

# The Free Thinker

Edited by G. W. FOOTE.]

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## CLERICAL POVERTY.

"PITY the sorrows of the poor clergy" has been the theme of a number of letters which have enlivened the dull season. Writers in the *Times* and in the religious press have given highly-spiced stories of how rectors' daughters are glad to apply for situations as nursery maids, and have related the gratitude of impoverished curates to such of the public as kindly send them their cast-off black clothes. I can keenly sympathize with genteel distress, yet it strikes me as just a little out of character for the wealthiest Church in the world to make such a fuss about the hard lot of a few of its members, which the enormous wealth of the many could, and should, immediately relieve.

The clergy are constantly preaching to the poorer members of their flock to be content with their worldly circumstances. Jesus said: "Blessed be ye poor! Woe unto ye rich!" He taught that it was necessary to give up houses, lands, and relations for his name sake, and declared that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. There is not a curate in England who is not immensely better off than his Master. Yet no class makes more outcry about poverty. There are hundreds of poor, briefless barristers, and thousands of medical men without sufficient practice to maintain their professional status, about whose poverty no such noise is made. These classes, whose education is as costly and more onerous than that of the clergy, have more self-respect than to parade their poverty before people on whom they know they have no claim.

A good deal of humbug has been written on the poverty of the clergy. It may be questioned if the worst off among them know what poverty really is. They have never felt the pinch of hunger, or wondered where the next meal will come from, as thousands of better men have done. What their "poverty" really means is that they cannot indulge in the luxuries which are thought becoming to the estate of gentlemen. They have to keep one horse instead of two, or, perhaps, use "shank's mare" instead of a pony. This is very distressing. Of course, agricultural depression has brought some reduction of circumstances. But the men of God have not suffered so much as the poor laborers, driven to starve in towns; not nearly so much as the farmers, nor even as the landlords. Tithe and glebe land have depreciated; but this is a national loss, in which the preachers of resignation should be content to take their share. Moreover, since 1836, when tithe was commuted, they have, on the whole, received full value for their tithes. They said nothing when £100 worth of tithe brought £103, but howl when it brings only £97.

The clergy are themselves notoriously the worst landlords in the country. Naturally so when the glebe land they let may by death or resignation pass into other hands. The glebe-owner's interest is to spend as little as possible on the land and screw the most out of it. Such a system is sure to bear its fruit in impoverished returns. It would be to the nation's advantage if all glebe lands were sold in the open market, even though the money were made over to the Ecclesiastical Commissioners.

The correspondence upon the subject shows that what the poor clergy have peculiarly to complain of is episcopal and other charges, which go into the pockets of the dignitaries of the Church. It was incidentally mentioned that in connection with Queen Anne's Bounty and the Ecclesiastical

Commission the salaries paid amounted to £47,000. The Church always fulfils the words of Scripture, "To him that hath shall be given." Some time ago the Ecclesiastical Commissioners spent nearly a hundred and fifty thousand pounds upon the houses of eight bishops. It is the country clergyman, who has little to do beyond preach his weekly sermons, who cries out about his poverty; while a hard-working curate, like the "smoking parson" of Spitalfields, gets kicked out for being too democratic.

At the last Church Congress it was proposed by the Bishop of Norwich that a National Sustentation Fund should be raised for the poorer incumbents, the still poorer curates being left to their abortive Union, which fixed the minimum living wage of a curate at £150 per year. The nobler-minded Bishop of Norwich considered it a shame that any episcopally-ordained minister of the meek and lowly Jesus should have to endure this vale of tears on a less sum than £300 per annum. Though a sedulous reader of the Church papers, I have not yet noticed the subscription of any bishop towards the National Sustentation Fund; nor does that Fund appear to have got much beyond the talking stage. No doubt it will be trotted out again at the forthcoming Church Congress at Shrewsbury. If free and open discussion were permitted at the Congress, they might, perhaps, receive the suggestion that relief for clerical poverty might easily be obtained by a slight redistribution of the wealth of the Church; by lowering the revenues of the dignitaries who hold its big prizes, and applying the same to enhance the stipends of the poorly paid. It has been calculated that a tithe of the bishops' salaries, and of the vicars and rectors receiving over a thousand a year, would produce far more than sufficient to meet the needs for which a National Sustentation Fund has been proposed.

The bishops receive, on an average, nearly £6,000 a year, in addition to their residences. It is said they have many claims upon their incomes, but the estates left at their deaths show that they are able to amass large fortunes. An outsider can understand the poorer-paid members of the profession wanting a fairer division of the spoil, but inside the Church it is well understood that all appeals for assistance must be made to the laity. Now, that staunch Evangelical Churchman, Lord Grimthorpe, writes to the *Times* that the laity will not shell out much further. They decline "to go beyond their legal obligations to maintain servants who treat them and their wishes for 'a reasonable service' with open, and sometimes ostentatious, contempt." Beyond this there is a growing body of people who recognize that to become a parson one must either be dull or dishonest. Every year a lower strata enter the ministry, mainly, it may be suspected, in the hope of finding a more comfortable living than their abilities would be likely to produce in any other sphere. These solemnly-constituted impostors naturally cry out when their incomes do not "pan out" as they expect. As naturally they lean to High Church sacerdotalism, in the hope that reverence will be accorded to them as mystery men and ministers of God, which they could never command by their own attainments. Before giving heed to the cry about clerical poverty, people would do well to seriously consider the subject of the unemployed, the over-worked and underpaid masses, and then ask themselves the question, What return does the nation get for the six or seven millions of pounds which are now annually spent upon the Established Church?

J. M. WHEELER.

## SPURGEON TO THE RESCUE.

## THE RESURRECTION FINALLY DEMONSTRATED.

(Concluded from page 594.)

AFTER those inept references to the "apparent" discrepancies in the gospel narratives, Mr. Spurgeon reverts to mere preaching. He admits "the mystery" in regard to the Resurrection, but he says that "Faith clings to it as revealing to us what alone will satisfy and save the soul." This may be true enough—from the Christian point of view—but it cannot have the slightest importance to non-Christians. Nor is it rational to cry out: "What have you to give us in place of it?" One would imagine that truth in the place of falsehood was an excellent bargain. In any case, however, the Resurrection must stand or fall upon its evidence. Mr. Spurgeon, indeed, appears to recognize this; for, after all his rhetorical appeals to partizan feeling, he immediately proceeds to declare that the evidence for his belief ought to "carry conviction to every unbiassed mind," and that, "short of mathematical certainty, no fact was ever more fully proved than the resurrection of Christ from the dead."

These are brave words, but they are poorly supported by the "evidence" which Mr. Spurgeon produces. They are rather an expression of Dutch courage. Mr. Spurgeon works himself into an ecstasy of faith, and then makes extravagant assertions, which he must know to be untrue if he has a competent acquaintance with history.

I pointed out in my debate with Mr. Lee that we had absolutely no contemporary evidence of the Resurrection, or even of the very existence of Jesus Christ. In addition to written memorials, we have monuments and other testimony—such as coins and medals—with respect to some of the most important incidents in Greek and Roman history. The man who says, for instance, that (humanly speaking) the resurrection of Jesus Christ is as well attested as the assassination of Julius Cæsar, simply does not know what he is talking about—or else he is appealing to the ignorant fanaticism of his co-religionists.

Let me also remark that Mr. Spurgeon assumes a most dogmatic attitude in asserting that the evidence of the Resurrection "ought" to carry conviction to every "unbiassed" mind. What the evidence is really worth is the very question in dispute; and when a man says that "unbiassed" people will necessarily agree with him, he is simply taking a parliamentary way of calling all who differ from him fools.

As a matter of fact, the Freethinker is less likely to be biassed than the Christian. Every person who has been brought up in a particular faith is naturally prejudiced in its favor, and when he is pressed to defend it on grounds of reason he often astonishes outsiders who do not share his prepossession. The Freethinker, on the other hand, who has generally been educated in Christianity, but has thought the matter out for himself, is more or less conversant with both sides of the controversy; and having, first of all, thought against the bias of his early training, he is less in danger of being a victim to bias afterwards.

I have said that Mr. Spurgeon's brave words are very ill supported. Let us see what he advances in the shape of evidence and argument.

In the first place, he deals with the question whether Jesus Christ really died upon the cross. "It seems strange," he says, "that such a question should be presented." But why *strange*? Did not Pilate himself "marvel" that Jesus was already dead? It is no good using adjectives. The word "strange" is of merely subjective significance. It expresses a condition of Mr. Spurgeon's mind, not a characteristic of external facts. Mr. Spurgeon, indeed, might have saved the time he spends on this point if he had remembered that some of the early Christians denied that Jesus was crucified at all. Some said that another body was miraculously substituted for his; others that it was a phantom, and not the actual Jesus, that appeared upon the cross. All that Mr. Spurgeon has to offer is *à priori* evidence, which is always unsatisfactory, and can never be conclusive. It does not suffice to urge that Jesus must have died because he suffered so much. He was in the prime of life, when the physical powers—though perhaps not the mental—are at their highest; besides, many men, of whom we have authentic record, survived greater and more prolonged suffering.

The appeal to the fourth Gospel, as to the spear thrust in the side, is childish in discussing with, or replying to, a Freethinker. This striking incident, which could not have escaped general attention if it happened, is not alluded to by the other three Evangelists. As for the blood and water which issued from the wound, it is certain that if Jesus were dead no blood would have flowed forth, and if he were living no water. The assumed rupture of the pericardium is a device of modern apologetics. There are ample references in the learned Burton to the view of the early Christians that the incident was supernatural—the blood symbolizing redemption, and the water purification.

The evidence of the Centurion, who told Pilate that Jesus was dead, is not of much value. A military man is not a doctor, and even doctors have been deceived on such a point. Certificates of death have been given in the case of persons who revived in time to escape burial, and there appear to be good grounds for believing that some persons have actually been buried alive. Besides, the Centurion's statement does not come to us from himself, or through any independent channel. Mr. Spurgeon quietly assumes the absolutely historical character of the Gospels, which he must know the Freethinker disputes, otherwise no discussion could arise as to the actuality of the Resurrection.

The testimony of the Pharisees is next appealed to. But it is not *their* testimony; it is merely an allegation of the writer of the first Gospel. The other three evangelists are ignorant of it, and it has always been denied by the Jews. Nothing, indeed, could be more absurd than the story of the watch at the sepulchre. The very first incident is contradicted by the whole subsequent narrative. How could the Pharisees have known that Jesus prophesied that he would rise again, when his own disciples, who had been with him night and day in the closest intimacy, were ignorant of the fact? Even after his death and burial, we are told in the fourth Gospel (xx. 9), they "knew not the scripture, that he must rise again from the dead."

The fact is that the Gospel narrative overreaches itself. On the one side, in order to heighten the evidence from the conviction of the disciples, it makes them believe that it was all over with Jesus, and they are only persuaded of his resurrection by overwhelming proof. On the other side, it makes the enemies of Jesus perfectly aware that he had at any rate promised to rise again on the third day, in order that they might unwittingly assist in establishing the truth of his resurrection. The two elements are absolutely incompatible. If one is true, the other is false; if one is accepted, the other must be rejected. For our part, we reject both. They seem to us clear proofs that the whole story is a rather clumsy romance.

Mr. Spurgeon has evidently been trained in a very old-fashioned school of Christian evidences, for he goes on to cite "Phlegon, a Roman astronomer," as a witness to the darkness which prevailed during the Crucifixion. Mr. Lee was not simple enough to cite this witness in debating with me. When Gibbon wrote, a hundred years ago, he was able to say that the passage in Phlegon "is now wisely abandoned." Dean Milman and Dr. Smith, the Christian editors of Gibbon, let this sentence pass without comment. Seneca and the elder Pliny, who were both living at the time of the Crucifixion, made laborious records of earthquakes, meteors, comets, and eclipses; but they do not mention the eclipse at the death of Christ, though it would have been the plum of their collections. Phlegon is much later, and the passage in his writings is almost universally regarded as a forgery. Besides, it does not allude to Judæa, but refers to an earthquake in Bythnia, which could hardly account for the opening of graves at Jerusalem.

"We prove Mr. Foote incorrect here," says Mr. Spurgeon; and he adds: "Be careful how you receive any other of the statements he made." It is, however, Mr. Spurgeon who is "incorrect here," and it is he who requires to be watched carefully.

