyoake, 3s.

Per Miss Vance.—G. Dickenson; S. Alward, 2s. 6d.

Per R. Forder.—J. Chamberlain, 2s.; "Edaw," 3s.; W. Tipper, 2s.; J. Denham; J. F. Finn, 10s.; G. F. Wenborn, 5s.; J. H. White; W. Macfarlane, 5s.

### SUGAR PLUMS.

MR. FOOTE delivered the inaugural lecture on Sunday evening for the Bradlaugh Club and Institute at Balls Pond, Mr. R. Forder occupying the chair. The hall, which is of moderate size, though large enough for the locality, has been tastefully decorated and comfortably seated. Prior to the lecture Mr. Foote "named" the baby girl of Mr. and Mrs. Thompson, of the Wood Green Branch. He also expressed a hope that Freethought propaganda would continue to be the first object with the new Club, and that the social element, which is always liable to overwhelm the rest, would be kept in its proper place as an accessory. Mr. Forder stated, on behalf of the promoters, that this was exactly the policy they intended to pursue. After the lecture there was some rather ridiculous opposition, which had to be taken as one of the penalties of free discussion. We understand that Mr. Parris follows Mr. Foote this evening (November 10).

Mr. Foote has not visited Birmingham since his last lecture in the Town Hall. To-day (November 10) he delivers three lectures in the Alexandra Hall, Hope-street, for the N.S.S. Branch, which is now domiciled there. Tea will be provided before the evening lecture for friends from a distance. Mr. Foote hopes to meet readers of the *Freethinker* from the surrounding districts.

Mr. Charles Watts lectured to a large audience last Sunday morning at the Newington Reform Club. In the evening he spoke to an enthusiastic gathering at Foresters' Hall. This Sunday, November 10, Mr. Watts lectures three times at Newcastle-on-Tyne, and to-morrow, Monday evening, at Stockton-on-Tees.

Mr. C. Cohen occupies the Foresters' Hall platform this evening (November 10). We hope he will have the encouragement of a good house, and that Mr. Foote, who is responsible for the expenses, will have the encouragement of a good collection.

It has been decided to publish the *Secular Almanack*, issued by the National Secular Society, at threepence. The issue for 1896 will be on sale soon after the date of this number of the *Freethinker*. The reduced price places it

within the reach of all, and, as any profit goes to the society, we bespeak for it the patronage of our readers.

A few days ago, in conversation with Mr. George Anderson, we learnt that he had just been in communication with a friend he had lost sight of for more than forty years, and all through one of Mr. Putnam's letters in the *Truthseeker*. The friend in question saw a reference to George Anderson there, and said to himself, "Why, that must be my George Anderson." He wrote and discovered that it was, and now they are "Dear Georging" and "Dear Williaming" each other as though they had only parted yesterday. So strong is the friendship formed in the god-like time of youth.

Fifty years ago Mr. Anderson belonged to a Young Men's Society at Arbroath, and he converted nearly all the members to Freethought; though the Society degenerated when he left it, for when he returned some time afterwards he found them discussing whether an old maid or a young widow made the best wife.

It was at this period of his life that Mr. Anderson became acquainted with William Cant Sturoc, who visited America, settled down there, and so disappeared. The place of his settlement was Sunapee, in Sullivan county. He was admitted to the bar in 1855, and is now a respected citizen, widely known for intelligence and integrity, for liberal thought and a certain poetic gift which even law has not succeeded in suppressing. A portrait of him appeared in the *Granite Monthly* for December, 1893. The face is keen and intellectual, with geniality and humor about the eyes and mouth.

Mr. Anderson asked Mr. Sturoc whether the law over there was as badly against Freethought as it is here. Mr. Sturoc replies that there is no State law against selling tickets or charging a door-fee on Sunday, but municipal regulations have lately been enforced to put down Sunday theatricals and concerts. There are occasionally fanatical outbursts, encouraged by the clergy, against individual rights. Societies may take and hold property, but the intention of testators is sometimes frustrated by bigoted judges.

The Humanitarian League has just issued *The Shadow of the Sword*, by Mr. Foote, as No. 19 of its publications. The pamphlet has been revised and slightly enlarged. It remains to be seen whether the Press boycott against the President of the National Secular Society will be maintained in connection with this essay in favor of peace. In any case, it is to be presumed that the pamphlet will find fresh readers now that it is issued by the Humanitarian League.

The *Weekly Times and Echo* calls Mr. Foote's *Shadow of the Sword* "one of the most eloquent pleas for Peace" it has ever seen.

