

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XV.—No. 47.

SUNDAY, NOVEMBER 24, 1895.

PRICE TWOPENCE.

## MISS LANCHESTER'S CASE.

WE have delayed writing on Miss Lanchester's case, in order that the general dust of controversy might settle and leave room for calm reflection. In all probability the public meetings that have been held will eventuate in nothing. We imagine it to be unlikely that Miss Lanchester will take legal proceedings against her own father, and we fancy that Dr. Blandford's certificate would be regarded in court as an error of judgment rather than an act of criminality. Anyhow the lady does not seem very anxious to pursue the matter; which causes a profane wag to say that the new woman takes as long as the old woman in making up her mind.

Some of those who have buzzed about this affair are animated by ulterior motives. We do not mean that their motives are dishonest or improper, but merely that they look upon the case as a convenient fire in which to warm their own irons. Nor do we censure their action. They are entitled to do what they can to advertise their objects; but, at the same time, we may be pardoned for considering the case from a more general point of view.

Let us first consider it in connection with the lunacy laws. We will begin by laying down the proposition that no man or woman is absolutely sane. Every person is a little cracked, intellectually or morally; some, of course, are more cracked than others, and when they become dangerous to themselves or others, or an intolerable nuisance to all around them, it is right that they should be placed under restraint. Obviously, however, the onus of proof lies upon those who seek to deprive any person of liberty. Incarceration in a lunatic asylum is really imprisonment, though it is not attended by the "punishment" which is meted out in criminal establishments. To shut up everybody who is somewhat cracked would be to imprison the whole population. No one would be left to officiate as keepers. We must discriminate. The line must be drawn somewhere, and it should be drawn, in our opinion, at the point already indicated. Eccentricity must not be treated as madness; otherwise half the geniuses in the world will be sent to bedlam by butchers and grocers. Before a person is shut up in a madhouse, it should be proved—not alleged, but proved—that his seclusion is necessary to his own or the public safety; or else, as in the case of an offensive imbecile, that it is necessary to public decorum.

Miss Lanchester did not fall under either of these categories. We have every sympathy with a father who, in the existing state of society, seeks to guard his daughter against an unrecalable act, when he thinks she has not sufficiently considered the consequences; and a certain allowance should be made for human nature in such circumstances. But it was an outrage to lock Miss Lanchester up as a madwoman, and Dr. Blandford's reasons for signing the certificate were simply puerile. All he discovered was that the young lady held uncommon views on the marriage question. He therefore concluded that she was temporarily insane, and that she should be subjected to the regimen of an asylum until she returned to normal opinions. Dr. Blandford made himself the normal standard for the occasion, and some people think he is ridiculously inadequate.

The great sex question cannot be suppressed in this way. It has come to the front, and is going to stay there. All other questions are of inferior interest and importance.

The world turns upon two great hinges—self-preservation and reproduction; and as the first chiefly affects the individual, and the second chiefly affects society, we can understand the supreme part played by love in all imaginative literature. The will to live, as Schopenhauer calls it, necessarily moves along the line of sexual affection; and human instinct, which is deeper than reason, looks for the love interest in stories, novels, poems, and dramas.

Hitherto the passion of love has acted rather blindly. But in the course of time every passion is compelled to form an alliance with reason. This is now happening with the passion of love. And one result is the emergence of the marriage question in our best literature. Not to mention foreign writers like Ibsen, we find it in our two greatest novelists—George Meredith and Thomas Hardy. Nothing could be franker or more probing than Mr. Hardy's latest novel *Jude the Obscure*. Some of its realism is quite Zolaesque. His previous novel *Tess*—a really great book—presented the marriage question in a different light, but it was still a search-light. Mr. Meredith has treated the same theme, in his own superb, unique fashion, in novel after novel—in *Diana of the Crossways*, in *One of our Conquerors*, in *Lord Ormont and his Aminta*, and now lastly in the *Amazing Marriage*. The fact is, the old ideas have to be reviewed. Throwing the handkerchief has had its day, and sexual relations will have to be readjusted on lines of reason and self-respect.

This does not imply the abolition of marriage, as some light-headed enthusiasts imagine, but simply its reformation. Miss Lanchester, like the heroine of Mr. Grant Allen's novel, is no doubt a high-minded girl. She is mistaken, however, in supposing that because there are valid objections to an institution as it exists, the institution itself has no justification. All she appears to desire could be obtained by a rational law of divorce, which is bound to come in time. Meanwhile, she should ask herself why marriage originated. It is shallow to answer, because the man captured or inveigled the woman. Why did he keep her when she had served his purpose? Because she was the mother of his children. Marriage is not based upon sexual instinct. The instinct itself would rather lead to promiscuity. Marriage is based upon offspring. And the reason which determined its existence is the reason that will determine its continuance. Marriage is primarily for the rearing of offspring, and consequently for the future of the race. So long as the procreation of children is not a merely personal, but a decidedly social act, so long will the marriage institution exist, however modified by the progress of a higher civilisation.

Laws cannot prevent illicit sexual intercourse, but society has a right to say what it will respect and guarantee. Those who reject that guarantee, however high their motives, are bound to consider all the consequences. They have to think, not only of themselves, but of other persons. And when the principal third persons are children, whose introduction to the world is a matter in which they are not consulted, it seems to us both wise and just for "advanced" lovers to respect marriage while agitating for its reformation.

When girls are up in arms against our present marriage laws, we may hope that attention will be concentrated upon them; and though the revolt of Miss Lanchester has its painful and pathetic side, and some people will say its comic side, it will doubtless be a factor in bringing about a more wholesome condition of affairs.

G. W. FOOTE.

## WAS SIR WALTER RALEIGH A FREETHINKER ?

AUBREY, in his *Lives*, set down both Sir Walter Raleigh and Thomas Harriot, his friend, the mathematician, who accompanied him to Virginia, as Deists. Anthony Wood gives the same testimony of Harriot, and it has been noted that, although Raleigh's writings abound with fine expressions of religious sentiment, in the sense of expressing trust in God, they contain no allusion to the positive doctrines of Christianity. It is not surprising that it was concluded that, in the words of Aubrey, "he was an A-Christ, not an Atheist."

The writer of the oldest *Life of Sir Walter Raleigh*, affixed to his *History of the World*, says: "He behaved himself at his death with so high and so religious a resolution as if a Christian had acted a Roman, or rather a Roman a Christian. And by the magnanimity which was then conspicuous in him, he abundantly baffled their calumnies who had accused him of Atheism." Magnanimity was, of course, professed to be incompatible with Atheism. The charge against Raleigh had been made at his first trial by Coke, the King's Attorney-General, afterwards Lord Chief Justice. "O damnable Atheist," he said; and this has been generally supposed to have been mere vituperation to make up for a bad cause. "The extreme weakness of the evidence," says Sir James Stephen in his *History of the Criminal Law*, "was made up for by the rancorous ferocity of Coke." But the Lord Chief Justice, in passing sentence, said: "You have been taxed by the world with the defence of the most heathenish and blasphemous opinions. Let not any devil persuade you to think there is no eternity in Heaven; for, if you think thus, you shall find eternity in hell fire."

Although it has escaped the attention of Raleigh's biographers, there exists among the Harleian MSS. in the British Museum a piece of contemporary evidence showing there was some foundation, if an insufficient one, for this opinion. It is the testimony of one Ralph Ironside, Minister of Winterbro', as to the sayings of Sir Walter Raleigh at a certain supper at Sir George Trenchard's; and, as his evidence gives a curious illustration of the religious dialectics of the time, as well as throws some light on the cast of mind of one of England's worthies, I venture to reproduce a large portion of his prolix narrative. It appears that Mr. Carew Raleigh, Sir Walter's brother, was reproved for some loose speech, and told by this Rev. Ralph Ironside that he thereby incurred the danger of death both of body and of soul also.

"'Soul,' quoth Mr. Carew Raleigh, 'what is that? Better it were, said I, that we would be careful how the soul might be saved than to be curious in finding out the essence.

"And so, keeping silence, Sir Walter requested me that, for their instruction, I would answer to the question that before by his brother was proposed unto me. I have been, saith he, a scholar, some time in Oxford; I gave answer under a bachelor of arts, and had talk with divers; yet hitherto, in this point (to wit, what the reasonable soul of man is), have I not by any been resolved. They tell me it is *primus motor*, the first mover in a man, etc. Unto this, after I had replied that, howsoever the soul were *fons et principium*, the fountain, beginning, and cause of motion in us, yet the first mover was the brain or heart, I was again urged to show my opinion, and, hearing Sir Walter Raleigh tell of his dispute and scholarship sometime in Oxford, I cited the general definition of *Anima* out of Aristotle (2 *De Anima*, cap. 2), and thence a *subiecto proprio* deduced the special definition of the soul reasonable, that it was *Aetus primus corporis organici agentis humanam vitam*.

"It was misliked of Sir Walter, as obscure and intricate. And I, withal that though it could not unto him, as being learned, yet it might seem obscure to the most present, and therefore had rather say with divines plainly, that the reasonable soul is a spiritual and immortal substance, breathed into man by God, whereby he lives and moves, and understandeth, and so is distinguished from other creatures. Yea, but what is that spiritual and immortal substance breathed into man? saith Sir Walter. The soul, quoth I. Nay, then, said he, you answer not like a scholar. Hereupon I endeavored to prove that it was scholar-like—nay, in such disputes as this, usual and necessary—to run in *circulum*, partly because *definitio rei* was *primum et immediatum principium* and seeing *primo non est prius*, a man must of necessity come backward, and partly because *definitio* and *definitum* be *natura reciproca*, the one convertible answering unto the question made upon the other. As,

for example, if one asked, 'What is a man?' you will say: 'He is a creature reasonable and mortal'; but if you ask again, 'What is a creature reasonable and mortal?' you must of force come backward and answer: 'It is a man'—*et sic de cæteris*.

"'But we have principles in our mathematics,' saith Sir Walter, 'as *totum est majus qua libet sua parte*; and ask me of it, and I can show it in the table, in the window, in a man, the whole being bigger than the parts of it.'

"I replied, first, that he showed *quod est*, not *quid est*, that it was, but not what it was; secondly, that such demonstration was against the nature of a man's soul, being a spirit; for, as a thing being sensible was subject to the sense, so man's soul, being insensible, was to be discerned by the spirit. Nothing more certain in the world than that there is a God, yet, being a spirit, to subject Him to the sense otherwise than *perfectum*, it is impossible. 'Marry!' quoth Sir Walter, 'these two be like, for neither could I learn hitherto what God is.' Mr. Fitzjames answering that Aristotle should say he was *Ens entium*, I answered that whether Aristotle dying in a fever should cry, *Ens entium miserere mei*, or, drowning himself in Euripum, should say, *quia ego te non capio, tu me capies*, it was uncertain, but that God was *Ens entium*, a thing of things, having being of Himself, and giving being to all creatures, it is most certain and confirmed by God Himself unto Moses.

"'Yea, but what is this *Ens entium*?' said Sir Walter. I answer: 'It is God.' And being disliked as before, Sir Walter wished that grace might [be said, for that, quoth he, is better than this disputation. Thus, supper ended and grace said, I departed to Dorchester with my fellow minister; and this is, to my remembrance, the substance of that speech with Sir Walter Raleigh I had at Wolveton. "RALPH IRONSIDE."

This deposition shows that scepticism was the natural attitude of Raleigh's mind, and this we shall find confirmed by the evidence of his writings.

J. M. WHEELER.

## THE FALLACY OF ALLEGED CHRISTIAN EVIDENCES.

(Continued from p. 723.)

It is to be regretted that modern defenders of Christianity content themselves with mere assertion. They appear to think that their statements should be received as if there were no doubt as to their accuracy. Thus Professor Stewart mentions "the correspondence of prediction with event," without even attempting to show their connection. He should remember that, as a matter of evidence, it ought to be demonstrated (1) that the prediction was intended to refer to the event, and (2) that such prediction was impossible without "divine aid." No less an authority than Neander states that it was the custom to refer certain phrases found in the Old Testament to their fulfilment in the New, whether warranted by their context or not. Dr. Davidson also writes: "The alleged coincidence of the Old Testament with the New must be modified by the doctrine of development. It has been fostered by types and prophecies supposed to refer to Christian times by the assumed dictation of all Scripture by the Holy Spirit; by fancied references of the one dispensation to the other; by the confounding of a Jewish Messiah, sketched in various prophets, with Jesus Christ" (*Canon of the Bible*, p. 256).

A striking example of thus confounding "prediction with event" is seen in the so-called prophecy recorded in Isaiah (vii. 14), "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," etc. The most superficial reading of the context will show that this passage can have no reference to Jesus, because the birth of the child was to be a sign to Ahaz, and must, therefore, take place during his lifetime. It is very incorrectly translated. *Almah*, which is the word in the original used for virgin, is never employed to express the sense of the English word "virgin," for which the Hebrew has quite a different term. The word is prefixed with the definite article, or demonstrative pronoun, and should consequently be rendered, "that young woman," and is, moreover, in the present tense instead of the future, which gives a very different reading to the whole passage. In any case, however, the prophecy has not been fulfilled. Christ was not called Immanuel, but Jesus, and the promise made to Ahaz was certainly broken. A prophecy, to be of any

value, must contain a clear and unmistakable prediction of an event sufficiently long before that event happens for it to have been impossible to be foreseen by human sagacity. Moreover, the event must be of such a character as not to fall within the ordinary phenomena of cause and effect, or, after all, human thought from the former may have reached the latter. Supposing Bible prophecies could be verified, that would not prove the truth and utility of the entire Christian system. Neither would it be a guarantee that the teachings of the New Testament on the questions of morality and religion were safe to follow.

With a view of proving that, while no one particular evidence may prove Christian claims, yet all combined will reach "a common centre," the Professor gives the following two illustrations. The problem, he says, "is not, Can we explain away this or that element by mere chance or natural causes? but, How do the elements all come to meet in one and the same centre? Was it by chance that all the military roads led to ancient Rome, or was it because it was the imperial city?" "In a criminal trial the guilt of the prisoner may be abundantly manifest, and yet it may be possible to show that each of the lines of proof by which it is established is by itself inconclusive." Now, all illustrations, to be of argumentative service, should be analogous to the points at issue; but the above are not so. We can hardly imagine what an old Roman would have said if he had been told that no *one* of the roads led to the capital, but that, if a traveller marched up the whole of them, he would arrive safely. The fact is, that each of the roads *did* lead separately to the capital, and what was true of all was true of each. If it had been otherwise, it would have been rather difficult for anybody to have reached his destination. Was it by "chance," we are asked, that all the roads led to the same place? Certainly not, any more than it was by "chance" that not one failed to terminate in "a common centre." In reference to the criminal illustration, it does not matter how many "lines of proof" may be produced; if it were clearly established that someone *saw* the crime committed, *that* would settle the question. If, however, Christianity is what its devotees allege it to be, its evidences should be pertinent in every particular; certainly not mere possibility ought to be its characteristic.

