

# The Free Thinker

Edited by G. W. FOOTE.]

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## THE CHURCHES AND ARMENIA.

PROFESSOR HUXLEY once regretted that so many enterprising gentlemen were constantly appealing to "the great heart of the nation." He thought it would be just as well, or rather better, if the *brains* of the nation were occasionally exercised. We must say that we are decidedly of the same opinion. Sentiment without reason is a very washy concoction. Enthusiasm, of course, is a most excellent thing in its way; it is, indeed, indispensable to high and difficult enterprises. But enthusiasm without knowledge, reflection, and self-control is one of the most dangerous things in the world. No madman is so destructive as the well-intentioned one, who is ready to set the forces of society in motion, even to the point of war, in order to carry out his peculiar ideas, without the slightest regard to ultimate consequences. And many such madmen are taking part in the Armenian agitation. They appear to think hysterical raving is the same thing as manly courage; and as insanity is infectious among crowds, the wild rhetoric of these persons is a source of grave peril to the whole community. We yield to none of them in our hatred of massacre and outrage. We even venture to say that if Europe had been full of Freethinkers the Armenian atrocities would have been brought to a speedy termination. The long inaction of the Christian powers is the bitterest sarcasm against the Christian religion. But now that the long inaction is followed, at least in England, by a sudden fever of excitement, it is necessary for all who possibly can to keep cool heads, however their hearts may swell with generous emotion. It is perfectly absurd on the part of those who have found life tolerable enough during the past two years, while the Armenians have been harried by the Turks, to spring up in desperate haste and demand that *something* shall be done—*anything*, in short, so long as it is done in a hurry.

The most dangerous feature of the present agitation is the participation of the clericals. These gentlemen spoil everything they touch. Their ignorance of nature is only equalled by their ignorance of human nature. They live in a life of unreality. The very congregations who listen humbly to their sermons would never think of asking their advice on any secular matter. Yet these gentlemen are assuming to guide the nation in one of its most painful trials. They are, indeed, so hot upon the business that we may well investigate their motives. In our opinion, they are animated by religious bigotry. Had the butcheries in the East been perpetrated by Christians upon Mohammedans, we should never have heard all these ringing denunciations from English pulpits. Some of the clericals are not even clever enough to conceal their partisanship. Last Sunday, for instance, the Rev. J. W. Bowman, preaching at the Hanover Congregational Church, Peckham, declared (as the *Daily News* reports) that "the difference between England and Turkey was simply the difference which the religion of Christ had made." It does not appear whether the reverend gentleman included the sobriety of the Turks, and the drunkenness of the English, among the differences he was accounting for. Nor does he seem to have told his congregation how it happened that the Abyssinians, who have been Christians many centuries longer than the English, recently cut off the hands and feet of hundreds of their Italian prisoners. We beg to remind him that there was a time when the Mohammedans had a far superior civilization to that of the Christians;

that the Crusaders were infinitely more savage than the Saracens; and that, as a matter of fact, Christianity has been far more constant and relentless in persecution than Mohammedanism, or any other religion on the face of the earth.

It is obvious to the most superficial observer that the prolonged suffering of the Armenians has been entirely due to the bitter jealousies of the Christian powers of Europe. This is admitted by the Bishop of Rochester. "What weighs upon our conscience," he says, "and has done so throughout the silence and patience of months, is the fact that the selfishness, ambitions, jealousies, and mutual affairs of Christendom have prevented it from taking action which, without even a drop of bloodshed, or the smallest injustice to those of another religion, would have saved untold misery." In other words, the Christian powers mistrust and hate each other far more than they love the lives of Armenian men or the honor of Armenian women, and thus will not save the former from brutal death or the latter from hideous pollution. Yet, in face of this patent fact, which ought to smite them with shame, and make them ask why Christianity is such a practical failure, the clericals are calling upon England to throw discretion to the winds and go forth to redress the wrongs of Armenia in the name of the Lord of Hosts. The Rev. J. Greenhaugh, ex-president of the Baptist Union, addressing a town's meeting at Leicester, called upon England to face the world in arms if need be, and God would defend the right. This bombast, alas, evoked loud and continued cheering. The Rev. Hugh Price Hughes, addressing a meeting in a Congregational Church at Kensington, hoped for an understanding between the Christian powers, but declared that "if such an understanding were impossible, then Britain at all risks should act alone." No less decided is the Rev. Dr. Clifford. "Britain," he says, "must fight single-handed if she cannot get reform accomplished in any other way." This language is quoted with approbation in the *British Weekly*, which is regarded as one of the soberest organs of Nonconformity.