The Rev. W. W. Howard, we see, is occupying some of his leisure in lecturing on noses. It is an organ on which clericals should be excellent authorities, for the priests of all religions have been leading people by the nose from time immemorial. In the course of his lecture Mr. Howard figured as a champion of phrenology, which strikes us as rather curious on the part of one who is so anxious to establish the soul theory of mental phenomena. However that may be, we are glad to notice that Mr. Howard takes another step towards the proposed debate with Mr. Foote. He sends another letter to the *Leek Times*, in which he formulates the proposition he is prepared to maintain. It is as follows: "That the soul theory—and the soul theory only—can render a full and true account of the human mind and all its operations." Mr. Howard desires Mr. Foote to formulate a proposition implying some other theory. Mr. Foote is prepared to do this, but he is not prepared to include the word "full" as well as the word "true." An account may be true without being full—that is, if full means complete, as most people will understand it. Science has not said the last word on "the operations of the human mind," any more than it has said the last word on many other things that are purely natural. Mr. Howard seems to be very much on his guard, and Mr. Foote may as well follow the reverend gentleman's example. He will therefore go no farther than he is justified in doing by present-day science, for, not being a prophet, he is unable to anticipate the science of the future. Accordingly, he advances the following proposition to be maintained in debate: "That the phenomena of what is called the human mind are but an aspect of man's organic activities, and do not imply the presence of a second or spiritual entity." This is all that any philosophical "Materialist"—if that word must be used—is called upon to maintain. It is the only theory, in fact, which remains when the soul theory is demolished; and it is expressed in language, not of popular freedom, but of scientific exactitude.

A recent answer in our "Correspondents" column has caused disappointment amongst the members of the Lewisham and New Cross Branch. We remarked that "we should like to see some lecturing done here"; but it appears that the Branch has had a great many lectures delivered during the past year at Deptford, which we did not know was within the sphere of its operations. Of course, we are very sorry for the mistake. It is another proof that we are not infallible. The secretary informs us that the Branch is much indebted to Mr. James for his services as a lecturer. All concerned in the local work have had an uphill fight, but they are now enjoying a considerable measure of success.

The *Pioneer*, of North London, continues its excellent reports of "Secularism at Wood Green," devoting a column to Mr. Forder's lecture on the Devil.

Mr. Moncure D. Conway lectures at South Place Chapel this morning (November 10) on "The Centenary of Paine's *Age of Reason*." A hundred years have elapsed since the publication of the first part of that brilliant work. The author paid the penalty of being in advance of his time, but his revenge has come, for the Higher Criticism is only the *Age of Reason* writ large—and dull.

The Paine Exhibition at South Place Chapel will take place on December 2. It is likely that another one will follow at the Bradlaugh Institute, Balls Pond, on January 29, Paine's Birthday.

Mr. G. J. Holyoake, in sending his [Shilling Month] subscription, says that "a cold has delayed transmission." We are sorry to hear of the veteran's indisposition, and hope by this time he is thoroughly recovered.

Vamadeo Shastri, writing in the November *Fortnightly* on "Brahmanism and the Foundations of Belief," mentions that Christian missionaries in India always employ against the Brahman teaching and tradition those very arguments which Mr. Balfour terms rationalistic, "touching the absurdity of our worships and beliefs, the incredibility of our miraculous narrative, the want of authenticity of our scriptures, and so on." Sauce for the Hindu goose is sauce for the Christian gander. Vamadeo Shastri also shows that in India they have long had that supremacy of authority over reason for which Mr. Balfour argues, and, at the same time, are untrammelled by definite dogmatic creeds.

Walter F. Reid writes in the November *Westminster Review* on "Huxley as Evolutionist," and contends that Huxley was no instantaneous convert struck by the novelty of the theory, but accepted it as the only possible explanation of the facts, after full deliberation.

Placing the Passion Play, by Signor Giovanni Bovio, on the *Index* has made it popular all over Italy. Miss Helen Zimmern, who reviews the play in the *Zukunft*, Berlin, thinks this opposition to modern passion plays is easy to explain. During the Middle Ages the stage was entirely under the supervision of the Church. To-day dramatists are free from the influence of the priests, whom the masses no longer follow as sheep follow their shepherd. The public notice and applaud scepticism, and the higher the ethical and artistic value of a play, the stronger becomes clerical opposition.

South London friends, and perhaps some North London ones too, will remember the entertainment next Wednesday evening (Nov. 13) in the Camberwell Secular Hall, New Church-road, Camberwell-road. It is in aid of the President's new lecture scheme. Mr. Charles Watts will give a selection from *The Lady of Lyons*, and Mr. Foote a reading from Shakespeare. Mr. A. B. Moss and Miss Annie Brown will take part, with others, in a domestic comedy; and Mr. Watts in a comedietta entitled *The Morning Call*. A Society Dance by Miss Harding and songs by Madame Kate Burgwitz will complete the program. The tickets, sixpence and one shilling each, can be obtained at 28 Stonecutter-street, or at the Secular Hall.

Miss Vance inquires if any member or friend has a lad of about 14 or 16 willing to assist with the bookstall on Sunday at Foresters' Hall.

The Plymouth Branch holds a special business meeting this evening (November 10th), at 7, in the Democratic Hall, Whimble Street. All members are requested to attend.