Professor Stewart says: "It is obviously the policy of the opponents of Christianity to ignore the cumulative force of the Christian evidences, and to treat each as if the whole burden of the argument rested upon it alone. Desiring to overturn the tree, they cut its roots fibre by fibre." We may here remind defenders of Christianity that, if all the branches of a tree were destroyed, the trunk only would remain, and the probability of its bearing fruit in that condition would be very remote; but, if all the fibres of its roots were cut away, there can be no doubt as to what would happen. It did not seem to occur to the Professor that, if the Christian tree is "divinely perfect," and if it were planted and protected by an omnipotent being, it should be impossible for any human power either to destroy the branches or to "cut its roots." That such of its branches as the doctrines of hell and eternal torments, a personal devil, Bible infallibility, the efficacy of prayer, absolute reliance on, and genuine belief in, the God of the Old Testament, have lost the vitality they were once thought to possess, is a fact that cannot be effectually disputed. No first-class Christian defender can now be found who will in public debate contend for their reality as a "living faith."

We do not "ignore the cumulative force of the Christian evidences," for the good reason that we cannot discover it. Besides, we fail to see how an accumulation of fallacies can be converted into one "sublime truth." The cumulative argument for Christianity really amounts to this: That a god possessing unlimited power created man from the dust of the ground about six thousand years ago, and shortly after made woman from one of his ribs. This God then places them both amidst great temptations in a garden called Eden, and provides a serpent to induce them to go wrong; their natures become corrupt, and the whole of their posterity are thereby made sinners beyond the power of self redemption. The son of God is then sent to atone by his death for an act in which he took no part, and over which the God-made sinners had no control. To escape from the consequences of the Divine act in the Garden of Eden, all who have heard of the name of Christ must believe in him as the Savior of the world; and if they do not, or cannot so believe, they are, after death, to go

"into everlasting fire, prepared for the Devil and his angels." Christ is to come "in flaming fire, taking vengeance on them."

Such, briefly, are the features that form the cumulative argument for Christianity, and the only "force" we can recognise in it is that of fiction, gross injustice, and unmitigated cruelty. They constitute the "roots" of the orthodox faith, and in all sincerity we ask: What man or woman, whose natural feelings have not been hardened by familiarity with a degrading theology, can see therein any "force" of truth, love, and what is right and commendable? Take, for instance, the threatened "vengeance" upon those who "obey not the gospel of our Lord Jesus Christ." Is it possible to conceive that the time will arrive when the heavens shall frown on a ruined universe; when the sun shall lose his effulgence, and the moon refuse to give her light; when, amidst the "wreck of matter and the crash of worlds," those who were bound to us by the ties of nature shall be banished to a burning lake, for no other reason than because they were unable to believe in Christ and him crucified? For ourselves, we cannot believe that doctrine is true and valuable which is revolting to the better part of our common humanity. It is better to have no faith than one that proclaims that man's eternal happiness depends upon belief in a capricious God and the reception of an unnatural dogma.

CHARLES WATTS.

(To be concluded.)

## PALESTINE EXPLORATION.

THE Palestine Exploration Fund was started over thirty years ago. A large sum of money has been devoted to the purpose of ascertaining what antiquities the Holy Land has to offer in confirmation of the Holy Book. A great deal of real work has been done in the way of surveying and excavation. Eminent men have been employed on the job. Sir Charles Warren, Sir Charles Wilson, Major Conder, Professor Palmer, Mr. Tyrwhitt Drake, and others, have been engaged. Much has doubtless been done; the topography of the land has been accurately surveyed; its geology has been investigated; many books have been issued; many old baseless conjectures have been replaced by more plausible ones. But, as far as confirmation of the Bible is concerned, the clerical contributors to the Fund must have been sadly disappointed. Not that there are no results, but that the results, so far from confirming the truth and inspiration of the Bible, go quite in the contrary direction. Indeed, one of the most eminent of the workers already mentioned is credited on good authority with being the author of *Bible Folk-Lore* and *Rabbi Jeshua*. The negative results of the exploration have been quite damning. Not a coin, not a vestige of a scrap of a remnant of the supposed magnificent kingdom of David and Solomon, has been found. The earliest known Jewish coin only goes back to the time of the Maccabees. All the earliest inscriptions are not in Hebrew at all, but in Phœnician, which has a totally different character. The survey of Jerusalem has conclusively shown that either the so-called "Josephus" was never there, or told the grossest lies about the hundreds of thousands there, since the entire plateau on which it is built could never have accommodated more than from thirty to forty thousand inhabitants. The important sites of this one-horse town, in which God Almighty took up his residence, are still in controversy. Christ has got three sepulchres, and the topographers are yet disputing as to where Solomon erected his shanty temple, which was ninety feet by thirty feet, and took seven years building.

All the so-called relics in and from the Holy Land are certainly questionable, and probably fraudulent. They show the site of the Crucifixion in the centre of Jerusalem, when, if it happened at all, it was certainly outside. Accordingly the explorers have shifted the traditional site of *centurion's* from the middle of the city to outside the Damascus gate. The monks show a portion of the stone said to have been rolled from the sepulchre—only the Armenians claim to have possession of the real stone, and say that this is only a forgery. On either side of the entrance are holes through which the imposture known as the Holy Fire is given out every year. Although the

Moslems have for centuries laughed at this fraudulent trick of pretending that Holy Fire descends at the sepulchre every Easter, the fraud is still perpetrated by the Christian monks. A visit to Palestine, indeed, so far from confirming Scripture, must rather tend to suggest that the whole system is a deliberate fraud, since nothing but lies and imposture pervade the so-called holy places.

The greatest find, the Moabite stone, was not the work of the Palestine Exploration Fund, but of a French clergyman, the Rev. F. A. Klein, who communicated his find to the German consul. But the stone got smashed, and only squeezes taken from it remain. The inscription shows that, so far from the Bible account being correct, Jahveh was really what Milton calls Dagon, "that twice-battered God of Palestine," for his vessels were dragged to the ground before the face of Chemosh, the Moabite god. Chemosh, in fact, gave Jahveh just such a licking as he is said to have given Dagon.

The once famous Sinaitic inscriptions were deciphered by Professor Palmer, and proved to be, instead of any record of the forty years' wanderings over a territory smaller than Yorkshire, merely late and unimportant cuttings, mostly of proper names. Excavations at Lachish have, indeed, resulted in important finds. They have shown us an ancient civilisation in communication with Egypt. But the civilisation was not Jewish, but Canaanitish. The language was entirely different from Hebrew, and the records show that, while Hittites, Amorites, Philistines, and Phœnicians were known to the Egyptians, the Jews were unknown.

Of course, the gentlemen who are employed on the exploration, and derive good salaries from the Fund, say much has been done to confirm the Bible. They do it in this way. They excavate at Gaza, show it has some big remains, and say: "This is where Samson carried away the gates." They might as well say: "This is where he slew a thousand Philistines with his own jawbone." What they chiefly point to is that, in the words of the author of *Bible Folk-Lore*, "there remains still much more to be found than has yet been discovered." May they go on, for the fools who pay them are helping to explode their own fetish.

UNCLE BENJAMIN.

### MR. FOOTE'S LETTER TO THE AMERICAN SECULAR CONGRESS.

(Reprinted from the *New York "Truthseeker,"* November 9.)

LADIES AND GENTLEMEN,—President Putnam desires me to send you a communication from England, and I do so with great pleasure. Some day or other—next year probably—I shall have the deeper pleasure of greeting you face to face.

I should begin by saying something about President Putnam's visit to England, which he found still solidly rooted in its old position in the sea, just where Shakespeare died and left it. It is prophesied that our island is to be towed over to your continent for safety, but I fancy it will stop here after all; and the world, and even Free-thought, will be the better for variety. We have something to learn from you, and perhaps you have something to learn from us. It is given to no country to monopolise the wisdom and originality of the planet. Mr. Putnam found many things here to admire; on the other hand, he brought with him a most welcome spice of your American humor. He has none of that stiffness which the platform has too often inherited from the pulpit. He is a proof that a man may be serious without solemnity, enthusiastic without fanaticism, and earnest without ceasing to be genial. And this is as it should be, for it is not enough to break away from the fetters of faith, unless we steep ourselves in the finer spirit of humanity. Mr. Putnam struck us as being full of the milk of human kindness. There seems no envy or enmity in his composition. The man who calls out with him must have a genius for quarrelling. We congratulate you on having such a leader at the head of your army. The soldier who smiles when he sees the enemy will be the last to run away.

We gathered from Mr. Putnam that America is "free and independent" in theory, but a good deal the reverse in practice. It is under the curse of religion and priestcraft.

You seem to have developed in a single century most of the evils that with us are the legacy of ages. This does not prove that you have a double dose of original sin. It proves that theology is the one great overwhelming evil of human society, and that if it be not checked it will sweep on like an advancing tide on a level shore, and drown the noblest conquests of political and social progress.

We have an endowed religion; so have you. We have a hired man to say prayers in the legislature; so have you. We have blasphemy laws; so have you. We have laws that rob Freethinkers of the common rights of citizenship; so have you. We have the Bible thrust into public schools; so have you. We have Sabbatarian laws, maintained by clerical protectionists, who hate the competition of a free and open market; so have you. We have a huge black army exploiting our industry, and promising fine things to fools in the next world in return for cash and comfort in this world; so have you.

Let us shake hands across the Atlantic. We are companions in misery. Your duty is the same as ours. We have both to fight theology in the name of humanity. We have to enter the Bible-darkened school and liberate the children. We have to destroy every kind of privilege, and inaugurate the reign of equality. We have to secure freedom not for one or some, but for all; freedom to investigate, freedom to think, freedom to speak, and freedom to live. We have to annihilate the despotism of authority, and establish the free republic of reason.

Happily the bane in your case was followed by the antidote. The poison of theology came to you from Europe, but from Europe came also the counteractant of Free-thought. Names that dwell upon our lips are not foreign to yours. It is one flag that flies over the forces of true Liberalism, though they be scattered to the ends of the earth, and never touch each other's hands for the width of sundering space. One flag, I say; the grand old flag of Free-thought; shot-torn, blood-stained, but ever flying in bold challenge to Xerxes' hordes of tyranny and wrong. It was this flag that inspired the heart of Bruno till it burst in the fire of his martyrdom; it was this flag that Voltaire held high over Europe for half a century, while his eye melted with pity for the persecuted, and his brow darkened with the prophecy of doom to their oppressors; it was this flag that Thomas Paine grasped afterwards, and to which he was faithful in prison and amidst the vilest ingratitude; it was under this flag that Charles Bradlaugh fought and won a hundred battles for human liberty; it is this flag that Ingersoll carries over your continent, while engaged in what Whitman says is the business of all true poets: "To cheer up slaves and horrify despots."

We are not Brunos, Voltaires, Paines, Bradlaughs, or Ingersolls, but we are all men and women, and may all be soldiers in the great army of liberation. And under the flag consecrated by their eloquence, their toils, their sacrifices, and their blood, we may be glad to stand, and happy to fight, and proud to die.

American soldiers of the grand army, I salute you in the name of your English comrades. Be bold and brave; be also vigilant and skilful; let courage go hand in hand with wisdom, and your victories will cheer us in our own fight with the enemies of mankind. Yours faithfully,

G. W. FOOTE, *President.*

### Orthodoxy and Lunacy.

In our lunatic asylums we frequently see persons sent there in consequence of what are called mental religious disturbances. I confess that I think better of them than of many who hold the same opinions, and keep their wits, and appear to enjoy life very well, outside of the asylums. Any decent person ought to go mad if he really holds such opinions. It is very much to his discredit, in every point of view, if he does not. Anything that is brutal, cruel, and makes life hopeless for most of mankind, and, perhaps, for whole races; anything that assumes the necessity of exterminating instincts which were given to be regulated, if received, ought to produce insanity in every well-regulated mind. I am very much ashamed of some people for retaining their reason when they ought to know perfectly well that, if they were not the most stupid or most selfish of human beings, they would become *non compos mentis* at once.

—*Oliver Wendell Holmes.*

## BITS FROM INGERSOLL'S LATEST.

An outline of Ingersoll's latest lecture appeared in our last week's number. We have since seen a fuller report, and give our readers extracts from portions which did not appear in the *Boston Herald*:—

## CAN WE FORGIVE GOD ?

God has caused his volcanoes to devour the good and the bad, his cyclones to wreck and rend the generous and the cruel, his floods to drown the loving and the hateful, his lightning to kill the virtuous and the vicious, his famines to starve the innocent and criminal, and his plagues to destroy the wise and good, the ignorant and the wicked. He has allowed his enemies to imprison, to torture, and to kill his friends. He has permitted blasphemers to flay his worshippers alive, to dislocate their joints upon racks, and to burn them at the stake. He has allowed men to enslave their brothers, and to sell babes from the breasts of mothers. This shows his impartiality. Ministers ask: "Is it possible for God to forgive man?" And when I think of what has been suffered—of the centuries of agony and tears, I ask, Is it possible for man to forgive God?

Is not this unthinkable God a guess, an inference? Can we think of being without form, without body, without parts, without passion? Why should we speak of a being without body as of the masculine gender?

## THE EXISTENCE OF GOD.

Of the existence of such a being there can be, in the nature of things, no evidence. Confronted with the universe, with fields of space sown thick with stars, with all there is of life, the wise man, being asked the origin and destiny of all, replies: "I do not know." These questions are beyond the powers of my mind." The theologian arrives at the unthinkable, the inconceivable, and he calls this God. The scientist arrives at the unthinkable, the inconceivable, and calls it the Unknown. The theologian insists that his inconceivable governs the world; that it, or he, or she, or they, can be influenced by prayers and ceremonies; that it, or he, or they, punishes and rewards; that it, or he, or they, has priests and temples.

## WAS CHRIST GOD ?

How is it established that Christ was the Son of God? It is said that Joseph was told so in a dream by an angel. How could Joseph know that he had been visited by an angel in a dream? Could he know that the visitor was an angel? It all occurred in a dream, and poor Joseph was asleep. What is the testimony of one who was asleep worth? How was it possible for Mary to know anything about the Holy Ghost?

