

# The Freethinker

Edited by G. W. FOOTE.]

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## SPURGEON TO THE RESCUE.

### THE RESURRECTION FINALLY DEMONSTRATED.

SOME weeks ago I held a public debate at Cardiff with the Rev. W. T. Lee, on the question, "Did Jesus Christ Rise from the Dead?" Mr. Lee is a very capable debater, and as he spoke in defence of "divine truth" one might imagine that Christianity would be all the safer for this encounter. The infidel had been met and repulsed, and the Resurrection was (of course) established more firmly than ever as a great historical fact. But it appears that the orthodoxy of Cardiff is not entirely free from apprehensions. Perhaps the infidel, after all, suggested more doubts than his opponent removed. There was still room for a fresh defence; and, accordingly, the Rev. W. Spurgeon, the minister of Wood-street Congregational Church, in which building the debate took place, preached a special sermon on the subject, which he called "A Reply to the Freethinker." This sermon has since been published as a pamphlet, and as I am frequently mentioned in it, I may as well give it a special reply.

Mr. Spurgeon takes for his text the famous passage in the first Epistle to the Corinthians, in which Paul declares that if Christ be not risen the faith of the Christians is in vain. This epistle, he says, is one of the four that have never been questioned. But the statement is untrue; they have been questioned, and are still questioned by critics of repute in France and Germany. Mr. Spurgeon should have said that these four epistles are generally allowed to be authentic. That is true enough, as I admitted in the debate. But the pulpit is rarely satisfied with the exact truth; it has too great a love for dogmatism and exaggeration.

After this preliminary indication of his critical qualifications, Mr. Spurgeon proceeds to explain that his chief object is to reassure "the young people." And really it is only young people—young in intelligence, or young in information—who could possibly be reassured by such a sermon.

Mr. Spurgeon betrays the greatest historical incapacity in the very next paragraph. He declares that the Resurrection is either a glorious truth or "a myth and deception, a concoction for the vilest purposes." Now, a myth has nothing to do with deception, and no one asserts that the story of the Resurrection was a fraudulent concoction. A story may be untrue, yet the persons who accept it, and help to make it, and zealously circulate it, may be perfectly honest, in the sense that they are not conscious of any dishonest intention. They may be imaginative and credulous, and in proportion to the earnestness of their delusion is the likelihood of their success in endeavoring to gain the credence of simple-minded people. Mr. Spurgeon is himself a very fair sample of this species. No doubt he is an honest man, but his logic is infantile. For instance, I said in the debate that all the dreadful pictures of what the Christian would lose if he abandoned his belief in the Resurrection were only an appeal to his emotions; they were attempts to prejudice him against a sceptical conclusion, however it might be justified by the evidence. I said that the question was one of history, and should be tried at the bar of reason. To this Mr. Spurgeon replies that we must not, and indeed cannot, ignore the emotions. I never said that we should or could. Emotion is as important as reason, but it has a different place and a different function. It is not the business of emotion to weigh evidence and deliver

judgment. Jesus Christ rose from the dead or he did not; in either case it is a question of fact; but as it is an *ancient* fact, we can only go by the evidence which has come down the stream of time; and having that evidence before us, we are as much bound to let our reason decide upon its value as we are to let it decide, when we are in the jury-box, whether a prisoner is guilty or innocent of the crime for which he is indicted.

Instead of seeing this, which one might think obvious enough, Mr. Spurgeon goes to the foolish length of quoting Lecky to the effect that "All religions which have governed mankind have done so by speaking to the *heart*, and not to the intellect." If I were a Christian, I would never quote *that* passage. To say that Christianity does not appeal to the intellect is a poor prologue to a long argument in its favor.

I need not trouble about Mr. Spurgeon's reference to Mormonism, except to say that he entirely misunderstands my remark on that subject. It is utterly beside the point to ask, "What has Mormonism done for the world?" Even the question, "What has Christianity done for the world?" has nothing to do with the question whether Jesus Christ did or did not rise from the dead. With regard to Buddhism, I did say that there were many similarities between the career of its founder and that of the founder of Christianity; but I did not say, as Mr. Spurgeon does, that Buddhism "has held sway for centuries over the millions of India." One has only to see such a ridiculous statement in a printed sermon to realise how slender a stock of knowledge is necessary in the pulpit.

The next step taken by Mr. Spurgeon is really his first step towards a real discussion, though it is very feeble and ineffectual. He finds fault with me for laying stress upon the wide disagreements of the four accounts of the Resurrection. Mr. Spurgeon replies that their close agreement would have suggested collusion, and that the Freethinker would object equally to their harmony or their discord. Mr. Spurgeon takes the ground that the "apparent" disagreement [a most convenient question-begging word is that same "apparent"] among the Evangelists is a proof of their *honesty*. So it may be; but does it prove their *accuracy*? And is it not absurd to talk about "collusion" in such a case? Collusion among witnesses is an offence against truth and justice, but collusion among historians is a positive necessity. A witness must tell what he knows—what he saw and heard; an historian must tell what others saw and heard. Now the Evangelists were not witnesses, but historians; and if they wrote from reports, they either did, or did not, sift them carefully. If they *did not* sift them carefully, they were both careless and uncritical; and if they *did* sift them carefully, there must have been a hopeless disagreement among the original reporters.

It is ridiculous to say that discrepancy in testimony is an evidence of its truth. It all depends on the amount and character of the discrepancy. Trivial, unessential things may be differently perceived and reported by different witnesses; but if they differ on important, essential points of time, place, and circumstance, their evidence may become positively worthless. All the Evangelists really agree upon is that Jesus Christ rose from the dead. Well, says the Christian, that is enough. No, it is not enough. It is not sufficient for witnesses to agree that a prisoner committed the crime of which he is accused. They must agree upon all the important details. The prisoner could not have stolen the same purse at the



same time in London and in Brighton, nor could the purse itself have belonged to two different people. There must be identification of persons and objects, and agreement as to the principal details and the order of their occurrence. In other words, if an event occurred at all, certain main features of it *must* have been seen very much alike by all the spectators; and any grave difference in their testimony in *this respect* would suggest either falsehood or hallucination. Now, the Freethinker asserts that the disagreement among the Evangelists is of this description. That is the point to which Mr. Spurgeon should address himself, but he carefully evades it, and indulges in idle generalities.

G. W. FOOTE.

(To be concluded.)

## THE CLERGY AND EDUCATION.

THE action of the bulk of the clergy towards education has always been one of antagonism. As long as they dared they met it with opposition. When this was no longer feasible they sought to cripple it by getting it in their own hands, and manipulating it for their own purposes. Vast endowments have been at the service of the Churches, immense sums have flowed into their coffers. Secular as well as religious instruction was for ages in their keeping. They were masters of the situation, and with what result? A century ago nearly half the population made the sign of the cross instead of writing their own names. Prisons and slums with an ignorant and criminal population tell the tale of the past. Freethinkers like Bentham and the elder Mill urged for years the necessity for national education, and the religious difficulty always stood in the way.

In 1807 the House of Commons passed a Bill enabling the ratepayers to set up a school in each parish. The House of Lords threw it out, on the advice of the Archbishop of Canterbury. The House of Commons then first affirmed the principle that the State ought to be responsible for the education of the people, under local public control, while the Archbishops and clergy affirmed their hostility to any national education which was not completely under their own direction. The Archbishop, in opposing this measure from his seat in the Peers, said (August 11, 1807): "The provisions of the Bill left little or no control to the minister in his parish. This would go to subvert the first principle of education in this country, which had hitherto been, and he trusted would continue to be, under the control and auspices of the Establishment; and their Lordships would feel how dangerous it might be to innovate in such matters."

In 1820 another Bill to provide parochial schools, brought in by Lord Brougham, was thrown out by clerical opposition. The Bill for admitting Dissenters to universities, when it passed the reformed House of Commons in 1834 by a decisive majority, was rejected by the piety of the peers by 187 to 85, twenty-two bishops voting in the majority against two in the minority. It took more than a generation to compel them to do this act of justice. In 1839, when the first grant of £30,000 was proposed by the Government for educational purposes, the Church party organized a determined opposition; and in 1843 the English Dissenters resisted, and threw out the Government Factory Education Bill. For many years the Bishops and Lords threw out scheme after scheme of the Endowed Schools Commissioners, in order that the Church might have a monopoly of education.

When Continental advance and Liberal agitation made an Act for Compulsory Education imperative, the religious difficulty still stood in the way, and was the occasion, as it still is, of continuous squabbles on a question upon which the commonwealth should be at one. Since the establishment of Board schools the clergy have been unceasing in their denunciation, and only this year the whole of the Church press rejoiced when Mr. Balfour openly acknowledged that he wished to alter our Board-school system. The clergy have each seventh day set apart for their purposes. They have a multitude of Sunday-schools, and every opportunity of pumping their religious nostrums into the heads of all those children whose parents care for that kind of instruction. Yet they are not happy. They know that knowledge must undermine faith, and that, if they are to retain their hold upon the minds of men, they

must inculcate reverence and submission to their pretensions on the plastic minds of the children. They have sought, and in many cases contrived, to capture the Board schools, not for the benefit of those schools, but to cripple them in the interest of the rival schools of the Church. For their own schools, nine-tenths of the expenditure of which is defrayed by the State, they require teachers who will undertake to play the church organ, train the church choir, and superintend the church Sunday-school. All the while they are plotting how best they can put their hands in John Bull's pocket to pay for it all. They are conferring as to whether they can best fleece the taxpayer or the ratepayer with the least likelihood of popular control. Their schools all require money, for subscriptions are ever decreasing. The present Government are pledged to give it to them, and it is, therefore, for the public to demand that, with increased public grants, there shall be increased public control. Let those who want the teaching of religion pay for it themselves, but let State-supported schools be places where citizens of all creeds, and of no creed, can send their children on a footing of perfect equality. We are a long way yet from such an equitable arrangement, but the disputes of the religionists themselves should help us towards it.

J. M. WHEELER.

## THE REFORMATION: ITS VALUE AND ITS DEFECTS.

(Continued from page 564.)

WE have seen that, so far as the Reformation of the sixteenth century was a revolt against absolute ecclesiastical authority, it was valuable to the cause of mental freedom. But, unfortunately, many of the Protestant reformers were inconsistent in their protest, inasmuch as, having secured liberty for themselves, they denied it to others who preferred greater freedom than the earlier stages of the Reformation allowed. Hence the movement was marred by some very serious defects. Even the Nonconformists, who had suffered from severe persecution themselves, were, like most other believers in creeds and dogmas, unable to resist the temptation of oppressing others, when, by a turn of the wheel of fortune, fate gave them an opportunity of so doing. The love of rule and of lording it tyrannically over conscience is common to all theologies and all theologians alike—to those of old Paganism, mediæval Christianity, and Mohammedanism. The doctrine that a wrong belief, the holding of an erroneous creed, will lead to the consignment of the soul to eternal fire, "where the worm dieth not and the fire is not quenched," prompts men to exert all their powers towards preserving their fellow men from becoming a prey to Satan, and from being irretrievably lost to God.

If it were right to dissent from the teachings of Rome, it was equally right for those to dissent from the teachings of the Protestant Church who could not honestly accept them as true. To be consistent, all Protestants should adhere strictly to the principle of absolute private judgment. But this is precisely what they have not done. Robison, in that rare old book, *Proofs of a Conspiracy Against all Religions*, says: "The spirit of free inquiry was the great boast of the Protestants, and their only support against the Catholics; securing them both in their civil and religious rights. It was, therefore, encouraged by their governments, and sometimes indulged to excess. In the progress of this contest their own confessions did not escape censure [as we find is the case among the members of the Free Church of Scotland to-day]; and it was asserted that the Reformation, which these confessions express, was not complete. Farther reformation was proposed. The Scriptures, the foundation of their faith, were examined by clergymen of very different capacities, dispositions, and views, till, by explaining, correcting, allegorizing, and otherwise twisting the Bible, men's minds had hardly anything to rest on as a doctrine of revealed religion. This encouraged others to go farther, and to say that Revelation was a solecism, as plainly appears by the irreconcilable differences among the enlighteners of the public (so they were called), and that man had nothing to trust to but the dictates of natural reason. Another set of writers, proceeding from this as from a point settled, proscribed all religion whatever, and openly taught the doctrines of Materialism and Atheism."