He who goes through a land and scatters blown roses may be tracked next day by their withered petals that strew the ground; but he who goes through it and scatters rose seed a hundred years after leaves behind a land full of fragrance and beauty for a monument, and as a heritage for all his children.—*Theodore Parker*.

## MR. PUTNAM'S VISIT TO ENGLAND.

*Extracts from his Letters to the New York "Truthseeker"*  
(October 5).

FROM Bognor, through the varying palaces of the moonlit night, I again return to London.

Sunday morning, September 1, dawns with cloudless sky. I drift in the morning sunshine over to the home of Foote, and take my last smoke in the garden where happy hours have passed. I have dinner with Mr. and Mrs. George Ward, and meet our veteran comrade, Tripp, of Brighton. In the afternoon I go to Finsbury Park, where Stanley Jones is wrestling with the Christians. He has a two hours' battle of it, but maintains the cause at every point. I take tea with Mr. and Mrs. Fleming, and then we make our way to Foresters' Hall, where I deliver my last lecture in England,—"Ingersoll and Freethought," to a splendid audience—splendid in numbers, splendid in enthusiasm, splendid in its welcome to Mr. Foote as the representative of British Freethought, and to his co-worker from America. I must thank Mr. Foote 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. Success has been the result, as witnessed by this great and applauding gathering. Mr. Foote is a man full of resources. If one opportunity fails, he seizes another. He has recently made a vigorous movement upon the West-End, at St. James's Hall. Bradlaugh, in his palmy days, made no effort upon this side of London. The importance of Mr. Foote's new departure is now conceded, and he has won fresh laurels in this campaign. He has met new faces and enlarged the sphere of Secular work, while abandoning no post. I believe the Freethought forces in London were never in better condition for advance, under this brave and cautious leader. I am sure that the series of lectures at Foresters' Hall will be a pronounced success. The enthusiastic conclusion of my own labors marks the beginning of a victorious winter's campaign. Mr. Watts lectures the next two Sundays, and he is a favorite with London audiences, as elsewhere, and always draws the full quota of our columns. I must thank him also for his unstinted aid. He arranged the whole course of my lectures in such a way that I could do the most work and see the best of the country. I could not have accomplished nearly as much without his cheerful assistance. I can only hope to repay the generosity of my British comrades when they come to see the grandeur and magnificence of America. Of course, while I admire the old country, with its vast accumulations of knowledge and art, I must still affirm that America beats the world, for in it is the immeasurable promise of the future. We may not have done much yet, but think of the mighty theatre, with mountains, rivers, lakes, and plains, in which millions of the human race will develop. Well, Foote and Watts must come to our shores, and I will show them a thing or two when they arrive. They shall have a warm welcome, and they shall be assured that the Freethinkers of America appreciate the work they have done as the representatives of our British brethren; and through them we will join heart and hand with all transatlantic comrades.

Monday, August 26, was also a day of pleasure, for I visited the far-famed Windsor Castle with Mr. Victor Jackson and the secretaries of the National Secular Society and the London Federation, Miss Edith M. Vance and Miss Annie Brown. The secretaries were formerly residents of Windsor; Miss Brown's father for nearly half a century has been employed in Windsor Castle itself; and so with these friends I had plenty of chance to see the glory of this magnificent structure, the largest royal residence in the world. I do not know whether we could have a Windsor Castle without royalty or not, but it is certainly a precious gift to the present generation, and may it endure when democracy shall triumph. Kings and queens have flourished here, and their day is gone; but not with them shall vanish the splendor of this imposing edifice. I cannot describe all I saw; I can give only glimpses. Of course I climbed the Round Tower, and was repaid for the somewhat difficult journey up the winding staircase. It was a memorable view that greeted the eye—the river Thames winding along, Eton College, the great forests, the deer and cattle, the vast fields, the city itself at my feet; the castle with its walls and turrets, its moat, its gateways, its pavilions and chapels, its assemblage of massive halls and chambers. Before me lay the accumulated result of the toils of many kings. It was a bright and beautiful picture, for little of tragedy is connected with Windsor Castle, "The muses' and the monarch's seat." It reminds one of gorgeous revelry, of the brightness and not the darkness of the past. After the tower we were guided into the State apartments, the Vandyck room, the Zuccarelli room, the Ante-room, the Grand Vestibule, the Waterloo Chamber, St. George's Hall, the Guard Chamber, and so forth. The paintings, statues, porcelains, curiosities that I looked upon, I cannot enumerate. It was a vast display, and I don't see that

the queen can own it any more than the rest of us, for we certainly could enjoy all its beauty and draw lessons from its historic associations, its wonders of human ingenuity and power.