Christ, according to the faith, is the second person in the Trinity, the Father being the first, and the Holy Ghost the third. Each of these three persons is God. Christ is his own father and his own son. The Holy Ghost is neither father nor son, but both. The son was begotten by the father, but existed before he was begotten—just the same before as after. Christ is just as old as his father, and the father is just as young as his son. The Holy Ghost proceeded from the Father and Son, but was equal to the Father and Son before he proceeded—that is to say, before he existed; but he is of the same age as the other two. Nothing ever was, nothing ever can be, more perfectly idiotic than the dogma of the Trinity. At this point, absurdity having reached its limit, nothing more can be said except, "Let us pray."

## THE REDEMPTION.

We have also the scheme of redemption. According to this "scheme," by the sin of Adam and Eve in the Garden of Eden human nature became evil, corrupt, and depraved. There is no sense in sacrifice, never was, and never will be. Make restitution, reparation, undo the wrong, and you need shed no blood. A god could not accept his own sufferings in justification of the guilty. This is a complete subversion of all ideas of justice and morality. This Christians call "satisfying the law."

Christians believe in infinite torture, in eternal pain. Eternal pain! That word is the disgrace, the shame, the infamy of our revealed religion. That word fills all the future with the shrieks of the damned. That word brutalises the New Testament, changes the Sermon on the

Mount to hypocrisy and cant, and pollutes and hardens the very heart of Christ. This is the savagery of Christianity. This it why I hate its unthinkable God, its impossible Christ, its inspired lies, and its selfish, heartless heaven. This is the Christian prophecy of the eternal future: No hope in hell; no pity in heaven; no mercy in the heart of God.

## GOD'S BLOOD!

"To feed the Church of God which he hath purchased with his own blood" (Acts xx. 28).

UNITARIANS, vainly intruding their unholy carnal reason into the sacred mysteries of the Almighty, have argued that it is indecent blasphemy to talk of God's blood, and that we ought to read "the Church of the Lord." This is, forsooth, as though we knew anything more of the Lord's blood than of God's blood. They assume that the writer of the Acts had the same spiritual notions of deity as a sort of nondescript "footless stocking without a leg," such as they hold themselves; and they declare, in the words of J. Wilson: "It is absolutely impossible that a Being without body, parts, or passions could shed his blood" (*Scripture Proofs and Illustrations of Unitarianism*, p. 115). Know, O vain man, that with God nothing is impossible. As to "a Being without body, parts, or passions," that is a capital definition of nobody and nothing; but it finds no warrant in holy scripture, which solemnly assures us that God has parts and passions—and pretty strong ones too. He has hair (Daniel vii. 9), nose (Isaiah lxxv. 5), feet (Ezekiel xliii. 7), hands (Numbers xi. 23), loins (Ezekiel i. 27), bowels (Jeremiah iv. 19), and back parts (Exodus xxxiii. 23). Why, then, should he be deprived of his precious blood? How can I have true communion with him if he is bloodless? In the good old days, when Christian faith was a living verity, they swore by God's blood throughout Christendom. But Christianity has become ænemic, bloodless, and brainless. Its old gospel of gore has degenerated into cant and candlegrease.

So far as the external evidence of this text goes, "the Lord and God" has the greatest numerical amount of manuscripts in its favor. For God's blood alone may be cited the Vatican, the Sinaitic, the Vulgate, and the Syriac; while for the Lord's blood alone are the Alexandrine, Ephrem, and Bezae manuscripts. Under such circumstances, what lover of the Lord, who delights to imbibe his precious blood, would fail to acknowledge his purchase by the blood of God?

LUCIANUS.

## New Life in Buddhism.

Japanese patriotism is now likely to take the direction of keeping out Christianity as much as possible, since travelled Japanese have reported that it is decidedly inferior to Buddhism in its effect on the conduct of the people. Dr. Ohlingen, writing on the revival of Buddhism, says: "The Buddhist religion, which still has more adherents than any other, remains for the present undisturbed in China and Thibet, the countries where it has the most power. In India and Japan, however, where it comes into direct contact with Christianity, Buddhism has been put on the defensive, and ably uses the Press. In India the periodicals work chiefly for the restoration and maintenance of Buddhist temples and monuments. In Japan their language is more reformatory and polemic. The Japanese Buddhists claim to be the most genuine, if not the exclusive, defenders of Japanese institutions, and thus appeal to the strongly-developed patriotism of the Japanese. They rejoice in the present reactionary movement, but know that it is at its height, and that foreign influence will soon again prevail. Some acknowledge that the Buddhist religion is much endangered by the freedom of residence accorded to foreigners; but in the end the truth must prevail. 'Christianity is not truth that is proved by science,' they say. All are pretty unanimous in asserting that Buddhism is much superior to Christianity in its teaching of the origin of the world. The dogma that God is the Father of all men, and that we are all brothers before Him, is merely a human one. 'Buddhists do not believe in a divine creation and rule of the world; everything in this world and in our lives is ruled by natural laws, explainable by cause and effect.'

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—*Voltaire*.

## ACID DROPS.

WHEN the "solemn blessing of the Church" was pronounced on the Duke of Marlborough and Miss Vanderbilt, the choir, which was hidden behind plants of flowers, burst into a "glad psalm" of "O let the nations rejoice and be glad." The nations are doing it. They are all thanking God for dukes and millionaire heiresses. Even the destitute and starving are praising the Lord.

American lynchings seem to go excellently well with religious exercises. A few weeks ago a negro, who was burnt alive for raping a white woman, prayed so loudly in the fire that he could be heard by all the crowd. During the latest lynching at Frederic, Maryland, for a similar outrage, a Salvation lass was allowed to kneel down by the negro and pray for his soul. That being done, he was strung up and shot. What became of his soul is not reported.

Rev. A. J. Waldron has been debating with another Christian—a Mr. Johannis—at Shields on whether the earth is flat; a very philosophic subject at this end of the nineteenth century. The flat gentleman supported his theory by quotations from the Bible. The round gentleman said he did not believe those texts. The Bible was inspired, but not always accurate. Nor was it the only inspired book. Shakespeare was inspired too. And the gentleman who says so is an agent of the Christian Evidence Society! "Are things what they seem, or is visions about?"

The members of a Christian Guild in the north of London, says the *Telegraph*, are going to discuss "A Critical Examination of Hamlet." The announcement was too much for a member of the congregation, who solemnly protested "as a Christian." What will this gentleman think when he hears that Christian Evidence lecturers are going about saying that Shakespeare was inspired?

The Boston *Standard* says anent the Grindelwald Reunion of the Pope: "The pre-millennial unity of Christendom still means that the lion and the lamb shall lie down together, only the lamb must be inside the lion."

The *Church Times* is very wrath at the advocacy of "unfermented liquor" in communion. It says the divine institution of marriage is to be adapted to the case of men and women with no higher authority than their own caprice, and now the divine command to use the fruit of the vine in the Eucharistic feast must be broken for the sake of inebriates. In Mr. Foote's *Bible and Beer* the teetotal aspect of the ill effects of communion at its proper strength is adverted to.

An anxious elector of Dublin University asked Mr. Lecky if he was a Christian or an Agnostic. Mr. Lecky replied that he has never severed himself from the Church of England, in which he was brought up. As to the rest, he declined to say anything, and would rather lose the election than admit any one's right to catechise him. There is, of course, a legal sense in which every Englishman is a member of the Church of England.

Christians are popularly supposed to be extensively engaged in laying up treasures in heaven; but, as a sort of foretaste of glory divine, Rev. Antonio Kozlowski, of Chicago, a Polish Roman Catholic priest, has begun a suit for \$100,000 damages against the archbishop of the diocese, by whom he was recently excommunicated. Doubtless the Rev. Kozlowski takes the view that his archbishop's action has deprived him of considerable celestial wealth; and, therefore, he will solace himself with worldly dross and muck. Although the archbishop has a sure thing on futurity, he has as yet showed no signs of relinquishing his hold upon the \$100,000, thus manifesting a disposition which, in a person of less rank, would be termed selfish.—*Boston Investigator*.

The Rev. William Radcliffe has a bad record for forgery and embezzlement. He has been sentenced to five years' penal servitude and two years' police supervision for obtaining goods under false pretences. He had previously been convicted, and the police said that he was an associate of the cleverest bank forgers in London. The judge directed that a notification of the case should be sent to the Archbishop of Canterbury.

This Rev. William Radcliffe has had a long career of crime. In 1888 he was chaplain to a Mr. Blackwood, near Faversham. Whilst there he obtained goods, value £10, from a jeweller named Norman, and then absconded. In September, 1889, he obtained articles by fraud at Tunbridge Wells; in March, 1890, some rings at Portsmouth; and in May, same year, a quantity of jewellery at Cheltenham. In September he was arrested in London for larceny at Margate, and the next month he pleaded guilty to the theft. Dr. Savage and

Dr. Ramsden Wells certified him as of "moral insanity," but the Recorder paid very little attention to that, for he sentenced him to eighteen months' hard labor. He served that sentence, and in 1892 he was tried at the assizes in Winchester for obtaining goods, but he was acquitted. In 1893 he defrauded a wine merchant of Jersey, and also a warder of a lunatic asylum, near Salisbury; and in July he was at the Wells Quarter Sessions again sentenced to eighteen months' imprisonment. He was a plausible fellow with a true sanctimonious twang, and often got employment preaching for clergymen who wanted a holiday.

The Trilby mania has come to England from America, and is taken so seriously by the Rev. T. J. Ball that he writes to the *Church Times* to complain that in *Trilby* three clergymen are introduced—one is a drunken rouse, the other two are fools. He associates this somehow with *Punch* being edited by a Roman Catholic.

A Baptist minister, in a rural village in the Eastbourne Parliamentary Division, tells in the *Daily News* how all the children, although the majority of them are Dissenters, have to attend the Church school. He says: "Not so long since one of the elder children, the daughter of a tenant farmer, was sent home crying because the teacher had told her that all children not baptised belonged to the Devil." This specimen of definite religious instruction, of course, excites the indignation of this Baptist minister. It excites ours that children's minds should be warped and their feelings frightened by religious nonsense of all kinds.

Father Black has presented a petition to the Archbishop of Canterbury, praying him to cite the Bishop of London and Canon Tristram before his Grace and the comprovincial Bishops of the province of Canterbury, to answer the charge that they have controverted the canons of the Church by issuing licenses for the re-marriage of divorced persons. We expect the wily Benson will do his best to cover up the matter.

A curious case of a soldier refusing to do duty has just been before a military tribunal in Germany. In the 2nd company of the Infantry Battalion at Insterburg a recruit named Trott, the son of a landed proprietor, refused to perform his duties. Trott said he was willing to do duty on six days of the week from sunrise to sundown, but he must be exempt from service on the seventh. He said he would rather die than work on the Lord's Day of Rest. Nothing could shake him, and he was sent back to prison.—*Daily News*.

The young man Giovannino, who, according to the priest, saw the Virgin at Petriguano, near Assisi, has, after a medical examination, been consigned to a lunatic asylum. There were no such institutions in the good old Bible days, when visions of angels were frequent.

The Rev. W. J. Jenkins, rector of Fellingham, now residing in Grove-villas, Muswell-hill, Hornsey, is everlastingly in rows. Week by week his irascible temper brings him before the law or police courts, and at his latest appearance he was fined for assaulting his housekeeper.

The *Nation*, which occupies the leading place among American reviews, writing on a proposed commission to examine the net results of missionary work in heathen lands, mentions that in Great Britain fifty-four Protestant missionary societies spend a million sterling a year. It says: "Thus far religious people have not even agreed on the theological doctrine to be taught in their own schools at home, and the heathen are daily puzzled and scandalised by the exclusive claims on their attention urged by each of the sects which have missions among them. How little chance there is of any such agreement, however, everyone knows; but until it comes about the Government might well decline lending its gunboats and Maxim guns to every variety of creed which chooses to attack the Chinese philosophy or superstitions."

Miss Codrington, one of the ladies who escaped from the "missionary massacre" at Ku-cheng, has been interviewed by a representative of the *Pall Mall Gazette*. She denies that the outrage has any special anti-foreign or anti-Christian significance, and declares that the average inhabitants of the district have no sympathy with such doings. In the village of Sa Yong, a day's journey from Ku-cheng, volunteer police kept guard over the mission houses for a whole week, in case the rioters should go there, and, when Miss Codrington returned, not a thing had been touched. It is very evident that the Christian journals in this country have immensely exaggerated the Ku-cheng affair, and dreadfully misrepresented the general character of the Chinese.

According to Miss Codrington, the Vegetarians, who perpetrated the outrage, are "a distinct religious body,

holding, curiously enough, as a prime article of faith, that it is wicked to take life of any kind." But the lady need not be astonished. Chinese Vegetarians are not the only people who act against their professed principles. Christianity says "swear not at all," and Christians are always swearing. Christianity boasts a number of fine maxims about loving enemies, yet Christians are fighting all over the world, wherever they suffer the smallest affront or injury. They have actually secured the execution of some fifty persons on account of this very "missionary massacre" at Ku-cheng.

Miss Codrington will not draw the moral that we shall from the fact that the Vegetarians are a *religious* body. There is the secret of all the trouble. It is religious fanaticism which has kindled the flame of hatred in human breasts most fiercely ever since the dawn of human history. According to the Bible itself, the first murder in the world was the result of a religious difference; and as Cain served Abel, so have religionists served each other (when they had the power) ever since.

The *Christliche Welt*, of Leipsic (No. 32), gives some funny illustrations of Russian religion. It says that, at a trial at Odessa, the examination showed that a feud arose between two Russians because one of them claimed that Almighty God was superior to St. Nicholas. The other, in the interest of his patron saint, resented the slight. At Warsaw the emperor was taking part in a religious service in which, according to custom, the worshipper was to kiss the hand of the priest. The latter, in his confusion at the presence of the visible head of the State Church, failed to offer his hand, whereupon the Czar cried out: "Give me your hand, you dog; I want to kiss it."

The *Christliche Welt* says that the typical Russian will go to church and strike the floor fifty times with his forehead and then depart, and, as a witness, take a false oath before the courts because some friend has secured his promise to do so for a drink of *vodka*. He will consider himself justified when he tells the judge the common proverb that "even God himself will take a bribe," meaning by this his accepting so many candles and so many *Pater Nosters* for certain sins.

Khama, as a Christian chief, has got pretty much what he wanted as to keeping all intoxicants out of his territory. But it happens that Hemuhemu, of the Zwaartkop Location, thinks the missionaries are worse than intoxicants, and forbids them to come on his land. Thereupon an action against Hemuhemu is brought by the Rev. W. Baker, supported by the Missionary Conference of the Wesleyan Church. Hemuhemu is cited before the High Court, and will probably be ruined for having come in conflict with the whites.