I will not follow Mr. Spurgeon in his reflections over "the empty tomb" of Jesus Christ. When he asks, "What became of the body?" I can only smile. There is not the slightest historical evidence that there was any dispute over the corpse. Christians cannot, or will not, put themselves in the place of the Jewish leaders. If these men compassed the death of Jesus, why on earth should they trouble about his remains? The living man was a danger; the dead man was not more dangerous than a dead dog. Years, or even months afterwards, if any dispute *did* arise—of which there is no proof—the corpse

would be beyond recognition. And it is pretty certain that a handful of illiterate dreamers, who believed that Jesus had risen from the dead, would give no concern whatever to the Sanhedrim.

Mr. Spurgeon's "proofs" of the Resurrection are all derived from the New Testament. Simple man! He does not understand the first conditions of controversy. He calls attention to Christ's appearances to the disciples, and exclaims: "There you are; that settles it." Yes, for the man who already believes; but not for the man who wants historical evidences. It is a mere waste of time to follow Mr. Spurgeon in this direction. Nor will I devote much space to his argument that the profession of faith in Christ exposed the disciples to "scorn, persecution, the loss of goods, imprisonment, and death," and that they must therefore have been sure that they were right. The statement is untrue; it is false according to Roman law, and false according to the Acts of the Apostles. The disciples were exposed to no such dangers. And even if they were, their courage would not prove their accuracy, but only their sincerity, which is quite compatible with delusion. Students of history are well aware that martyrdom is no test of truth. The strength of an emotion is no test of the value of an intellectual conclusion. Men have died for truth, and men have died for absurdities.

Of course the spread of Christianity is no evidence of the Resurrection. Nor was its spread so rapid as Mr. Spurgeon insinuates. Before it was adopted by Constantine, and forced upon his subjects, it had only converted (in three hundred years) about a twentieth part of the inhabitants of the Roman empire.

I must say that I am astonished at Mr. Spurgeon's quoting Josephus, without so much as hinting that nine scholars out of every ten, even on his own side, reject the famous passage about Christ as an orthodox forgery.

When he refers to the Sabbath as "a memorial of the resurrection of Christ," I tell him he is romancing. The Sabbath was a Jewish celebration. When the Christian Church forsook Judaism, and turned to the Gentiles, it adopted another day; and what so natural as Sunday (the Sun's Day), which was already observed by the Pagans as a day of rest from ordinary labor?

Mr. Spurgeon winds up with some emotional talk about the grave of his father. I will pass it by in silence, as I would not hurt his tenderest feelings. Certainly it cannot be regarded as evidence of an event which is alleged to have occurred nearly two thousand years ago.

I beg to tell Mr. Spurgeon, however, that he is mistaken in supposing that the Christian lives in a garden, and the Freethinker in a desert. The loss of superstition does not destroy the beauty of life. It is a Christian prejudice that Freethinkers are wretched and dejected. My experience is that they are at least as happy as their Christian neighbors.

Mr. Spurgeon has not converted me. Probably I shall not convert him. "If this is dreaming," he exclaims, "let us go on dreaming." When a man is in that condition he is not very accessible to reason. I suppose he will go on dreaming. But I hope that some of the Christians at Cardiff will be manly enough to prefer fact to fiction, and reality to dreams.

G. W. FOOTE

### THE MYTHICAL IN LITERATURE.

As most of the theological teachings of the world are largely impregnated with the mythical element, it may be interesting to inquire what a myth really signifies, of what value it is in literature, and how it can be replaced by sound and practical knowledge of realities. No doubt the origin of all so-called supernatural religions was of a mythical character. The Rev. Vernon Staley, in his work, *The Natural Religion*, says: "When man, at the dawn of the world, saw God in the sun, moon, and stars, in the storm and lightning, and other forces of nature, he undoubtedly founded his belief upon myth" (p. 33). It is equally true that even to-day Christians profess to base their religion upon the records of the Bible, many of which are nothing more than fables. No one of high intellectual standing would now seriously contend that the Biblical narratives of the Creation and Fall, the Deluge, the Tower of Babel, Jacob's vision of the ladder, Samson and his

exploits, Jonah swallowed by a fish, the miraculous birth of Jesus, his temptation and fasting forty days, and the slaughtering of the infants, as told in Matthew, are matters of fact. The Higher Criticism has corroborated Origen's repudiation of these and many other narratives found in the Old and New Testaments. His position was that incidents which could not have occurred in fact, or at least did not occur, are inserted in these books, that their very historical impossibility or improbability may drive people to "the consideration of their spiritual significance." But Origen was not alone in the earlier times in disputing the historical value of Bible narratives. Clement in Alexandria, and Anselm in the West, regarded the creation story "as allegory and not history" (see *Lux Mundi*, pp. 298, 299; American edition).

The definition and application of the term "myth" have undergone a considerable change in modern times. Originally it was thought to signify that which was fictitious, doubtful, and false. And even now some of our lexicographers define "myth" as fiction—that which is false. But as such a definition would severely damage the claimed veracity of the popular faith, Christian writers have assigned to it another meaning. Canon Gore says: "A myth is not a falsehood; it is a product of mental activity, as instructive and rich as any later product, but its characteristic is that it is not yet distinguished into history, and poetry, and philosophy. It is all these in the germ, as dream and imagination, and thought and experience, are fused in the mental furniture of a child's mind. . . . Myths are the preface and germ of positive history and philosophy and dogmatic theology" (article on "The Holy Spirit and Inspiration" in *Lux Mundi*). But this definition cannot apply to the myths of the Bible, inasmuch as they are supposed to be records of absolute truth, while it is known that what they record is positively false. There cannot be much that is "instructive and rich" in that which is misleading and opposed to knowledge. It is quite true that works of fiction are published at the present time to illustrate truth; but what is thus written does not teach fiction for fact, which is precisely what the Bible does in the narratives to which we have already referred.

The fact that all ancient religious literature was honey-combed with myth, as the Bible is, affords presumptive evidence that in each case the mythical had a common origin—namely, the rude and uncultivated imagination of primitive man. As the human race became more enlightened, false conceptions of nature and human life largely disappeared. The earth ceased to be considered a plane when its globular form could no longer be hidden. Not even the imprisonment and murder of scientific discoverers could arrest the spread of the newly-discovered truth; still, it was thought that, as the earth remained the central object, and the solar system imparted to it a continual vitality, the sun, moon, and stars were directed in their course by a Special Providence. The telescope, however, dispelled this delusion, and the *Principia* of Newton put law in the place of Providential guidance. The myth of "six days' creation" continued to hold the field, but the "days" had to be changed into "long periods" to meet the demands of geology. These myths, be it remembered, were taught in the West as well as in the East as actual events, which were said to explain the how, why, and when of phenomena. And it is sad to know that, in spite of the acquirement of knowledge to the contrary, these myths are even now allowed to appear as if they were verities in the lesson-books of little children who attend Sunday schools. Such is the tenacity with which theologians retain delusions which were born of ignorance and credulity. Orthodox teachings from the pulpits to-day are as fabulous as were the myths of old.

Fortunately such fictions, in spite of priestly opposition, are being destroyed by the power of science. The same Church that has been compelled to give up many of the myths of the physical world will, we hope, ere long have to forsake the myths of the so-called spiritual world. The latter were built upon the former, and how long they will remain after the removal of the foundation time will tell. The fiction of the Father, Son, and Mother of the Roman Church has no firmer basis in fact than had the myths of the ancient gods and goddesses. They are all the outcome of perverted imaginations and priestly inventions. The Rev. Vernon Staley alleges that "myth was, at one time in the history of our race, an avenue by which God permitted man to approach him. Myth is thus to be regarded

as a human vehicle of approach to God, rather than the medium of a divine revelation. In myth the human element largely predominates" (*The Natural Religion*, p. 32). If this be so, we have God's sanction for seeking to arrive at truth through the power of falsehood. Would it not have been better for God to have made "the medium of a Divine revelation" sufficiently clear so that no myths were required to point the way to what is supposed by some to be a reality? We submit that in myths the human element not only "largely," but wholly, predominates, and that they are as natural to the human mind (under certain conditions) as are the facts of science or the lessons of philosophy. This latter fact, however, should not prevent us from striving to deprive myths of their fictitious value.

We hold that mythical and scientific conceptions are alike derived from the conditions of existence operating upon the human organism, whether it be in a savage or a civilised state. Further, we allege that the capacity to imagine and perceive is a function of human intelligence, and the nature and value of all conceptions depend upon the intellectual status of the perceiver. It is quite true that science is the power that can destroy myths, but we contend that both science and myth are the offspring of man's fertile brain. Experimental science stands in a similar relation to myths as reason does to the senses. If this be accepted as a fact, illusions will be explained and erroneous views corrected in a similar manner to that which has been done in reference to the old conceptions entertained as to the solar system. The issue will be the disappearance of prevailing theological notions, and the theory of evolution will lose its identity in acknowledged scientific facts. Some persons are so constituted that to them myths and marvels will be ever welcome, and while this is so the process of correcting such mental weakness by science and reason will continue—at least, we hope so. It must not be overlooked that thinking, and the personification of things and forces, are preceded by mere sense-apprehensions producing pleasure or terror, as the case may be. The operations of mind vary in different ages and among different nations, while the mind of the child shows us that there is a mythical stage in the growth of every individual.

Moreover, a vague and indefinite conception of nature and force remains with some persons all their lives, and it is from such people that the ranks of superstition are supplied. It is as true to-day as it was in past ages that some of the human species are incapable of correct mental exercise. They adhere to the teachings of ancient myths, being utterly unable to understand the facts revealed by modern thought, or to master the elements of natural philosophy. They live and die in the profound conviction that every circumstance of their lives, from their cradles to their graves, is regulated and determined by some unseen person, to whom they transfer their thoughts, passions, and every other characteristic of their own nature. In other words, a vast number of otherwise estimable men and women still live in the land of myths, and their notions of nature and its operations are of the most crude kind. In fact, such individuals may reasonably apply to themselves the words of Shakespeare:—

We are such stuff  
As dreams are made on; and our little life  
Is rounded with a sleep.

CHARLES WATTS.

### RELIGION IN JAPAN.

THE recent utterance of the Marquis Ito, to which we directed attention, has apprised many that Freethought, and not Christianity, has the homage of the leading Japanese. Further evidence, if any were needed, abounds. Not long ago the editor of *Nihon Shakya* sent out to a number of prominent men a series of questions as to the future of religion in the empire.

The first reply given is from the pen of Hiroyuki Kato, a famous scholar, former president of the Imperial University, and a present member of the House of Peers: "A religion suitable for the Japan of the present day would be less a religion than a philosophy. For religion makes faith the most important thing, and the believer becomes the spiritual slave of some leader whose word he makes the law of his life. But spiritual slavery is no longer possible in this

enlightened age; and so religion is already out of date in Japan."

The above very fairly represents the general attitude of Japanese scholars towards religion. The usual view is that religion was necessary in the unenlightened past, that it is a valuable police force to-day among rude and barbarous peoples, but that for educated and highly civilized peoples, such as we are, it has only an academic interest.

The next reply is from Chiso Naito, Professor of Japanese History in the Imperial University: "We have no need to choose a religion. We have one already. Our nation is our religion. This is as old as heaven and earth. It consists of the land, the people, and the gods who rule Japan. These gods (Kami) are our emperors, whose divine descent is as clear as the existence of the sun and moon. Our dynasty not only has always existed, it is as enduring as heaven and earth. In Japan we have no Bible or creed. The Emperor's educational Rescript more than takes the place of these. This is superior to the teachings of Buddhism and Christianity. As for a church, we have first our public schools, then temples and shrines. Here the school-teachers and priests, the ministers of our national religion, should gather the people and teach them the Imperial rescript. The Emperor is the head of all. His teaching and that of his ministers make up our religion. Our country is greatly superior to all others in that, while their gods are invisible, ours are visible men, our divine rulers. We have no need, therefore, to introduce a new religion, or to worship High Heaven or the Supreme Ruler whom other less-favored nations make to be their gods. If we keep this clearly before our people, they will live upright lives. Though ten thousand generations elapse, our superiority will remain unchanged."

The *Japan Daily Herald*, an English paper printed at Yokohama in the interest of Europeans, gives, in its issue of August 7, a leader on the subject, which we reprint in its entirety, as an antidote to the representations as to Christian success in Japan made by Bishop Bickersteth and other representatives of missionary societies:—

"Not more surprised and concerned than is the domestic hen that has been engaged in hatching a brood of ducks, on witnessing their taking to water, are the missionary societies in America on becoming acquainted with, to them, the saddening fact that the millions of dollars which they have been hopeful enough to devote to the Christianization of Japan, instead of securing a number of votaries devoted to their respective creeds, these have thrown off control like a runaway horse which has taken the bit between his teeth, and are bolting in whatsoever direction their fancy leads them to follow.