This extract conclusively demonstrates that Secular Freethought is the logical outcome of private judgment, and shows the utter inconsistency of the Protestant opposition to such Freethought. The truth is that Protestantism, in its conflict with more advanced thought, never possessed the full courage of its own convictions. In this respect it differs from the Roman Catholic Church, which—to give it its due—has always in the main been consistent to its own principles. The Reformers saw clearly enough that their view of private judgment could result only in absolute freedom of thought. They saw this, and, like unwise men, they were foolish enough to regret it. This is why nineteenth-century Nonconformity is opposed to modern thought, when that is antagonistic to revelation; this is why modern Dissent is a religious nonentity, neither orthodoxy nor Freethought; but, if anything nameable, orthodoxy and water. It is a principle, manifested more or less in history, that, when the false is opposed only by the partially true, error is seldom combated successfully. This fact will explain to some extent the partial failure of the revolt against Rome. Protestantism retained too many of the evils of the "Mother Church"; as Earl Russell says, "the Reformation violated for centuries the sacred right of religious liberty. The reformers of England, under the guidance of Cranmer, persecuted those who would not submit to their tests of religion" (*Essays on the History of the Christian Religion*, p. 280). Buckle also observes, in referring to certain Protestant countries in Europe: "There is not occasionally, but habitually, an intolerance and a spirit of persecution, which would be discreditable to a Catholic country, but which is doubly disgraceful when proceeding from a people who profess to base their religion on the right of private judgment" (*History of Civilisation in England*, vol. i., p. 242).

That the Reformation was only a partial improvement upon the evils that dominated the Roman Church is further proved by the fact that, theologically, it was but little more than a change of name, the then existing evils being diverted into a fresh channel. For instance, the Bible was substituted for the Pope, the clergy for the priests, and the authority of the Thirty-nine Articles for that of the decrees of Rome. Even after the establishment of Nonconformity, private judgment meant the judgment of the leaders of the various Churches which had come into existence. True freethought was not allowed by any of the Protestant bodies. The same spirit of dogmatism which had marked the Christian Church from almost its very inception continued in spite of the Reformation. The policy adopted by those who condemned the theology of Rome is thus illustrated in a poem entitled "The Dogmatic Creed":—

Believe as I believe—no more, no less ;  
That I am right, and no one else, confess ;  
Feel as I feel ; think only as I think ;  
Eat what I eat, and drink but what I drink ;  
Look as I look ; do always as I do.  
And then, and only then,  
Will I fellowship with you.

That I am right, and always right, I know,  
Because my own convictions tell me so ;  
And to be right is simply this : To be  
Entirely, in all respects, like me.  
To deviate a hair's breadth, or begin  
To question and to doubt,  
Or hesitate, is sin.

I reverence the Bible, if it be  
Translated first, and then explained—by me.  
By churchly laws and customs I abide,  
If they with my opinions coincide.  
All creeds and doctrines I concede divine,  
Excepting those, of course,  
Which disagree with mine.

Let sink the drowning, if he will not swim  
Upon the plank that I throw out to him ;  
Let starve the hungry, if he will not eat  
My kind and quantity of bread and meat ;  
Let freeze the naked, if he will not be  
Clothed in such garments  
As are cut for me.

'Twere better that the sick should die than live,  
Unless they take the medicine I give ;  
'Twere better sinners perish than refuse  
To be conformed to my peculiar views ;  
'Twere better that the world stand still than move  
In any other way  
Than that which I approve.

The "Reformed Church" retained many of the demora-

lising doctrines taught by Roman Catholicism. As Howitt has pointed out in his *History of Priestcraft*, Queen Elizabeth insisted that the new doctrines of the Church of Geneva should be avoided, and that a splendid hierarchy should be maintained of archbishops, bishops, canons, and other officials. She declared that the relics and ceremonies of the Church of Rome should be adopted. Moreover, its festivals and holidays in honor of saints were to be kept ; the sign of the cross was to be used in baptism ; kneeling at the sacrament of the Lord's supper, bowing at the name of Jesus, giving the ring in matrimony, confirmation of children by episcopalian hands, forbidding marriage at certain seasons of the year, and many other popish appendages, were retained. The doctrine of the absolution of sins, and the damnable creed of Athanasius, were held fast ; so that to many—except as to the marriage of the clergy, auricular confession, and a less pompous and ornate form of worship—little difference between popery and the English Church could be discerned ; and, to make the case still more intolerable, matters of indifference, such as were neither commanded nor forbidden by Scripture—as the external rites of worship, the vests of the clergy, religious festivals—were put under the authority of the civil magistracy ; and those who refused to conform to them were thus made rebels to the State, and punishable accordingly. It was impossible to conceive a more thorough extinction of the rights of the subject in affairs of conscience—even in popery itself ! The bishops, having got power into their hands, speedily proceeded to exercise it—to show the old priestly spirit. In 1588 Bancroft, Archbishop of Canterbury, declared that the episcopal orders were, by express appointment of God, superior to the presbyters, and that all priests not ordained by bishops were spurious. This, says Mosheim, was the form of religion established in England, which laid the foundation for perpetual dissensions and feuds in that otherwise happy and prosperous nation.

The avowed principle of the Reformation was a good one, but its usefulness was impaired by the influence of theology, which destroyed its cardinal virtue—that of personal freedom in matters of opinion. The right to differ from any or all forms of religion is the very essence of individual liberty, and the consolidating force of the glory and prestige of a nation's welfare.

CHARLES WATTS.

## STANDS THE BIBLE WHERE IT DID ?

IF we put new blades and new handles to presentation pocket-knives, can we truly say that we still retain the original mementoes ? In the case of the Bible, it appears possible to advocate the eternally true Bible, whatever new discoveries are made. The terms used in early Genesis were found to have several meanings—that created might mean made, or born, or fashioned out of existing materials ; still, it was *the* word of God. The God of the Old Testament was jealous, revengeful, demanding blood ; yet he was the same God as in the New Testament—a "God of love" ! Without shedding of blood there was no satisfying the God of the Old Testament ; yet all that was required of man by the same book was that he should practise justice, love mercy, and walk humbly with his God. Charges of issuing contrary or contradictory teachings avail nothing against the authority of the Holy Ghost.

Few educated or scientific men now believe the words of Exodus, that in six days God made all that is ; yet the tale is still there, and in the prayer-book, and in the Sunday-school, besides occupying a front place on the walls of the altar in churches all over the United Kingdom. The creation and deluge are found anterior to, and separated from, the edition issued under the name of Moses ; but these stories are read in the churches as a sacred record of the origin and destruction of mankind, and of all living things. The same person who speaks on a week-day about the probable eternity of matter, on Sunday still reads "in the beginning," urging, by way of reconciliation, that the two agree if you omit what follows—an eternal universe, "beginning" to assume form and substance !

Although evidence of new forms of life, and of the extinction of old forms, can no longer be disputed, it is still taught as true that all appeared at one time in one



place by the order of Omnipotence—for "Thus saith the Lord." The moon is still a lesser light made to rule the night, though now it is an ancient ruin which shines only by a borrowed light. "And he made the stars also," the use of which has yet to be discovered, except to decorate the heavens at night. When the astronomy of Ptolemy expired in England in the seventeenth century, how could books, written on the assumption that that theory was true, remain unaffected? How any book, which made manifest mistakes about the *whole visible universe*, could any longer be held to be the inspired word of God, has never yet been cleared up. If we take up Milton's grand epic, nothing is more obvious than that he wrote that work under the influence of Genesis and prevailing astronomical views. The central sun and revolving lights, with nothing beyond but the local heaven, could never have emanated from a mind familiar with the now-known facts of our solar system, and with the laws of motion common to celestial and terrestrial existence. The revelations of the telescope dispersed all the angels and their heavens, although—"angels and ministers of grace defend us!"—men go on repeating every Sunday the *ipsissima verba* of the Holy Bible anent all these matters.

While Jesus said he came only to look after the lost sheep of Israel, we are assured that his mission was to save all mankind, except those that are to be, and were to be, damned. While scholarship may have shown that hell-fire is only figurative, it is blazing away in little Bethel all the same.\* Though Jesus was to come again and fetch the saints, and omitted to do so, he is still daily and hourly expected.

The foregoing allusions to popular beliefs have been suggested by twelve months' experience where the church, chapel, and ale-house are the only institutions, where all the aforesaid things "we most steadfastly believe," and where Freethought is unknown. Perhaps the last-named fact may in some measure account for the others.

The telescope may search through space and declare there is nothing to be seen but stars after stars in endless succession, yet we still have mansions in the skies, and if it were not so "I would have told you," said Jesus. Bother Lord Rosse and his big reflector! Although modern criticism has so altered the dates of Old Testament books that the name "prophet" is placed in jeopardy, yet we know prophets were moved by the Holy Ghost to declare the things that should happen on the face of the earth. Our standing motto is: Let the Bible be true, and every man a liar who testifies otherwise. The early wisdom of the prophets has been questioned, and their holy connection with Omnipotence has been denied; but we still cling to the old faith. We hold it profane to criticise and sit in judgment on the utterances of the third person in the Trinity; for Jewish history is the basis of our most holy religion, and the predictions are of the way and work of the Jewish God's only begotten son. These oracles are of divine authority, and are totally excluded from the ordinary laws of criticism and human investigation. They are above reason.

Although the Bible teaches what is scientifically false, the answer to such "infidelity" is, as poor old blind, persecuted Galileo said, that it is not intended to teach science. The right way to look at the thing is that, notwithstanding the marvels of science, and the destructive effects of historical criticism, yet we rest in serenity of mind, knowing that all this is totally ineffective in the realms of theology. Though the historical foundations of Christianity have been shaken to their very centre, its eternal moral truth and spiritual potency remain untouched and untouchable by the hand of the scientist or the critic. Though all its moral teaching existed ages before Christianity, yet it is a *new* and holy religion, transcending all that went before. Antiquated notions of heavens, hells, devils, angels, ghosts, and miracles may not harmonize with advancing knowledge and modern thought, may repel some minds and make others doubtful; but their truth remains, and defies a world in arms. That is how I have learnt to write of things—

"That are not, were not, and ne'er can be."

The most learned divines of to-day, and some of past

\* The translators started with "straining at a gnat," and stuck to it, repeated it, and the Revised Version leaves them at it still. Jesus said there was *one* God, and scholars said "the *three* that bear record in heaven" was an interpolation; but they stick to "the three." All scripture "*which is*" inspired has not supplanted "All scripture is inspired."

generations, hold that the truths of the Old and the New Testaments (without going into detail and telling us what truths) are of perpetual authority, and will flourish in immortal youth amid their historical wreck, and despite being crushed by science. What is the purpose of all this recital? To remind the advocates of Freethought that their work among *the people* is hardly begun, that the old beliefs are not extinguished; the naked truth is not preached to the multitude.

The people who spend their days or evenings in our vast libraries, seeing the advanced views enunciated in our popular reviews and new Christian Apologetics, are the select few, and not the people of England, or any considerable portion. There is a beautiful and fashionable town, with millions of money expended in making things comfortable for people who on Sundays say they are "miserable sinners." They say this to God, not to the mayor on the bench, and would resent a paragraph in the evening news to that effect, giving name and place. The poor people depend on such for a living, and declare they rely on the help of God and the providence of heaven. There the poor have to receive the visits of the parson and his lady friends, and respectfully listen to the most horrid trash ever uttered by bipeds. They have to account for "where they spend their Sundays," and select some sanctuary, by preference the parish church.

Individual readers of this paper cannot obtain it at their newsagents in that fashionable resort; and to be *known* as a Freethinker means your trade being transferred to some silent one, or to one who displays no disinclination to be numbered among the hypocrites. Prejudice and bigotry reign triumphant. Yes, the Bible has still an influence, and general ignorance of *other* literature, that does not sustain its dignity and importance, or insist upon its being believed and idolised, is the rule, having but few exceptions. The thoughtful man, engaged all the week with sublunary matters, having for the chief end bread and cheese, would like to hear of the progress of mind, of principles, of discoveries, and new thoughts. But nothing is preached but the book he has known since his youth.

The church of enlightenment is not yet opened, and the teacher of new ideas is not yet ordained. One who declines to share my views gives utterance to the profane remark that people like to be gulled and deceived. He goes to church to see the thing done. He does not believe in theology; it is, to him, incomprehensible. So books, for and against, he put into the melting pot a generation ago. Still, Sunday amusements, recreation, or devotion—either term suits—are best kept going. The serene and beautiful lady carries in her hand, gilt-edged, one of the most objectionable books in existence, without fear or shame; and the parson reads it to her without moving a muscle of his divine countenance.