The *Crescent* puts the relation of Christian powers to Africa rather neatly. It says: "In bygone times it was the custom for good Christians to steal Africans from Africa. Latterly, however, this process has been reversed, and the European Powers have contested in unfriendly rivalry at stealing Africa from the Africans."

It mentions, too, that the supply of Bibles, rum, parsons, and white-chokered sky-pilots of all kinds exceeds the demand for "these articles in 'Merrie England,' so a few hundred of them must be shipped off to

Where Africa's sunny fountains  
Pour out their golden sand

(and the more golden the better), to teach the natives to wear high, stiff-starched, Gladstone collars, flaming yellow neckties, smoke poisonous cigars, sing Sankey's hymns, and drink Jamaica rum, British brandy, Scotch whiskey, and Holland's gin, and thus become good Christians, 'same as the white man.'

St. John's-wood Chapel is closed at last. The pew-renters dropped down to five, the minister resigned, and the Marylebone Vestry has decided to shut up this gospel-shop altogether. It is suggested that it should be used for Sunday concerts. Perhaps the bigots would squirm at the idea of its being used for Secular lectures.

William Cable, one of the Peculiar People, has been tried at the Essex Assizes before Mr. Justice Hawkins, on a charge of neglecting his own children, whereby they sustained unnecessary suffering and injury to health. The prisoner lost four children from diphtheria in six weeks. In each case he did without a doctor, and followed the New Testament prescription of prayer and anointing with oil. However, as neglect under the Act has to be wilful or culpable, the jury returned a verdict of not guilty. Any other verdict would have been a declaration that Christianity itself must not stand in the way of science and common sense in such matters; and a declaration of that kind would create consternation in the Christian fold.

The most curious feature of the prosecution of William Cable is that it was instigated by the Society for the Prevention of Cruelty to Children. Mr. Waugh, the secretary of that Society, is a Christian. In company with another Christian, the Bishop of Chester, he uttered the infamous lie that Secularists were the worst ill-users of children. Yet here is this Mr. Waugh prosecuting *Christians* for cruelty, knowing all the time that their action is supported (as *they* say, and as we say too) by the Christian Scriptures! It would be difficult to find a worse inconsistency.

The low fellow who libelled the Hall of Science is now pursuing our old opponent, Harry Alfred Long, for libel. The damages are estimated, not at two farthings, but at the modest sum of £2,100. The *Christian Scotsman* said they might just as well have been £2,100,000; whereupon this eminent Christian advocate, whose own immunity, because he is not worth powder and shot, has apparently given him a taste for law, has entered an action against the *Christian Scotsman*. The theological squabble will amuse, if it does not edify, our Glasgow friends.

According to the latest statistics, the heathens of the world still vastly outnumber the Christians, Mohammedans, and Jews put together. Roughly speaking, there are now about one and one half thousand million of people. Of these the Roman Catholic Church claims about 200,000,000, the various Protestant Churches about the same number, and the Greek Church 100,000,000. The total amount of Christians at the highest estimate, including every inhabitant of a Christian country as a Christian, only gives a third of the world's inhabitants. The Jews number about 8,000,000, and the Mohammedans about 180,000,000, leaving 812,000,000 of Buddhists, Hindoos, Taoists, fetish worshippers, etc.—all classed as "heathens."

A question proposed for discussion at a Y.M.C.A. was, "Would Jesus have approved of individual cups in communion?" It was argued that, as tobacco and syphilis were unknown in the days of the apostles, they could all take from a common cup; or, in the oriental fashion, dip their fingers in a common dish; but, if they lived now-a-days and understood the germ theory of disease, they would have been rather more particular.

The appeal of the Rev. H. W. Jones in the divorce case of Worrall *v.* Worrall and Jones has been dismissed with costs.

According to the *Christian Advocate*, Prince Bismarck is a most eminent and exemplary Christian. Well, Christianity, though it has "love your enemies" on its lips, has always proved itself compatible with high-handed aggressiveness against all adversaries.

The *Planters' Gazette* records the sad death of a pet monkey at Calcutta. The adventurous simian climbed into a gentleman's dressing-room, and first of all pouched his patent automatic collar-stud. This did not hurt him, so he took the gentleman's prayer-book. He ate the outside morocco cover and the Thirty-Nine Articles, but he caved in when he chewed the Communion Service. The curse against him who removeth his neighbor's landmark probably finished him. He was a very moral monkey, says the *P. G.*, but religion internally killed him.

At Natal they have started an improvement in Sunday observance by having a band in the Town Gardens. The *Natal Mercury* says it was greatly enjoyed by a large number of visitors. At the same time, of course, the men of God were strongly denouncing the idea that the Sabbath was made for man, instead of for the monopoly of the ministers.

The *North British Daily Mail* does not think much of Mr. Swinburne's chance of the laureateship. He has "offended too deeply" against "morality and religion." Poor morality! How sensitive she is, to be sure! Mr. Swinburne has offended against her, like many other poets, by singing of love and beauty, and finding them divine even when they lead, as they sometimes do, to misery and ruin. Poor religion is as sensitive as her dear sister. Mr. Swinburne has called her some very bad names, and as she is so charitable, it is not to be expected that she will forgive him. But is it certain, after all, that Mr. Swinburne wants her forgiveness?

The London Trades Council has absolved the Salvation Army from the charge of "sweating." The majority, however, was not quite convincing. Fifty voted for the Army, and forty-four against. It is noteworthy, too, that the adverse resolution was moved by the representative of the London Compositors; which should be taken in connection with the fact that the charge of "sweating" specially affected the printing department.

In consequence of the death of a little girl in America under the hands of a "Christian scientist" who practised only the faith cure, the question has arisen whether the parents cannot be prosecuted as the Peculiar People are here. They, at any rate, are now possibly cured of their faith. The faith cure will lose its power whenever the believers in it are attacked by an epidemic of common sense.

The *Schoolmaster* (November 16), noticing the letter of complaint against assistants from the Rev. G. Moore, vicar of Cowley, to the *Times*, remarks that the late master of Cowley Schools found difficulty in getting his salary. It also mentions the case of Mr. Beagle, head teacher of Warborough National School, who was dismissed because he had set up and been elected as an independent candidate for the parish council.

William Dawson, a Leeds barber, has been several times fined for shaving customers on Sunday. He may think cleanliness is next to godliness, and so it is; godliness comes on Sunday, and cleanliness must wait till Monday. Mr. Dawson's customers may think it hard that their faces cannot be properly cleaned up on Sunday, but they have a simple and easy remedy. Let them ask God to stop the growth of their hair between Saturday and Monday. Whatsoever they ask, believing, that they will receive.

Bolton magistrates are carrying on a crusade against clean faces. They are fining local barbers for shaving on Sunday. One of the victims declared that if he suspended business on Sunday morning he would have to apply for parish relief. In order to accelerate his application, the godly magistrates inflicted upon him the maximum fine with costs.

A shocking tale of Christian barbarity to helpless Africans in the Congo Free State is told by the Rev. John B. Murphy, of the American Baptist Mission. He declares that the natives are forced to collect rubber, the soldiers driving the people into the bush. If they will not go, they are shot down, their left hands cut off and taken as trophies to the commissaire. The soldiers do not care whom they shoot down, and they more often shoot poor helpless women and harmless children. These hands—the hands of men, women, and children—are placed in rows before the commissaire, who counts them to see that the soldiers have not wasted the cartridges. The commissaire is paid a commission of about a penny a pound upon all the rubber he gets; it is, therefore, to his interest to get as much as he can.

Ralph Stanton, of New Hirst, Northumberland, who is choir-master in a church at Ashington and a married man, has been committed to the assizes on a charge of criminal conduct with two girls of the Sunday-school. Indecent behaviour took place in the pulpit.

It appears from a correspondent of the *Basler Nachrichten* that the reported burning of ten heretics at Pachucha, Mexico, is quite correct. When the judge was told that his action was contrary to the laws of the State of Mexico, he calmly replied: "We must obey God rather than men."

A noble-spirited youth is going to rescue the world from Popery and Secularism. He has started the National Society of Prayer. "Object: By special prayer to Almighty God to save the United Kingdom from Infidelity and the errors of Romanism." Every person upon joining will be asked to contribute not less than sixpence, and "must solemnly promise to offer prayer on a stated day." It is hoped that "all who believe in the efficacy of prayer and our present object" will join and send their sixpences. Free-thought and Catholicism will soon hide their diminished heads.

The anti-Semitic movement is proving to be a very powerful force in Austria, no less than in Germany, and the Government interference with the election of Dr. Lüger has excited great commotion. Clerical bigotry, which looks with rancor on the legendary crucifixion of Christ, unites with the common feeling of resentment against all the wealthy who use their riches to obtain the possessions of others, and between them the Jews almost have as bad a time in Austria as in Russia.

A Temperance meeting held at King-street Church, Maidstone, resolved—"That this meeting is of opinion that the time has arrived when all sections of the Church should decline to receive money for Church purposes from publicans, wine merchants, brewers, and distillers." But why has the time taken nineteen hundred years to "arrive"? Tell us that, good Christians. And why don't you answer Mr. Foote's *Bible and Beer* pamphlet, instead of passing hypocritical resolutions?

The following is an account of a dinner given by a late Archbishop of Canterbury, in a letter written by the late Sir Archibald Alison, who was present:—"The dinner was served with the utmost splendour; thirty livery servants,

and fifteen out of livery, attended on the guests; a profusion of magnificent plate loaded the table; and the viands, cooked with French delicacy, vied with the wines in evincing the hospitality of the noble host. The entertainment altogether was second only to the Royal banquets in St. George's Hall at Windsor. No guest was admitted if not attired in Court dress."

Richard Stephens, aged seventy, has been found guilty of unspeakable offences. The trial took place at the Winchester Assizes before Mr. Justice Wills. Prisoner was a county magistrate at Bournemouth and deputy lieutenant. The other man was a county policeman. "There was a great mass of correspondence," the *Westminster Gazette* says, "which the judge characterised as the sandwiching together of impurity, piety, gratitude to God for opportunities, and earnest requests that Stocks would never omit daily prayer." Pah! An ounce of civet, good apothecary.

The Glasgow Branch of the Educational Institute of Scotland opens and closes its meetings with prayer, though it does not appear that its deliberations are marked by more wisdom than those of other such institutions. Mr. Lee moved that the prayer be discontinued; this was seconded by Mr. Yates, and of course it gave rise to what the press described as a "heated discussion." Eventually it was decided by 43 to 27 votes to keep on praying. The Glasgow Branch of the E.I.S. is saved.

Parson Light, ex-vicar of Lambourne, on retiring from the Lord's vineyard, has been presented with a silver tea and coffee service worth eighty-five guineas. The subscribers were owners and trainers of horses in the district. Surely the present should have included a tankard.

A band of young lady workers, under the auspices of the Young Women's Christian Association at Birmingham, have passed a rule against kissing. They don't believe in the apostolic injunction to salute one another with a holy kiss. Any girl who does it is to be fined a penny. A Birmingham paper says that if the girls can't kiss each other they will have to fall back on the fellows.

While Dr. Foote, Sen., was addressing the audience on the subject of Comstock prosecutions a gentleman arose to inquire why the American Bible Society was not indicted on the same charge as J. B. Wise. That gave Dr. Foote a chance to tell the story about Goethe, who was called upon by a delegation of ministers to help organise a society for the suppression of immoral literature. Goethe acquiesced, and proposed that they begin with the Bible. Nothing further was heard of the movement.—*Truthseeker*.

### Christian Concessions Insufficient.

It is the merest ostrich policy for contemporary ecclesiasticism to try to hide its Hexateuchal head, in the hope that the inseparable connection of its body with pre-Abrahamic legends may be overlooked. The question will still be asked, If the first nine chapters of the Pentateuch are unhistorical, how is the historical accuracy of the remainder to be guaranteed? What more intrinsic claim has the story of Exodus than that of the Deluge to belief? If God did not walk in the Garden of Eden, how can we be assured that he spoke from Sinai?—*Professor T. H. Huxley's Prologue to "Essays upon Some Controverted Questions."*

### The Inquisition.

The supporters of that barbarous institution were not hypocrites, but enthusiasts. Hypocrites are, for the most part, too supple to be cruel. For cruelty is a stern and unbending passion; while hypocrisy is a fawning and flexible art, which accommodates itself to human feelings, and flatters the weakness of men in order to gain its own ends. In Spain the earnestness of the nation, being concentrated on a single topic, carried everything before it; and, hatred of heresy becoming a habit, persecution of heresy was thought a duty. The conscientious energy with which that duty was fulfilled is seen in the history of the Spanish Church.—*H. T. Buckle, "History of Civilisation in England," i. 187.*

### Obituary.

THE *Lindsey and Lincolnshire Star* reports at length the death and silent funeral of Mr. John Eccles, of Brigg, a well-known and esteemed Freethinker of that district. "When leaving the graveside Dr. Henry Eccles, second son of deceased, thanked all the friends and neighbors who had shown their respect for the deceased by following the remains to their last resting place. Before his death deceased said he wanted no one to tell him what happened in the high and low countries beyond the grave, for it was all the work of imagination and natural desire."



### Mr. Foote's Engagements.

Sunday, November 24, Foresters' Hall, Clerkenwell-road, E.C. : 7.30, "Huxley and Agnosticism."

December 1, Bradford; 8, Foresters' Hall; 15, Newcastle; 22, Manchester; 29, Camberwell.

January 5, Camberwell; 12, 19, and 26, St. James's Hall.

February 9, Glasgow.

### TO CORRESPONDENTS

MR. CHARLES WATTS'S ENGAGEMENTS.—November 24, Manchester; 25, Derby; 27, Ipswich. December 1, Wood Green; 8, South Shields; 15 and 22, Foresters' Hall, Clerkenwell.—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.

J. WOOD.—Your list is filed. You need not send until the last item appears.

L. J. B.—Canon Driver's *Introduction to the Literature of the Old Testament* will give you the facts about the Old Testament. We recommend it all the more cheerfully because it is written by a clergyman. *Supernatural Religion* (three vols.) will give you the facts about the New Testament; but, as it is written by a non-Christian, you might read the late Bishop Lightfoot's reply and judge for yourself. Of course there is plenty of other literature on the subject, if you wish to pursue your inquiries further.

T. WISE.—Thanks for the information.

A. R. MUNRO.—Thanks for your valuable letter, the contents of which are duly noted. Kindly make inquiries about a hall—a good one. Mr. Foote will come, even if the admission must be free.

J. PARTRIDGE.—Pleased to hear you have made sixteen new members already in the new hall. Mr. Foote reciprocates the goodwill expressed by the Birmingham Branch.