After we had visited the castle, and enjoyed an excellent repast purveyed by our good friend Victor Jackson, the same generous comrade secured a "trap," and we had a drive through the great park and to Runnymede. The "long walk," I believe, surpasses the world for grace and ornamentation. It is straight as an arrow for three miles—direct from the royal entrance of Windsor to the statue of George the Fourth. On either side are wide ranks of trees, and beyond these are open spaces of green fields, which, again, are hedged in by ampler forests. As we ascend towards the statue, the scenery broadens. Forest on forest appears; fields are added to fields; farther on are smooth pastures flecked with wandering herds; while the majestic castle, illumined by the setting sun, crowns the landscape with superb form. With soft, grassy banks, and bosom rippled by passing boats, the river flashes on our sight. The fair meadows of Runnymede stretch away where the shafts of sunset seem to glimmer on the armor of old barons. Quaint houses edge the road, with ivied walls and rose-embowered windows. Green hedges slip by us as we near the lighted streets, and the horse, spurred by thoughts of supper and guided by a skilful hand, gets on an extra move. It was a time when I could see Herne the hunter, and Falstaff, and the merry wives of Windsor, the oak in the moonlight with the fairies dancing about it, and the many-colored lanterns. Windsor is not simply the home of royalty. It is a palace of poetry, and its surroundings are replete with legend and romance. I must thank my friends for this day. Windsor Castle will not be forgotten, nor the companions associated with its entrancing scenes.

Tuesday is another day of notable experience. I visit Epping Forest and its vicinity, the greatest playground in the world, where for miles one may wander in sylvan solitudes. This forest is now preserved for the pleasure of the people. For centuries it was encroached upon by avaricious landlords; but, by Act of Parliament, hereafter its "contiguity of shade" will be untouched, and millions can roam in its bowers and drink the pure air of heaven—especially on Sundays. Such is the march of the people.

Forder takes me out, and we land at Aybridge, Essex. Mr. Moody meets us at the station, and takes us to White Hart Hotel, of which he is proprietor. We have a delightful welcome from both Mr. and Mrs. Moody, who are Freethinkers, and together we take a drive to King's Head, at Chigwell. This is an antique place, celebrated by Charles Dickens in *Barnaby Rudge* as the Maypole. Of it the novelist says: "Such a delicious old inn, opposite the churchyard; such an out-of-the-way rural place." It is today just as Dickens described it in *Barnaby Rudge*. He lived here himself when he wrote that great book. It is said that Queen Elizabeth lodged here. No one knows when it was built, but scarcely any change has overtaken the place in its structure. The walls, the rooms, the window-panes, are the same. It is a place for dim, sweet memories. The garden is especially lovely. It has all sorts of little nooks, bowers, flower beds, and grassy plots. No wonder Dickens loved this place, and fostered his genius with its exquisite surroundings. It is now kept by Tucker Bros., who warmly welcomed the Secular Pilgrim, having themselves been denizens of America. If within twelve miles of London one wishes to see real old English buildings and rural life, and enjoy the luxury of unruffled quietude, he must find his way to King's Head, Chigwell. It was to me a poetic revelation of "things that were."

White Hart Hotel is also an attractive caravansary. Mine host, Moody, is a provider of all good things, and believes in one world at a time. This is a favorite haunt of those who hunt and fish, and the little village is at times as crowded as the thoroughfares of London. My day at Aybridge was one of especial entertainment.

And now time rolls on to the farewell banquet. The Holborn is one of the most famous restaurants in London. It is a bright, handsome, cheery place. It has an air both of elegance and comfort. At the hour of dinner music fills its spacious halls. Flowers are seen on every side with tropical luxuriance. In the Holborn you have the "golden mean," art and beauty without depressing pomp or the restraint of rigid upholstery. No wonder that reformers love to congregate here, for they can have the good things of life, with brilliant surroundings, in a free-and-easy fashion. I hate some hotels. It seems a sacrifice of radical principle to enter their stiff and stately corridors. But the Holborn has a broad and wholesome look, inviting to the iconoclast, while he admires the beautiful.

So we gather here, and it was one of the happiest occasions of my life. The friends are numerous and widely representative of Freethought in England. George W. Foote presides over the festivities, with the Pilgrim on his right and the redoubtable Watts on his left. George Anderson, George Jacob Holyoake, Parris, Forder, Ward, Wheeler, Moss, Rowney, Mr. Gimson, of Leicester, Mr. Gillespie, of Newcastle, Mr. Tripp, of Brighton, C. A. Watts