Sunday after Sunday, for generations, grown men listen to the same vain repetitions, somehow forgetting they ever heard them before, or blessed with ability to pass out of memory this Sunday what they were told last Sunday. Man, enshrouded in custom and fashion like this, cannot furnish the world with examples of courage, virtue, and manliness. His intellect must ever remain undeveloped—one-half the pleasures of life he can never experience. Intellectual life is an unknown thing. He never can value freedom as an inheritance, for he does not assert his claim. The lesson that others have the same right as himself to profess any opinion, and to live their own life in their own way, he can never learn in a state of society where no man thinks for himself or acts as reason dictates. Wherever the Bible holds, by the aid of priests, its unquestioned authority, liberty of opinion and a healthy independent life will never be found; they are impossible.

I, who have been a constructive Secularist ever since I became one at all, fail to see how any substantial superstructure can be erected in the presence of the facts and conditions of things here described. It is impossible to even explain Secular principles without first showing where established beliefs fail to supply man with the highest demands of his intellectual and moral nature. The modes of life, and even the forms of speech, are fixed. Society's movements are as clearly regulated by tradition as the way of the sun from east to west. The rule of judgment is reversed—men believe a thing because the Bible says it, and do not believe in the Bible because it says what is true. Authority overrides truth, and the homage is paid to authority which is due only to truth. It is only expressing the



true state of affairs to-day to say that, among the most enlightened, the belief that is accepted consists only of what unbelievers and critics have not *disproved*.

Stands the Bible where it did? Yes, in the minds of the non-reading, uncritical multitude it is "as it was in the beginning, is now, and"—shall we finish the sentence?—"ever shall be, world without end." No, that is by no means a justifiable conclusion; but the obvious duty of advocates of freedom, truth, and justice is to show that these virtues are not the fruits of Bible belief, and do not exist where its rule is an undisputed authority. Notwithstanding bigotry, prejudice, and old habits and customs, ample evidence assures us that Freethought is spreading; a new generation suckled in mother Church, and trained in the nursery of that institution—the Sunday school—is finding out something has gone wrong. But what a Freethought paper like this means they do not understand. It is the first glimmering of a light to which their eyes as yet are unaccustomed. It dazzles and puzzles them, but the ultimate consequences of such a discovery in literature no honest man can doubt.

CHARLES CATTELL.

### THE ENGLISHMAN'S RELIGION.

THE most marked characteristic of an Englishman is his power of compromise. He is generally behind the rest of the world in grasping a great idea. He would have to ask himself first, "What is the use of it?" "What is the good of it?" and, before seeking to make it his own, would endeavor to answer these questions. By nature he is somewhat calculating; dislikes extremes and radical changes. He prefers the old order of things long after that order has been proved erroneous, and another and better is submitted for his approval. He is afraid that if he discards the old he may lose some advantages connected with it. And so it is with his religion. He calls his country a Christian country, not because he believes implicitly in the dogmas and doctrines of Christianity—he has too keen an intellect for that—but there may be a little truth in it. There may possibly be a future world. No one can positively affirm there is not, so every *seventh* day, worn out with doing his level best to be one of the "survivors" during the preceding six, he devotes a little of his time to hearing an exposition of the wickedness of this world and the blissfulness of the next. An Englishman does not like risking the loss of having a comfortable dwelling-place after death. So he will have a little of heaven, and as much profit as he can get out of earth.

His National Church is an expression of his love for compromise. He could not brook the fetters of the Roman Catholic Church; neither had he any patience with the faddisms and occasional anarchical tendencies of the Puritans, Covenanters, and Calvinists. So our Englishman (largely aided by Queen Bess) compromised with the two extremes, and made the Church of England the servant of its State. But he likes to feel he has a right to attend other places if he so chooses, therefore all sects are tolerated, and so long as they have prayers and hymns to excite the imagination about a world unknown, and do not preach sermons too much tainted with Socialism, they are all considered respectable.

Of course the Englishman's religion must be pressed into furthering his worldly interest. Otherwise it would be of little use. In the first place, it teaches humility and non-resistance to the workers who produce the wealth of the nation. It extols high morality by first making starvation the only alternative of immorality to many, and then treating as outcasts those who choose the latter. Again, religion is pressed into the service of the Englishman's love of Imperialism. Missionary Societies are supported to convert the heathen, so that an opportunity may afterwards occur of seizing their territory.

A truly noble institution is the Englishman's religion!  
F. A. U.

### The Pious Spaniard.

Life is not long enough for me  
To hate mine enemy perfectly;  
But God is of infinite mercy, and He  
To time hath added Eternity.  
—Elizabeth Bisland, in the "Chapbook."

### DEVIL-WORSHIP AND FREEMASONRY.

GABRIEL JOGAND-PAGÈS, better known in France as St. Leo Taxil, is, according to the testimony of intimates, one of those persons of insatiable cravings who are always "on the make" by pandering to sensation. He at first excited attention by posing as an anti-clerical orator and speaker, in which capacity he was distinguished by audacity of assertion. Thus he wrote on *The Pope's Mistresses*. He published a comic *Vie de Jésus*, of which the comicality was mainly in the illustrations, and brochures entitled *The Poisoner Leo XIII.*, *The Debauches of a Confessor*, *Les Pornographes Sacrés*, etc. When he had made it evident that money was his object, he was ejected from the Anti-Clerical League. Then he became converted by the instrumentality of a vision of Joan of Arc, of whom he wrote a popular life from the Catholic side. To M. Clemetshaw he confessed that his object was money, whether as Catholic or anti-clerical. Pagès never forgave his ejection from his Masonic Lodge after receiving only the first degree, and his activity ever since has largely been devoted to the circulation of libels on the Masons, and the attempted establishment of rival orders. In this he has been seconded by the Catholic priests, who find Freemasonry an organized force of antagonism to their own designs. As usual, the priests see no farther than their own noses. Freemasonry, so far as it is an exclusively male order, really assists in keeping Freethought a male perquisite, and thus leaves the priest his best *clientèle*—the women and children. But the continental lodges are certainly anti-clerical, and are politically strong in securing the rejection of candidates of clerical or royalist leanings. The clericals see in them everywhere the antagonists to their own return to power, so anything against the Masons is always acceptable.

In 1885 Leo Taxil published his *Revelations Complètes sur la Franc Maçonnerie*. But the revelations were not complete, or rather there was a public for them, and he followed them up with *Les Soeurs Maçonnes* and *La France Maçonique: Nouvelles Divulgations*. When Joris Karl Huysmann produced his novel, *Là Bas*, with the declaration that sorcery, devil-worship, and the black mass were practised in Paris, where they even tattooed the figure of Christ on their soles in order to constantly tread on him, it was a God-send to the journalists who cater to sensation. The clericals, instigated by Taxil and others, said devil-worship is an outcome of Freemasonry. Taxil published *Les Assassinats Maçoniques*, and wrote another 404 pages to prove that the higher esoteric orders admitted sisters. What a discovery!\*

Taxil has been proved to have copied some of his matter in *Les Soeurs Maçonnes* from the *Rituel de la Haute Magie* of that deeper humbug, Eliphas Levi—otherwise Louis Constant. "The proof is," as Mr. A. E. Waite says in his book on *Devil-worship in France*, "that part of the exorcisms are given in Latin and part in French by the author of the *Rituel*, for arbitrary and unassignable reasons, and that *Les Soeurs Maçonnes* reproduces them in the same way." "It is evident," he adds, "therefore that we must receive Leo Taxil's 'divulgations' with severe caution." He has, however, successfully hoaxed not only the continental clericals, but even the high-class English Catholic papers such as the *Weekly Register* and the *Tablet*, the latter the organ of Cardinal Vaughan, and has been the proximate cause of calling from all parts a gathering of clericals to the Anti-Masonic Conference at Trent, to oppose, and, if possible, eradicate, this hydra of Masonry, which leads straight up to devil worship, and the rite of spitting on a consecrated host and stabbing it with a dagger!

The sole witness to the existence of such ceremonies as a part of Freemasonry is the person calling himself Leo Taxil. Yet, since where there is so much smoke there may be some fire, it is worth while clearing up the devil scare. Now, the grain of truth in devil-worship is that in every Catholic country there are superstitious people who believe—as some in England still do—in sorcery, and attach

\* In 1880 that sturdy Freethinker, Maria Derailles, was initiated into the rites of Freemasonry by the Freethinker's Lodge at Le Pecq. The Grand Orient of France treated this as irregular, and for this departure from masonic usages the Pecq Lodge has been condemned to lie dormant ever since. So this case remains as unique as that of the Hon. Mrs. Aldworth, who was made a sister in Ireland in 1735. It is, however, a fact that in the higher foreign degrees an adoptive rite may be bestowed on women.



a magical influence to sacred articles such as chalices and consecrated hosts. The Church itself so regards the latter, and its doctrine of transubstantiation is a survival of old magical belief. To become possessed of such articles is thought to bring magical power, and, since their possession can be obtained only by theft and despite the Church's anathema, it is held to be diabolical. The thieves are usually women; since the belief is that these articles bring love and children,\* and those who imperatively need these never care much whether they come from God or Devil. Let not the good Christian hastily condemn these ignorant superstitionists. If he expects some heavenly blessing to himself through the propitiation of the blood of an innocent person while the mass of his fellow-beings are roasting eternally, his own religion is but another form of devil-worship. Devil-worship, indeed, is more logical than God-worship. For what can an all-good being want with prayers, praises, or propitiations? "I'm not afraid of God," said the expiring rascal: "it's t'other fellow." So the dying Duke of Buckingham said: "I don't want any priest—they eat their God; but if you can find anyone who eats the devil, send him." Manichæism is by no means dead yet.

Beyond this, and quite distinct from this genuine remnant of devil-worship which lies in the Christian theory itself, there is the fact that some Freethinkers, like the great Italian poet, Carducci, have symbolized the spirit of human liberty and of resistance to natural force by the term of Satan or Lucifer, as Shelley symbolized it by the term of Prometheus in his *Prometheus Unbound*. They have, as it were, said it is the spirit of human endeavor, not that of creative tyranny, which is really worshipful and divine. Such a poetic faith, it is needless to say, has as much to do with consecrated hosts as with the man in the moon. But where does Freemasonry come in? Here, if at all. For the 30° mason has learnt that there is good and bad in all religions, and that "name is but sound and smoke."

Name ist Schall und Rauch  
Umnebelnd Himmelsgluth.

In this sense Freemasonry is, and must be, in its issues opposed to any faith which, like Catholicism, claims exclusive possession of truth. But to suppose that Freemasonry leads up to the stabbing of consecrated wafers and the worship of devils is a bigger hoax than the tales of the Mahatmas in Tibet.† However, it is by such insinuations that the promoters of the Anti-Masonic Congress at Trent hope to discredit the power that opposes obscurantism and works for the liberation of the human mind. In the meantime the Masonic bodies of France, Belgium, Holland, Italy, and Spain, affiliated under the Grand Orient of France, have had their Congress at the Hague. Which of the Congresses is most fruitful of results time may show.

SAT BHAI.

#### Deification of Credulity.

While the sacredness of the Bible and of every dogma of Christianity is dependent upon the Divinity of Jesus Christ, the strength of the Christian position lies in the deification of credulity. Faith is a virtue only within the Christian system. Upon all other questions blind, unreasoning belief is a fault. That false virtue fills a very important part in that system. This grows out of the fact before mentioned, that people in a Christian country grow up in its belief, and with it have been taught that the more confiding, unquestioning is their belief, the higher is their own purity and piety. This false virtue consequently subserves a double purpose in this, that it prevents investigation, and that doubt conflicts with the believer's self-esteem. This latter is all the greater, because their supposed virtue can be very cheaply retained. It came without effort, and only requires to be left undisturbed. The consequence is that, instead of investigating, many believers will take credit to themselves for their pious rejection of anything which might take from them the self-satisfaction which they derive in their supposed virtue. Believers often credit religion with feelings which are based only upon their vanity.—R. M. Mitchell, "The Safe Side."

\* In Shropshire, in recent times, it was believed that drinking white comfrey from the communion cup brought boys; and red comfrey, girls (see *Shropshire Folk-Lore*).

† The leading authority for this hoax, after Leo Taxil, is his colleague, Diana Vaughan, who makes out that one of our London coroners is a leader of devil-worship in England!