J. K. (Plymouth).—Sorry to hear you were so unwell that Sunday.

J. W. GOTT.—Thanks for all your trouble in the matter. The bigotry of Bradford is the best reason for an active Freethought propaganda there.

PETER LAMB (Edinburgh) doubts the statement in our "Black Army" articles, that no Nonconformist minister in this country is paid five thousand a year. He says he has read in the *Inquiry Column of Tit Bits* that Dr. Alexander Whyte, minister of St. George's Free Church, Edinburgh, receives a salary of £10,000 a year. Prodigious! Too much so for our credulity. A Scotchman would take as much, but would Scotchmen ever give it? However, we are open to conviction, and shall be glad to hear from anyone who really knows the facts of the case.

J. SEDDON.—Acknowledged.

W. J. VAUGHAN.—Mr. Wheeler's *Footsteps of the Past* is in the press, and we understand it will be ready shortly.

W. COOK.—See paragraph.

A. B. MOSS.—It is only Messrs. Watts and Cohen at present who are free for country engagements under Mr. Foote's scheme. We have already announced that courses of week-night lectures are being arranged in London early in the new year, for which the services of other lecturers will be required.

J. MELLING.—See paragraph.

H. LEES SUMNER.—Thanks for paper.

W. S. CRAWSHAY.—Notices or announcements for the *Freethinker* must reach us by Tuesday morning.

E. J.—Have put it to Shilling Month.

J. RICHARDS.—Thanks for the information. The omission shall be seen to.

C. DE VILLIERS (Johannesburg).—Letter and photograph to hand. We are well pleased with both. Glad to hear from you at any time. An Atheist is one literally "without God."

A. DUNN.—Only 2s. was paid on the share, as per receipt. We have acknowledged that amount in your name.

H. C.—Thanks for cuttings. We meant no offence in saying that the Birmingham workers for Freethought were mostly poor; quite the contrary.

J. M. R.—Thanks for cuttings.

J. MUNTON.—It will be useful.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges:—Mrs. Henderson, £1 10s.; G. Rolfe, 4s.

O. R. C.—Shall appear.

PRESIDENT'S HONORARIUM FUND.—Per R. Forder: A. Scotter, 2s. 6d.; J. Chamberlain, 5s.; S. H. Munns, £1; J. Munns, £1; T. G., 1s.

E. HOWARD.—You surprise us. We thought we had reprinted Mr. Putnam's account of his visit to the Failsworth Secular Sunday School. We will look up the *Truthseeker* and supply the omission, which was purely accidental.

J. SAGE.—Mr. Forder has your order to execute. Gratified to know it is one of your greatest pleasures to read the *Freethinker* every week.

E. SMEDLEY.—The first is a wide question, that cannot be dealt with in this column. Nonconformist ministers are not paid out of State funds like Church clergymen. An archbishop's salary is not given him to spend upon the poor.

THE Battersea Branch secretary asks if any friend will assist at the piano for the Branch on Sunday or Tuesday evenings?

G. WILLIAMS wishes to know where he can obtain the *Freethinker* near Sloane-square.

PAPERS RECEIVED.—Western Figaro—Blyth Weekly News—Echo—South Shields Free Press—Progressive Thinker—Truthseeker—Citizen—Secular Thought—Boston Investigator—Freidenker—Freedom—Corner Stone—Liberty—Leak Times—Leak Post—Catholic Review—New York Public Opinion—Melbourne Argus—Mental World.

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 Stonecutter-street by first post Tuesday, or they will not be inserted.

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

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.

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

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

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.

#### SUBSCRIPTIONS RECEIVED.

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

Three Newark Friends, 3s.; A. Dunn, 2s.; A. Sumner, 5s.; J. Judge, £1; H. W. Parsons, £2 2s.; Messrs. Platt, Chawn, and Jones, 3s.; E. J., 2s. 6d.

Per Charles Watts.—G. A. (Liverpool), 10s.

Per R. Forder: J. Hughes, 5s.; R. W., 2s.; T. G.; J. H. Carr, 2s.; J. McMunn; G. Hutchinson; R. Rutherford; A. Friend; S. George; W. Knight; T. Reed, 6d.; J. M., 3d.; J. R., 3d.; C. Sedgwick, 1s. 1d.

### SUGAR PLUMS.

MR. FOOTE lectured twice on Sunday at Leicester. There was a good morning audience, and the hall was crowded in the evening. "Huxley and Agnosticism" proved an interesting subject, judging by the attention and applause. Mr. Sydney Gimson, the chairman, invited discussion, but none was forthcoming. The opposition to the morning lecture was feeble on the part of one critic, and spiteful on the part of another. It is more agreeable to mention that several friends attended the lectures from distant places, three coming over from Derby.

This evening (Nov. 24) Mr. Foote occupies the platform at Foresters' Hall, and repeats his lecture on "Huxley and Agnosticism." London friends will remember that the admission at Foresters' Hall is free. They should try to induce their Christian friends to attend. The lecturer is anxious to preach the Gospel of Freethought to the heathen.

Mr. Foote's lectures at Bradford will, after all, have to be given in the Oddfellows' Hall. We have already noted the refusal of one theatre *sans phrase*. The Jollity Theatre might have been had, but it was pre-engaged. Application was made for the saloon of the Mechanics' Institute, which has been let to the Fabians, but it was refused to the Secularists. We hope the Bradford and district Freethinkers will mark their sense of all this bigotry by flocking to Mr. Foote's lectures next Sunday (Dec. 1).

Mr. Charles Watts delivered three lectures on Sunday at Liverpool to enthusiastic audiences. Several questions were asked, and answered, after the evening lecture. During the week Mr. Watts has been lecturing at Bolton and Blackburn under the President's scheme. To-day (Nov. 24) he is billed for three lectures in the Manchester Secular Hall, and we hope he will have first-rate meetings. On Monday he visits Derby, and on Tuesday he lectures under the new scheme at Ipswich.

Noticing some Christian criticisms in Ingersoll's recent lectures, the *Boston Herald* says: "Colonel Ingersoll is one of the first lawyers in the country—a man of high mental capacity and rare reasoning power. To say that boys and

girls can answer his arguments, and that what he advances is transparent sophistry to the most immature minds, is to say what any intelligent person knows to be absurdly untrue. If he is met to all, he must be met in a very different way from this."

The same paper concludes its leaderette on Ingersoll by remarking: "His lectures may be denounced as mischievous in their effect, but it is full time that this talk of him as a man of no importance in argument should cease. He is possessed of a high order of talent, and it is not at all to be supposed that he does not evince it in his attacks upon Christianity. He has studied that subject long, and he has made great sacrifices for the sincerity of his opinions. Had it not been for these, there were few men who had more brilliant prospects in public life than awaited Colonel Ingersoll. He may be both pitied and condemned for his delusion, but it is altogether a mistake to rate him as one of small ability."

The *Leek Times* reprints our last paragraphs on the proposed debate between Mr. Foote and the Rev. W. W. Howard. Our readers will remember that Mr. Howard had framed the proposition he would maintain in debate, and that Mr. Foote then framed his in opposition. Our contemporary appends an editorial footnote, which runs as follows: "Too late and too long for publication this or any other week, we have received the proof of a letter by the Rev. W. W. Howard, sent to a paper printed in Hanley. It is something over a yard in length, and purports to be a reply to the above. Suffice it, Mr. Howard declines Mr. Foote's proposition, and does not agree to submit the question to be debated to three gentlemen of Leek, two of whom are to be nominated by Mr. Howard himself. There will, therefore, be no debate; and, as far as we are concerned, the matter is at an end.—Ed. L. T."

This is just exactly the termination we expected. It is what happened in the negotiations for a debate at Spenny-moor, and afterwards at Liverpool. Mr. Howard is a very brave man—on paper; but when it comes to business his courage evaporates in words. He stipulates a condition which he knows beforehand is absolutely impossible. Not content with framing his own proposition, he wants also to frame his opponent's. Which is absurd, as Euclid says.

Mr. C. Cohen lectured on Sunday afternoon for the Bradford Sunday Society, his subject being "Darwinism and Democracy." There was a large attendance, and a good report appeared in the *Bradford Observer*. Mr. Cohen is lecturing in the district under Mr. Foote's new scheme: November 25, Keighley; 27, Leeds; 28, Bingley.

Mr. A. B. Moss had a good and appreciative audience at Ball's Pond on Sunday evening. His lecture, which the chairman described as interesting and instructive, was received with loud applause.

We venture to call attention again to the *Secular Almanack* for 1896, which has just been published. We should like to see every copy bought up before Christmas. The price of this publication is only threepence, and every penny of the profit accruing from the sale goes into the National Secular Society's exchequer. The *Almanack* contains a great deal of information of interest to Freethinkers, which cannot be obtained in any other form.

The Camberwell entertainment in aid of the President's new lecture scheme was a great success. The hall was well filled, and all present seemed to be enjoying themselves. Miss Vance deserves thanks for the hard work she threw into the enterprise. Miss Brown's acting was a surprise. Her bearing was excellent, and her elocution admirable. Mr. Watts, of course, gave complete satisfaction. Mr. Moss convulsed the audience in a broad comedy part. Mr. Foote read Tennyson's "Rizpah," and Madame Burgwitz sang with her wonted charm and effectiveness. The large attendance of ladies gave a bright, social air to the assembly.

Mr. G. W. Foote's Humanitarian pamphlet, *The Shadow of the Sword*, is an eloquent plea for the substitution of arbitration for war. His arguments are supported by an array of facts and figures which ought to convince the most bloodthirsty of the fatuity of this mode of settling national differences.—*Clarion*.

The *Weekly Times and Echo* has a sensible and outspoken article on Dr. John Clifford's *Inspiration and Authority of the Bible*, which is in its second edition. Our contemporary thinks the book may do good in "certain quarters," but does not reckon its "actual value" as "very high." It refers to Dr. Clifford's "alternating fearlessness of exposures of surface errors, and nervous harking back to the intrinsic inspiration which is somehow supposed to string together a long set of gems, some flawed and some spurious, into one yet priceless jewel." Language of this kind is now in the weekly press.

The *Daily News* correspondent writes: "The monument to Garibaldi in Milan looks better than was expected. The bronze figure on horseback has a calm and resolute aspect. He is unsheathing his sword, and wears the traditional poncho and Hungarian cap. He is represented as he looked when in the prime of life, during the campaign of 1860. The horse is a majestic animal. To right and left are two bronze groups, 'Revolution' leaning on a lion, and 'Liberty' sheathing her sword after having conquered the tiger, symbolising Tyranny, which lies at her feet. All round the grey granite base of the monument are placed shields inscribed with the names of Garibaldi's principal victories. The inscription is simply, 'To Guiseppe Garibaldi—Milan.'"

Now the winter is upon us the demands are increasing upon the National Secular Society's Benevolent Fund. Mr. George Anderson sends us a cheque for £5, and perhaps other friends will follow his good example. The Committee all work gratuitously, and every application is investigated before assistance is granted.

## THE SKY-PILOT.

You have often seen the Pilot  
As he sanctimonious stands,  
In his glossy coat of broadcloth,  
With a Bible in his hands;  
And his empty head bent forward  
In a pious sort of way,  
As he asks the Lord to clothe him  
And to feed him day by day.

And you've often heard the Pilot  
Expounding Moses's law,  
And heard him tell the story  
Of great Samson's ass's jaw;  
But that he should earn his living  
With the sweat upon his brow,  
If you tell him ne'er so gently  
You will raise a holy row.

No! that ne'er would suit the Pilot,  
Who with work's not in accord,  
And he hurries up to tell you  
He's a servant of the Lord;  
If the best you have you give him,  
He will want it better still;  
For the shepherd must be paid for,  
And the sheep must pay the bill.

How he talks of golden pavements,  
And the city's pearly gates;  
How an everlasting mansion  
Each poor Lazarus now awaits;  
And he tells us that the weather  
In that city's always warm—  
But he shears his sheep in winter  
To protect his own sleek form.

How he shuns the poor that labor,  
And the pauper in the ditch  
And proclaims they were created  
To be servants of the rich;  
Then he helps the great to plunder  
And grind the weak and low;  
"I'm about my Father's business!"  
He says. "He made it so."

You have often met the Pilot  
At the picnic and the tea,  
At the concert and the lecture,  
Where he always passes free;  
And you've always met him smiling—  
What has he to make him sad?  
He has all the world can give him,  
So he thinks we should be glad.

He's a "worker (?) in the vineyard,"  
So he digs, and prunes, and hacks,  
In the glorious work of piling  
Burdens on the sinners' backs.  
He's the Pilot of Life's Ocean,  
Though its chart he'll never know;  
And he'll land—or sink—you somewhere,  
If you give him half a show.

—*Secular Thought*.

W. A. RATCLIFFE.

Heaven in Arizona: "And what may be the principal industry in the territory?" Resident: "Wal, stranger, in winter they mosly set on th'east sider th'house'n foller the sun roun' t' the wes; 'n summer they set on the wes'n foller the shade roun' to th'east."

## "GODLESS" EDUCATION:

AN OPEN LETTER TO

THE VERY REVEREND JAMES CARMICHAEL,  
M.A., D.C.L., AND BISHOP'S COMMISSARY, MONTREAL.

MY DEAR JIMMY AND VERY REVEREND DEAN,—It seems very strange at this distance of time and space since we trod the path of learning together up Harcourt-street, Dublin, to Dan Flynn's Academy, to be addressing you in these terms of mingled familiarity and deference. We started in life by different roads. You took up the sword of the spirit, as it is called, to fight the flesh, the world, and the Devil—I took up the sword of the flesh to fight my country's enemies. Judging by the present result at which each of us has arrived, you have been able to carve out for yourself with your spiritual weapon a more satisfactory material position than I with my weason-slitter of Brumagem steel. The last time I saw you with the eye was shortly after your arrival in Montreal one Sunday evening. I happened to be there, when I was enticed by a lady to go to St. George's to hear the new curate from Ireland. It appears to me now as only the other day that I saw you sweep up the aisle amid the other sky-pilots in processional stream, with the same perky pitch of the head, but with an added sanctimonious air befitting and necessary in the new rôle you had assumed since the days when we played tricks on old Swords, the doorkeeper, and made life a burden to one at least of our tutors, little Hugo de Burgh. The sight brought me many reflections, for I had long since lost all faith—indeed, I cannot say I ever had any—in the hocus-pocus business to which you had taken. I am not going to tell tales out of school, but I never had the impression that your life's work lay in the soul-saving line. But that you took to it, and have made it pay, is a proof of your shrewdness, if nothing else. "Great is truth, and it shall prevail," is an old saying with a certain amount of truth in it; but it would be more generally correct if, for the word "truth," "humbug" were substituted. Have you never, my dear Jimmy, when you have retired into your inner self, as I suppose most men do at times, taken a survey of your outer life? And if you have, what have been your reflections? And did not the saying of the Preacher echo lightly on your inner ears: "Vanity, vanity, all is vanity"? Or, as an eccentric old foreigner whom I once met in my world-wandering used to phrase it, "Phantasmata! phantasmata! phantasmata!" You could hardly persuade me that you seriously believed or believe in the reception of any special gift or power on the day some Bishop, Right Reverend Father-in-God, placed his fingers on your head and muttered his incantation after the manner of the wizard at a country fair about to perform the trick of the show. But the aforesaid Rt. Rev. Father-in-God may have been a man endowed with strong magnetic force, and capable of dis-tilling, through his digits into your cranium, an influence which has permanently hypnotised you. If so, you are to be excused and commiserated for the delusions under which you appear, from your recent utterances on the education question, to labor.