"Christianity, as taught in the Churches of Christendom, is discovered by native inquirers to be not good enough for these neophytes, heretofore sheltering themselves under the wing of American proselytism; what the Japanese are ambitiously aiming at is the invention of a religion of their own. Animated by this spirit, all the systems in vogue are equally subject to scrutiny. They deal with the subject as Freethinkers of a sufficiently pronounced type. They have no particular reverence for the Bible, which they do not regard as of Divine inspiration, and with them Christ is but a superior sort of moral reformer. Young Japan has become impatient of the trammels of the creeds of the Churches, and is thinking for itself. The missionaries are aghast at the exhibition of such a spirit of irreverent inquiry, which does not stand in awe of the teaching of the Fathers of the Church, ending in the rejection of all accepted authority in matters of belief.

"Religious teaching is at a very considerable discount and has been so for some time past; the nominal Christians of Japan are in revolt. The most startling evidence of this is the fact that the Doshisha, an educational institution at Kioto, built and equipped principally with American money, has emancipated itself from the control of the Home Missionary Board, which recently sent over a Commission to inquire into the way in which the Doshisha is worked. The report made to the society in America, after a sufficiently exhaustive inquiry, was unfavorable to the continuance of the connection, so the painter was cut with mutual unanimity, and the Doshisha is now adrift on its own responsibility; and as the buildings and their equipment for teaching, together with the residences of the professors (sent out and paid by the Home Board), were all nominally vested in the Japanese trustees, the process of remaining in possession, after severance from the Board, is

a particularly easy one, which, we need scarcely say, has been followed with entire satisfaction to the Japanese trustees.

"In order to get some idea of what the holders of the institution really do believe in, since Christianity, as taught, appeared to be at a discount, the deputation pressed the trustees to make a confession of the faith that was in them; but they were too wary to give any such handle to the American deputation sent to make inquiry into the state of affairs at the Doshisha. The deputation had to return to the place whence they came, sadder, but not much wiser, than they came; farther than this, that the institution over which so much American money has been spent was not fulfilling the function for what so many hopeful and trusting persons had parted with their money to secure.

"It should be tolerably clear by now that what the Japanese seek to secure is secular instruction for secular purposes. To be taught the English tongue, reading, writing, arithmetic, and knowledge useful for the purposes of life; to obtain medical advice and medicines gratis, added to which are pecuniary benefits—these are all objects of desire. Those who frequent missionary schools, and are possessed of a sufficiency of patience and curiosity, will listen to religious teaching as long as the novelty lasts, but are for the most part indifferent to the creeds and systems of the Christian world. Whereas credulous contributors to mission funds are intent on the propagation of Christian beliefs, and it comes with something like a shock or surprise to find that the majority of the people they have sought to lead into the right way are by no means intent on following it. Take away the secular benefits conferred by the missionaries by means of the money of their supporters, and the so-called converts would be found to dwindle away to a very inconsiderable body indeed. This is doubtless extremely disappointing, but such of the facts as have become known go to prove that the religious world of America had better spend their means in improving the condition of the denizens of the slums of New York, Chicago, or San Francisco."

### THE WARFARE OF SCIENCE WITH THEOLOGY.

In the criticism of the Hon. Andrew Dickson White's *Warfare of Science with Theology*, by President Charles Kendall Adams, of the University of Wisconsin, which appears in the current number of the *Forum*, there is an interesting account of how the work came to be written.

Mr. Ezra Cornell, a Quaker, who had accumulated a fortune in the construction of telegraph lines, offered half a million dollars to found a university. At this time Mr. White was chairman of the Committee on Education in the Senate, and, conferring with Cornell, they decided that a clause should be introduced into the charter declaring that at no time should a majority of either the Board of Trustees or the staff of instruction be of any one religious denomination, or of no denomination, and that no trustee, professor, or student should ever be elected, admitted, or excluded because of any peculiarity of religious or political belief.

While the position thus taken in this charter was substantially the same as has uniformly been taken by the State universities, the limiting conditions were a little more positive in their nature, and the result was much more pronounced. The opposition of the denominational organs began at once. Mr. White says of it:—

"In the State Legislature it confronted us at every turn, and it was soon in full blaze throughout the State—from the good Protestant bishop, who proclaimed that all professors should be in holy orders, since to the Church alone was given the command, 'Go, teach all nations,' to the zealous priest who published a charge that Goldwin Smith, a profoundly Christian scholar, had come to Cornell in order to inculcate the 'infidelity of the *Westminster Review*'; and from the eminent divine who went from city to city denouncing the 'atheistic and pantheistic tendencies' of the proposed education, to the perfervid minister who informed a denominational synod that Agassiz, the last great opponent of Darwin, and a devout theist, was 'preaching Darwinism and Atheism' in the new institution."

Mr. White saw that there was a radical antagonism between the scientific view of the universe and the theo-

logical view, and that such antagonism could be reconciled only by a readjustment of religious methods of dealing with scientific questions. Accordingly, when invited to deliver a lecture in the great hall of the Cooper Institute, he chose as his subject "The Battlefields of Science," and announced as the object of his lecture the establishment of the following thesis:—

"In all modern history interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science."

This lecture proved to be what *Mrs. Balmes* no doubt would have called a "bumpshell" in the camp of Mr. White's enemies. The lecture awakened instantaneous outcry and opposition, and the many platforms on which he repeated it served only to increase the ferment. While Mr. White received, no doubt, abundant private assurances of approval, the criticisms of the denominational press and of the pulpit showed as much ignorance as bitterness. The attacks, moreover, were directed very largely against the university which the author represented. It was hardly to be expected that the lecturer would let the matter rest. The platform utterances which had stirred so much opposition were fortified at various points and published as two magazine articles. A little later these articles were still further amplified and issued as a small volume, which, besides attracting much attention at home, was republished in England and in several of the languages of Continental Europe. But the farther Mr. White went, the more he saw that the question could not be disposed of by anything less than a very comprehensive investigation. It must have been about 1885 when his thoughts in regard to an elaborate work assumed definite form. From time to time he has published in the *Popular Science Monthly* what he has called New Chapters in the Warfare of Science; and finally he has brought together the results of his twenty years of literary activity in the two handsome volumes now given to the public.

Mr. White's book teems with examples of how science has had to win its way against the opposition of religion. Thus, in the chapter on "Astronomy" he discusses the old sacred theory of the universe, the heliocentric theory, the war upon Galileo, the victory of the Church over Galileo, the results of this victory, and the retreat of the Church after its victory. In the chapter, "From Signs and Wonders to Law in the Heavens," he presents the theological view, showing the attitude of the Church, Catholic and Protestant, down to the present time, the theological efforts to crush the scientific view, the invasion of scepticism, and the final victory of science. In a very interesting group of chapters he discusses the antiquity of man, prehistoric archæology, the fall of man and anthropology, the fall of man and ethnology, and the fall of man and history. In the chapter which he entitles "From the Prince of the Power of the Air to Meteorology" he presents the growth of a theological theory, the diabolical agency in storms, the agencies of witchcraft, and Franklin's lightning-rod. In the chapter entitled "From Magic to Chemistry and Physics," after discussing the history entitled "The Supremacy of Magic," he advances to "The Triumph of Chemistry and Physics." In one of the most typically significant of all the chapters, that entitled "From the Dead Sea Legends to Comparative Mythology," he traces the growth of explanatory transformation myths, mediæval growth of the Dead Sea Legends, beginnings of a healthful scepticism, theological efforts of compromise, and the triumph of the scientific view. The chapter entitled "From the Divine Oracles to the Higher Criticism" is divided into six parts: "The Older Interpretation," "Beginnings of Scientific Interpretation," "The Continued Growth of Scientific Interpretation," "The Coming Struggle," "Victory of Scientific and Literary Methods," and, finally, the "Reconstructive Force of Scientific Methods."

Assured that science has won along the whole line, Mr. White is over-moderate in the hour of victory. He almost forgets that the theological serpent is scotched, but not killed. The real lesson of his book is that the spirit of supernaturalism is ever the same, and that all advance has been, and must be, made in direct antagonism thereto.

## THE CHICAGO CONGRESS: A MANIFESTO.

[Our American friends ask us to insert this Manifesto in the *Freethinker*, as they wish it to be read in this country as well as in their own; and we gladly comply with their request.]

TO THE FREETHINKERS OF AMERICA:—

The Annual Congress of the American Secular Union and Freethought Federation will meet at Chicago, November 13, 14, and 15. This will be the most important Freethought Congress ever held in the country. Robert G. Ingersoll, with the foremost Freethinkers of England—George W. Foote and Charles Watts, representatives and officers of the British Secular Society—will be with us. The Congress, therefore, will have more than a national significance. It will be international. It will be a union of the Old World and the New World in far-reaching comradeship.

We have now come to a point in human affairs when the utmost effort is needed to preserve the principles of Freethought; the history of the last year demonstrates the impending danger. An amendment was introduced into Congress the last session to so change the Constitution as to revolutionize our Government; to make this a Christian Government, and thus legally to disfranchise the non-Christian. Our National Association, with its allies, fought this amendment before the congressional committee, and defeated it. Had we not been organized and prepared for opposition at the very beginning, without doubt this amendment would have been forced upon Congress by the ecclesiastical party. By our united and prompt measures, we have averted a great peril; but the contest is not yet over. The "God in the Constitution" lobby threatens to appear before Congress next session, backed up by 10,000,000 petitioners for the "Christian Amendment." We must meet the conspirators again in the halls of Congress, and we must be supported by an enlightened public sentiment.

This is the purpose of our national gathering: to arouse the people; to educate them in the principles of liberty and justice; to maintain the Constitution as it is; to stand for the rights of man in unison with the founders of this Republic. For success in our great work we need comradeship; we need enthusiasm; we need agitation; we need united purpose and harmonious effort. In some directions the theocratic forces have gained important advantages, and their iron tyranny is established. In New York City to-day it is a crime to buy a loaf of bread for a starving family on Sunday, to buy a piece of ice for a sick man. Little children, guilty of no crime, under these cruel laws have been dragged to jail and confined with criminals of the vilest sort. Will the American people submit to this—a more odious infringement of personal liberty and rights than can be found even in Russia to-day? This despotic legislation is a disgrace to our civilization. It is the result of bigotry, hypocrisy, and cowardice in the American Republic. It is a return to the superstition and ignorance of the past.

It will not do for Freethinkers to be careless and indifferent at this crisis. There is need of vigorous organization and persistent work. Through our labors the fairest heritage of the Republic must be preserved. We are committed to no creed. We stand for the rights of every American citizen; for the freedom of all; the Christian and non-Christian alike. We declare no dogma of belief. Our movement is not sectarian, but universal.

Let us realize the greatness of our opportunity, that we are in the front rank; that we are the pioneers of human progress. For that reason we must sacrifice and toil; we must carry on the conflict of the ages; we must continue the struggle that has illuminated the darkness of human history; we must bear onward the torch of Liberty, Science, and Humanity.

Let us give a glorious welcome to our allies from England; let them see that in America the fires of Freedom glow, and that warm hearts are with them in this world-wide battle; let us unite with them in the enthusiasm of a common cause; let us give them hope and courage by the generosity and heroism of our labors; let the New World and the Old World rejoice in fraternal union.

Let us look forward; we have suffered defeats; we have

won victories. We are advancing. The issue is not doubtful if we are true to our principles, and are earnest for their advancement. We must be active, united, progressive, hopeful, and courageous. The great lessons of the past are our inspiration. The heroes and martyrs whose names shine upon the pages of history teach us duty, confidence, forethought, devotion, and brotherhood.

We hope to see every friend of liberty in the United States, Canada, and all America, present at this great Congress; everyone who endorses the demands of Liberalism, who will help to maintain the principles of a Secular Government, without fear or favor, and who will support the organization in its endeavors for a total separation of Church and State, is cordially welcome to its fellowship. Do your best; eternal vigilance is the price of liberty. Give to this supreme cause your heart and hope, your liberal services, the friendly greeting, the burning thought, and broad and generous sympathy.