#### JOSEPH JUGGINS AND "GENTLE" JESUS.

THE "Reverend" Joseph Juggins bangs the Bible "on his own";

He hasn't to the ministry been "called,"  
And by him, every Sunday, in a dreary monotone,  
Most idiotic platitudes are bawled.  
Yes, on that day (unless 'tis raining), in the open air,  
With Jahveh's Holy Journal in his paws,  
To men and women—mostly mugs—who gather round him  
there,  
In praise of "gentle" Jesus, Juggins jaws.

His "gentle" Jesus, so he tells them, is a God of love,  
Who died upon the Cross, their souls to save;  
And of a place prepared for all believers up above  
They hear the "Reverend" Juggins rant and rave.  
Their feelings are excited to the very highest pitch,  
His listeners the Bible-banger awes;  
They're nearly driven off their noddles by the way in which,  
In praise of "gentle" Jesus, Juggins jaws.

Now I, who am a sceptic, sometimes hear the "spouter"  
spout;

I linger just to listen for awhile;  
But never from my mind does he remove one single doubt—  
His silly twaddle only makes me smile.  
For Juggins to believe that Christ this planet ever trod,  
I'm hanged if I can see the slightest cause;  
And even if he did, I must confess 'tis rather odd  
That in his praises Joseph Juggins jaws.

For in the gospels it is said the "Savior" has in store  
A place which really is too hot to name,  
For ninety-nine one-hundredths of the human race, or more;  
Yet Juggins call him "gentle" all the same!  
And search the testament of Christ, no matter where you  
will,  
His character, you'll find, is full of flaws;  
He played such jigs as priggish pigs and cursing figs—yet  
still,  
In praise of "gentle" Jesus, Juggins jaws!

ESS JAY BEE.

#### ACID DROPS.

THE *Labor Echo*, organ of the Labor Church at Bradford, does not appear to be very strong in historical criticism. It refers to the apostles as "twelve men imbued with the Christ idea" who exerted an influence which "ultimately proved to be stronger than the whole organised forces of the Roman Empire." We do not know exactly what this means. If it means that the early Christians triumphed over their persecutors, we beg to observe that the phenomenon is not unique in history. If it refers to the acceptance of Christianity by the Roman Empire, we beg to observe that this was a result of imperial patronage on the part of Constantine and his successors. When the *Labor Echo* goes on to say that the twelve apostles "sounded the death-knell of slavery, emancipated woman, and established the principle of the brotherhood of man," we are tempted to think that the writer has been nourished on orthodox tracts. The apostles never said a word against slavery; Christianity did not abolish slavery, but, in some respects, made it worse; and it arrested for ever so many centuries the progress of women in intelligence, individuality, and social influence.

The Queen of Roumania (Carmen Sylva) having been asked by the *Phoenix*, an Austrian paper devoted to cremation, what was her opinion of this method of disposing of dead bodies, she replied as follows: "Cremation is most hygienic and most reasonable; but it is very unpoetic. I have expressed my opinion in verse. I desire the continuation of life; of the body as well as of the soul, and ashes are dead. Ashes do not generate anything, do not produce anything. But let everyone have full liberty of thought, because everyone is master of his own sentiments. Carmen Sylva's science is not on a level with her poetry. Nothing could be more absurd, scientifically, than her objection to cremation. Even on the poetic side, it is evident that tastes may differ, for the novelist, Frederic Spieghagen, who attended the cremation of Hans von Bülow, at Hamburg, says: "I must confess that I never assisted at a funeral which has made a more profound impression upon me, or which was more solemn or more sacred than that."

A Church which affords its bishops an average of £6,000 a year ought to be ashamed to continually cadge for poor priests and curates. Yet the letters on the subject of clerical poverty result only in the drum ecclesiastic being beaten for lay assistance.



The *Church Review* says: "The only remedy that we can see for clerical poverty is clerical celibacy. Those persons who have no private means or expectations, and yet desire the honor of the priesthood, should vow poverty." Mater-familias might find this a worse danger to her daughters than ever.

The Rev. Julius Feicke, of the Dutch Reformed Church, Jersey City, thought the Holy Spirit did not pay well enough, so took to purveying the unholy spirits, and opened a saloon at Fifth and Garden streets, Hoboken; now he has also forsaken the liquor business, on the ground that it was not profitable enough. Trade was brisk at first, but after the first few months fell off, and he finally concluded to return to his profession. After paying off the \$1,600 mortgage held by a brewing company, he had \$125 left. Mr. Feicke has gone with his family to Philadelphia, and intends to re-enter the ministry in that city.

J. Nunn, continuing in the *Weekly Times and Echo* his exposures of "empty churches and fat tithes" in Essex, points to the parish of Markshall, which has a population of only 42 individuals; and the living is worth £200 per annum, nearly £5 per head. Greensted, with a population of 88, has its annual living worth £260. Trinton has but 55, and has a living worth £150 a year.

*Truth* (September 10), referring to the Archbishop of Canterbury's official warning against the employment of unworthy clergymen, mentions that the Rev. Evan Jenkins, formerly rector of Monafor, in the diocese of St. Asaph, who was deprived of his benefice in May, 1893, for disgraceful conduct, has been doing duty for two years since in the dioceses of Southwell and Exeter, and in the former diocese at Wingerworth he had sole charge.

The Romish Church in America is going to have a measure of home rule, by the establishment of a tribunal in which the Pope will be represented by a procurator. Of course, there will be a final appeal to Rome; but the setting up of a new ecclesiastical court is an instance of how readily the octopus will adapt itself to new conditions.

The Princess Marie of Bavaria, daughter of the lady whom the Legitimists call Queen Mary IV. of England, is to wed the Duke of Calabria, son of the King of Italy, whereat there have been great rejoicings among the club calling themselves the Thames Valley Legitimists.

In the *Tablet* of September 12 "An Old Communicant of the Church of England" says he has been reading the *Freethinker* for September 6, alluding only to the letter of Father Ignatius and our comment. It says of our remark that there are too many taking the money of the Church, while undermining its fundamental teachings: "This is indeed a pretty indictment for an Atheistic paper to publicly bring against the National Church and her clergy." The writer evidently believes that the indictment is true.

The *Morning Leader* of September 11 devoted a three-column front-page illustration to a joke entitled "He Carried Samples." Underneath is the following: "Faddy Clergyman (who carries a particular brand of hot pickle with him, to commercial gentleman who has helped himself) —Excuse me, sir, but that pickle is mine. Commercial—Whew! I beg your pardon. By Jove, they are hot! I say, don't you preach about Hades and all that kind of thing? Clergyman—Well, yes. Commercial—You're the first man in your line I ever met who carried his samples with him." This wheeze appeared for the first time in print in the *Freethinker*, about a dozen years ago. Since then a new generation has grown, to whom it will have the charm of novelty. It is doubtful if any daily paper would have ventured to reproduce it when first published.

It seems, from the just-published report of the Registrar-General for Ireland, that the population is less by 363,824 than in 1885. The loss is neither from marriages nor births, but solely from emigration. Last year there were 23,120 marriages, of which 15,938 were Roman Catholic. On the average the marriages are at an earlier age than in England or Scotland, and this means an increase of the birth-rate. The priests still preach "increase and multiply," although they thereby increase the poverty of the distressful country.

The Rev. Jabez Bridge said at George-yard Chapel, Hull, that all the churches should make a united effort to drive the Devil out of Hull. On which the *Daily Mail* remarks: "The campaign is an old one, and, up to the present, the Devil has stood his ground." Perhaps this is because the sky-pilots know that if the Devil was fairly driven out their occupation would be gone.

A new periodical, entitled *The Young Churchman*, promises "frankness in everything." The first instalment suggests that frankness may tend to undo churchmanship, for, com-

mencing a series of Open Letters to Church Leaders, it addresses the Lord Bishop of London in the following style: "Just think, my lord, of the position you hold. You are the spiritual descendant of our Lord's Apostles, the chief pastor of Christ's flock in the cruelest commercial centre in Christendom. Yet is it not a fact, my lord, that the Labor Movement has never received so much as the assistance of your little finger? Let the thought burn down into your lordship's soul, that you are letting slip by grand opportunities for infusing a Christ-like spirit into the democracy that surges and palpitates at your palace doors."

The Anti-Masonic Congress, held at Trent from September 26 to the 30th inst., is placed under the patronage of the B.V. Mary, of St. Michael, who disputed with Satan about the body of Moses, and of St. Augustine, who renounced the Manichean errors which the Freemasons are supposed to revive. "A good number of priests are offering masses, and many faithful are offering communions and prayers for the success of the Congress and the conversion of Freemasons." Father Clemente, of Slough, Bucks, will (D.V.) represent England at the Congress.

Pope Pecci has addressed a "breve" to Cardinal Agliardi, president of the Anti-Masonic Congress at Trent, expressing his great satisfaction at the assembly of the Congress, and declaring his opinion that Freemasonry is becoming more pernicious than ever. The Congress, he thinks, is a proof that the people of Europe are beginning to understand that secret societies are a menace to Church and State. This from the patron of the Jesuits, who have been suppressed by nearly every government as a menace to the State, and were suppressed by Pope Clement XIV. as a menace to the Church.

They are still discussing "Christianity and Freemasonry" in the *Church Times*. One writer asks: "Is it lawful for Christians to join in prayer addressed to the 'Great Architect of the Universe,' omitting all reference to our Lord's mediation, and using language purposely such as Mahometan, Parsee, Buddhist, or any false believer can join in? The God thus worshipped is surely not the God of Christ's revelation, and the worship is dangerously akin to falsehood."

The benefit of having a Roman Catholic Postmaster-General is that all circulars of Roman Catholic lotteries in Ireland and elsewhere pass unmolested, while those connected with other bodies are rigidly repressed as illegal.

*Truth* returns to the matter of the Kilburn Sisters, pointing out "the reasons why these ladies must be regarded as totally unworthy of confidence." It is incidentally stated that the sisterhood administers an annual income of £36,000.

The rights of the Huguenot congregation to worship in the crypt of Canterbury Cathedral are likely to be pounced on. Sir Walter Phillimore, Q.C., our chief legal authority on ecclesiastical matters, has been asked for his opinion. There is record of the right since 1567, and Sir W. Phillimore has given his opinion that the Walloon Church has either an absolute right to the use of the crypt for their religious services, as in the past, or a right only to be taken away by the joint action of the Crown, the Archbishop, and the Dean and Chapter. None the less, if the last moves, the Archbishop and Crown will doubtless follow. Now, why has the question been raised? Is it because some wicked sceptics have pointed to the French use of the crypt as a remaining proof that our religion came by way of foreign domination?

By the way, we might point out a missing link in the long list of Archbishops of Canterbury. The most eminent of the old names is that of Theodore of Tarsus, who is said to have, between 669 and 690, "organised the second British Church"; there being no trace, beyond tradition, of the first. Why Theodore came from Tarsus to Britain is as great a mystery as how Irenæus went from Asia Minor to Lyons. But of this Theodore there is no record, either in monument or in inscription. Is it too late to get this little omission rectified?

The Catholic Church is immensely rich, and has not relinquished the hope that the necessities of Italy will induce it to sell Rome to the Pope for 200 millions. The Italian Government has treated the matter as a joke. But the Catholics are serious. We should advise the Italian Government to take the cash. Before another twenty years there would be such an outcry at the papal dominion that Rome would be again in the hands of the nation.

The Rev. Arthur Blomfield, Rector of Dursley, who is stated to have been a personal friend of Mr. Gladstone, committed suicide by shooting himself through the heart.

The Swiss Roman Catholic bishops, in a common pastoral



address, have explained the recent bad weather as owing to failure to observe the Sabbath. This is also the reason why prayers for good weather have not been answered.

The *Sydney Bulletin*, after quoting an advertisement by a young man requiring board and residence, with the stipulation, "heathen family preferred," remarks: "Anybody who has tried board and residence with a pious family will understand the situation. In a pious boarding-house the evening meal is mostly bread and scrape, and the boarders aren't speaking to each other, and the landlady hasn't much hair, and wears it in a small knob on the top of her head. And in the heathen establishment the boarders play cards in the evening, and keep beer under the table, and tip their cigar ash into a saucer."

An American paper says: "A sensation has been caused in the State of Tobasco, Mexico, by the appearance of a young Indian prophetess, who predicts a general conflagration, to be preceded by signs and wonders, among them the falling of edifices and the premature speaking of infants. Several bridges have fallen, and the Indians, believing these incidents to be the fulfilment of the prophecy, are alarmed. The Bishop of Tobasco has sent for the girl, who claims to have had celestial visitors during her recent sojourn in the forests along the Grijalve." Prophets are always appearing, but the modern ones are out of fashion, and in danger of being run into lunatic asylums. Those who lived a long way off, and a good while ago, are to be treated with the utmost reverence.