The heroism of these clericals is of the cheapest description. They know that they will never be called upon to share in the fighting. "You seek the enemy," they mean, "while we seek the Lord." It is a nice division of labor.

Why should these gentlemen egg us on to fight? We thought their functions were spiritual. Let them do their own duty before they summon us to do ours—and even to exceed it. They teach the efficacy of prayer, and we would confine them to that sphere of operation. Let them beseech Christ to shed abroad through Christendom, if only for a week or two, a spirit of justice and fraternity; let them implore him to allay the bitter rivalries and jealousies of the Christian powers, so that concerted action may be taken, and the Armenian difficulty settled without bloodshed. This they are bound to do in common honesty; and if they know their prayers would fail, let them hold their tongues and leave the problem to more responsible hands. We may further suggest that they would look a little more consistent if they raised their voices against the British incursion into the Soudan, and the shooting down as "rebels" of the natives of South Africa, who cling to the land of their sires against the greed of foreign adventurers.

We tell these clericals that Europe has itself to thank, very largely, for the Armenian atrocities. The incessant meddling of the Christian powers has roused the fanaticism of the Turks, and no one need wonder at the vilest outrages when religious bigotry is thoroughly excited. It is

the chief source of discord and division, of hatred and cruelty. It is the greatest curse and torment of the world. Further, as the Sultan is a weak sort of person, who has a mortal dread of danger, it is only natural that he should prefer the assassination of any number of Armenians to the assassination of himself. Knowing the character of this man, the European powers were really playing for massacre when they began distracting him with their contradictory counsels, backed up by vague threats of coercion. They had no common and definite policy of their own, and they drove him to a policy of murder and outrage. He was bound to do something in this line, if only to show the most fanatical of his Mohammedan subjects that he was not altogether the abject slave of Christian Europe; and when the devil in men is once let loose it is not so easy to cry "Halt!"

Whether this explanation have any validity or not, we venture to raise our voice, at any rate, against the madness of the irresponsible men of God, who are urging England to interfere alone, at the risk of a general war in Europe, which would involve frightful carnage, and perhaps the temporary ruin of European civilization. Peace is the first condition of social order; break it, and chaos is come again. This at least is pretty certain, that the catastrophe which these insensate clericals invite would do no good to the Armenians, who in a few weeks would all be annihilated.

If England and Russia can agree for once—and why should they not?—the Sultan will come to his senses in five minutes. Let us hope that "the powers, or some of them, will be brought into line," as Lord Rosebery says. We agree with him that "if that fails, nothing will succeed." Lord Salisbury is not one of our idols, but we do not believe he has any love for massacre and outrage, and we would rather trust him in this crisis than any committee of "the saints." Keep the men of God out of it, or they will inflame Mohammedan fanaticism to irrepressible madness, and statesmanship will be baffled by the evil spirit which once led the Crescent and the Cross to a hundred bloody battlefields.

G. W. FOOTE.

### CARLILE'S ASSISTANTS.

THE name which stands highest on the list of those who fought and suffered for the liberty of the press in England is that of Richard Carlile. In this cause he suffered some nine years' imprisonment, a large part voluntarily, for he could have at any time after the first three years have obtained his liberation had he given a guarantee that he would not continue the publication of the works which had been prosecuted. This assurance he refused to give, and thereby earned the gratitude of all lovers of Free-thought. The battle for the freedom of the press, which Carlile so bravely fought and won, would not have been crowned with victory had not his intrepidity and tenacity animated others to follow in the path which he so bravely trod. It is impossible, within the limits of an article, to do justice to all his assistants, but some brief mention may be made of names which deserve rescuing from oblivion.