You talk, my dear Dean, the usual shibboleth about "god-less" schools. Have you ever found "God" in any school? The gabbling of prayers or invocations to a deity who, notwithstanding his attributes of omniscience, omnipresence, and general omniness, never seems to know anything or be anywhere at the right moment to be of use to "his creatures," does not, as you and I know of old, make the slightest impression in a religious sense on either boys or girls at school time. How, therefore, the absence of these performances constitutes "godless" education, I fail utterly to see, and so I expect do you and thousands of others of your brother clericals; only when one is climbing the ladder to preferment you are all compelled to talk in the orthodox jargon of the day. Your very existence as a class, and your influence and power as individuals, to say nothing of the money question, which is not the least vital consideration, depend on your being able to impose—and I use this word in every sense that can be given to it—upon the plastic and ductile intelligence of children. They are made to believe things not true in themselves, or about which the pastors and masters are as ignorant or befogged as the children can be, and you dishonestly evade the issues involved in the open discussion of your more or less sincere beliefs or misbeliefs. The Highland peasants in Scotland have found that, especially with the young, the practical abolition of hell, and the substitution for it of a locality or an existence or a nothing denominated Sheol, has quite upset their minds, and is emptying seats and pews in the kirks to an alarming extent. I notice that at the recent meeting of the Synod the Revised Version was objected to on the ground that "it had a tendency to disturb people's minds." This reminds one of the way the Chinese have explained their unwillingness to accept Western ideas; the same stupid, stolid conservatism. You should imitate the worldly wisdom of the society doctor, who, when his fair patient refused to continue the cod-liver oil (hell-fire) treatment, immediately conceded

and prescribed curaçoa and cream (Sheol), and so retained his influence and fees. Don't run or swim against the stream, my dear Jimmy, if you are wise, and have not been entirely hypnotised. The world is moving forward, and to try to put things back is as impossible in the end as to prevent the world going round by sticking a pole into the earth and holding on to it. If you and your class insist on cod-liver oil when the world is clamoring for curaçoa and cream, you will be neither worldly-wise nor otherwise, and, in the vernacular of the day, you clericals will wake up one morning to find yourselves left. At the best you will only be able to stave off the evil day for your own time, for the economic forces that are at work are making for the abolition of the useless and superfluous classes of society, to which you and your cloth of all creeds and grades distinctly belong. The levelling of education and spread of knowledge (science) is rendering everyone who chooses to think capable of judging of the true value of the mumbo-jumboism of supernatural religion as hitherto taught by your class. The day is near when the professional religionist, with his vestments and incantations, will be relegated to the garret of time, where lie the bones of the mastodon and the dodo, and you will only hurry on that time by refusing to recognise the natural forces at work. The spiritual influence of the Pope has been greatly strengthened by his loss of temporal power; but the proof that he and his surroundings do not believe in the kingdom which is not of this world is afforded by the craving and desperate efforts they are making to recover his temporalities. The day they do their spiritual influence will be near to its end. The moral of what I am writing to you, my very reverend Dean, is don't grasp at too much; give us a little relaxation and change of diet. *Toujours perdrix* is wearisome to the palate. Let us have at least one period of our existence, one function of our mortal lives, free from the intrusion of the sky-pilot. We want education for the ordinary affairs of this life, which the old Latin Delectus told us is short, to be secular, and devoted exclusively to this world's business. You, the mystery men, fetish men, the angekoks of our civilisation, have your churches and Sunday schools to do what you are paid for doing, and, I make free to say, doing more or less badly; for in your efforts to make men *appear* religious you have quite forgotten or failed to make them moral. However, that is by the way. Study, then, my dear Jimmy, the signs of the times. New lights are breaking on men's minds, and dispelling, somewhat slowly, perhaps, just yet, the phantoms and dogmas of the old, worn-out creeds; but dispelling them they are beyond a doubt, and you and your class know it. Put up your dark lanterns, then, for they are of little further use; and if you still hanker after playing the physician to humanity, take my advice and substitute curaçoa and cream for the old rejected cod-liver oil. It agrees better with the stomach.

And may you live to be a bishop in your turn is the best wish of  
AN OLD SCHOOLMATE.

P.S.—Don't forget that your renowned townsman, Oscar Wilde, was a distinguished product of Oxford, which is, according to your jargon, not a godless establishment. On the contrary, God has been there for centuries, and is, so far as I understand, still there. How comes it, then, that this godful institution turns out such as he, and, for the matter of that, hundreds worse?

—*Secular Thought.*

It is to the diffusion of knowledge, and to that alone, that we owe the comparative cessation of what is unquestionably the greatest evil men have ever inflicted on their own species. For that religious persecution is a greater evil than any other is apparent, not so much from the enormous and almost incredible number of its known victims, as from the fact that the unknown must be far more numerous, and that history gives no account of those who have been spared in the body in order that they might suffer in the mind. We hear much of martyrs and confessors—of those who were slain by the sword or consumed in the fire; but we know little of that still larger number who, by the mere threat of persecution, have been driven into an outward abandonment of their real opinions; and who, thus forced into an apostasy the heart abhors, have passed the remainder of their lives in the practice of a constant and humiliating hypocrisy. It is this which is the real curse of religious persecution. For in this way, men being constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity with deceit. In this way fraud becomes a necessary of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated, and the gross amount of vice and of error fearfully increased. Surely, then, we have reason to say that, compared to this, all other crimes are of small account, and we may well be grateful for that increase of intellectual pursuits which has destroyed an evil that some among us would even now willingly restore.—*Buckle's "Civilisation," vol. i., p. 136.*

## BOOK CHAT.

A NEW philosophical series will shortly be issued under the editorship of Professor Knight, of St. Andrew's. The chief feature will be that the philosophies are studied from the sociological point of view.

\* \* \*

Although John Addington Symonds was fond of referring to "God," and maintained that the human "soul" contains said God on this planet, he was by no means a Christian, for he had no belief in personal immortality. In writing to a friend he expressed himself as follows: "I will further confess that, had you gained the proof [of this immortality of the individual soul], this result would have enormously aggravated the troubles of my life by cutting off the possibility of resumption into the personal unconscious which our present incertitude leaves open to my sanguine hope.....Until that immortality of the individual is irrefragably demonstrated, the sweet, the immeasurably precious hope ending with this life the ache and languor of existence remains open to burdened human personalities."

\* \* \*

The last number of the Bellamy Library, *Ten Men of Money Island*, by Seymour F. Norton, appendix by Henry Seymour, is by no means the least in importance of the series (London: William Reeves, 185 Fleet-street, E.C.). It deals with the financial question in a most attractive fashion. One would hardly think, from the usual run of works on questions of currency and finances, that they could be put in such a lively, simple, and intelligible form as they are by this American writer. His ten men on Money Island are named Plowem, Reapem, Foreplane, Sledgehammer, Dresseme, Guidem, Pickaxe, Makem, Discount, and Donothing. The nomenclature gives the key to the story. All goes well while the ten men combine for mutual help; and they erect a bridge, exactly as Governor Le Brock, of Guernsey, did erect a market, by issuing labor notes in payment, receivable as taxes. But all goes ill when Donothing is allowed to do the governing, and Discount the banking of the island. Chapter XII., on "Specie Basis, Usury, and Banking," really gives a masterly insight into mysteries of finance. But Mr. Norton simplifies the problem overmuch, as Mr. Seymour points out in his appendix, and neither of these advocates of free currency considers the strongest objection to free paper currency—viz., that it may not continue to represent equivalent values when a debt is contracted and when it has to be paid. But this is not the place to discuss the currency question. Sufficient to say, Mr. Norton's book is an eminently readable one upon an important question, which but few know how to make interesting. Mr. Seymour's appendix is not so lively as the book, but it is more solid. It may be questioned, however, if the solution of the money question is quite so simple as he surmises. He says: "All that is required is the repeal of the legal tender laws, the demonopolisation of gold," etc. But these things are only simple on paper.

\* \* \*

*Buckle and His Critics: A Study in Sociology*, by John Mackinnon Robertson (London: Swan Sonnenschein & Co.; 10s. 6d.), is a stout volume of 565 pages, in which Mr. Robertson has elaborately defended the author of *The History of Civilisation in England* against the disparaging criticism of a large number of writers, including Leslie Stephen, Theodore Parker, John Fiske, G. A. Simcox, Mark Pattison, Oscar Peschel, Professor Flint, Mr. Gladstone, etc. One chapter is on "Buckle's Real Errors," another on "The Development of Sociology." In an appendix, Mr. Robertson gives a synthetic summary of Buckle's ideas. The work is well printed, and has a good index.

\* \* \*

*The Wizard Lute*, by George Gresswell (Griffith Farran), is a shilling story of a youth magically placed alone, like Campbell's *Last Man*, in London. The position is one which would speedily show what an essential portion of our nature is sympathy with our fellows.

\* \* \*

Mr. Leonard Huxley, a son of the late Professor, appears before the world as the translator of Hausrath's *History of the New Testament Times* (Williams & Norgate). The work is a rationalistic one, though it may be doubted if there are the materials for the reconstruction which Professor Hausrath attempts.

\* \* \*

The New Testament, in its revised form, appeared in 1881, and the Old Testament came out in 1885; but the Apocrypha still remained to be revised. It is to be published this month at the Oxford and Cambridge presses. The revisers were appointed by the convocation of Canterbury in 1870, and have been a quarter of a century in doing their work.

\* \* \*

Max Nordau's novel, *A Comedy of Sentiments*, is published in English this week by Heinemann.

The Rev. W. W. Smyth, a Scoto-Canadian, has made a Scottish version of the New Testament, which is announced as to appear this winter. It will be interesting to note whether he uses the "I sepad" of Thrums, or "A'nu" of Drumtochty. Some time ago the Rev. Hately Waddell put out a version of the Psalms in such "braid Doric" that few Scotsmen, and no Southerner, could understand it.

\* \* \*

Mr. Herbert M. Thompson has written a work on *Russian Politics*, which Mr. Fisher Unwin will publish. It treats of the conditions of social life and government now existing in Russia. The emancipation of the serfs and various reforms of the same period are described with some fullness.

\* \* \*

*Musings for the Masses*, by R. J. Derfel (Manchester), is a very cheap pennyworth, thirty-two pages, of verses and songs. One of them is on Charles Bradlaugh, and all show a love of freedom and sympathy with the masses.

\* \* \*

Rabbi Placzek, of Moravia, has written a book on *Darwinism in the Talmud*. That old Jewish hodge-podge chronicles a Rabbi's opinion that Adam had a tail. But the doctrine of evolution is older than the Talmud. It is found in Lucretius, and before him in Democritus and Anaxagoras, more than two thousand years ago.

\* \* \*

*The Wonderful Visit*, by H. G. Wells, is a curious novel. It tells how the vicar of Siddermorton, who was an ornithologist, shot an angel, believing it to be a rare bird, with iridescent wings. "A youth with an extremely beautiful face, clad in a robe of saffron," flutters down to the ground, with "a scream of superhuman agony." The clergyman, who is a delightful character, binds up the broken wing, takes the angel home, and clothes him in a suit of his own clerical garments. This wonderful visitor has some wonderful thoughts on the folly of human arrangements.

## THE CAMBERWELL REUNION.

THE Camberwell Branch of the N.S.S. scored a great success in the dramatic performance they gave on Wednesday, November 13, in aid of the Lecture Fund. By eight o'clock the compact little hall in New Church-road was filled with a cheerfully expectant and unusually good-tempered audience, for was not their honored President—usually only visible on Sundays at the unapproachable distance of the lecturing platform—sitting there among them as sociable as you please, with his wife and two pretty little girls beside him?

The whole performance went admirably; the amateur element, thanks to the excellent stage management, seemed almost eliminated, and even little Miss Harding, the youngest member of the Company, quite forgot to be shy, and danced with all the assurance and skill of a professional three times her age.

Mr. Watts's dramatic and forcible delivery of "Claude Melnotte's Apology and Defence" was warmly applauded, and Mr. Foot's tender and beautiful reading of Tennyson's "Rizpah" showed the N.S.S. folk their President in a new and very interesting light. The greater number of us only know our President as a lecturer and ethical teacher. True, he talks to us from that vague eminence, the Editorial Chair; but sometimes, when we feel the throb of the kind, true heart that beats behind the printed page, when we see his earnest face light up with noble feeling as it did when he recited on Wednesday, we wish we saw more of him from the human social side—we would like to feel the warm grasp of his hand, and have him among us oftener at such gatherings as these.

One of the best things on the program was *A Morning Call*, and Miss Annie Brown's Mrs. Chillingtone was certainly a most finished and artistic performance. Miss Brown, who looked remarkably handsome, was ably seconded by Mr. Charles Watts as the impressionable baronet, Sir Edward Ardent, and they gave such a spirited rendering of the sparkling little comedy, they played it with such lightness of touch and grace of manner, that they undoubtedly scored the success of the evening. Madame Saunders gave some excellent pianoforte selections, and Madame Kate Burgwitz sang with all her customary charm of expression. The entertainment concluded with the domestic comedy, *A Quiet Family*, and Mr. Benjamin Bibbs (Mr. George Brown) was so dogmatic, and his wife (Miss Miriam May) so long-suffering, Mr. Barnaby Bibbs (Mr. Arthur B. Moss) was so very depressed in the beginning and so very irrepressible at the finish, and all the other members of this quiet (?) domestic family were so thoroughly up in their parts, that the audience kept up a running accompaniment of applause, which lasted till the final fall of the curtain.

VERITAS.

## D A W N !

DAWNETH the new age :  
Comes it light-girdled  
Forth from the portals  
Of near future time.  
All who look forward  
This truth shall perceive.