Edward Truelove, Mr. Heaford, and Victor Jackson are among those who brighten the circle. The ladies who grace the banquet are Mrs. Foote, Mrs. Watts, Miss Jessie Nowlan, Mrs. Charles A. Watts, Miss Vance, Miss Annie Brown, Mrs. Ward, Miss Robins, Mrs. Heaford, and Mrs. Wheeler. Mr. and Mrs. Sumner are present, and Mr. and Mrs. Moody, of Aybridge. I cannot enumerate the whole, because the names shine along somewhere towards a hundred, good and true friends, who link England and America in glorious comradeship. From time immemorial eating together has been the symbol of companionship—a very sensible, solid, materialistic, and humanitarian custom, which will no doubt endure as long as man has a good appetite and a generous heart. We did full justice to the ancient and honorable régime, and the Holborn certainly did its part in the hospitable program with triumphant felicity, while we did the rest. However, we did not consume in silence. The play of fancy mingled with the satisfaction of the material frame. Then came the after-dinner speeches, upon whose sacred altar Mr. Foote offered himself as the first victim. No one could do it more gracefully, or with more genial effect. He brought us at once into the glow of fellowship by his eloquence and humor. He did not clothe the occasion with melancholy. He looked upon the bright side of the farewell hour. "We are simply going to different fields of labor," he said, "and the same flag floats over us all." Then was drank the health of the representative of American Freethought. This was responded to first of all by George Jacob Holyoake, who spoke good words for American Freethought, of Ingersoll and his coadjutors, whose work is followed with interest throughout Great Britain. Mr. Holyoake referred to the letters of the Pilgrim, which he declared displayed a luminous knowledge of the fields of labor through which he had passed. I was glad to find that I had hit the mark, and was, on the whole, a correct observer, for I considered it of the first importance to give a veritable picture of the British Isles. Mr. Holyoake was followed by Mr. Gimson and Mr. Parris, whose words were indeed pleasant for me to listen to; and then came Watts, who is always good, and on this occasion especially so, for he spoke out of the experiences of many years and many places. We had been together both in England and America, side by side with Ingersoll, with Bennett, with Macdonald, in the New World, and now with Foote and all our brave allies in the Old. Mr. Watts touched the deepest chords of the occasion and voiced its noblest meaning, and made a fitting and inspiring close to the splendid words which had been spoken in sympathy with the kindred people of America. I made response with heartfelt utterance to these fraternal greetings, and in behalf of America spoke the message of progress and universal brotherhood. "We need these occasions," I said, "in order to rejoice in hope and courage. We cannot work alone. We must work together. Liberty, science, and humanity are the words that blaze on our banners, and above is the noble motto of Paine, 'The world is my country.'"

The speeches were followed by a recitation from Mrs. Charles Watts, whose humorous descriptions of mankind and elevation of woman were received with many plaudits. We were delighted that the "weaker sex" had such a brilliant representative, who was able to hold her own with such sparkling wit, and thus added to the *éclat* of the banquet. Then music filled the air, and merry songs made glad the heart. Mr. George Anderson afterwards gave one of the best speeches of the evening. Mr. Anderson seldom speaks; he does the work; but when he does speak it is to the point. He referred to the arduous labors of Mr. Foote; the many difficulties that beset him; the magnanimous spirit in which he had met them; the bold methods to which he had resorted, and the success he had attained. He spoke of the necessity of standing loyally by Mr. Foote, in order that there might be unity and concentration in the Freethought ranks and victory for the cause. He proposed the health of President Foote, which was drank with ringing applause. Mr. Foote eloquently answered, affirming that he did not claim to be infallible, but that he did the best he could, and would continue to do so. He did not ask support for his individual opinions, but for the measures devised as chief of the party, whose sole purpose was the advancement of the cause. In these we must combine. The response given to Mr. Foote shows that he has the entire confidence of the party; that the heart of Freethought Britain is with him; and with Mr. Watts, Mr. Anderson, and hundreds of unflinching supporters, he will push forward the lines to assured victory.

We close with singing "Auld Lang Syne." I can sing that song myself, and therefore it was a unanimous melody. Everybody takes a hand in it, as well as a note. I join hands with Anderson on the final stanza, and this stanza is given with a vim that the bards of Scotland cannot surpass. What visions of the past, what glories of the future, are in this beautiful song, whose music is heard the world over, beside a thousand camp-fires and hearth-stones; on mountain, plain, and sea; in cottage and palace. After the song we still linger. This is the last time I shall see many friends. We shake hands and say good-bye. We

know not what is before us, but we have a heart for any fate. It's no use to repine or trust in Providence. We trust in ourselves and hope for good fortune. There may be sundering oceans, but humanity bridges them all. The heart of man is mightier than time or space.

SAMUEL P. PUTNAM.

## HUXLEY ON MORALS.

ABOUT a year before his death, Professor Huxley wrote the following letter to a correspondent, who inquired his view of the relation of religions and moral:—

"Hodeslea, Staveley-road, Eastbourne, July 11, 1894.

"MY DEAR MR. CREELMAN,—'Ethics' I take to be the science of conduct, a statement of the rules the observance of which tends to the attainment of the objects which are termed ethical. I conceive ethics to be as much a science as navigation, and not unlike it in so far as it tells us how to steer through life.

"Theology' professes to be a science which furnishes men with truths which have to be taken into account for the guidance of conduct, in addition to those which are attainable by observation and experiment in the realm of nature.