In René Mas Latrie's "Table Alphabétique Générale des Saints," found in his useful *Treasure of Chronology*, there is a catalogue of between 11,000 and 12,000 saints of the Catholic Church. It is refreshing to think of such a quantity, but sad to reflect that of the whole lot there are scarcely a dozen whose characters and pretensions will bear investigation.

The *Two Worlds* says, in reference to a contention by a writer in the *Echo*, that ninety-nine of the so-called "psychic facts" occur in the dark, and the Spiritualist witnesses belong rather to the past than the present: "Will he accept the logic of his own contention, and agree that his Christianity is to be repudiated because the witnesses belong to the past—and the resurrection occurred while it was yet dark? The engineer is hoisted with his own petard."

The *Two Worlds* says: "Mrs. Besant is moving on towards the spiritual philosophy. Her latest lecture simply abounds with Spiritualism. The homœopathic doses of Theosophy and Re-incarnation, in our opinion, marred what would otherwise have been a clever and acceptable presentation of the teaching from the spirit world *re post-mortem* progressive existence. Truly the best part of Theosophy is its Spiritualism." In our reading, this means that Mrs. Besant is going back to the primitive superstition of Animism *via* the slightly more developed one of the transmigration of souls. *Sic itur ad astra.*

Mrs. Hazel Russell Stoll, who recently published in the *Light of Truth* a vindication of her Spiritualist meijumship, and pathetically asked that the wheat should be distinguished from the chaff, has been arrested with a companion, H. Hermann, for obtaining money at a *séance* under false pretences. Both prisoners pleaded guilty, and were committed for trial.

Cleethorpes is a rising watering-place, patronised not only by people from Hull, but from more distant parts, including London. The District Council, however, are doing their best to spoil its prospects. They have decided that no boats or vehicles shall be allowed to ply for hire on Sundays, and, though cleanliness is next to godliness, the bathing machines must all remain idle on the sands on the minister's day. As a consequence, Cleethorpes may be expected to decline before the adjacent watering-places, where no such absurd Sabbatarian rules are in force.

The *Sporting Times* (September 12) says: "For real blasphemy commend us to some of the so-called religious bodies." It appends an imitation theatre bill, which has been in existence many years, and is still circulated from the Glasgow Bible depository, 143 Sauchiehall-street, announcing a piece entitled "The Great Assize, or Day of Judgment," to be "opened by an Archangel with the trump of God," with "a Procession of Saints with Golden Harps," and "an Assemblage of all the Unregenerate. The Accompaniment will chiefly consist of Cries, Weeping, Wailing, Mourning, Lamentations, and Woe. To conclude with an address by the Son of Man, after which the curtain will drop." The theatre will consist of pit and gallery only. "N.B.—The gallery is very spacious, and the pit without bottom."

It is only right to state that the Rev. Francis George

Widdows, ex-monk and ex-prisoner, now of the Martin Luther Chapel, South Hackney, has been acquitted of the abominable charge brought against him. Several members of the congregation were called to prove an *alibi*.

Mr. Richard Burton has, in the *Century*, an appreciation of Mrs. Beecher Stowe. "Are you not thankful, Mrs. Stowe," said a neighbor of late, "that you wrote *Uncle Tom's Cabin*?" With a flash of the old fire, she replied: "I did not write that book. God put the pen into my hand. He wrote it." Honor to whom honor is due. But we are not aware that any of the profits were dedicated to the service of the Divine Author—and the profits were enormous.

The Abyssinians have been Christians since the days of Constantine. Their methods of warfare are still of the most barbarous description. All the Italian prisoners have either had the right hand and left foot cut off, or suffered other atrocious forms of mutilation. A great many died shortly after from hæmorrhage. Out of the 1,800 mutilated after Adowa, it is said, there could not be more than 800 survivors. The state of Abyssinia and the Abyssinians is an illustration of the worth of Christianity apart from civilization.

Armenian horrors are awful enough in all conscience, but the Christian Government of Belgium appears to be responsible for atrocities at the Congo to the full as bad as those of the unspeakable Turk. According to the narrative of Mr. Parminter, a Congo State official, who has seen twelve years of service, ivory and rubber are screwed out of the wretched blacks at the cost not only of their peace, but of their blood. Men and women appear to have been flogged and mutilated wholesale by Christian officials.

Mr. Parminter says further that the Belgian officials received so much per head for slaves sent down to the training camps. In the different districts of Ubanghi, Ouelle, Aruwimi, Stanley Falls, and others, many of the native chiefs have to furnish so many slaves per month. Naturally, these chiefs do not give their own people, but organize plundering expeditions, and attack neighboring villages weaker than themselves, capture all they can, and bring them to the State officials. These "libérés" are mostly employed in the "Force Publique," or on the coffee plantations—of course, the State gives them a nominal salary and an engagement for seven years. "But," says Mr. Parminter, "I never yet met a libéré who had finished his contract."

The instructions to the officers of the Salvation Army, by Commissioner Coombs, with regard to "Self-Denial Week" next month, say it is intended "to secure a great outpouring of the Holy Ghost." We did not expect to see the divinity so conspicuously identified with cash.

These instructions, which are in a 32 pp. pamphlet, and another for juniors of 16 pp., are lying before us. On p. 12 it suggests a Foreign Service Meeting, and says: "By a little care, and the expenditure of a few pence in muslin, a few Soldiers can be dressed to represent Hindoos, Japanese, and other foreigners. There may be Soldiers in the Corps who have been abroad, or an Officer who may have returned from the Army Field in foreign lands. Let these narrate their experience." We should not be surprised if some of these experiences are as genuine as the costumes.

The Lord has been indulging in his frequent pastime of riding on a storm, and, unfortunately, chose Paris as the scene of his exploits, doing a good deal of damage to the city and injuring about fifty of the inhabitants.

Floods in Japan have resulted in a loss of a thousand lives. Coming so shortly after the tidal wave disaster, this is a pretty severe lesson to the Japanese that they are not under the particular care of Providence.

Dr. Danford Thomas, the Islington coroner, last Tuesday had two cases of death in places of worship. The first was Dinah Fowler, who died from syncope in the Primitive Methodist Chapel, Caledonian-road. The second case was that of a Scotsman named McSwain Roger, who expired also suddenly at the Unity Church, Upper-street, Islington. The moral seems to be that people afflicted with apoplexy or heart disease should avoid such unsanitary places.

There needs but the continuance of absolute peace externally, and a rigorous insistence on non-aggression internally, to insure the moulding of men into a form characterized by all the virtues.—*Herbert Spencer.*

It is observable in all modern religions that men are superstitious in proportion as they are ignorant, and that those who know least of the principles of religion are the most earnest and fervent in the practice of exterior rites and ceremonies.—*Richard Payne Knight.*



### Mr. Foote's Engagements.

Sunday, September 20, Oddfellows' Hall, St. Anne-street, Liverpool—11, "Christ's Descent into Hell"; 3, "Turks and Christians: An Object Lesson in Religious Brotherhood"; 7, "Science and Free-thought," with Reference to the British Association Debates.

September 27, Athenæum Hall, London, W.

October 4, Leicester; 11, Athenæum Hall.

### TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—September 20, Athenæum Hall, London, W.; 27, Edinburgh; 28, Paisley; 29, Motherwell; 30, Dundee. October 1, Dundee; 4, Glasgow; 6 and 7, debate at New Brompton with the Rev. A. J. Waldron; 11, Camberwell.—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.

THE National Secular Society's new office is at No. 377 Strand, London, where all letters should be addressed to Miss Vance.

C. WRIGHT.—The Council of Maçon, at which a bishop raised the question if women had souls, was held in 585. The fact is reported by Gregory of Tours in his *History of France*, bk. viii., chap. 20.

G. FREEMAN writes: "In my opinion, your debate in Cardiff has put new life into Freethinkers here, and has been a splendid advertisement for yourself. I believe that, should you debate again in Cardiff, the audience would be considerably larger than it was before." This correspondent is thanked for his copy of Mr. Spurgeon's sermon.

B. S. (Liverpool).—Mr. J. B. Wise was condemned by the Kansas court for obscenity for sending a text of the Bible (Is. xxxvi. 12) on a post-card to the Rev. Mr. Vennum. The case has been appealed to the Supreme Court, and the end is not yet.

FLORENCE BRADSHAW points out that in her letter on "Ancient Sceptics" the Greek *ἰ* should have had a rough breathing, and *divnatis* should have been *divinatio*.

H. ADAMS.—The man is not worth worrying about.

L. LEVINE (Charleston).—The *Forum* received with thanks. Your rational leaflets are admirable. *Salut.*

H. BROWN reports that at a general meeting of the Finsbury Branch, held on Sunday evening last, a resolution was unanimously passed expressing confidence in the President. The members also highly approved of the appointment of a Treasurer to the Society.

J. T. EMBLETON says: "I admire your scheme for defeating the Blasphemy Laws as affecting Bequests, and will send 10s. 6d. entrance fee and 5s. subscription as soon as you require it." This correspondent adds that any man who is fit to be President of the Secular party is "bound to be the butt of smaller and jealous natures."

T. OLLERENSHAW hopes our Shilling Month appeal will "realize a good sum." So it will if all who can subscribe take the trouble to do so. Some are very busy, some are a bit lazy, and some procrastinate, saying "I will send to-morrow," and to-morrow never comes. Every reader of the *Freethinker* should ask himself what he can afford to give now, and then send it on to us immediately.

S. HOLMES, in sending £1 for Shilling Month, says: "This ought to be the best Shilling Month you have had, now that a certain clique are doing their worst to hinder you. I hope every Freethinker in the kingdom will feel it his duty to rally round you, and accord you all the support in his power."

C. A. SHARPLES.—Dr. Holbach's *System of Nature* is the best vindication of Atheism that we can recommend you. This is a book. There is a pamphlet entitled *A Plea for Atheism* by the late Charles Bradlaugh.

J. PROCTOR.—Thanks. Mr. Foote hopes to see the Sunderland friends again after his American visit, when he expects to take a lecturing tour in the north of England.

J. W. PHILLIPS.—Our thanks through you to the list of subscribers. MR. AND MRS. TURNBULL (Glasgow).—Pleased to receive your expression of "all confidence" in Mr. Foote as President.

W. B. D., responding to our September appeal, says: "I send you what I can afford, and if other members and friends would do the same there is no doubt the Freethought cause would flourish."

A SERVANT GIRL.—Your subscription ought to stimulate the generosity of those in more fortunate circumstances.

AN OLD ADMIRER writes: "The scandal-mongers will not injure your popularity in this part of Scotland. I was delighted to see the fine audiences you had on Sunday. They were the largest I have seen in Glasgow for a long while."

A FRIEND OF THE FREETHOUGHT MOVEMENT authorizes us to say that if the scheme formulated by Mr. Foote for circumventing the Blasphemy Laws can be carried through successfully, and is declared by competent legal authority to provide the security contemplated, he will himself give five thousand pounds if others will join in the effort.

C. LECOQ, 13 Moy-road, Cardiff, says that enough Freethinkers have come together there to form a good Branch of the National Secular Society. Freethinkers in the district are invited to send subscriptions to Mr. Lecoq, on behalf of the new Cardiff Branch, for the purpose of a lecture campaign in South Wales.

T. ROBERTSON.—Acknowledged as desired. Thanks.

SPECIAL FOR MESSRS. FOOTE AND WATTS'S AMERICAN VISIT: George Anderson, £5 5s.; Bearsden Friends, 8s.; W. B. D., W. S. M., 10s.; D. D., 5s.; J. Dobson, 1s.; W. Jackson, 2s. *Per E. T.*:—E. T. 10s.; G. R., 10s. *Per Miss Vance*:—C. E. ton, 5s.; J. Gale, 2s. 6d.; W. H. Barker, 2s. 6d.; J. W. Oldy, 1s.