SAMUEL P. PUTNAM, *President.*

HON. C. B. WAITE, }  
T. B. WAKEMAN, }  
FRANKLIN STEINER, } *Vice-Presidents.*  
JNO. E. REMSBERG, }

E. C. REICHWALD, *Secretary.*

OTTO WETTSTEIN, *Trustee.*

## ACID DROPS.

THE Pope has issued a proclamation that the orders of the Anglican Church are "invalid." It is given in full in the *Times* for Monday, September 21. It points out that the question has, on previous occasions, been definitely settled by the Apostolic See. The Anglican orders are defective, both in form and in intention. "Wherefore strictly adhering in this matter to the decrees of the Pontiffs, Our Predecessors, and confirming them most fully, as it were, renewing them by Our authority of Our own motion and certain knowledge We pronounce and declare that Ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void." This tells the Romanising priests plainly that they are no priests, but if they want to be truly ordained they must go over to Rome, not as making terms, but in a spirit of submission. Lord Halifax and the E. C. U. have been nicely snubbed. But they will still hanker after reunion, because they hanker after sacerdotal power.

Our only "General" stands no mutiny or rivalry. His son-in-law, Tucker, has made it so hot for his son, Ballington Booth, that it is reported that "God's American Volunteers" are to be disbanded, while Ballington has become a regular Presbyterian minister. The case illustrates how much depends on commanding personality. Ballington should have waited till the old man was gone. There will be a good many struggling for power then, and Ballington would have stood a chance of heading a large section.

Our ruined farmers are invited to contribute liberally to harvest thanksgivings. It reminds us of a story told of Sandy Johnstone, a pillar of the Church, near Arbroath, whose crops turned out badly, in consequence of which he did not turn up at thanksgiving. The minister, in the course of the following week, met Mr. Johnstone, and inquired of him the reason of his absence from church on such an important occasion. "Weel, sir," replied Sandy, "I didna care aboot approachin' my Maker in a speerit o' sarcasm."

A correspondent of the *Retford News* points out, in connection with harvest thanksgivings, that farmers for months were praying and praying in vain for rain while their crops were being scorched, and now they are ruined by long-continued floods just as they are getting their crops in. He says: "I cannot understand what such men have to return thanks for." Why, for the benefit of having parsonic supervision, of course.

The Moslem congregation of the temporary mosque, Albert-street, Regent's Park, was summoned by Hadjée Mohammed Dollie to witness the ceremonies of the conversion of a German lady to Islam, and her subsequent marriage to a Moorish gentleman.

Li Hung Chang told the American missionaries that the Golden Rule is not peculiar to the Christian religion, but was promulgated long before by Confucius, the only difference being that he put it in the negative, and Christ in the positive, form. The *Evangelist*, of New York, says this

makes all the difference in the world. But the Rev. James Legge, the most eminent of Chinese scholars, in his article on Confucius in the *Encyclopædia Britannica*, admits that, although put in the negative form, it was also understood affirmatively.

Madame Eames, the popular prima donna, who is going back to America, sympathises with the anti-Puritan who said it would have been an advantage to the country if, instead of landing on Plymouth Rock, Plymouth Rock had landed on the Pilgrim Fathers. She is reported as saying: "The New England conscience is too dreadful, and whenever I have been told stories of the privations of the Pilgrim Fathers I have always said, 'Think of the Pilgrim Mothers!' They had to put up with not only the same trials and privations, but with the Pilgrim Fathers as well!"

At the Austrian Church Congress the Radical-Clericalist journalist, Hans Beruth, proposed a resolution condemning modern "Kapitalismus" as anti-Catholic. He took the ground that all taking of interest has been condemned by the canon law of the Church, and he made an appeal to clergy and laity to accept Collectivism, which he asserted to be in full accord with the social teaching of the Fathers, the Schoolmen, and the canon law. The Jesuit Father Bidalak, in reply, said that the Pope himself was compelled to take interest for his money, and that consequently no true Catholic could possibly believe the old canon law of the Church, against taking interest, to be still in force. After much angry controversy, Herr Beruth was called upon to resign for having preferred the doctrines of Socialism to those of the Church.

The *Christian Guardian* says: "Reliable estimates show that during the present century four millions of people have been baptized from among the heathen, but during that time the heathen peoples have increased two hundred millions. There are eight hundred millions on earth to-day who have never heard of Christ! Thirty-five millions of these people yearly pass into Christless graves! Problem: When will the eight millions of heathen be Christianized if four millions only are converted per century, while two hundred millions are added to the heathen ranks?"

The *Toronto Globe* says: "A good story was told at the meeting of the Royal Colonial Institute, illustrating the difficulties encountered by the missionaries among the natives of Australia. A very intelligent (*sic*) clergyman came to Queensland resolved to teach them a *higher* Christianity. He said: 'We will have no more gifts—no more blankets, rum, and tobacco!' Now, we have been accustomed to hear it said that, while the missionaries went out to save souls, the grasping and reckless merchants sent out barrels of rum to destroy them. But the plain acknowledgment is here made that the great Christianizing agents employed by the missionaries themselves are—blankets, rum, and tobacco! Christian Prohibitionist papers, please copy.

Then the *Globe* innocently finishes the edifying story:—"King Billy, with a brass plate announcing his dignity, approached the clergyman and said, 'No more blankets?' "The clergyman said, 'No.' " "No more bacca?" " "No." " "No more rum?" " "No." "Then," said King Billy, drawing himself up to his full height and looking scornfully at the clergyman, 'all right. Good day. No more 'alleluiahs.'"—*Secular Thought*.

Graf von Hoensbroech, an ex-Jesuit, says in the *Zukunft*, of Berlin: "Not only do the rules of the order require the Jesuit to say, 'I had parents, sisters, brothers,' etc., but the spirit of these rules requires that he should think 'I had a fatherland.' No one knows this better than I. Over and over again my patriotism has been held up to me as one of my 'imperfections,' as a remnant of worldliness, and I have tried long and hard to become indifferent in this respect, thinking thus to please the Almighty."

Of the vows of poverty he observes: "Few of even the most well-off German families live in such comfortable circumstances as the Jesuits. The 'poverty' of the order does not consist in being poorly clothed, poorly housed, and poorly fed; the Jesuit is poor only so far as he may not call his own the very comfortable quarters, very good clothing, and excellent food with which he is provided out of the extraordinary rich funds of the order. The people at large have an altogether wrong conception of the poverty of the cloister. I was much astonished myself at the comfort of our life, and no one can speak pathetically of the 'bread of the exile' who has had an insight into the grand establishments at Ditton Hall, in England, or at Blyenbeck, Exaeten, and Wynandsrade, in Holland."

There has been a dispute between the Socialists and religionists as to the right of meeting at the Martyrs' Memorial, Oxford, on Sunday evening. A minister, named Wheelhouse, held services at 8.15, and the Socialists held their meeting at 7, to be finished at 8.15. But Mr. Wheelhouse came earlier, and commenced praying in the Socialist ring. He was supported by rowdies, and a scene occurred. The *Oxford Chronicle*, which says there were faults on both sides, inserts a number of letters on the subject, one of the writers, Mr. H. Organ, concluding with a quotation from Mr. William Heaford.

Dissenters and Churchmen in Edmonton have been fighting hammer and tongs about the question where and how they bury their dead. The Urban Council requested the Bishop to consecrate a portion of the Nonconformist burial-ground for church use, thereby increasing the rates to pay for "consecrated" interments. A bill, headed "Robbery and Jobbery," called a public assembly of ratepayers to protest in the Town Hall, and an excited meeting ensued. The Rev. Mr. Gull and the Rev. Mr. Hughes were repeatedly called to order by the chairman. The meeting passed a resolution of strong protest by a large majority.

Father Clemente, of Slough, the agent in England of the Anti-Masonic Congress, to whom we forwarded a copy of last week's *Freethinker*, has kindly sent us copies of the circulars calling the Congress. They contain some astonishing statements, as that "Freemasonry reunites in itself all the errors and all the heresies of past ages." It must be a rare jumble. The document goes on to say that it adds thereto Moslem fanaticism, and it has become the centre of Satanic action upon earth. The Congress, it is stated, cannot admit to its labors any except those who profess absolute obedience to the Church and to its visible head, the Roman Pontiff. We have the authority of Scripture for saying that Satan can transform himself into an angel of light; so, perhaps, he will be present.

The French anti-Masonic circular is very warlike. It says: "Contre cette secte, comme autrefois contre le Mahoméisme, un cri de guerre est parti du Vatican." One might take this to be the prelude of a new crusade, but later on we learn that prayer and Christian action will be the consecrated weapons of "la Croisade antimaçonnique que vient de proclamer l'immortel Léon XIII." One "Avis" on the circular is very funny. It desires all persons in the possession of Masonic insignia, symbols, etc., to bring them to the Congress. "Sat Bhai" says there are plenty of Masons who do not understand the esoteric meaning of their symbols, and an explanation of them might make an interesting feature of the Congress.

The *Church Review*, writing on clerical poverty, says: "Those persons who have no private means or expectations, and yet desire the honor of priesthood, should vow celibacy." In this connection a correspondent of *The Church of To-day* points out that the canon law absolutely forbids marriage after ordination, and that the clergy of the Church of England are as much bound to obey this disregarded law as the clergy of other countries.

A parson located at Adelaide writes to a local paper to state on his own authority that the Almighty objects to the popular respect paid to Premier Kingston. "There is a God in heaven," he says, "and he is justly displeased with South Australia." The parson always mistakes himself for the Almighty in this way. The reverend is aggravated at Kingston, therefore he assumes that God must be also aggravated, and states the fact without any reservation whatever. This is why it is never any use arguing with a parson. An ordinary man tries to prove that his own little fad is right. A parson merely says that God regards it as right; and, if you ask how he learned the fact, he says, "Go forth, thou blasphemer!" or words to that effect. Then, if you ask for further particulars, he says that you will be Lost for evermore.

The feeling grows in Melbourne that the ridiculous law prohibiting the establishment of a Sunday paper will have to be defiantly broken. If it were, public opinion would probably be too strong to permit of a vigorous enforcement. The English press-laws were abolished through the defiant attitude of Bradlaugh, Richard Carlile, and other men of pluck. The Melbourne people are so utterly sick of the domination of the sour Presbyterian boomers responsible for the dull Sunday edicts that such an attempt would almost surely be successful.—*Sydney Bulletin*.

More Jews have been fined for baking bread on the Christian Sabbath. After keeping the day appointed by Jehovah and kept by Christ, they have to cease from labor on another day set up by the Church. This is Christian toleration.

There are 50,000 Jews in Paris, and but three synagogues

for the entire community. The French Jew is apt to have the French feeling about religion.

The *Kaffrarian Watchman* (August 21) reports that, at the meeting of the Borough Council of King Williamstown, Mr. Whitaker said that "under the influence of religion, or whatever they called it, at Brownlee Station, a serious state of affairs obtained there. He thought Brownlee Station was a disgrace to any community, and after a missionary of the London Missionary Society—to which the poor whites at home contributed—had been there for twenty-five years, he did not think that, as a result, the natives were one jot better off—or as good—as they were at the beginning." It is a general opinion in South Africa that the Christianized native is a spoilt native.

Cleanliness is not next to godliness at Linlithgow. One of the councillors there objects to the scavengers doing a few hours' work on Sunday mornings.

The High Churchmen denounce marriage with a deceased wife's sister as incest. Yet this marriage is legal in seventy-four out of seventy-five parts of the British dominions, and quite recently has been made legal in one part of the diocese of Winchester, while it is illegal in another part. The Dean of Jersey was cruel enough to ask his bishop's advice as to what he should do. The bishop was too artful to be drawn. He replies to the Dean in effect that the matter is too grave to give any decision, and he will talk about it with him when he goes over to the island in November. Meanwhile the Dean, acting on his own authority, has refused to grant a licence for such a marriage. It remains to be seen if, when parties are married civilly, he will refuse communion and other rights of parishioners.

The *Church Times* calls attention to the "self-styled vicar of Christ Church, Leigh," as bearing a title to which he is not entitled. It seems he has been instituted by Bishop Greig. The *C.T.* says that "simple folks' ideas as to the difference between a lawful vicar of the Church of England and an unlawful vicar of the Greig schism are confused thereby." 'Tis strange there should be such difference betwixt Tweedledum and Tweedledee.