"I, for my part, repudiate the claims of theology to interfere, because I consider it to be a science based on unproved and often highly improbable assumptions. Most people mix up religion with theology, and conceive that the essence of religion is the worship of some theological hypothesis or other. They may be right or wrong, but what I mean by 'religion' is the devotion to an ideal based on intense sympathy with the course of conduct exemplified by that ideal.

"That to the attainment of which a man gives all his energies is the real object of his worship (whatever he may prefer to venerate), from him 'whose god is his belly' up to the purest lover of truth or of his kind.

"On this view no one is without a 'religion' of some sort, and there is no need of any special religious faculty.

"Thus every man's ethical ideal is a matter of feeling. His 'ethics,' as a science, simply tell him the best way of attaining his ideal, just as the ship-captain settles in his mind the port which he wishes to reach, and applies the rules of the science of navigation to get there.—I am, yours very sincerely, T. H. HUXLEY."

## NATIONAL SECULAR SOCIETY.

THE Monthly Executive Meeting was held at the Club and Institute Buildings on Thursday, October 31; the President in the chair. Present: Messrs. C. Watts, J. M. Wheeler, E. Truelove, T. Parris, A. B. Moss, W. Heaford, S. Hartmann, R. Forder, E. Bater, T. Gorniot, S. Jones, A. F. Taylor, J. N. Zwiebel, and the Secretary.

Minutes of previous meeting read and confirmed. Cash statement received.

A matter of grave importance, adjourned from last meeting for the attendance of a member who was alleged to have circulated scandalous reports in connection with the President, was then dealt with. After further inquiry, it was moved by Mr. J. M. Wheeler, and seconded by Mr. Charles Watts: "That Mr. James Anderson be declared no longer a member of the National Secular Society." Carried.

The Editors reported that the Society's *Almanack* was now in the press.

The President made a further statement with respect to the Hall of Science, and ultimately Mr. Watts moved, and Mr. Moss seconded: "That this Executive, after his action in regard to the Hall of Science, declines to sit any longer with Mr. R. O. Smith as a vice-president, and calls upon him to resign his membership of the Society." Carried unanimously.

The President again referred to his lecture scheme and the proposed operations for the winter. It was satisfactory to know that West-end halls could be engaged for Freethought lectures.

After other minor matters, the meeting closed.

E. M. VANCE, *Assistant Secretary*.

The Rev. T. A. Goodwin, D.D., contends, in *Open Court*, that "the Song of Song was probably founded upon some fact in the life of that lecherous king, Solomon; and that the headings of the chapters and the running titles in our common family Bibles are positively ludicrous." If so, why finds it place in an alleged revelation from the Most High?

## BOOK CHAT.

*The Free Review* (Sonnenschein & Co.), edited by G. A. Singer, maintains its character as an able and interesting organ of advanced ideas. The articles that specially appeal to Freethinkers are a witty one by W. Roberts on "The Reunion of Christendom," another on "Belief and Truth," by D. H. Balfour, and the conclusion of Ernest Newman's brilliant paper on "Amiel." J. McGavin Sloan's article "On Meliorism" is as bright as it is sensible. "Marriage and Free Love" is discussed by F. Rockell and W. F. Dunton, who both seem to us to require a large dose of sobriety. Cato continues his thoughtful paper on "King Alcohol and Liberalism," and G. E. Macdonald, in "The Emperor's Bugbear," shows how social democracy is artificially stimulated by the repressive measures of Bismarck and the young Bombastes Furioso who took the reins of power from his hands.

\* \* \*

What cranks contrive to get their volumes published! The funniest we have come across for a while is Mr. James Robert Smith, who, in a volume entitled *Expository Thoughts on the Creation*, undertakes the little task of reconciling Scripture and Science. It appears that, prior to the commencement of the first "day," two persons of the Trinity, by a "corporeal act," originated the five compound elements of nature—viz., aeriform vesicular matter, wind, watery vesicular matter, oleaginous vesicular matter, and salt. Then these "began moving and rotating." . . . The air thickened into "unctuous vapour," and this into seas, whence were evolved zoöphytes, mollusca, radiata, and eventually marine creatures (now extinct), which attained an immense size. Penguins, cranes, sparrows, and red-poles followed, and, as a wind-up, Adam was generated "solely by a female gorilla." Perhaps Mr. J. R. Smith is a subtle humorist. Anyway, we commend his volume to the attention of all anxious to reconcile the Bible with scientific belief.

\* \* \*

The new volume (44) of *The Dictionary of National Biography* gives an extensive notice of Charles Henry Pearson, the pessimistic author of *National Life and Character*. It mentions his services to education in Australia, and says: "He was a firm supporter of secular education as established in the colony, thinking it the only means of securing perfect fairness towards all religious denominations." John Macleay Peacock, the verse-writer, is mentioned, but Mr. Walter Lewin, who writes the notice, does not say that his chief contributions were made to the *National Reformer*, nor does he indicate his Freethought opinions beyond the line, "In both politics and religion he was always radical." Miss Cooke gives an account of Reginald Peacock, the first sceptical bishop (1395-1460?), to which we shall probably return.