SHILLING MONTH.—J. Proctor, £1; J. Crozier, 2s. 6d.; W. Taylor, 1s. 6d.; R. Sears, 1s.; M. Dunk, 2s.; A. Servant Girl, 2s.; C. A. Sharples, 1s.; W. Waymark, 1s.; T. Ollerenshaw, 3s.; W. Brown, 1s.; H. Smith, 1s.; J. Riddle, 6d.; F. Hobdale, 1s.; J. Coppins, 1s.; A. Phillips, 1s.; J. W. Phillips, 1s.; W. B. (Plymouth), 2s. 6d.; D., £1; Mr. and Mrs. Turnbull, 5s.; W. Turnbull, 2s. 6d.; Mr. and Mrs. Wilson, 2s. 6d.; D. C., 2s.; Totter (*per C. Cohen*), 1s.; collected at Camberwell (*per C. Cohen*), 14s. 3d.; J. Guy, 1s.; S. Holmes, £1; E. Smedley, 1s.; C. C. A., 5s.; Edaw, 5s.; G. Roliffs, 2s. 6d.; J. T. Embleton, 5s. Dunoon Friends, £2; G. Wright, 1s. *Per R. Forder*:—S. Soper, 2s.; R. Gibbon, 1s. 8d.; T. Arnold, 1s.; No Name (Roehampton), 5s. *Per Miss Vance*:—T. S., 2s. 6d.; W. Holroyd, 2s.; T. Hinton, 1s.; "T. B.," 5s.; W. H. Harrap, 5s.; J. W. Oldyke, 2s.; Mr. and Mrs. Burch, 2s.; W. Gregory, 1s.; E. Bater, 1s.; Mrs. Bater, 1s.; Miss Bater, 1s.; W. Leate, 1s.; R. Lanchester, 2s.

LECTURE SCHEME.—L. Spiers, 5s.; D. Halstead, 2s. 6d.; D. Prosser, 1s. 6d.; T. Robertson, 5s. *Per R. Forder*:—J. Dobson, 1s.; C. B., 2s. 6d.

PRESIDENT'S FUND.—J. Pruett, 5s.; J. T. Embleton, 5s. *Per Miss Vance*:—F. W. Donaldson, 2s. 6d.

SEVERAL correspondents remain unanswered in consequence of Mr. Foote's absence in Scotland.

PAPERS RECEIVED.—Freedom—Metaphysical Magazine—Sporting Times—Echo—Straits Times—Two Worlds—Liberty—Workers' Friend—People's Newspaper—Forum—Oxford Times—Aberdeen Journal—Hull Daily Mail—Glasgow Weekly Herald—Twentieth Century—Crescent—Open Court—Truthseeker—Western Daily Mercury—Sydney Bulletin—New York Public Opinion—Cardiff Times—Vegetarian—Isle of Man Times.

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.

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

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

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.

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

### SPECIAL.

THE last number of the New York *Truthseeker* to hand (September 5) contains an important announcement as to my approaching visit to America with Mr. Charles Watts. The Freethinkers of that country are reminded that we are going there in response to a special invitation from the American Secular Union, which invitation was officially accepted by the National Secular Society at the Glasgow Conference; and it is announced that the great Chickering Hall of New York has been engaged for the evening of October 25 in order to give us "a fitting reception." Mr. Putnam also refers to our visit in his weekly Notes from the lecture field. There is apparently to be a great rally at the Chicago Convention on November 15, when we are to speak side by side with Colonel Ingersoll. Of course I shall use all my powers of persuasion, as Mr. Watts will use his, to induce Colonel Ingersoll to pay us a lecturing visit in England; and if we succeed (apart from all other considerations), it will be a splendid return for the investment of our time and expenses.

Mr. Watts and I are both poor men, with no other income than our moderate earnings from week to week. We cannot personally meet the expenses of this delegation, which certainly will not be less than £100. I therefore appeal to the Secular party to honor the resolution of our Annual Conference by promptly subscribing the necessary amount. All communications should be addressed to me at 28 Stonecutter-street, London, E.C. Every subscription I receive will be duly acknowledged in the *Freethinker*.

G. W. FOOTE.



## SUGAR PLUMS.

VERY fine audiences assembled in the Co-operative Hall, Plymouth, on Monday and Tuesday evenings, September 7 and 8, when Mr. G. W. Foote and the Rev. W. T. Lee publicly debated the question, "Is there a Future Life?" Mr. Smith, of the Plymouth N.S.S. Branch, and Mr. Page, of the local School Board, were the two chairmen, both acting with perfect impartiality. The Christians probably outnumbered the Freethinkers in the meetings, but the applause was very fairly divided. Both debaters were in good form. There was no sort of personality from beginning to end; in fact, the good temper of the disputants was only equalled by the good behavior of the audiences. Reports of the debate appeared in the *Western Daily Mercury*.

The Plymouth Freethinkers are highly gratified. They believe the debate will do more good than ten times as many lectures. Great delight was expressed by several Freethinkers who travelled into Plymouth to hear the discussion. One came with his wife all the way from Padstow, a distance of fifty miles, and both said they would not have missed it for anything. Not long ago this gentleman was an active Christian.

Mr. Lee is undoubtedly a fine speaker and a keen debater. No other Christian Evidence advocate is within measureable distance of him. He is sometimes told that he ought not to debate, as it may stir up doubt; but he justly replies that Christianity is not worth holding if it will not stand the test of discussion.

Mr. Lee has two more debates with Mr. Foote before the latter sails for America. The first takes place at Liverpool on Tuesday and Wednesday, September 29 and 30. The large Hope Hall has been engaged, and the subject for debate is "Christianity or Secularism: Which is the Better System?" Very large audiences are expected. The second debate takes place in London, on Wednesday and Thursday, October 7 and 8, less than a week before Mr. Foote leaves England. This debate will be held in the large Foresters' Hall, Clerkenwell-road—which, at any rate on week-nights, is central for all parts of the metropolis. The Freethinkers of London should make a note of this, and assemble in strong force to hear the N. S. S. President debate with a really able and eloquent representative of Christianity.

Mr. Foote opened the winter session for the Glasgow Branch on Sunday. Although there had been an accidental omission of the advertisement in the evening papers, the audiences were the largest that Mr. Foote has had in Glasgow for some years. The hall was well filled, morning and afternoon, and crowded in the evening. All three meetings were enthusiastic. Mr. Black occupied the chair on each occasion. A collection was taken on behalf of the Lecture Scheme.

Mr. Foote lectures three times to day at Liverpool in the Oddfellows' Hall, St. Ann-street. His subjects are up to date, and no doubt he will have large audiences. Mr. Foote returns to Liverpool on the last two evenings in September to debate with Mr. Lee.

The heavy rains that fell last Sunday interfered with the open-air Secular demonstration announced to take place at New Brompton, Kent, where Mr. Charles Watts was announced to speak. As the rain came down in torrents, it was decided to adjourn to the Secular Hall, where a good muster assembled. In the evening, at the same hall, Mr. Watts had a fine audience. Despite the drawback of wet weather, the Brompton friends were delighted with Mr. Watts's two lectures.

This evening, Sunday, September 20, Mr. Watts lectures in the Athenæum Hall, Tottenham Court-road. His subject will be "The Church, Science, and Mental Progress." This will be Mr. Watts's last lecture at this hall prior to his departure for America. We hope he will have a large audience.

Dr. R. Spence Watson will preside at the forthcoming Congress of Sunday Societies which will be held at Newcastle-on-Tyne on October 10, 11, and 12.

Henry Pash and W. Vallins contribute excellent letters to the *Oxford Times* on the question, "Is Religion Dying Out?" Many can be of service to the cause of Freethought by writing a well-timed and judicious letter to the public press.

The *Boston Investigator* is reprinting in its columns Mr. Foote's pamphlet on the Resurrection—one of his "Bible Romances."

Joseph Symes keeps up the *Liberator* with great verve under depressing circumstances. Melbourne trade is not flourishing, and he gets no paying advertisements.

It appears from the biography of Jacob Moleschott, given in the *Popular Science Monthly*, that the distinguished Materialist came of a Catholic family. His grandfather was ruined by a fire, and not one of the many priests who had constantly enjoyed his hospitality lifted a finger to help him in his distress. This led to Protestantism, and eventually Freethought. When Moleschott was first called to the Chair of Physiology in the University of Zurich, the rector, who was something of a wag, assured him that the peasants, led by their pastors and armed with clubs, were coming down the lake to put a stop to such godless proceedings, just as a dozen years before they had overthrown the Government that ventured to offer a professorship to David Strauss.

Mr. Frederic Harrison's paper on "John Stuart Mill," in the current number of the *Nineteenth Century*, is very interesting and well written, but has just a *souffron* of a desire to bring Mill into line with Comte. No doubt Mill accepted "the Religion of Humanity," but he meant by it something very different from Comtism.

The pen-name of D. Connor is given as the author of the curious paper on "The Historical Jesus and the Christs of Faith" which appears in the current number of the *Contemporary Review*. Mr. "Connor" appears to think that every Christian should do that which they usually do—viz., construct their own ideal Jesus and call him Christ.

An attempt to bring the Bible into the schools of New Zealand, which makes its regular appearance every session, this year received only eleven votes. In South Australia the Bibliolaters long asked for a referendum on the subject. They got it this year. Three questions were submitted: (1) "Are you in favor of maintaining the present secular system?" on which the Bible-party was defeated by 51,000 votes against 17,000; (2) "Are you in favor of scriptural instruction in schools?" where the scripture-party was licked by 34,000 votes against 19,000; and (3) "Are you in favor of State assistance to denominational schools?" on which point the pious party went down by 42,000 votes against 13,000. It will be seen the majority voted on the first question, which really covered everything practical.

## AT CANA.

JESUS is reported to have done a variety of miracles, but, in my humble opinion, none of them excelled the first. The wondrous mastery of chemistry exhibited by the thaumaturgist was equalled by his conviviality and boon companionship. He was unstinted in his generosity, giving guests who had already imbibed all the liquor provided for a wedding-feast with six large waterpots, each containing two or three firkins apiece of wine that was better than the best. Oh, what must it have been to be there!

When Mary told Jesus there was no more wine, she evidently thought it was time for him to go home. She could have no expectation of a miracle, never having seen him do one before. Is it not written this was the beginning of miracles? His brethren ever afterwards did not believe on him (John vii.). Jesus, disregarding the Fifth Commandment, said: "Woman, what have I to do with thee? mine hour is not yet come"; signifying, apparently, that she, being a woman, might "gang hame to her lingils" as she pleased; but he, for his part, would sing, "We won't go home till morning." Like a jolly good fellow, he provided more wine. Though the company had already well drunk, he made enough, probably, to intoxicate the whole of the inhabitants of Cana. The god Bacchus himself could not have given a more striking proof of his divinity. Mahomet was fond of women and perfumes, and promised all sorts of good things to his followers; but he prohibited the wine which cheers both God and man, and thereby demonstrated his inferiority.

A GOSPEL TEMPERANCE MAN.

At the death of Jesus there existed nothing of what we term Christianity. Jesus was not yet a Christ; nor had he introduced one new dogma or one new practice. Jesus is purely a Jew, and he has done no act, and said no word, which is not Jewish.—*Ernest Hart*.

RAMSEY-KEMP TESTIMONIAL FUND.—Per W. H. Spivey (Huddersfield): C. E. Hall, 2s. 6d.; W. Glendinning, 2s. 6d.; J. Wilkinson, 2s. 6d.; C. A. Gee, 2s.; W. H. Spivey, 1s. 6d.—GEO. WARD, *Hon. Treasurer*.



### THE EFFECT OF WOMAN SUFFRAGE ON QUESTIONS OF MORALS AND RELIGION.

LECKY, in his late work on Democracy, expresses the opinion that the emotional nature of woman, her religious enthusiasm, would make her influence dangerous in public legislation, where calm, clear judgment is needed. He quotes as illustration the opposition of English women to vivisection, under all circumstances, even in the hands of humane, honorable physicians. They insisted that no benefit could come to the human family from such experiments, in direct opposition to the opinions of distinguished surgeons in Germany and France.

When last in England, my daughter and I spent an hour with Frances Power Cobbe, the chief leader against vivisection. Her office was filled with books and pictures illustrating the cruelties of the experiments, enough to fill the hardest nature with pity and revulsion at the whole system. While sympathizing with Miss Cobbe's views, and sincerely deploring all cruelties to animals, we could not believe that all physicians were conducting their experiments for their own amusement.

At the close of the interview Miss Cobbe, turning to my daughter, said: "After all I have shown you here to-day, would you shake hands with a vivisectionist?"

"Yes," she replied, "I was proud to shake hands with the great German scientist, Virchow, because he respected the ambition of a young New England girl; when all the other professors refused to admit her to their classes, he welcomed her to his lectures, required his students to treat her with courtesy, and taught her all she desired to know. Would you refuse to shake hands with college professors who would thus recklessly trample on the pride and hopes of earnest young girls?"