Good luck appears to be a difficult thing to obtain; and if the following description be true, it would be even more difficult to get a Mascot to bring good luck. The description of the Mascot in question is taken from an American paper: "One of the most prominent operators in Wall-street carries in his left vest pocket a rabbit's foot for good luck, which he claims was killed in a country graveyard at midnight during the dark of the moon, on Friday, the 13th of the month, by a cross-eyed, left-handed, red-headed, bow-legged nigger, riding a white horse."

The generosity of the clergy is something extraordinary. Instances may be found in any number of the *Church Times*. In the one before us (Sept. 18) a governess is advertised for, to have entire charge of a small school. Among the requisites are that she shall be "lady by birth, Church of England, and a good, quick needlewoman." The munificent salary offered is £12 per annum.

The Rev. Edward Appleton Fullerton, of Tetbury, Gloucestershire, has been fined 40s. and 15s. costs for travelling from Paddington to Swindon without having previously paid his fare.

A man, giving the name of William Meredith, described as a clerk in holy orders, of Newport, Isle of Wight, was fined 5s. and costs at Southampton for being drunk and incapable.

The Rev. Thomas Roberts, a Welsh Methodist minister, was summonsed at Flint to contribute to the support of the illegitimate child of Maria Williams, one of the members of his congregation. The girl said her pastor always took precautions so as not to be seen with her; but the summons was dismissed for want of corroboration.

Miss Overman, of Tacoma, Washington, alleges that the Rev. Dr. C. O. Brown, of the First Congregational Church of San Francisco, seduced her, and has been guilty of illicit relations with her on many occasions. He also induced her to commit perjury in order to shield her reverend seducer.

A Dr. H. P. Bowditch, of Boston, is the latest defender of vivisection. Of course he drags in scripture, and says: "We may safely take for our guide the words of Him who said, 'Ye are of more value than many sparrows.'" He might have added: "Doth God care for oxen?"

The Rev. Montgomery Throop, of St. Matthew's Episcopal Church, of Jersey City, is a clergyman of the modern school, and carries on religion upon business principles. He has filed a claim for \$20,000 against his church for sacri-

fices, overwork, mental pain and anxiety for the material welfare of the parish, ditto for the spiritual welfare of the parish and unpleasant newspaper publicity, all within the space of two years and a half. "I came," he remarks, "with the understanding that I should be regarded as a preferred creditor—that is, that my salary should be paid before anything else." The founder of Christianity gave some pretty explicit directions to his disciples when he sent them out to convert the world, but it will be generally admitted that, in omitting to instruct them to make themselves preferred creditors for the amount of their salaries, he left a gap in the religious edifice which has been worthily filled by the clerical hustlers of to-day.—*N. Y. Journal*.

In connection with the retirement of the Rev. Dennis Hird into lay life, it is recalled that among those who have availed themselves of the Clerical Disabilities Relief Act of 1870 were Mr. Dyke Acland, J. A. Froude, John Richard Green, Thorold Rogers, and Leslie Stephen. The list might be indefinitely extended, with advantage to the people, if not to the clergy themselves.

A correspondent says he has found that the Trinity is composed of a Father, a Son, and electricity. He made this discovery in Marie Corelli's *Romance of Two Worlds*.

The *English Churchman* calls attention to the fact mentioned in the *Times*, that when arrested Tynan was wearing a Romish scapular, while in one of his pockets a rosary was discovered. Quite à la Pigott.

The *Churchman*, of New York, says that the Christian Endeavor movement tends "to an intense self-glorification." The *Churchman* seems to fear that the new movement will be a formidable rival to the old Church.

The French religious congregations steadfastly refuse to pay the *tax d'abonnement*. The *Matin* states that only 229,500 francs have been recovered, while the amount still due is no less than 1,270,500 francs. The process of legal recovery is long and complicated, and the Government undesirous of appearing to be exacting.

Jews are not allowed to light the gas on the Sabbath. They turn it on a little before the Sabbath commences, and there is no prohibition of turning it off when they like.

### CHRISTIAN MORALITY IMPERFECT.

CHRISTIAN morality (so-called) has all the characters of a reaction; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good; in its precepts (as has been well said) "thou shalt not" predominates unduly over "thou shalt." In its horror of sensuality, it made an idol of asceticism, which has been gradually compromised away into one of legality. It holds out the hope of heaven and the threat of hell as the appointed and appropriate motives to a virtuous life; in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feelings of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them. It is essentially a doctrine of passive obedience; it inculcates submission to all authorities found established, who, indeed, are not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against, for any amount of wrong to ourselves. And while, in the morality of the best Pagan nations, duty to the State holds even a disproportionate place, infringing on the just liberty of the individual, in purely Christian ethics that grand department of duty is scarcely noticed or acknowledged. It is in the Koran, not the New Testament, that we read the maxim: "A ruler who appoints any man to an office when there is in his dominions another man better qualified for it, sins against God and against the State." What little recognition the idea of obligation to the public obtains in modern morality is derived from Greek and Roman sources, not from Christian; as, even in the morality of private life, whatever exists of magnanimity, high-mindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious part, of our education, and never could have grown out of a standard of ethics in which the only worth professedly recognized is that of obedience.

—John Stuart Mill, "On Liberty," p. 29.

There is hardly a great and fruitful idea in the Jewish or Christian system which has not its analogy in the Egyptian faith.—*Prof. Mahaffy*.



## Mr. Foote's Engagements.

Sunday, September 27, Athenæum Hall, London, W., at 7.30, "The Churches and the Armenians; or, the Cant of Christianity."  
 Tuesday and Wednesday, September 29 and 30, Hope Hall, Liverpool; Debate with Rev. W. T. Lee on "Christianity and Secularism."  
 October 4, Leicester; 11, Athenæum Hall.

## TO CORRESPONDENTS.

- MR. CHARLES WATT'S LECTURING ENGAGEMENTS.—Sunday, September 27, Edinburgh; 28, Motherwell; 29, Paisley; 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 Efra-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.
- A HURREN hopes we shall "benefit body and soul" by our trip to America. Our old friend is facetious. Still, we guess we have as much soul as the average Christian, anyhow.
- G. NEWMAN wishes Messrs. Foote and Watts "a pleasant passage and a most successful tour."
- SARAH BURGON.—Many thanks for your cheery, encouraging letter. We have conveyed your good wishes to Mr. Watts.
- P. H. ECHLIN.—A parcel for you lies at Mr. Forder's.
- KEY-BEARER.—Sat Bhai means seven brothers. There is understood to be an esoteric Oriental order of that name which proposes, or pretends, to link eastern and western Aryans. Its highest degrees are said to be open to women.
- T. R. G. (Tokio, Japan).—Japanese papers always welcome. Can you circulate Freethought literature among the natives?
- C. E. HENRY.—The lines in *Othello* to which Bishop Wordsworth refers are evidently the words: "This sorrow's heavenly. It strikes where it doth love." Doubtless Shakespeare was familiar with the Bible; but he uses it as a master, not as a fetish-worshipper.
- J. A. FLEMING.—Mr. Foote will arrange a northern tour after his return from America, and he hopes to include Middlesboro.
- W. B. D.—Thanks for your second subscription. Many friends have not sent their first yet. We shall certainly use all our powers of persuasion to induce Colonel Ingersoll to visit England.
- J. FISH.—Pleased to receive your encouraging letter.
- A. F. B.—Acknowledged as desired. Hope to have as much success as you wish us.
- W. GILMOUR.—Only received on Tuesday, and had to be "stewed down." Very sorry.
- LIVERPOOL FRIEND.—Mr. Foote mislaid the initials of the gentleman who handed him 10s. 6d. at Liverpool for Messrs. Foote and Watt's American visit. It is therefore acknowledged as from Liverpool Friend.
- L. ORGAN, 35 Marlborough-road, Grandpont, Oxford, would be glad to become acquainted with any Freethinker in the vicinity. This correspondent joins the N.S.S.
- ANXIOUS.—You will find just what you require in Mr. Watts's *The Secularist's Catechism*, which is very carefully written and extremely valuable.
- A. J. LOVELL.—Thanks for your remittance, acknowledged as desired; also for your wish for "a good time" for Messrs. Foote and Watts in America. Mr. Watts is in first-rate condition. Mr. Foote is in good health, but rather weary. He looks forward to a quiet week on board the *Germanic*, with no visits, letters, or telegrams, and nothing to do but to read a little and watch the rolling sea.
- F. BRADSHAW.—Next week.
- G. LANG hopes there will be a wider response to our September appeal during the rest of the month. He thinks it strange that the money required for the American delegation is not subscribed already.
- PETER WESTON, sending subscription for Mr. Foote's Lecture Scheme, makes it "a mark of confidence in your generalship."
- R. JOHNSON sends subscription as "a protest against all your detractors."
- RUBBER STAMP Co. (Manchester).—You say, "Bring Ingersoll." We will—or get hoarse in the effort.
- E. TRUELOVE.—Thanks for your good wishes. We have no doubts about our reception in America.
- JAMES MCGLASHAN.—We value your sympathetic letter.
- WEST HAM.—Something should be done in your district. Mr. Foote will give the matter his attention after his return from America. There is no time before.
- G. PARR.—Mr. Forder executes your order. The balance is credited to the American fund. Thanks.
- H. WITTY.—We did not state it of our own knowledge, but as a communication from a correspondent. The same correspondent subsequently informed us that there had been a shuffle in the proprietorship of the respective journals. The *Sunday Companion* does not say that its owner never was the owner of *Paddock Life*.
- G. L. MACKENZIE.—Your admirable verses are a sufficient contribution to Freethought. The subscription is an over-measure.
- A FREETHINKER.—In our next.

W. HARDIMAN.—We are not easily discouraged. No fear of our not "pegging away."

MACCLESFIELD FRIEND.—Pleased to hear from you. Everyone hopes we shall "bring Ingersoll over."

E. H.—We are unable to oblige you with the debates you mention, not having copies of them. You must excuse us from answering questions founded on anonymous misrepresentations. Our time may not be very valuable, but it is too valuable for that. Gibbon uses the word "Atheist" loosely and freely in the passage you quote. Besides, you must recollect that the old religions were national, and that the religious celebrations were public acts, which a statesman could not avoid. He was not required to sign creeds or assist in proselytizing. There have always been statesmen who have smiled at the religion of the multitude without crusading against it. You may call them hypocrites if you will, but consider the cruelty of religious fanaticism.

T. BRADSHAW.—We should not regard him as an authority.

PRESIDENT'S FUND.—James Thomson, 3s.; A. J. Lovell, 10s. *Per Miss Vance*: M. Christopher, 5s.; J. H. Ridgway, 1s.; Miss Carr, 1s.

LECTURE SCHEME.—Collection at Glasgow, Sept. 13, £2 2s. 7d.; Mr. Marr, 10s.; James Thomson, 2s.; A. J. Lovell, 10s.; Dipper, 1s.; Peter Weston, 10s.

SPECIAL FOR MESSRS. FOOTE AND WATT'S AMERICAN VISIT.—Le Diable, 10s.; G. J. Holyoake, £1; G. Newman, 5s.; Sarah Burgon, 5s.; James Thomson, 2s.; J. A. Fleming, 3s. 6d.; W. B. D., 5s.; J. Fish, 2s.; A. D., 2s.; E. M., 1s.; J. Edwards, 1s.; Liverpool Friend, 10s. 6d.; L. Organ, 1s.; J. K., 2s.; A. J. Lovell, 10s.; J. R., 5s.; G. Parr, 11s. 6d.; L. Mackenzie, 2s.; G. Lang, 5s.; R. Johnson, 15s.; Rubber Stamp Co., 5s.; E. Truelove, 5s.; Samuel Seal, £5; James McGlashan, £1; A. J. Thorp, 2s.; W. Hardiman, 2s.; Macclesfield Friend, 10s.; A. Crabtree, 5s. *Per Miss Vance*: J. H. Ridgway, 1s.; J. Terry, 1s.; W. H. Wood, 1s.; C. H. Cattell, 1s.; W. T. Pitt, 1s.; J. P., 1s.; Miss Carr, 1s.; A. W. Stavers, 2s. *Per R. Forder*: D. Jones, 2s.; T. Dunbar Harris, 2s.; J. Kennedy, £1; W. Z. (per Bradlaugh Club), 2s. *Per Charles Watts*—W. Hunt, £1.