\* \* \*

Dr. Rendel Harris, in the *Expositor* for November, returns to the question of "The Blessed Virgin in the Talmud." He is able to cite Dr. Neubauer as confirming his view and that of Laible, that Mary Magdela, the woman's hairdresser of the Talmud, is identified with Mary Magdalene, and also with Mary, the mother of Jesus. Dr. Harris says: "The confusion between the two Marys is very early in the Syrian Church." But he does not contemplate the possibility that it was the Christians who misinterpreted the Jewish story, for this might lead to the conclusion that the Jewish tradition about the birth of Jeshu, embodied in the *Jewish Life of Christ*, is older and better authenticated than the Christian tradition.

\* \* \*

*Philo's Treatise about the Contemplative Life* is critically edited by F. C. Conybeare, M.A. (Oxford Clarendon Press), who, in a lengthy and learned "Excursus on the Authorship," defends its genuineness against Lucius, Harnack, Graetz, etc. This is the work which led "Eusebius" to say that the Alexandrian Therapeutæ were Christians. Mr. Conybeare's excursus is of considerable importance to all students of the origins of Christianity.

## CORRESPONDENCE.

## THE CHURCHES AND VIVISECTION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—As evidence of the total disregard which the Roman Catholic Church has always shown for animals, I quote the following passage from an article on "The Lower Animals," in *The Catholic Dictionary*, by W. H. Addis and T. Arnold, 1884: "The brutes are made for man, who has the same right over them which he has over plants and stones. He may, according to the express permission of God given to

Noe, kill them for his food; and if it is lawful to destroy them for food, and this without strict necessity, it must also be lawful to put them to death, or to inflict pain on them for any good and reasonable end; such as the promotion of man's knowledge, health, etc., or even for the purpose of recreation" (quoted in *Animals' Rights*, Appendix, p. 161; London: George Bell & Sons, 1893).

But that the Anglican Church and some of the Methodists are only a little less bad in this matter is shown by the subjoined extracts.

Jeremy Taylor, one of the "weightiest moralists of the Church of England," speaking of the prohibition of the Jews to eat the blood, says: "But even this very precept is, by all the world, taught to yield to necessity and to charity, and cruelty to beasts is innocent when it is charity to men; and, therefore, though we do not eat them, yet we cut living pigeons in halves, and apply them to the feet of men in fevers, and we rip the bellies of sheep, of horses, of oxen, to put into them the side of a paralytic" (*Ductor Dubitantium, Rule of Conscience*, book ii., chap. ii., rule 2).

Though it is a far cry from Jeremy Taylor to the Rev. Frank Ballard, he serves to show that the mediæval spirit of utter indifference to animal suffering survives even among the party of which he is a representative. This is what this modern B.Sc. has to say in an article on "The Anti-Vivisection Craze," as he is pleased to call the movement against scientific torture in the current number of the *Young Man*: "The question of the Son of Man as to how much a man is 'of more value than a sheep' seems to some of us to point definitely and tenderly in the direction in which the most humane modern science [vivisection] leads."

JOSEPH COLLINSON.

## THE WATTS-WALDRON DEBATE.

TO THE EDITOR OF "THE FREETHINKER."

DEAR SIR,—In your issue of October 27 a report of the above debate, from the pen of Mr. Aarstad, appears on page 685. He justly claims that "Newcastle has had an intellectual treat," and that "both disputants throughout were gentlemanly and earnest, frequently eloquent, and were absolutely free from personalities." But when he describes Mr. Waldron as "certainly not a good debater," he bids farewell to fair and honest criticism. Surely Mr. Foote, the President of the N.S.S., would not condescend to debate with Mr. Waldron if Mr. Aarstad's criticism be fair. Surely Mr. Watts, with his thirty-five years' experience as a public debater, would not waste his fervid and eloquent sentences on Mr. Waldron if your correspondent's statement be correct. I claim to be on very intimate terms with many members of the Newcastle Branch of the N.S.S., and am certain that, had Mr. Aarstad submitted his report to Mr. Mitchell, president, Mr. Bartram, ex-secretary, or Mr. Cresswell, secretary, these gentlemen would have condemned that part of the criticism altogether. In fact, although differing from Mr. Waldron in many points, they speak very highly of him as a debater. Further, many of the leading Secularists have stated to me that the two disputants were well matched in many respects, and that Mr. Waldron was an opponent worthy of his steel. Forgive my attempt to defend the honor of Mr. Waldron as a debater, but I think it fair that the public should know that Mr. Aarstad's criticism of the debate was written on his own authority, and not as representing any corporate authority. I also think it would have been more graceful if Mr. Aarstad, as *chairman* of the debate committee, had taken counsel before giving his *personal* views to the world.