Heavings volcanic  
Shake now the surface  
Of creeds old and new.  
Truth will not falter ;  
Friendship with error  
It ne'er will maintain.

Yahveh, the last god !  
Thy son is setting :  
Soon shalt thou be with  
Brahm, Jove, Osiris,  
Baal, and Odin—  
An archaic myth.

As Thor drove northward  
Ymir the Jotun,  
Melting the ice-thralls  
That fettered the earth—  
New birth inbreathing,  
Fair promise of spring ;

So doth bright Reason,  
Greater than all gods,  
Work intellectual  
Freedom the world o'er :  
Priesthood and dogmas  
Dissolve in its light.

Aye ! a fair era  
Cometh to mankind :  
Hunger shall vanish ;  
War shall we know not :  
Freethought, of all men,  
Will be the first care.

Speed ye the time, then,  
When these things may be.  
Comrades ! combine, and  
It is in your power  
To sunder all bonds  
Of Humanity.

F. W. THORRINGTON.

## CORRESPONDENCE.

## A QUEER NEW SECT.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Thinking that it may be of use to your paper, I herewith send you some information concerning a fanatical religious sect—of which you have probably never heard—called the "Swanepoels," and living in the Transvaal. The sect, which is named the "Swanepoels" because it was originally started by a family of that name about the year 1893, live in Klerksdorp, a town in the Transvaal. Its followers, who are, for the most part, ignorant Dutch boer farmers, do not exceed fifty.

The sect was really originated by two men named Piet Swanepoel and C. J. Strydom, who, being "moved by the spirit," as they aver, began holding religious services on the farm of the former called Baviaanskloof, which, translated, means "Baboons' Valley," and which divine services were based on the last chapter of St. Mark, in which Christ exhorts his disciples to remain steadfast in their faith, which would have the effect of giving them the power of healing the sick instantaneously, etc. In fact, their whole religion has that chapter for its ground.

Swanepoel and Strydom, being both eloquent speakers, so worked upon the credulity and feelings of their audience that they all became impressed with the belief that it was possible to obtain the standpoint spoken of in the said last chapter of Mark.

Swanepoel, being a deacon of the Wolmoransstad (a town in the South African Republic) Church, resigned his position, and removed the scene of his preachings to the town of Klerksdorp. It was at this juncture that Strydom, who, I presume, was the more sensible of the two, and evidently seeing that the thing did not pay, deserted his old comrade and resumed his former position of deacon in the Wolmoransstad Church.

In the meanwhile Swanepoel still went on with his preaching; and at length, having obtained a sufficiently

strong congregation, built a church, where divine services are held every morning and evening.

They have a belief that they are the chosen few, and that everyone else is "unsound," "possessed of devils," etc. Their devotional exercises are rather of a violent nature. As soon as they enter the church, everyone drops down on her or his knees, starts praying, singing, clapping their hands, and making peculiar noises; and they cause such a tumult when they are holding their services that, although the windows and doors of their church are always closed, yet the noise may be heard a good way off. While they are in this state of mind it is positively dangerous for anyone not belonging to their sect to venture inside the church.

A week or two ago some of them were charged before the magistrate at Klerksdorp for insulting and using violent language towards some people, and they were mulcted in a heavy fine of £5; I say *heavy* fine, because they are poor farmers.

Not so long ago a lady tried to put her faith to a practical test. She told her co-religionists that she was going to jump up to heaven alive, and for that purpose got on a high wall and attempted the feat—with what result you can imagine, for she came into violent contact with mother earth; which was quite the contrary to her expectation.

How most of these people live is a mystery, although some of them are fairly well-to-do farmers. The more educated (?) farmers in the neighborhood look upon them with the greatest aversion; and their opinion is that the sect will gradually die out when they find out (will they ever?) that they cannot obtain their object in spite of their violent efforts.

This is only one of the many cases in which we see how religion affects the brain and makes fanatics of persons; for one must admit that people who behave like the sect I have named cannot be called sane in any sense of the word.

Before closing I cannot help telling you how much I appreciate, as everyone who loves truth must, the splendid work you are doing, and have done, in advancing Free-thought, and hope that you may continue to do so for many years yet. I have been a subscriber to your paper since the beginning of 1895, and hope to be one always, if "God spares me." It is hardly two years ago since I became a Free-thinker. I was converted by reading Paine's *Age of Reason* and some back numbers of your paper; and, although I am only 19 years of age, I have since then made a fairly good progress in Freethought, having read Darwin, Spencer, Huxley, Ingersoll, Foote, Strauss, and many others.

I send you, per book post, a photo of myself, taken a few days ago; I also send you a pamphlet by the Rev. Faure, called *The Truth About the Bible*, for your library. It contains more common sense than one usually would expect from a sky-pilot. Whenever I see anything in any paper worth sending to you, I will do so.

C. DE VILLIERS.

Johannesburg, South African Republic.

## PROFANE JOKES.

Papa—"Did you ask God to give you your daily bread this morning?" Bobby—"No, papa; I looked in the pantry last night, and saw that there was enough to last for three days."

"My friend," said the long-coated old man solemnly, "have you made preparation for the day of judgment?" "Sir," replied the young man, "that's how I make my living." "Young man!" "I'm employed in the sheriff's office."

"I have been requested," said the pastor, beaming over the pulpit, "to offer prayers for rain, but the superintendent informs me that the Sunday-school picnic is arranged for Thursday."

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

"Mamma, do liars ever go to heaven?" "Why no; probably not." "Has papa ever told a lie?" "I suppose not; he may have." "And mamma, have you ever told one?" Uncle Joseph has, and I have, and almost everybody." "I don't know but I have sometimes." "Well it must be lonesome up there with only God and George Washington."

A little girl heard that people were made of dust, and, after watching heaps and columns of it eddying about the street, exclaimed: "Oh, mamma, I just thought there was going to be another little girl."

Parson Toogood: "Don't you think that the great number of Sunday fatalities is a judgment on the American people for abandoning the Sabbath of the Puritans?" Deacon Hardhead: "Well, I don't know. The Puritans had a good many Sunday fatalities themselves whenever the Indians got up an excursion."

## SUNDAY LECTURE NOTICES, ETC.

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

### LONDON.

FORESTERS' HALL (Clerkenwell-road, E.C.): 7.30, G. W. Foote, "Huxley and Agnosticism."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Balls Pond, N.): 7, R. Forder, "Jesus: Man, Myth, or God?" Tuesday, at 8, social evening. Wednesday, at 8, public discussion on "Christian Evidences."

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.45, select entertainment and dance—special collection for benefit of Branch. Friday, November 22, at 8, urgent meeting of members and friends.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, a lecture. Friday, at 8, free science classes.

EAST LONDON (The Hall, Beaumont-street, Mile End-road, E.): 8, debate between W. C. Lyons and J. Tarry, "Is Secularism of More Benefit to Mankind than Christianity?"

PENTON HALL (81 Pentonville-road): 7, Joachim Kaspary, "Brahminism or Indian Priestcraft."

SOUTH LONDON ETHICAL SOCIETY (Surrey Masonic Hall, Camberwell New-road): 11.15, Sunday-school; 7, Miss Vallance, "Future Rewards and Punishments."

WEST LONDON ETHICAL SOCIETY (Westminster Town Hall, Caxton-street): 11.15, Professor H. Sidgwick, "The Ethics of Religious Conformity."

WEST HAM SECULAR ETHICAL SOCIETY (61 West Ham-lane): 7, Henry Spence, "The Evolution of the Horse."

WESTMINSTER BRANCH: 7.30, members' meeting at Mr. Stace's, 42 Vincent-street.

WOOD GREEN (Masonic Hall, adjoining the Nightingale Hotel, High-street): 7.30, Touzeau Parris, "Christianity a Fraud."

### OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, F. Haslam, "Come to Jesus."

HYDE PARK (near Marble Arch): 11.30 and 3.30—lectures, weather permitting.

### COUNTRY.

BINGLEY (Co-operative Hall): Thursday, at 7.30, O. Cohen, "Is it Reasonable to Believe in God?"

BIRMINGHAM (Alexandra Hall, Hope-street): 5, tea and social.

BRADFORD LABOR CHURCH: 3 and 6.30, O. Cohen, "The French Revolution."

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 2.45, Sunday-school; 7, A. B. Moss, "The New Age of Reason."

DERBY (Athenæum Room): Monday, at 8, Charles Watts, "Secularism in Modern Thought." Usual Branch meeting on Sunday to make arrangements for Mr. Watts's lecture.

DUNDEE (Tally-street Hall): 2.30, discussion class; 6.30, J. Christison, "Drink and Socialism."

GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, discussion—class—J. Paul, "Merrie England: A Criticism"; 6.30, soirée.

HULL (Cobden Hall, Storey-street): 7, Mr. Hauke, "Christian Heroics."

KEIGHLEY (Co-operative Hall): Monday, at 7.30, O. Cohen, "Is it Reasonable to Believe in God?"

LEEDS (St. James's Hall): Wednesday, at 7.30, C. Cohen, "What is Secularism?"

LEICESTER SECULAR HALL (Humberstone Gate): 6.30, Alfred Milnes, M.A., "Causes and Conditions of Foreign Trade."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, L. Small, B.Sc., "Progress."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, Charles Watts, "Theological Puzzles"; 3, "Christian Evidences a Fallacy"; 7, "Secularism in Modern Thought."

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street, near Grey's monument): 7, a lecture on "Secularism."

PLYMOUTH (Democratic Club, Whimple-street): 7, Mr. Chubb will lecture.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, select entertainment.

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, business meeting; 7.45, J. Bowey, "Secularism Defined and Defended."

STOCKTON-ON-TEES (32 Dovecote-street): 6.30, A. Easten, "Why I am a Secularist."

### Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—November 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 24, Wood Green. December 1, Foresters' Hall; 8, Balls Pond; 15, Wood Green; 29, Foresters' Hall.

Price 2d., by post 2½d.,

## AN ESSAY ON SUICIDE.

BY  
DAVID HUME.

With an Historical and Critical Introduction by  
G. W. FOOTE.

London: R. Forder, 28 Stonecutter-street, E.C.

## ALLINSON FOR HEALTH.

HOME CONSULTATIONS—10 a.m. to 1 p.m., 10s. 6d.;  
6 p.m. to 8 p.m., 5s. Patients Visited.

### MEDICAL ESSAYS, Vol. I. For Postal Order for 1s. 2d.

Contains Articles on Management of Infancy, Health, Longevity, The Teeth, Tobacco, The Drink Question. Also the Cause and Cure of Disease, Constipation, Biliousness, Eczema, Blackheads and Pimples, Nervousness, Coughs and Colds, Chest Complaints, Deafness, Thread Worms, Long Worms, Tape Worms, The Itch, etc.

### MEDICAL ESSAYS, Vol. II. For Postal Order for 1s. 2d.

Contains Articles on The Healing Power of Nature, Urine, Saline Starvation, the Hair and its Management, Sleep and Sleeplessness, Want of Energy, etc. Advice for the Thin, for the Stout; Simple Fever, Measles, Scarlet Fever, Whooping Cough, Ringworm, Hypochondria, Bloodlessness, Diarrhoea, Ulcerated Legs, Tumours, etc.

### MEDICAL ESSAYS, Vol. III. For Postal Order for 1s. 2d.

Contains Articles on No More Death, Management of Young Children, Un-suspected Domestic Poisons, How to Grow Tall, to Keep Warm, to Live One Hundred Years, to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors and Wens, Hay Fever, Winter Cough, Chilblains, Epilepsy, and on the Diseases Produced by Taking Mercury.

### MEDICAL ESSAYS, Vol. IV. For Postal Order for 1s. 2d.

Contains Articles on Hardening, Work and Overwork, Sugar and its Abuse, Milk as Food, the Tomato, Poulitices, Quinine, Against the Knife, Arsenical Poisoning, Tonics, Against Stimulants in Disease, about Swallowing Pins and other Articles. Also Cure of Sunstroke, Dog Bites, Pains in the Back, Pediculi or Lice, Chicken-Pox, Synovitis or Inflammation of the Joints, Tonsillitis or Quinsy, Herpes (Tetter or Shingles), Erysipelas, Ulcer of the Stomach, Epidemic Influenza, Scatica, Psoriasis or English Leprosy, etc.

### MEDICAL ESSAYS, Vol. V. For Postal Order for 1s. 2d.

Contains Articles on Pure Water, The Mouth, Its Use and Abuse; Rules for the Aged, Training, Blood Letting, Nose Bleeding, Felon or Whitlow, Ingrowing Toenail, Gum Boil, Cold in the Head, a Red Nose, Flushing and Blushing, Toothache, Sore Mouth, St. Vitus' Dance, Goitre, Mumps, Inflamed Eyes and Eyelids, Fits, Fainting, Apoplexy, Spitting and Vomiting of Blood, Vomiting, Wounds, Burns, Scalds, Bruises, etc.

The Five Volumes, strongly and neatly bound, price 6s. 9d., post free.

HYGIENIC MEDICINE. For Postal Order for 1s. 2d.—An Eye Opener to Drug Takers.

RHEUMATISM: ITS CAUSE AND CURE. Post free for 7d.

DIET AND DIGESTION. Post free for 7d.

CONSUMPTION: ITS NATURAL CURE. Post free 7d.

All these Books, bound in One Vol., post free, 9s. 6d. Send Postal Order.

THREE PAMPHLETS FOR YOUNG MEN. For Postal Order for 1s. 1d.

A BOOK FOR MARRIED WOMEN. For Postal Order for 1s. 2d.

All communications to be addressed to—

DR. T. R. ALLINSON,

4 Spanish-place, Manchester-square, London, W.

## W. J. Rendell's "Wife's Friend"

Recommended by Mrs. Besant in *Law of Population*, p. 32, and Dr. Allbutt in *Wife's Handbook*, p. 51. Made solely by J. PULLEN, 15 Chadwell-street, Clerkenwell; 2s. per doz., post free (reduction in larger quantities). For particulars send stamped envelope.

### IMPORTANT CAUTION.

Beware of useless imitations substituted by some dealers and chemists, the words "Rendell & Co." and "J. W. Rendell" being speciously and plausibly introduced to deceive the public.

LOOK FOR AUTOGRAPH REGISTERED TRADE MARK

*W. J. Rendell*  
No. 182,688.

IN RED INK ON EACH BOX, WITHOUT WHICH NONE ARE GENUINE.

Higginson's Syringe, with Vertical and Reverse Current, 8s. 6d., 4s. 6d., and 6s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 8s. per doz. All prices post free.