Miss Cobbe hesitated a moment, and said: "Perhaps not." "The difference between us, then," my daughter replied, "is that you appreciate the physical sufferings of the dog, while I comprehend the keener mental sufferings of the girl." "Ah, yes," I added, "if there were some instrument in the world of sorrows to measure the sufferings of women—their development rudely arrested, hopes disappointed, pride humbled, ambition crushed, aspirations perverted, crippled with fears on every side—woman's wrongs in a single generation would outweigh the sufferings of animal life for centuries. The torture of nerves and muscles is limited, compared with prolonged or oft-repeated mental agonies during four score years and ten."

Lecky might further have illustrated the dangerous influence of English women in public affairs by their persecution of Charles Parnell, M.P. They took the untenable position, that if a man's social relations were not in harmony with English law, he could not be a statesman to be trusted with great public interests. He was the only man who had been able to keep the Home Rule question steadily before Parliament, yet they hounded him to his grave, killed that great measure, and left poor Ireland to struggle in her chains another generation.

If about to start on a dangerous voyage, one would naturally ask if the captain had skill and experience in the science of navigation; but no one would think of asking whether in social life he was governed by the moral code of England or Japan.

Many of the most liberal men in this country, who believe in self-government for women, fear, with Mr. Lecky, the effect of woman's religious bigotry on the secular nature of our government.

The action of women in some cases has given ground for these opinions. To hold the mirror up to women, that they may see themselves as others see them, I will give a few cases. To push what they consider a moral measure, they have sometimes acted in violation of law. In the early temperance crusade in Ohio they walked into the drinking saloons, smashed the bottles right and left, emptied the liquor into the street, and then with hymns and prayers endeavored to impress their victims with the sacredness of their proceedings. But this was not law, though sanctified with religious enthusiasm.

Such measures coined into law, by responsible voters, would soon lead to revolution.

We had another manifestation of this dangerous enthusiasm in the attempt to close the Chicago Exposition on Sunday. Led by the Temperance Association, 100,000 persons, chiefly women, petitioned Congress to make no

appropriation to the Exposition unless the managers pledged themselves to close it on Sunday, the only day in the week the masses could enjoy it. What an outrage it would have been to close that magnificent spectacle, and drive the multitudes back into the crowded streets of the city! Yet this was the verdict of 100,000 petitioners, chiefly women.

I immediately published a leaflet in favor of opening the Exposition on Sunday, and sent it broadcast over the country. Five hundred of these leaflets, by chance, fell into the hands of one of these religious bigots, which she promptly throw into the fire.

I was surprised that she dared thus trespass upon my friendship, but I simply said in a letter: "In tampering with my mail you are guilty of a State's prison offence, but I will not incarcerate you; I simply suggest, in passing, that, if you had lived in the time of Calvin, you would as readily have burned me, and thought you did God service."

There is no doubt that, in their present religious bondage, the political influence of women would be against the secular nature of our government, so carefully guarded by the fathers. They would, if possible, restore the Puritan Sabbath and sumptuary laws, and have the name of God and the Christian religion recognized in the National Constitution, thus granting privileges to one sect over another, involving no end of religious persecutions.

Admit all the danger herein set forth, shall we deny the right of self-government to women, because, through ignorance, they may at first abuse their power? No, no; these dangerous influences are steadily at work, reflected in every cradle, to be traced in every blind, conservative, bigoted priest, unjust judge, and wily statesman, the more dangerous because unrecognized and irresponsible.

Woman's education has been left too much to the Church, which has made her a devotee, training her sentiments and emotions at the expense of her reason and common sense. The State must now open to her a wider field of thought and action.

We must turn the tide of her enthusiasm from the Church to the State; arouse her patriotism; awaken her interest in great public questions, on which depend the stability of the republic and the elevation of the race, instead of wasting so much time and thought on the salvation of her own soul. In her education hereafter substitute reason for blind faith, science for theological superstitions; then will our most liberal men, our scientists, scholars, and statesmen, find in the women of their households a reserve force for building a higher, purer civilization.

ELIZABETH CADY STANTON.

—*Freethought Magazine.*

### The Magi.

I challenge anyone to find a place for the visit of the Magi and its consequences, as we read of it in Matthew, in the context of the narrative of Luke. The Magi, according to Matthew, found Joseph, Mary, and the infant Jesus in Bethlehem of Judea, before their departure for Egypt. The visit of the Magi, then, if it is to be included in the narrative of Luke, must be placed in the forty days which followed the birth, since, according to Luke, Joseph and Mary repaired to Jerusalem at the end of these forty days, and then returned quietly to Galilee. But how can they come to Jerusalem under the eyes of Herod, who wishes to destroy the child, offer the required sacrifice without disturbance, and receive the public benediction of Simeon and Anna, which would have been so dangerous under the circumstances? How, too, will one find room for the journey into Egypt in the narrative of Luke? All the subtleties of the harmonizer have been broken by these stubborn facts. The only conclusion to be drawn is that, at the time when the first gospel and the third were written, there were two divergent and irreconcilable traditions of the birth and the infancy of Jesus.—*Professor Albert Réville, Collège de France, Paris.*

### Priests.

Priests were the first deluders of mankind,  
Who with vain faith made all their reason blind.  
Not Lucifer himself more proud than they,  
And yet persuade the world they must obey;  
Of avarice and luxury complain,  
And practise all the vices they arraign;  
Riches and honor still from laymen reap,  
And with dull crumbs they feed the silly sheep.

—*Andrew Marvell.*



## A GENUINE INFIDEL DEATH-BED SCENE.

(Not according to Fergie, Talmage, and Hugh Price Hughes.)

THE following is a translation from the interesting *Memoires de Francois Scepeaux Sire de Vieilleville*: "Death of Marshal Pierre Strozzi before Thionville, in 1558. He received a musket ball in his stomach, and died half-an-hour afterwards. Being very near M. de Guyse, he said to him: 'Ha! *Teste Dieu! Monsieur!* The king loses this day a good servant, and your Excellency also.' The Prince, wishing to remind him of his salvation, mentioned the name of Jesus to him. The Marshal said: 'What Jesus (*mort-Dieu!*) do you remind me of? I deny God! My fire is out!' The Prince, persevering in his exhortation, told him to think of God, and that he would be face to face with him to-day. The Marshal replied: 'Mort-Dieu! I shall be where all the others are who died these six thousand years!' This was said in Italian. After these words he expired. The evening before the event he supped with M. de Vieilleville. After supper he asked, in a gay tone: 'What was God doing before he made the world?' This question was put down by M. de Vieilleville with modesty, who remonstrated with him, saying that it was not in the Holy Scriptures at all, and that it would be unbecoming to inquire into such matters (*sic*). The brave infidel retorted: 'A fine thing, indeed; this Holy Scripture is well invented (*fort bien inventée*), if it were only true!' The pious M. de Vieilleville, unable to answer him, rose from the table, pretending he had the cholice, and afterwards made the remark that Marshal Strozzi would soon die a violent death—by no means an uncommon occurrence in the case of a hero who exposes himself to the enemy's fire." What a pity our clerical cowards cannot defile this brave man's memory.

CHARLES KROLL LAPORTE.

[The following note is from Wheeler's *Biographical Dictionary of Freethinkers of all Ages and Nations*: "Strozzi (Piero), Italian General in the service of France, born of noble Florentine family in 1500. Intended for the Church, he abandoned it for a military career, and was created marshal of France by Henry II., about 1555. He was killed at the siege of Thionville, 20 June, 1558, and, being exhorted by the Duc de Guise to think of Jesus, he calmly declared himself an Atheist.]"

## THE IDEA OF GOD.

If it is true that there are no such things as innate views or ideas, it stands to reason that the contention of those must be mistaken who assert that the *idea of God*, or conception of a supreme *personal* being who has created the world and who rules and maintains it, is naturally innate, necessary or instinctive in the human mind, and therefore irrefutable by any arguments drawn from reason. If we believe the adherents of this view, it is proved by experience that there are no nations nor individuals, however savage or uneducated, in whom there is not found the idea of God and the belief in a supreme personal being, and that this universal *consensus gentium* is the best proof of the truth and accuracy of the said idea itself. As a matter of fact, the exact opposite is proved by an intimate knowledge and unprejudiced observation both of individuals and of nations in a savage and undeveloped condition; for, according to the unanimous testimony of traders, philosophers, navigators, and missionaries, there exists a by no means small number of peoples who have either no trace of religious belief, or who have it in so strange and imperfect a form that it scarcely deserves the name of religion. If there are, therefore, many philosophers and naturalists who look to "religiosity" and more particularly to the idea of God, as the distinctive feature of humanity, the contention referred to must either be false, or we must make up our minds to deny human character to by no means a small number of actual and undoubted specimens of mankind.—*Professor Ludwig Büchner.*

## Christian Superstition.

In the tenth century an opinion prevailed everywhere that the end of the world was approaching. Many charters begin with these words: "As the world is now drawing to its close." An army marching under the Emperor Otho was so terrified by an eclipse of the sun, which it conceived to announce this consummation, as to disperse hastily on all sides. As this notion seems to have been founded on some confused theory of the millennium, it naturally died away when the seasons proceeded in the eleventh century with their usual regularity.—*Hallam's "State of Europe During the Middle Ages," chap. ix.*

## NEGRO SERMON.

THE Rev. William Widemouth undertook to enlighten his colored brethren on the Creation and Fall of Man. The Rev. Billy's discourse ran thus:—

"De Lord, when he had built de world, sot down upon a bery nice garden. He had dis garden fenced in and dug up; den he plant it chock full ob fruit trees. Den he take a lump ob clay, which he roll up between him two hands and spit on it; den he roll up more clay till he make it as big as nigger; dis he blow him bref on an' says, 'Adam!' Den Adam open him eyes, sneeze, an' say, 'Yah.' De Lord says to him, 'You stop here, an' mind my garden.' So Adam dug up de garden; but he feel berry lonely when him go home to him cabin at night, and he tell de Lord he nobody to speak to, nor boil damper. So de Lord one day send to de pothecary's shop round de corner an' buy twopennuth of laudanum, which him gib to Adam. Den Adam fall asleep, sound, bery sound. When him in dis beauty sleep de Lord cut out one rib; dis rib he roll clay round till it big as missus; dis he blow on, an' he say, 'Ebe!' Missus Ebe she wake up, and de Lord he say, 'Bery much good.' Den he kick Adam, an' say, 'Wake up old 'oss.' Adam he get up, rub him eyes, an', when he see Mrs. Ebe, he say, 'Oh!' De Lord say, 'Here Mrs. Ebe, your wife; you boff look after my garden.' So t'ings go on lubbly. One summer ebenin' Mrs. Ebe bery tired—she had big wash dat day, an' sus being much tired; so she go for walk. Goin' down de lane leadin' away from de garden she meet a little old gemman in black, who says to her, 'Good ebenin', Mrs. Ebe, how you do this ebenin'?' She say, 'Good ebenin', Mr. Debbil; how you do?' 'Dem apples look bery nice on dis tree,' says Mr. Debbil; 'dey good?' 'Dunno,' says Mrs. Ebe. 'Well, den,' said Mr. Debbil, 'dat bekase dey is winter apples, and he want to hab dem all put away for himself. Jes' you taste dem; you find dey best in all de garden.' So Mrs. Ebe she takes jes' one, and she bit it, an' she say, 'Yah! Adam, you jes' tas' dem apples.' So dey eat bery many ob dem, till dey get bery sleepy, and dey go to sleep behind de bush. Bime-tye de Lord came in de garden; he see lot ob de apples gone, an' he called out, 'Adam, you been eatin' my apples. Where be you an' Mrs. Ebe?' Adam he say, 'Here, behind dis bush.' De Lord say, 'Come out, den.' Adam say, 'We can't come out.' De Lord say, 'Why you no come out?' Adam say, 'Because we got no clothes on.' So de Lord go behind de bush an' kick dem out. He hab dem up to de garden wall; he take an' toss dem boff over de wall, and he tell them, 'Dere, now you just get out ob my garden, you blackguards, an' git your own libben.'

"Dat," said Billy, with emphasis, "dat why we plant de sugar cane and gadder in de cotton crop in de brow ob our sweat, when, if Mrs. Ebe ges let de Lord's apples alone, we hab nuffin' to do but jes' strum de banjo, an' eat de corn cake till bed time. Amen."