SHILLING MONTH.—Paisley Branch, 9s.; R. Gloag, 2s.; W. Winton, 2s.; A. Hurren, 2s. 6d.; R. Brookes, 2s. 6d.; Bath Friend, 3s.; collected at Mr. Foote's Liverpool lectures, £1 8s.; W. J. Owens, 2s.; Mrs. Pruet, 2s. 6d.; Ross, 2s. 6d.; J. B., 1s.; S. Burgon, 1s. 6d.; J. K., 2s.; J. Chamberlain, 5s.; R. Hollins, 1s.; W. W. R., 2s. 6d.; H. Witty, 1s.; J. Fish, 5s.; J. Jones, 2s.; Rubber Stamp Co., 5s.; Thor, 1s.; West Ham, 2s.; Tom Beach, 3s.; W. Hardiman, 1s. *Per R. Forder*: W. Muller, 2s.; D. Jones, 2s.; C. Quinton, 2s.; Policeman, 2s.; R. P., 2s.; J. H. S., 1s. 6d.; T. S., 1s.; A. R., 1s.; G. W., 1s.; J. R., 1s.; C. Sedgwick, 1s. *Per Miss Vance*: R. Lanchester, 2s.; J. Nutchell, 5s.; W. Fleming, 7s. 6d.; A. and F. Webster, 5s.; Alpha, junr., 1s.; F. G., 1s.; Burgwitz, 1s.; C. W., 1s.; M. M. Syrett, 1s.; H. M. S. "Sans Pariel," 1s.; Binks, 1s.; V. Roger, 1s.; F. Wood, 1s.; Birmingham Branch—W. H. Wood, 2s. 6d.; J. Terry, 1s.; J. H. Ridgway, 1s.; J. P., 1s.; C. H. Cattell, 1s.; F. Kummer, 1s.; W. T. Pitt, 1s.; W. Elcoat, 6s.; Thwait, 1s.

## SPECIAL.

SHILLING MONTH is drawing to a close. I invite all my readers who have not yet subscribed, and who have any intention of doing so, to send me their donations immediately. As I have already stated, the total amount received will be apportioned at my discretion, except in cases where subscribers have directed their money to be applied to one or other of the three objects for which I am appealing.

I am particularly anxious about the American delegation. Great preparations are being made by our brethren to welcome Mr. Watts and myself on the other side of the Atlantic. It will never do to disappoint them. Colonel Ingersoll is looking forward to meet us, as we are to meet him; and there is every probability of our obtaining his promise to visit England at an early date. Our visit to America, therefore, is likely to be of service to the Freethought movement in both countries; and in these days of international meetings Freethinkers ought not to lag behind the rest of the world. There ought to be no difficulty in raising the necessary expenses of this delegation during the next week.

In the next number of the *Freethinker* I shall have something to say about a few matters of considerable importance—one of them connected with my recent visit to Glasgow. Meanwhile I invite the attention of London Freethinkers to my lecture at the Athenæum Hall, Tottenham Court-road, this evening (September 27). I think it advisable, now that the Churches are busy in the Armenian agitation, to raise a voice on behalf of rational humanity, and against a policy of religious anger, which might drive England into the greatest dangers she has ever encountered. Freethinkers should rally themselves on this occasion, and advertize the meeting among their liberal-minded friends.

G. W. FOOTE.

## SUGAR PLUMS.

MR. FOOTE lectures this evening (September 27) at the Athenæum Hall, 73 Tottenham Court-road, London, W. The Eastern question is a very burning one at present, and the ministers of religion are very loud and emphatic in delivering their opinions upon it. Mr. Foote will criticise some of their utterances. It is well that a Freethinker's voice should be heard in the din of sects. The title of his lecture will be "The Churches and the Armenians: or, the Cant of Christianity."

Mr. Foote's highly successful visit to Glasgow was recorded in last week's *Freethinker*. On the Monday evening he began his district propaganda under his Lecture Scheme, speaking in the large Burgh Hall at Dunoon to an excellent and most attentive audience on "The Curse of Creeds." A row was anticipated, but perfect order prevailed: in fact, there was not the slightest opposition offered, although it was earnestly invited by Mr. Black, who came down from Glasgow to take the chair. On Wednesday evening Mr. Foote lectured to a good audience at Paisley on "The Way to Heaven." Opposition was offered by a fluent but shallow local speaker, who combines unlicensed doctoring with the defence of Christianity. On Thursday evening there was another good audience at Motherwell, the lecture being on "Life, Death, and After." Two gentlemen—the one an Orangeman, and the other a Catholic—took advantage of the opportunity for questioning to put theological conundrums. Of course, they declared the lecturer's answers to be "unsatisfactory." Another auditor—a red-hot Christian, with a great command of threatening gesture—said he had come specially to hear about "the After," and he hadn't heard it. He demanded the information he had been led to expect. What would happen after his death? Mr. Foote replied, "A funeral," and the meeting roared with laughter. The red-hot Christian jumped upon his seat, bawled out insults to Secularism, and intimated his readiness to settle matters with any opponent "outside." But the audience only laughed, and the meeting broke up in a state of hilarity.

Mr. Black took the chair at Motherwell as well as at Dunoon. Mr. McLeish and Mr. Train came up smiling on all three occasions. Mr. Lindsay attended to sell Freethought literature. The Glasgow Branch is fortunate in possessing these willing and cheerful workers.

On Sunday last Mr. Foote had three good audiences at Liverpool, though they would certainly have been much larger if the bills had been better posted. Perhaps the wet and windy weather gave the bill-posters a lot of trouble, but this does not altogether account for the deficiency. Mr. Foote was in his best form at all three meetings, and the audiences were most enthusiastic. Messrs. Ross, Roberts, and Small, the three chairmen, made reference to Messrs. Foote and Watts's approaching visit to America, and expressed a strong hope that they would succeed in inducing Colonel Ingersoll to visit England—a hope which was very heartily applauded.

Mr. Foote returns to Liverpool next Tuesday (September 29) to hold a debate in the Hope Hall with the Rev. W. T. Lee on "Christianity or Secularism: Which is the Better System?" The debate will be continued (and concluded) on Wednesday evening. Large audiences are expected. It is a very long time since there was a good theological debate in Liverpool, and Christians and Secularists are alike interested in this encounter.

Mr. Lee comes up to London to debate with Mr. Foote at the Foresters' Hall, Clerkenwell-road, E.C., on Wednesday and Thursday, October 7 and 8. The subject for discussion is, "Is There a Future Life?" We think the question has never been publicly debated in London before, and we believe there is likely to be a crowded attendance.

Mr. Charles Watts had a fine audience last Sunday evening at the Athenæum Hall, Tottenham Court-road. It was much larger than any of his preceding meetings. The applause was frequent and most enthusiastic, and was repeated again and again at the conclusion of the lecture. A gentleman asked several important questions, which gave Mr. Watts an opportunity of making a reply that was highly welcomed by those present. Mr. Heaford presided, and made a neat little speech upon the coming visit of Mr. Foote and Mr. Watts to America.

To-day, Sunday, September 27, Mr. Watts lectures afternoon and evening in Edinburgh, on Monday at Motherwell, Tuesday at Paisley, and Wednesday and Thursday at Dundee. The week-night lectures will be given under Mr. Foote's Lecturing Scheme. On Sunday, October 4, Mr. Watts gives three lectures in Glasgow. As this will be his last visit to Scotland before going to America, no doubt the friends will muster in good force.

Mr. G. J. Holyoake writes: "Mr. Foote will be a popular speaker in America and Canada, where Mr. Watts is already so. Representatives of Freethought from Great Britain ought to go well provided. To aid this end I send £1 to the Travelling Fund."

Mr. George Martin, who, we believe, is "the Father of Secularism" in Canada, writes in *Secular Thought* (Toronto) that "The coming of Mr. Foote to Canada will be an event of special interest to all Freethinkers of the Dominion. Mr. Watts," adds Mr. Martin, "is no stranger to us, but his genial countenance, illumined by those large blue eyes, is always a source of new inspiration, and is always welcome." We observe that the Canadian Freethinkers are arranging for an Annual Convention to be held on October 31 and November 1, when Messrs. Foote and Watts will be in Toronto.

Mr. George Anderson, 35a Great George-street, London, S.W., writes as follows: "If the Branches opened during the last twelve months or so by Messrs. Foote, Watts, and Cohen will send me a card naming town and secretary (with address), I will send them a parcel of Freethought literature. Older Branches, I expect, read the *Freethinker* and know of Mr. Forder, who sells Freethought literature at 28 Stone-cutter-street, so I don't include them unless they can show me a sufficient reason."

The Glasgow Branch held its annual social gathering on Sunday evening last, associating it with the memory of Charles Bradlaugh. There was a good attendance. Mr. Black, who presided, paid a high tribute to "our late great leader," which was heartily applauded. After tea had been served, the chairman called upon Mr. W. Gilmour for an address, this gentleman rather hurriedly stepping into the breach in the absence of Mr. J. P. Gilmour. The speaker dwelt at length on the chief features of Bradlaugh's career, and praised his courage for always calling himself an Atheist, instead of wearing one of the more "respectable" badges of unbelief. He concluded his eloquent address amidst much applause. Mr. Turnbull then gave a cornet solo, and songs and recitations were given by Miss Taylor and Messrs. Harvey, Hetherington, and Bolesworth. The veteran Mr. Brown gave some personal reminiscences of Bradlaugh, and a very enjoyable evening closed with "Auld Lang Syne."

The following paragraph is taken from the Annual Report of the Glasgow Branch: "The most notable propagandist effort of the year was carried out in connection with Mr. Foote's Lecture Scheme, which received more substantial moral and material support in the West of Scotland than in any other part of the country. Highly successful week-night meetings were addressed by Messrs. C. Watts, G. W. Foote, C. Cohen, and W. Heaford, at Paisley, Hamilton, Motherwell, Cambuslang, Greenock, Kilmarnock, and Dunoon—the number of lectures given between October, 1895, and May, 1896, reaching the respectable total of twenty. As a direct result of these visitations, the Paisley Branch has been revived, and a new one formed at Motherwell; while there is every prospect of the speedy advent of organisations at the other places named. At Dunoon absolutely virgin soil was first broken by Mr. Foote in February; Mr. Cohen followed in March; and as the town had been in a ferment from the time of Mr. Foote's lecture, and the worst passions of bigotry had been inflamed, his lecture excited rabid opposition, and ultimately the organized disorder became so acute that the chairman and lecturer had to leave the platform. Naturally, neither Mr. Cohen nor the local promoters of the meetings were disposed to surrender to this attempt at intimidation, and it was arranged that Mr. Cohen should return during the following week if possible, if only to show the bigots that Secularists are not to be deterred from their propaganda by threats or acts of violence. It was well that this plan was adopted, for Mr. Cohen's second meeting turned out an unqualified success alike in respect of size, sentiment, and behavior. These lectures, and the *furor* which they created in Dunoon and the district, have done an immense amount of positive good, and sown many seeds of doubt and inquiry, which will bear a plenteous harvest in due season."

The opening of the National Museums on Sunday has been so successful that there can be little doubt about their being continued open in future. The National Gallery and National Portrait Gallery will be closed during the winter, owing to the absence of artificial light. The following other Museums and Galleries remain open every Sunday: British Museum, 2 to 5 p.m.; Natural History Museum, 2 to 5 p.m.; South Kensington Museum and Galleries, including the Patent Museum and Indian Collections, 2 to 6 p.m.; Bethnal Green Museums and Galleries, 2 to 6 p.m.; Museum of Practical Geology, Jermyn-street, 2 to 6 p.m.; Painted Hall, Greenwich Hospital, 1 p.m. till dusk.

Mr. C. Cohen, who is now busy at lecturing and debating in the provinces, has just published through Mr.

Forder a sixpenny pamphlet, entitled *An Outline of Evolutionary Ethics*, which ought to have a wide circulation. Mr. Cohen is modest enough to doubt whether there is a single original idea in his forty-eight pages. "I have simply aimed," he says, "at putting in a small compass, and in plain language, conclusions that are at present locked up in bulky and expensive volumes, which the average individual has neither time nor opportunity to consult or study systematically." This task is admirably accomplished, and it supplies a deficiency in our propagandist literature. We heartily recommend the pamphlet to our readers, especially to those who are prevented by the exigencies of life from studying the works of Spencer, Stephen, Mill, Clifford, Maudsley, Bain, etc.

In the *Forum* for September Mlle. Jeanne E. Schmahl, one of the present-day leaders of the Women's Rights Movement in France, shows how largely the movement was due to that brave Freethinker, the late Maria Deraismes.