W. J. RENDELL, 15 Chadwell-st., Clerkenwell, E.C.

## THE BEST BOOK

ON NEO-MALTHUSIANISM IS, I BELIEVE,  
TRUE MORALITY, or THE THEORY AND  
PRACTICE OF NEO-MALTHUSIANISM.

By J. R. HOLMES, M.M.L., M.V.S., M.N.S.S.

160 pages, with portrait and autograph, bound in cloth, gilt lettered.  
Price 1s., post free.

\* \* \* In order to bring the information within the reach of the poor, the most important parts of the book are issued in a pamphlet of 112 pages at ONE PENNY, post free 2d. Copies of the pamphlet for distribution is a dozen post free.

The *National Reformer* of 4th September, 1892, says: "Mr Holmes' pamphlet . . . is an almost unexceptionable statement of the Neo-Malthusian theory and practice . . . and throughout appeals to moral feeling. . . . The special value of Mr. Holmes' service to the Neo-Malthusian cause and to human well-being generally is just his combination in his pamphlet of a plain statement of the physical and moral need for family limitation with a plain account of the means by which it can be secured, and an offer to all concerned of the requisites at the lowest possible prices."

The Council of the Malthusian League, Dr. Drysdale, Dr. Allbutt, and others have also spoken of it in very high terms.

The Trade supplied by R. FORDER, 28 Stonecutter-street, London, E.C. Other orders should be sent to the author.

J. R. HOLMES, HANNEY, WANTAGE, BERKS.

NOW READY.

# BIBLE AND BEER

BY

## G. W. FOOTE.

### CONTENTS:—

Drink Traffic and Local Veto  
 Christian Methods of Reformation  
 Old Divines on the Lawfulness of Drinking  
 Paley and Sydney Smith  
 Church Opposition to Temperance Movement  
 Bible Drinks  
 Scriptural Praises of Wine  
 Jesus and the Wine Miracle  
 The Last Supper

Communion Port  
 The Two-Wine Theory  
 Religion and Intoxication  
 Religious Drinking in the Bible  
 Water-Drinking Heretics  
 Christianity and Mohammedanism  
 Church Drinks  
 Absurdity of Bible Temperance  
 Appeal to Common Sense

This pamphlet should be in the hands of every Freethinker for constant use against the upholders of the absurd claims of the Bible and Christianity in regard to Temperance. No pains have been spared to make it complete and unanswerable.

Price Fourpence.

LONDON: ROBERT FORDER, 28 STONECUTTER STREET, E.C.

### CHARLES WATTS'S WORKS.

THE CLAIMS OF CHRISTIANITY EXAMINED FROM A RATIONALIST STANDPOINT. 64 pp., 6d., by post 7d.  
 THE TEACHINGS OF SECULARISM COMPARED WITH ORTHODOX CHRISTIANITY. 1s., by post 1s. 2d.  
 CHRISTIANITY: ITS ORIGIN, NATURE, AND INFLUENCE. 4d., by post 5d.  
 SECULARISM: DESTRUCTIVE AND CONSTRUCTIVE. 2d., by post 4d.  
 AGNOSTICISM AND CHRISTIAN THEISM: WHICH IS THE MORE REASONABLE? 3d., by post 4d.  
 A REPLY TO FATHER LAMBERT'S "TACTICS OF INFIDELS." 6d., by post 7d.  
 THEOLOGICAL PRESUMPTION. An Open Letter to the Rev. Dr. R. F. Burns, of Halifax, N.S. 2d., by post 2½d.  
 THE NATURAL AND THE SUPERNATURAL; OR BELIEF AND KNOWLEDGE. 3d., by post 4d.  
 EVOLUTION AND SPECIAL CREATION. 3d., by post 4d.  
 HAPPINESS IN HELL AND MISERY IN HEAVEN 3d., by post 4d.  
 SCIENCE AND THE BIBLE. 4d., by post 5d.  
 BIBLE MORALITY: Its Teachings Shown to be Contradictory and Defective as an Ethical Guide. 3d., by post 3½d.  
 SECULARISM: IS IT FOUNDED ON REASON, AND IS IT SUFFICIENT TO MEET THE WANTS OF MANKIND? Debate between the Editor of the *Evening Mail* (Halifax, N.S.) and Charles Watts. With Prefatory Letters by G. J. Holyoake and Colonel R. G. Ingersoll, and an Introduction by Helen H. Gardener. 1s., by post 1s. 2d.  
 SECULARISM: ITS RELATION TO THE SOCIAL PROBLEMS OF THE DAY. 2d., by post 2½d.  
 IS THERE A LIFE BEYOND THE GRAVE? Reply to Dr. R. B. Westbrook. 3d., by post 4d.  
 SAINTS AND SINNERS: WHICH? 3d., by post 4d.  
 EDUCATION: TRUE AND FALSE. 2d., by post 2½d.  
 THE SUPERSTITION OF THE CHRISTIAN SUNDAY. A Plea for Liberty and Justice. 3d., by post 4d.  
 THE EXISTENCE OF GOD; OR, QUESTIONS FOR THEISTS. 2d., by post 2½d.  
 CHRISTIANITY AND CIVILISATION. 3d., by post 4d.  
 THE BIBLE UP TO DATE. 2d., by post 2½d.  
 WHY DO RIGHT? A Secularist's Answer. 3d., by post 4d.  
 WAS CHRIST A POLITICAL AND SOCIAL REFORMER? 4d., by post 5d.  
 MISCELLANEOUS PAMPHLETS. Cloth 2s., by post 2s. 3d.  
 London: Watts & Co., 17, Johnson's Court, Fleet St., E.C.

### Works by Colonel R. G. Ingersoll.

SOME MISTAKES OF MOSES. The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132 pp. 1s. Superior paper, cloth 1s. 6d.  
 GOD AND THE STATE. 2d.  
 WHY AM I AN AGNOSTIC? Part I. 2d.  
 WHY AM I AN AGNOSTIC? Part II. 2d.  
 DEFENCE OF FREETHOUGHT. A Five Hours' Speech at the Trial of C. B. Reynolds for Blasphemy. 6d.  
 FAITH AND FACT. Reply to Dr. Field. 2d.  
 THE GODS. 6d.  
 GOD AND MAN. Second reply to Dr. Field. 2d.  
 REPLY TO GLADSTONE. With a Biography by J. M. Wheeler. 4d.  
 THE DYING CREED. 2d.  
 ROME OR REASON? A Reply to Cardinal Manning. 4d.  
 THE LIMITS OF TOLERATION. A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford 2d.  
 CRIMES AGAINST CRIMINALS. 3d.  
 THE HOUSEHOLD OF FAITH. 2d.  
 ORATION ON WALT WHITMAN. 3d.  
 ART AND MORALITY. 2d.  
 DO I BLASPHEME? 2d.  
 ORATION ON VOLTAIRE. 3d.  
 THE CLERGY AND COMMON SENSE. 2d.  
 ABRAHAM LINCOLN. 3d.  
 PAIN THE PIONEER. 2d.  
 SOCIAL SALVATION. 2d.  
 HUMANITY'S DEBT TO THOMAS PAINE. 2d.  
 MARRIAGE AND DIVORCE. Agnostic's View. 2d.  
 ERNEST RENAN AND JESUS CHRIST. 2d.  
 SKULLS. 2d.  
 TRUE RELIGION. 2d.  
 THE GREAT MISTAKE. 1d.  
 LIVE TOPICS. 1d.  
 THE THREE PHILANTHROPISTS. 2d.  
 MYTH AND MIRACLE. 1d.  
 LOVE THE REDEEMER. 2d.  
 REAL BLASPHEMY. 1d.  
 IS SUICIDE A SIN? 2d.  
 REPAIRING THE IDOLS. 1d.  
 LAST WORDS ON SUICIDE. 2d.  
 CHRIST AND MIRACLES. 1d.  
 CREEDS & SPIRITUALITY. 1d.

London: R. Forder, 28 Stonecutter-street, E.C.

### COLONEL INGERSOLL'S LECTURE, ABOUT THE HOLY BIBLE. Price Sixpence.

London: R. Forder, 28 Stonecutter-street, E.C.

**Essays in Rationalism.** By Charles Robert Newman (Atheist Brother of the late Cardinal Newman). With a Preface by George Jacob Holyoake, and a Biographical Sketch by J. M. Wheeler. 1s. 6d.

**Darwin Made Easy.** By Dr. Edward B. Aveling, Fellow of the London University. This is the best popular exposition of Darwinism extant. Cloth, 1s.

London: R. Forder, 28 Stonecutter-street, E.C.

# GOTT'S

## 10/6 TROUSERS TO MEASURE 10/6

### ARE THE BEST VALUE IN THE MARKET.

In Brown, Fawn, and Grey Checks, Stripes, and Mixtures.

<p>FILL UP THIS</p> <p><b>Self-measurement Form</b></p> <p>AND</p> <p>STATE COLOR PREFERRED,</p> <p>And we will give you</p> <p><b>A B A R G A I N .</b></p>	<p><b>TROUSERS.</b></p> <p style="text-align: right;">INCHES</p> <p><i>A</i>, Round Waist over Trousers.....</p> <p><i>B</i>, Round Seat.....</p> <p><i>E</i> to <i>D</i>, Inside Leg Seam .....</p> <p><i>F</i> to <i>G</i>, Full Length of Trousers.....</p> <p><i>H</i>, Round Thigh .....</p> <p><i>I</i>, Round Knee.....</p> <p><i>J</i>, Round Bottom .....</p> <p>Please say Lined or Unlined.....</p> <p>Side or Cross Pockets .....</p>	<p><b>The Unemployed Problem</b></p> <p>FOR THE PRESENT</p> <p>HAS BEEN SOLVED.</p> <hr style="width: 10%; margin: auto;"/> <p>We have given work to all who have applied for it, and still require large numbers more as agents.</p>
--	---	---

## J. W. GOTT, 2 & 4 UNION-STREET, BRADFORD.

*302 pp., superior paper, bound in cloth, 2s. 6d. post free,*

### FLOWERS OF FREETHOUGHT

[Second Series]

BY

**G. W. FOOTE.**

CONTENTS :—

<p>Luscious Piety</p> <p>The Jewish Sabbath</p> <p>God's Day</p> <p>Professor Stokes on Im-</p> <p>mortality</p> <p>Paul Bert</p> <p>Converting a Corpse</p> <p>Bradlaugh's Ghost</p> <p>Christ and Brotherhood</p> <p>The Sons of God</p> <p>Melchizedek</p> <p>S'w'elp me God</p> <p>Infidel Homes</p> <p>Are Atheists Cruel ?</p> <p>Are Atheists Wicked ?</p> <p>Rain Doctors</p> <p>Pious Puerilities</p> <p>"Thus Saith the Lord"</p> <p>Believe or be Damned</p> <p>Christian Charity</p> <p>Religion and Money</p> <p>Clotted Bosh</p> <p>Lord Bacon on Atheism</p>	<p>Christianity &amp; Slavery</p> <p>Christ Up to Date</p> <p>Secularism and Chris-</p> <p>tianity</p> <p>Altar and Throne</p> <p>Martin Luther</p> <p>The Praise of Folly</p> <p>A Lost Soul</p> <p>Happy in Hell</p> <p>The Act of God</p> <p>Keir Hardie on Christ</p> <p>Blessed be ye Poor</p> <p>Converted Infidels</p> <p>Mrs. Booth's Ghost</p> <p>Talmage on the Bible</p> <p>Mrs. Besant on Death</p> <p>and After</p> <p>The Poets and Liberal</p> <p>Theology</p> <p>Christianity and Labor</p> <p>Dueling</p> <p>An Easter Egg for</p> <p>Christians</p>	<p>Down Among the Dead</p> <p>Men</p> <p>Smirching a Hero</p> <p>Kit Marlowe and Jesus</p> <p>Christ</p> <p>Jehovah the Ripper</p> <p>The Parson's Living</p> <p>Wage</p> <p>Did Bradlaugh Back-</p> <p>slide ?</p> <p>Frederic Harrison on</p> <p>Atheism</p> <p>Save the Bible !</p> <p>Forgive and Forget</p> <p>The Star of Bethlehem</p> <p>The Great Ghost</p> <p>Atheism and the French</p> <p>Revolution</p> <p>Pigottism</p> <p>Jesus at the Derby</p> <p>Atheist Murderers</p> <p>A Religion for Eunuchs</p> <p>Rose-Water Religion</p>
---	---	---

London : R. Forder, 28 Stonecutter-street, E.C.

### Read "THE TRUTH SEEKER."

MONTHLY, PRICE 1D.

*Edited by JOHN GRANGE.*

Of all Newsagents to order. Wholesale, Mr. Forder.

**50 VISITING CARDS FOR NOTHING.**—To purchasers of our beautifully-tinted Note-paper and Envelopes. Your name and address artistically printed. Chaste tints and splendid paper. Send eighteen stamps, with name and address, to the Abbey Press, Nuncaton. Post free. No better bargain possible.

PRICE THREEPENCE,

THE

## SECULAR ALMANACK

### FOR 1896.

EDITED BY

G. W. FOOTE AND J. M. WHEELER.

Among the Contents are :—Notes on the Year, by G. W. Foote ; A Note on the Calendar, by J. M. Wheeler ; The Work of To-Day, by Charles Watts ; God-Making, by G. L. Mackenzie ; The Bishops and their Wealth ; Information Concerning the National Secular Society ; Freethought Work and Organisation ; Lecturers ; Etc.

London : R. Forder, 28 Stonecutter-street, E.C.

**STANTON**, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each ; upper or lower set, £1. Best Quality, 4s. each ; upper or lower, £2. Completed in four hours when required ; repairing or alterations in two hours. If you pay more than the above, they are fancy charges. Teeth on platinum, 7s. 6d. each ; on 18 ct. gold, 15s. ; stopping, 2s. 6d. ; extraction, 1s. ; painless by gas, 6s.

**TO FREETHINKERS.**—Ladies and Gentlemen requiring SUPERIOR OUTFITTERS at moderate prices. First-class Style and Fit Guaranteed.—H. HAMPTON, Artiste Tailor, 14 Great Castle-street, W. (three doors from Regent-street). Patronised by leading Freethinkers.

**A** PARTMENTS.—Kitchen and two or three Rooms to Let. Gas, bath, etc.—S., 19 Beechholme-road, Upper Clapton, N.E.

#### CHARLES BRADLAUGH.

A Life-size Bust Portrait in Oils. In Handsome Gilt Frame. Suitable for Lecture Room or Hall. Carriage paid £2 2s. 94 Queen's-road West, Walthamstow.

Printed and Published by G. W. FOOTE, at 28 Stonecutter-street, London, E.C.