## A FAIR INFERENCE.

STEPHEN, the first Christian martyr, addressing the Jews, narrated in Acts vii. 41, 42, 43, and context, mentions how they made a calf and sacrificed to the idol, and rejoiced in the work of their own hands; that God gave them up to worship the host of heaven—that is, the stars—to whom they offered sacrifices forty years while journeying in the wilderness; that they took up the tabernacle of Moloch, and the star of their god Remphan, to worship them.

Amos (v. 25, 26) is the source of the martyr's information, to whom he refers. The Greek Remphan, in the Acts, in Amos is rendered by the Hebrew Chiun. With this slight variation, the facts are identical, proving from what is recognized as divine authority that during the entire wanderings of the favorites of God for forty years, led by a cloud by day and a pillar of fire by night, from the time they left Egypt until their arrival in Canaan, they were idolaters, "sacrificing to devils, not to God" (Deut. xxxii. 17), just as for the 430 years preceding, while slaves in Egypt, they were also idolaters. See Joshua xxiv. 14 and Ezekiel xx. 8.

It follows: The commandments, pretended to have been given on Mount Sinai, came from the hand of one of these idols. This explains why it took the creator of the universe, who performed that majestic task of creation in six days, forty days to engrave the ten commandments on stone, keeping Moses the same "forty days and forty nights without eating bread or drinking water," while this God was tracing with his finger the commands to have no other gods but him, to keep the Sabbath day holy, etc.

Are you following this narration, good Christian reader, who believes the Bible infallible? Either Amos and Stephen lied in their statements, else the God who commanded the Jews, and no other people, to keep the Sabbath day—our present Saturday—holy was a base Phœnician idol.

—*Progressive Thinker.*



BOOK CHAT.

MUCH uncalled-for sympathy has been expressed with Olive Schreiner, because she has to do her own cooking and keep her family on the proceeds of magazine articles and the royalties on *The Story of an African Farm*. Olive knows—none better—that as much happiness can be got in her suite of two rooms and a kitchen as in a palace; and Mr. Cronwright Schreiner, who gave up his South African farm to take her name and become her amanuensis, well knew he was resigning dress to obtain treasure. Jones, of the Stock Exchange, need not fancy that everything is measured by his trinity of £, s., and d.

\* \* \*

"I hold my duty," said Jean Paul Richter, the unique, "to lie not in enjoying or acquiring, but in writing; whatever time it may cost, whatever money may be forborne—nay, whatever pleasure—for example, that of seeing Switzerland, which nothing but the sacrifice of time forbids." Something of this feeling always actuates genius. We shall not commiserate Olive Schreiner until we learn that her circumstances stand in the way of her putting forth her worthiest work.

\* \* \*

Mrs. Agnes Smith Lewis, the discoverer of the Sinaitic Palimpsest, which says, in Matthew i. 16, that Joseph begat Jesus, has, by a fresh journey to Mount Sinai, been able to issue a translation of the whole text, reprinting 98 pages which were treated as defective in her edition of 1894. She considers that the space between Mark and Luke proves that the twelve last verses of Mark xvi. could never have been there.

\* \* \*

Macmillan & Co. announce *A Dictionary of Philosophy and Psychology*, under the editorial supervision of Professor Baldwin, of Princeton University. The French have a large work of this character, edited by Francks; but even it needs bringing up to date. Distinguished English and American specialists will contribute to this dictionary.

\* \* \*

Messrs. Sampson Low & Co. announce a book entitled *The Civilization of Our Day*, consisting of twenty-five essays by different writers. It will be edited by Mr. James Samuelson, with photogravure portraits and other illustrations. The subjects are treated under five heads: The general progress of the century (illustrated with colored maps); the utilization of natural products; the social and economic condition of society; educational; intellectual and religious progress. Among the contributors are Professor Max Müller, Dr. Richard Garnett, Mr. F. E. Baines (of the Post Office), Sir Hugh Gilzean-Reid, Mr. Bannister (of the Laboratory, Inland Revenue), and Mr. E. Walter Maunder.

\* \* \*

In the *Forum* for September, President C. K. Adams, of the University of Wisconsin, writes on the Hon. Andrew Dickson White's *Warfare of Science with Theology*, which is described as "unquestionably one of the most important historical monuments yet reared by American scholarship." We shall revert to this important article in our next issue.

\* \* \*

In the same number of the *Forum* the Rev. J. T. Smith, who for three years was editor of the *Catholic Review*, writes on "Cardinal Manning and His Biographer"—viz., Mr. Purcell, of whose work Cardinal Vaughan said: "The publication of this Life is almost a crime." Of course, Father Smith pitches into the biographer. But he has the decency to make the following notable admission, which we give in his own words: "For some centuries the department of biography among Catholics has suffered much from its chief tradition—that only ideal portraits are to be produced. In consequence the lives of many saints are as readable and as real as descriptions of the Chimæra; all clerical heroes are models for Bayard; and Catholics rarely know that St. Philip Neri and St. Charles Borromeo had occasional quarrels. A reaction has set in against this tradition, and Mr. Purcell wrote his biography on its topmost wave."

\* \* \*

At the same time, Monsieur F. de Pressensé's *Life of Cardinal Manning*, which is reprinted from the *Revue des Deux Mondes*, is extolled in the *Weekly Register* (R.C.), which says: "*Le Cardinal Manning*, written by a Protestant for Protestants, is a model of Christian biography." But Christian biography is, as we have noted, anything but veracious biography.

\* \* \*

An illustration of the pernicious effects of belief in a future life is given in Dr. H. L. Roth's book on *The Natives of Sarawak and British North Borneo*, where it is mentioned that the Milanaus have within the last few years sacrificed slaves at the death of a respectable man, and buried them with the corpse, in order that they might be ready to attend

their master in the other world. One of the nobles observed that such things were rare, but that he had known of a similar sacrifice taking place among the Bisayas of the River Kalias, opposite our colony of Labuan. He said a large hole was dug in the ground, in which were placed four slaves and the body of the dead chief. A small supply of provisions was added, when beams and boughs were thrown upon the grave, and earth heaped to a great height over the whole. A prepared bamboo was allowed to convey air to those confined, who were thus left to starve. It is related that a chief named Sikalei, when one of his children died, sallied out and killed the first man he met; this was not one of his own tribe, but it was the custom to kill the first person, even if it were a brother.

\* \* \*

Here is another sample: "The most objectionable custom practised by the Dusuns was that of human sacrifice, or surmungup, as they called it; the ostensible reason seems to have been to send messages to dead relatives, and to this end they used to get a slave—usually one bought for the purpose—tie him up and bind him round with cloths, and then, after some preliminary dancing and singing, one after another they would stick a spear a little way—an inch or so—into his body, each one sending a message to his deceased friend as he did so. There was even more difficulty in getting them to abandon this custom than there was to leave off head-hunting. Down in the south-east the way of managing surmungups is for a lot of them to subscribe till the price of a slave is raised. He is then bought, tied up, and, all the subscribers grasping simultaneously a long spear, it is thrust through him at once." In the chapter on "Animism," in Mr. Wheeler's *Footsteps of the Past*, will be found many other instances of atrocities arising from savage man's crude conception of another life.

\* \* \*

No better example of the futility of science taking up with religion could be adduced than Sir Isaac Newton's work on the Prophecies. The great astronomer was thirty years gathering the materials for his work. He re-wrote it sixteen times with his own hand. It is now clean forgotten—unread even by the theologians; and those few who revert to it out of respect for the greatness of the man are astonished to find that they cannot do so without having their opinion of his greatness lowered.

CORRESPONDENCE.

THE CHILD'S BIBLE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Messrs. Cassell & Co. issue a Bible for children, in which passages offensive in point of decency are removed. This is a tacit admission that God's revelation is not, as it stands, adapted to all of God's creatures. What is offensive and unfit for children is so also for youths and maidens. Should not that, then, be done for adults which is adopted for children—namely, to exclude all that is unsuited to the growing intelligence of the age? Your correspondent, "Z," who wrote in the *Freethinker* of August 23 on "Sub-editing the Bible," makes out that this would reduce the old volume to very narrow compass. I submit that this would make it more acceptable to an age which takes its reading in short paragraphs.

J. MELVILLE.

PROFANE JOKES.

THE Dutchman was asked to contribute towards building a house for the Lord. "What!" said he, "are not the cattle of a thousand hills the Lord's?" "Yes." "Well, let him sell some of his fat beeves, get money, and build his own house. He is better able to stand the expense than I am."

Mrs. Dolan—"My boy, Dinny, is gittin' to be a great Sunday-school worker, bless the heart av um." Mrs. Nolan—"Indade?" Mrs. Dolan—"Yis. He has worked t'ree av thim fer free excursions already."

Clergyman's Wife (in mining town)—"Why are you going to remove, dear?" Clergyman—"You know I have been urging the City Council to pass an ordinance abolishing short skirts in the dance halls." "Yes; did they vote it down?" "No, they passed it; but an amendment providing for long skirts was lost."

She (faintly)—"The clergyman has visited me, and I mean when I get well to become a new woman." He (decidedly)—"I'm dashed if he shall come here again."

"Is the eating of apples an *Eve-ill* act?" "If you will not Cain me for saying it, I am Abel to inform you that they are *A-dam* sight better left alone until ripe."



## 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.

THE ATHENÆUM HALL (73 Tottenham Court-road, W.): 7.30, C. Watts, "The Church, Science, and Mental Progress."  
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, E. Pack, "The Way to Pray, and What to Say." September 22, at 8.30, Soirée and dance.  
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, H. P. Ward, "Christian Errors; Freethought Truths."  
PENTON HALL (81 Pentonville-road—Humanitarian Society): 7, Joachim Kaspar, "Reason against Authority."

### OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, A. B. Moss, "Myth, Magic, and Miracle."  
CLERKENWELL GREEN (Finsbury Branch): 11.30, E. Calvert, "History of the New Testament."  
EDMONTON (corner of Angel-road): 7, S. E. Easton will lecture.  
FINSBURY PARK (near band-stand)—Finsbury Park Branch: E. Pack—11.15, "The Resurrection"; 8.15, "Christian Evidences."  
HAMMERSMITH BRIDGE (Middlesex side): 7, A lecture.  
HYDE PARK (near Marble Arch): 11.30, A lecture; 8.30, A lecture.  
KILBURN (High-road, corner of Victoria-road): 7, Stanley Jones will lecture.  
KINGSLAND (Ridley-road): 11.30, Stanley Jones will lecture.  
LIMEHOUSE (Triangle, Salmon's-lane): 11.30, H. P. Ward, "Secularism and Christianity."  
MILE END WASTE: 11.30, W. Heaford, "Religion and Insanity"; 6.30, A. B. Moss, "Crumbling Creeds of Christendom." Wednesday, September 23, at 6.30, H. P. Ward, "God."  
OLD PIMLICO PIER: 11.30, W. J. Ramsey, "The Bible as a Humorous Book."  
REGENT'S PARK (near Gloucester Gate)—N.W. Branch: 8, W. Heaford will lecture.  
VICTORIA PARK (near the fountain): 11.15, J. Rowney will lecture; 8.15, Mr. Ward will lecture.

### COUNTRY.

DERBY (Pollicott's Dining Rooms, Market-place): 7, A paper.  
LIVERPOOL (Oddfellows' Hall, St. Anne-street): G. W. Foote—11, "Christ's Descent into Hell"; 3, "Turks and Christians: An Object Lesson in Religious Brotherhood"; 7, "Science and Freethought"—with reference to the British Association debates.  
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): C. Cohen—11, "The Twilight of the Gods"; 6.30, "The Case Against Christianity." September 24 and 25, Debate between C. Cohen and Rev. A. J. Waldron, "Theism or Atheism: Which is the More Reasonable?"  
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, J. Pearson, "Bible Exegesis: Past, Present, and Future."  
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, A reading.

### OPEN-AIR PROPAGANDA.

MANCHESTER (Stevenson-square): 8, C. Cohen will lecture.

## Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—September 20, Manchester. 24 and 25, Debate with Rev. Mr. Waldron, Manchester. 28, Manchester. 29 and 30, Blackburn. October 1, Blackburn. 4, Manchester.

A. B. MOSS, 44 Oredon-road, London, S.E.—September 20, m., Camberwell. October 4, m., Westminster; 11, e., Bradlaugh Club.

## POSITIVISM.

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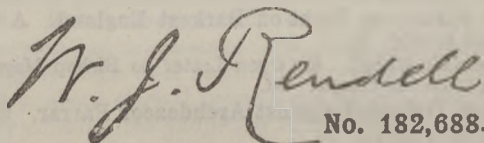
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