Since writing the above Mr. Waldron has had an interview with Mr. Aarstad to protest against the statement made that his speech was founded on "the argument from design." Mr. Aarstad admitted in the presence of two witnesses that he took no notes on the first night at all, so that he utterly disqualifies himself for giving a fair criticism upon the *Theism v. Atheism* debate. Again, Mr. Waldron offered to place his MSS. in the hands of any committee, and allow them to decide whether it be true or false, and to show that "the argument from design" occupied an infinitesimal part of Mr. Waldron's speech. In reference to the phrase, "not a good debater," Mr. Aarstad admits that he meant that Mr. Waldron is not *as good* a debater as some others he had heard, but that certainly he is *a good* debater. Then, why does he not say what he means, so that we may be able to believe on his authority that there are still *better* debaters, and, it may be, to accept his verdict as to who is the *best*?

JOHN WOOD, *Sec. pro. tem.* C.E.S.

"Yes, sah," said a darkey evangelist, "Ise preached on creation, justification, sanctification, salvation, and damnation, and I finds it only produces consternation and botheration." "Suppose, Uncle, you were to try a simple text, such as 'Thou shalt not steal!'" "Laud, sah, that would produce frigidation."

## 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, Chapman Cohen, Scepticism, its Meaning and its Value.  
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Balls Ponds, N.): 7, Touzeau Parris, "The Dogma of Original Sin." Wednesday, at 8, public discussion.  
BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, Stanley Jones, "Secularism and Social Problems."  
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, C. James will lecture. Friday, at 8, free science classes.  
EAST LONDON (Swaby's Coffee House, 103 Mile End-road): 8, J. F. Haines, "The Present State of the Vaccination Question."  
SOUTH LONDON ETHICAL SOCIETY (Surrey Masonic Hall, Camberwell New-road): 7, Dr. Stanton Coit, "Huxley's Soul."  
WEST LONDON ETHICAL SOCIETY (Westminster Town Hall, Caxton-street): 11.15, Dr. Stanton Coit, "Historic Lies."  
WEST HAM SECULAR ETHICAL SOCIETY (61 West Ham-lane): 7, G. C. H. Carter, "The Anti-Malthusian Delusion."  
WEST LONDON BRANCH N.S.S. ("Sun in Splendor," Portobello-road, Notting Hill Gate): Sunday, at 7.30, business meeting.  
WOOD GREEN (Masonic Hall, adjoining the Nightingale Hotel, High-street): 7.30, R. Forder, "Science and Theology."

### OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, St. John will lecture.  
HYDE PARK (near Marble Arch): 11.30 and 3.30—lectures, weather permitting.

### COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 11, G. W. Foote, "Religion in the Light of Science"; 3, "Life, Death, and After"; 7, "Did Jesus Christ Ever Live?" Tea at 5.  
DERBY (Pollicott's Dining Rooms, Market-place): 6.45, W. H. Whitney, "Half an Hour with Ingersoll."  
GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, discussion—T. Robertson, an Essay; 6.30, W. Reid, "The Labor Problem."  
LEICESTER SECULAR HALL (Humberstone Gate): 11, Moncure D. Conway, "Babeuf, and the Centenary of Socialism"; 6.30, "How Jesus Sank into the Tomb of Lazarus."  
LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, J. Roberts, "Judicial Evidence."  
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, 11, J. Bruce Glasier, "The Revolt of the Workers"; 3, "England as it Might be Under Socialism"; 6.30, "The Tragedy of Christianity."  
NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 11, Charles Watts, "The God of the Bible: Who will Defend Him?" 3, "A Theological Puzzle: Free-will and Responsibility"; 7, "Secularism and Modern Thought."  
PLYMOUTH (Democratic Club, Whimple-street): 7, a meeting.  
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Mr. Axe, "The Glacial Period."  
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, an address by D. Bon.  
STOCKTON-ON-TEES (32 Dovecote-street): 6.30, Mr. Worth, "The Faults of Secularism." Monday, at the Borough Hall Dining-room, at 7.45, Charles Watts, "Secularism and Modern Thought."

### Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—November 10, Foresters' Hall, London; 17 and 24, Bradford. December 1, 5, and 6, Edinburgh; 8, Glasgow; 15, Blackburn.

ARTHUR B. MOSS, 44 Oredon-road, Rotherhithe, London.—Nov. 24 New Brompton. Dec. 22, Leicester.

TOUZEAU PARRIS, 32 Upper Mall, Hammersmith, London, W.—November 10, Balls Pond; 17 and 24, Wood Green. Dec. 1, Foresters' Hall; 8, Balls Pond; 29, Foresters' Hall.

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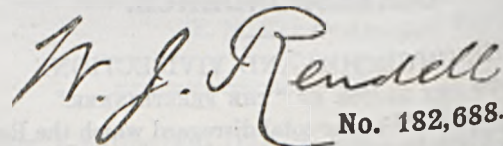
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