Mr. G. L. Gomme read before the Anthropological Section of the British Association an interesting paper, entitled "A Method of Determining the Value of Folk-Lore as Ethnological Data, illustrated by Survivals of Fire-worship in the British Isles." From customs existent in various parts at Christmas, New Year's Eve, and Easter Eve, Mr. Gomme showed pre-Christian elements in these festivals, and held that the scattered remnants of fire custom in our folk-lore could be restored by the comparative method, and illustrated, after due analysis and classification of the customs, that they were a part of the early tribal system of organization.

The *Dominion Review*, of Toronto, continues its exposure of the mixture of credulity and cunning known as "Christian Science." Mr. W. A. Ratcliffe follows with some verses, which we shall extract for the benefit of our readers. The relations of Science and Religion are discussed by Mr. J. Spencer Ellis, and there is the inevitable article on "The Silver Question."

The *Boston Investigator* has reprinted Mr. Foote's pamphlet on *The Resurrection*, which it characterizes as "one of the most logical and conclusive arguments which have ever been written on the negative side of that much-debated question."

Gerald Massey, the distinguished author, replying to a correspondent, wrote: "Most certainly I would exclude the Bible from children's schools. I would have the Bible-basis superseded for all future teaching, as unscientific, immoral, and false as to facts in nature. The mass of people who are Bible-taught never get free from the erroneous impressions stamped on their minds in infancy, so their manhood or womanhood can have no intellectual fulfilment, and millions of them only attain mentally to a sort of second childhood."

### Superstitions.

Those who ridicule vulgar superstitions, and expose the folly of particular regard to meats, days, places, pictures, apparel, have an easy task, while they consider all the qualities and relations of the objects, and discover no adequate cause for that affection or antipathy, veneration or horror, which have so mighty an influence over a considerable part of mankind. A Syrian would have starved rather than taste pigeon; an Egyptian would not have bacon; but if these species of food be examined by the senses of sight, smell, or taste, or be scrutinized by the sciences of chemistry, medicine, or physics, no difference is ever found between them and any other species, nor can that precise circumstance be pitched on which may afford a just foundation for the religious passion. A fowl on Thursday is lawful food; on Friday, abominable. Eggs in this house and in this diocese are permitted during Lent; a hundred paces further, to eat them is a damnable sin. This earth or building yesterday was profane; to-day, by the muttering of certain words, it has become holy and sacred. Such reflections as these, in the mouth of a philosopher, one may safely say, are too obvious to have any influence, because they must always, to every man, occur at first sight; and where they prevail not of themselves they are surely obstructed by education, prejudice, and passion, not by ignorance or mistake.—*Hume's "Essays."*

Last century Voltaire brought the authority of the supernatural into disrepute. The Church has been declining ever since. Her teeth are drawn, and, though she seems still to show here and there vigorous signs of life, she does so in the violence of the death agony upon her, and soon her power will be felt no more.—*Benjamin Tucker, "Instead of a Book," p. 30.*

### A SELF-MADE MAN.

It was his boast that he began  
His life in squalid ignorance;  
To learn he never had a chance  
(He seemed to think it a romance),  
This Self-made Man.

Then when upon his chin the dawn  
Commenced to show, across the seas  
He came his native land to please,  
And landed in "the colonies"  
With half-a-crown.

And after forty years or so  
Of playing at the griping game  
A full-blown Fatman he became;  
Yet still he had the very same  
Half-crown to show.

And so he rose to wealth and power  
On that half-crown—'twas ever thus—  
While we, who have no overplus  
Of coin—it would have lasted us,  
Say, half-an-hour.

Vast-paunched, with pride-congested head  
He'd rise at banquets—chiefly free—  
And tell his yarns unceasingly  
Till all that heard it wished that he  
Would drop down dead.

He walked about, as in a trance,  
Self-hypnotized by his own worth—  
His waistband girdled all the earth  
He cared for—'twas a goodly girth  
Of arrogance.

He died, as even Fatmen do  
(Thank heaven!), and heaved a husky sigh,  
As though to say, "Poor world—good-bye;  
I know that you will miss me—I  
Feel sad for you!"

And when before the Judgment Seat  
He came, no whit abashed was he,  
But said to his Creator: "We,  
O Lord, I reckon, will agree—  
Our views will meet."

"How," said the Lord, "presumptuous clod?"  
He answered: "Thus our cases fit—  
A self-made man am I, to wit,  
And you, Lord, are, you must admit,  
A self-made God."

—*Sydney Bulletin.*

C. R.

### Natural Law.

What used to be called "natural law" is nothing but a certain relation among phenomena which we dimly see, and each "law" takes a temporary character of causality—that is to say, if such a phenomenon is produced under such conditions, such another phenomenon will follow. No law placed outside the phenomena; each phenomenon governs that which follows it—not law. Nothing preconceived in what we call harmony in nature. The chance of collisions and encounters has sufficed to establish it. Such a phenomenon will last for centuries because the adaptation, the equilibrium it represents, has taken centuries to be established; while such another will last but an instant if that form of momentary equilibrium was born in an instant. If the planets of our solar system do not collide with one another and do not destroy one another every day, if they last millions of years, it is because they represent an equilibrium that has taken millions of centuries to establish as a resultant of millions of blind forces. If continents are not continually destroyed by volcanic shocks, it is because they have taken thousands and thousands of centuries to build up, molecule by molecule, and to take their present shape. But lightning will last only an instant, because it represents a momentary rupture of the equilibrium, a sudden redistribution of force.—*P. Kropotkin.*

### A Pessimist's Rejoinder to an Optimist.

My dear, deluded Optimist, you say some pretty things;  
You fancy I'm a chrysalis with undeveloped wings;  
But when I burst my shell, you say, and reach the by-and-by,  
I'll find myself transformed into an airy, buzzing fly.

And then, you think, we two may meet upon the shining  
shore,  
As evolved insects that will live to die no more—  
I as a soaring spider, no longer seeking prey;  
You as a sainted house-fly, in the realms of endless day.

—W. H. B.

## A GREENLANDER'S VIEW OF CHRISTIANITY.

FRIDTJOF NANSEN, in his *Eskimo Life*, quotes a letter from a Greenlander to Paul Egede, a Danish missionary, from which we make the following extract:—

"I have often wondered at the Christians, and have not known what to think about them—they leave their own beautiful land and suffer much hardship in this country, which is to them so rough and disagreeable, simply for the sake of making us good people; but have you ever seen so much evil in our nation, have you ever heard such strange and utterly senseless talk among us? Their teachers instruct us how we are to escape the Devil, whom we never knew; and yet the roystering sailors pray with the greatest earnestness that the Devil may take them, or may split them. I dare say you remember how I, in my youth, learned such phrases from them to please them, without knowing what they meant, until you forbade me to use them. Since I have come to understand them myself, I have heard more than I wanted of them. This year in particular I have heard so much of the Christians that, if I had not in the course of long familiarity with them known many good and worthy men among them, and if Hans Pengiok and Anarsak, who have been to your country, had not told me that there were many pious and virtuous people there, I should have wished that we had never set eyes upon them, lest they should corrupt our people. I daresay you have often heard how my countrymen think of you and yours; that you have learned good behavior among us; and when they see a pious person among us, they will often say: 'He is like a human being,' or, 'a Greenlander.' You no doubt remember that funny fellow Okako's idea of sending angekokos—that is, medicine men—to your country to teach the people to be good, as your king has sent preachers hither to teach us that there is a God, which we did not know before. But I know that your people do not lack instruction, and therefore that proposal is of no use. It is strange enough, my dear Pania—your people know that there is a God, the creator and upholder of all things, that after this life they will either be happy or miserable, according as they shall have conducted themselves here, and yet they live as if they were under orders to be wicked, and it was to their honor and advantage to sin. My countrymen, on the other hand, know nothing either of a God or a Devil, believe neither in punishment nor reward after this life, and yet they live decently, treat each other kindly, and share with each other peaceably when they have food to share. There are, of course, bad people among us too, which proves that we must be of one stock; and perhaps we must thank our barren land for the fact that most of us are above reproach. (You do not think, I hope, that I am talking hypocritically about my countrymen, for you know by experience that what I say is true.) When I have heard accounts of your pleasant country, I have often envied its inhabitants; for they have great abundance of the delicious fruits of the earth, and of animals, birds, and fishes of innumerable sorts, fine, large, comfortable houses, fine clothes, a long summer, no snow or cold, no midgets, but everything pleasant and desirable; and this happiness, I thought, belonged to you alone because you were believers, and, as it were, God's own children, while we, as unbelievers, were placed in this country as a punishment. But, oh, we happy Greenlanders! Oh, dear native land! How well it is that you are covered with ice and snow; how well it is that if in your rocks there are gold and silver, for which the Christians are so greedy, it is covered with so much snow that they cannot get at it! Your unfruitfulness makes us happy and saves us from molestation!"

### Where are We Going?

"Whatever is absolutely incapable of comparison," says Buffon, "is also absolutely incomprehensible; we know only mutual relation." In connection with this generally recognized truth, the third or last of the great questions proposed by us, the question, Where are we going? can be answered only with regard to this earthly life, with respect to the earthly future and perfectibility of man. For even if we admit that it is due only to the limitation of our knowledge, or the imperfection of our means of knowledge, that the destiny of the individual man or of mankind beyond this earthly life must ever remain hidden from us, or that we can never attain a clear insight into the true essence of things, even this admission would not do the least injury. Our efforts (whether theoretical or practical) can be directed only to that which we are able to grasp with our perceptions and judgment, and more than a thousand years of experience has taught us that our scientific knowledge constantly brings us into closer connection with nature and earthly existence, the more it increases in depth and compass; whilst, on the other hand, it removes us in the same proportion from the spiritualistic hypothesis and chimeras of the past. —Ludwig Buchner.

## GENUINE CHRISTIANS.

FOR years I have been searching over the world for genuine Christians. At one time I thought I had found them in Mrs. Girling and the Shakers, but their faith did not hold out amid the privations of the New Forest. Then I thought that Count Leo Tolstoi might pass muster as one, but it is evident he spends too much of his time in literature. At last I seem to have got on the track. There is a small Catholic monastery at Ottawa, Canada, the inhabitants of which are known as grave-diggers. The *Daily Mail* says the members of this organisation number a dozen all told, but Jesuitical rule is no more severe than theirs. Their one garment is a loose brown robe. They wear neither hats, shoes, nor stockings, and each day they perform a little of the task of digging their own graves.

Every morning at dawn, be it fine weather or bad, each monk takes the iron spade from his cell and wends his way to the garden, where he solemnly delves in the dewy ground and slowly raises a weight of earth from the spot where one day his own body will be laid. Day by day, shovelful by shovelful, each brother digs his grave, and if he does not die by the time the grave is finished he begins, shovelful by shovelful, to return the cast-up soil.

Should death come while the grave is unfinished, the dead man's comrades complete the task for him. Then, after hours of silent prayer, the uncoffined body is lowered into the ground, clad in the garments it has worn during life.

After breakfast each member of the sect slings two cotton bags over his shoulder and starts out on his regular tour of begging.

The rules of the society forbid its members to do any sort of worldly labour. They are not permitted to own a penny's worth of anything, and none can eat any article which is not received by begging. The brothers pass almost their entire time in begging and praying. This, I fancy, is as near an approach to genuine Christianity as can be found outside lunatic asylums.

C. J. WHITMORE.

## A JACK OF ALL TRADES.

IT is an awful downcome, after reading how God created the world and "made the stars also," throwing them in as mere makeweights on his fourth day's hard labor, to find that after resting on the seventh day, and being, as Exodus xxxi. 17 tells us, "refreshed," he turned tailor. "Unto Adam also and to his wife did the Lord God make coats of skin and clothed them," says Genesis iii. 21. Diligent study of the Holy Word will, however, discover that God was not only a dressmaker, but followed other trades and professions. He was a pattern-maker (Exodus xxv. 9), a house-builder (Exodus i. 21), a midwife (Genesis xxix. 31; xxx. 24), a grave-digger (Deuteronomy xxxiv. 6), a butcher—wholesale—(Isaiah xxxiv. 6), a baker (Ezekiel iv. 15), and a candlestick-maker (Exodus xxxi. 6-8). He was a stonemason and graver (Exodus xxxii. 16), a superintendent upholsterer (Exodus xxxvi.), a wheelwright (Exodus xiv. 25), a perfumer (Exodus xxx. 34), a barber (Isaiah vii. 20), a maker of bonnets (Exodus xxviii. 40), and breeches (v. 42). He was a potter (Isaiah lxiv. 8), a doctor (Jeremiah xxx. 17), a threshing-machine maker (Isaiah xli. 15), and a slave-dealer (Joel iii. 8). Poor fellow, he had too much work on his hands, and, like most Jacks-of-all-trade, terribly scamped it! What a pity he did not take a little more time and trouble about the manufacture of this little globe.

CELSUS.

### Go to the Ant.

We have a very good illustration of the way in which mental traits arise in certain well-known facts about ants. These little insects, in their social arrangements, foreshadow those of barbarous races. That is to say, ants have different ranks in their communities, including workers, slaves, and soldiers. Amazon ants make raids on other communities for the purpose of capturing black slaves, who are held in bondage, and forced to work for their masters. They also make war with each other, not single combats merely, but regular pitched battles, just as men do, for the possession of coveted locations or of property. They are clannish, too. The members of one species will fight for, and succor, a member of their own tribe, and, like the scriptural Levite, pass by on the other side a member of another family who has been maltreated. They manifest anger, affection, lust, and jealousy. From such small atoms do our passions spring!—Dr. W. Symington Brown.

What we call laws of nature are nothing but the paths or methods along which the forces move.—G. H. Lewes.

## BOOK CHAT.

MR. ANDREW LANG'S *Myth, Ritual, and Religion* has been placed on the Index. Instead of rejoicing in the honor, Mr. Lang writes to the *Tablet* to say that the main purpose of the book is merely to trace the survival of savage customs and fables in the ritual and mythology of Greece and India, and that he is really unaware of anything—save half a sentence—which could vex a pious reader who is not a Polytheist. Is the half sentence about god-eating?

\* \* \*

Dr. Arnold Meyer, of Bonn, has put out a little book, entitled *Jesu's Muttersprache* (Jesus' Mother-Tongue). He takes the usual position, that Christ spoke a Galilean dialect of the Aramaic tongue. But how, then, is he represented as making a pun in Greek in Matthew xvi. 18? That the Gospels are in Greek is a sufficient proof they were not the production of the apostles.

\* \* \*

We are happy to announce that Professor Dowden's *Life of Shelley* is to appear in a cheap edition. Another pleasant announcement is a new volume of ballads by John Davidson

\* \* \*

The Rev. T. S. Treanor, of Ramsgate, is the first man of God bold enough to adopt the designation of sky-pilot. He writes *The Log of a Sky-Pilot*, and the term is peculiarly apt, as the book is concerned with ministerial work around the Goodwin Sands.

\* \* \*

Mr. John Morley, so says the *Bookman*, was once asked concerning the influences that had moulded his life. Pointing to portraits of John Stuart Mill and Mr. Gladstone, he replied: "These two men have made me."

\* \* \*

Major G. O. Warren, noticing the books of the Rev. Dennis Hird, Rector of Eastnor, which he highly eulogises in the pages of the *Echo*, remarks: "If a man does not like the creed of the Church, he need not join it; or, if he is a member, he may withdraw from it. Now, Mr. Dennis Hird is no more of an Episcopalian than Thomas Paine was. I have read the *Age of Reason*, and also *How Man was Made*, and I have no hesitation in saying that if Mr. Hird's book is Christian so is Thomas Paine's, and if Paine's book is infidel so is Hird's. Mr. Hird denies the verbal inspiration of the Bible, forcibly pointing out the many errors and contradictions contained therein. He is a firm believer in Evolution, and therefore an equally firm disbeliever in the possibility of miracles."

\* \* \*

We receive from E. W. Allen, 4 Ave Maria-lane, a penny pamphlet, entitled *How the State May Prevent Premature Burial*, by Edward Conner. The pamphlet makes out that the ordinary tests of death are untrustworthy.

\* \* \*

A critic classifies modern novels as erotic, neurotic, and Tommyrotic. The last class predominates.

\* \* \*

The Rev. C. Voysey, of the Theistic Church, publishes through Messrs. Williams and Norgate a work on *The Testimony of the Four Gospels Concerning Jesus Christ*, which we hope to bring before our readers' notice shortly.

\* \* \*

Pierre Loti's *La Galilée* is issued in Calmann Levy's *Bibliothèque Contemporain*. It is distinguished rather by fine writing than by sound criticism.

\* \* \*

Publishers' announcements now crowd on us thick and fast. Among works likely to be of interest and value we notice *Tree Worship*, by Mrs. J. H. Philpot; *The Buddhist Praying-Wheel*, by William Simpson; *Jewish Life in the Middle Ages*, by I. Abrahams; *The Early History of the Ecclesia*, by Dr. Hort; and *Evil and Evolution*, by G. F. Millin (Macmillan). *Genius and Degeneration*, by Dr. William Hirsch; *The Agnosticism of the Future*, by M. Guyau; and *The Criminal Prosecution of Animals in the Middle Ages*, by E. P. Evans (Heinemann). A uniform edition of the works of George Meredith; *The Popular Religion and Folk-Lore of Northern India*, by William Crooke; and *The Preaching of Islam* (A. Constable & Co.). *Australian Legendary Tales*, by Mrs. Parker; and the concluding volume of *The Legend of Perseus*, by E. S. Hartland (D. Nutt).

\* \* \*

E. Ward, of *The London Spy*, in his catch-penny and untrustworthy *Secret History of Clubs* (1709 and 1716), speaks of an Atheistical Club meeting at a remote tavern in Westminster. He says: "The audacious members of this unchristian Society were chiefly whimsical physicians, half-learned gentlemen, crack-brained philosophers, and comic libertines; who, having overcharged their brains, by reading ill authors, with more than their judgments were able to digest, unhappily retained the most pernicious part,

which they carefully improved to render themselves singular by their heterodox notions. Government was so tossed and Toloniz'd among them [a reference, doubtless, to the famous John Toland] as if the venerable economy was only fit to be made the rabble's football; and the Hierarchy worried with such unmannerly contempt between jest and earnest, as if they mistook the Church to be a monster, and therefore resolved themselves into snarling whelps to have the sport of baiting her." He alludes to a famous physician being one of the members (probably Sir Samuel Garth was intended), and tells a story of the club being frightened by a pretended devil, which dissolved the club, "most of them from that time conforming to a sober Christian life."

## "DER STERBENDE JESUS."

(A Mystery Play by C. Dedekind.)

ON mentioning the name of Dedekind to an English *littérateur*, I received the unsatisfactory answer that he had never heard of him. What! Not have heard of an excellent Christian poetaster, author of musical plays, who first tried to reconcile the conflicting accounts of the death of poor Judas? The recalcitrant apostle's untimely end has been recorded by St. Matthew, who relates that he hanged himself (xxvii. 5), while the writer of Acts (i. 18) tells us that, falling headlong, he burst asunder in the midst, and all his bowels gushed out! Poor devil! The apostle does not tell us what became of the entrails, but Dedekind does. His *Dying Jesus* is a play which ought to be in the hands of every good Christian, for there he will not only find much that is edifying, but also plenty to make him hold his sides with laughter. In this inimitable melodrama Judas appears upon the stage, shows symptoms of insanity owing to despair, and deliberately hangs himself before the audience. Satan meanwhile sings an *aria buffa* by way of accompaniment, which gives an artistic flavor to the scene. If a Roman drum-and-fife band had played during the Crucifixion on Golgotha, it would have agreeably toned down the sickening repulsiveness of the tragedy. To return to Dedekind's play. Judas, who dangles at the rope's end, suddenly bursts up with a loud noise. The Devil carefully collects the viscera that are lying thick on the ground, puts them in a basket, and carries them away, all the time singing a grand *aria*. I strongly recommend theatrical managers to put this fine old play on the stage after *The Sign of the Cross*. It will draw the whole population, who are fond of such exhibitions, as indicated by their taste for prize-fights, cock-fights, wrestling, racing, coursing, rat-baiting, and other highly-genteel Christian pastimes. Besides, it is sure to gain the approbation of pious Mr. Gladstone, who said of *The Sign of the Cross* that, by acting this play, Mr. Wilson Barratt had rendered a great service to the best and holiest of all causes—the cause of faith! I shall be glad to adapt the ancient airs to English measure, being well acquainted with the quaint language of dear old Dedekind. "*Omnia ad Dei majorem gloriam.*"

CHARLES KROLL LAPORTE.

## PROFANE JOKES.

THE Christian Evidence man worked himself into a glow of enthusiasm, and observed: "All along the untrodden paths of the future we can see the hidden footprints of an unseen hand."

"Well, Uncle Rasbury, how did you like the sermon?" "It war a powful sermon, Marse John." "What was it about?" "It war 'bout de mir'cle ob seven thousand loaves an' five thousand fishes bein' fed to de twelve 'postles." "Seven thousand loaves and five thousand fishes being fed to the apostles; but where does the miracle come in?" Uncle Rasbury scratched his head a few moments meditatively, then he replied: "Well, Marse John, de mir'cle, 'cordin' to my perception ob de circumstances, is dat dey all didn't bust."

Scene—coasting steamer, choppy sea. Sea-sick Harmy Captain agonizing in the lee-scuppers—"O Lord, sink this ship, and put me out of my misery!" Miner, standing by (wrathfully)—"What the Devil d'yer mean by praying God to sink the ship and take everybody to hell with yer? If yer wants to die, cut yer throat; or, if yer like, I'll hoist yer overboard!"

"Our new cook," remarked Mr. Bingles, "is apparently an Episcopalian." Mrs. Bingles betrayed an uncommon interest in his remarks. "What makes you think that, John?" "She has done the things she ought not to have done, and left undone the things that she ought to have done." And Mr. Bingles cut savagely into the overcooked steak, and angrily explored the half-fried potatoes for a bit of brown.

## 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, G. W. Foote, "The Churches and the Armenians; or, the Cant of Christianity."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): Bradlaugh's Birthday. Tea and Soirée. Tea at 6.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, E. Pack, "The Only Reliable Guide Book to Paradise."

PENTON HALL (81 Pentonville-road—Humanitarian Society): 7, Joachim Kaspary, "Religion and Priestcraft."

### OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, J. Rowney will lecture.

EDMONTON (corner of Angel-road): 7, T. Thurlow, "Christianity before Christ."

HAMMERSMITH BRIDGE (Middlesex side): 7, W. Heaford will lecture.

HYDE PARK (near Marble Arch): 11.30, A lecture; 3.30, E. Calvert, "Is the Book of Genesis Worthy of Credit?"

KILBURN (High-road, corner of Victoria-road): 7.30, F. Haslam will lecture.

KINGSLAND (Ridley-road): 11.30, S. E. Easton will lecture.

LIMHOUSE (Triangle, Salmon's-lane): 11.30, H. P. Ward, "Secularism."

MILE END WASTE: 11.30, R. Forder, "All About the Devil"; 6.30, H. P. Ward, "The Trinity."

OLD PIMLICO PIER: 11.30, W. Tanner, "Value of Christianity."

### COUNTRY.

BOLTON (Borough Chambers, Rushton-street): 7, J. F. Hampson, "Microscopic Life."

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, Stanley Jones, "Human Evolution."

DERBY (Pollicott's Dining Rooms, Market-place): 7, A. paper.

GLASGOW (Brunswick Hall, 110 Brunswick-street): J. M. Robertson—11.30, "Gladstone on Butler"; 2.30, "Socialism and Secularism"; 6.30, "The Tory Religion."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, J. Roberts, "Paganism and Christianity." September 29 and 30, in Hope Hall, Hope-street, at 7.45, debate between Mr. G. W. Foote and Mr. Lee, "Christianity or Secularism: Which is the Better System?"

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): C. Cohen—11, "Charles Darwin and Christianity"; 6.30, "Foreign Missions: What they Do, and how they Do it."

PLYMOUTH (Democratic Club, Whimble-street): 7, Business meeting.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, J. Axe, "Some Minute Forms of Life."

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, Mr. Chapman, "The Sign of the Cross."

### OPEN-AIR PROPAGANDA.

BARNESLEY (May Day Green): J. Hooper—11.15, "Christianity from 1796 to 1896"; 6.45, "Humanity's Gain from Unbelief."

CHATHAM (corner of Lines): 11.15, Stanley Jones, "The Creation and the Deluge."

MANCHESTER (Stevenson-square): 3, C. Cohen will lecture.

### Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London, E.—September 27, Manchester. 29 and 30, Blackburn. October 1, Blackburn. 4, Manchester.

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

## POSITIVISM.

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