Upon Carlile's sentence (November 16, 1819) to three years' imprisonment and a fine of £1,500 for publishing Paine's *Age of Reason* and Palmer's *Principles of Nature*, his wife proceeded to carry on the business at 55 Fleet-street. Under pretence of seizing for the fine, the sheriff took possession of his house, furniture, and stock-in-trade. Mrs. Jane Carlile was indicted for selling the incriminated publications, and was sentenced to two years' imprisonment at Dorchester Gaol with her husband. His sister, Mary Ann Carlile, was also arrested, and condemned to one year's imprisonment and a fine of £500. She suffered two years' imprisonment, and paid no fine. The example of these brave women determined a succession of persons to uphold, at all costs, the right of free publication. Leeds was foremost in sending three brave men—Holmes, Boyle, and Watson—to London for this purpose. The first to be arrested was William Vamplew Holmes. On March 1, 1822, he was sentenced to two years' imprisonment, and when in prison was told that "if hard labor was not expressed in his sentence it was implied." On his release Holmes went to Sheffield, and continued the open sale of all prohibited publications. Then came the turn of Humphrey Boyle, who also had left Leeds to serve in

Carlile's shop. Boyle refused his name, and was indicted and tried as "a man with name unknown," for publishing "a blasphemous and seditious libel." He made a good defence, and, upon being sentenced (May 27, 1822) to eighteen months' imprisonment, and to find sureties for five years, he remarked: "I have a mind, my lord, that can bear such a sentence with fortitude." Boyle, on coming out of prison, again conducted Carlile's business. A third volunteer from Leeds was James Watson, afterwards famous as a Freethought publisher himself. Watson was arrested in February, 1823, for selling Palmer's *Principles of Nature*, tried on April 23, and was sentenced to twelve months' imprisonment. "I am proud of the situation in which I stand," said, when sentenced, this hero of many after fights in the same cause. On his release, Watson went back to Carlile's shop, and became a compositor on the *Republican*. Meanwhile Mrs. Susannah Wright, after an able defence (November 14, 1822), in the course of which she read W. J. Fox's sermon on the duties of Christians to Deists, was sentenced to two years' imprisonment. William Tunbridge received a like term (February 6, 1823) for selling Palmer's *Principles of Nature*, the whole of which he attempted to read in court, as Carlile had done with the *Age of Reason*, that it might be reprinted in the report of his trial. George Beer, John Barkley, Joseph Rhodes, and Joseph Swan were others arrested and imprisoned. From May 7 to 30, 1824, ten persons were arrested. Of these, seven—viz., Campion, Clark, Haley, Hassell, Jeffries, Christopher, and Cochrane—were tried during the second week in June, and Thomas Riley Perry on July 19. These were all sentenced to Newgate, the first three and Perry to three years' each, Hassell to two years', Jeffries to eighteen months', and Christopher and Cochrane to six months'. The long sentences denoted spirited defences. While in Newgate they edited the *Newgate Monthly Magazine*, in which they wrote various interesting papers. John Clark, who had been a Methodist preacher, and who was known in Newgate as "the Walking Bible," published in this work his letters to Adam Clarke, afterwards published as *A Critical Review of the Life, Character, and Miracles of Jesus*, a work displaying much bold criticism and Biblical knowledge, and which can still be recommended as a perfect eye-opener to Bibliolaters. In the same magazine William Campion contributed some thoughtful papers on philosophical subjects, and William Haley contributed smartly-written papers on "Life in Newgate." Richard Hassell wrote on such subjects as temperance and diet. He was a teetotaler and vegetarian before those terms were generally known, and died, poor fellow, shortly after his sentence expired. His writings show a sensitive, noble-minded spirit, and doubtless his treatment in Newgate made him a veritable martyr to Freethought.

These prosecutions, and the determined way in which the attempt to crush Freethought was resisted, made a considerable stir. The first place in the July number of the *Westminster Review*, 1824, was given to a paper on the Carlile prosecutions from the pen of John Stuart Mill, who denounced such interferences with freedom under the pretence of "blasphemy." Petitions in favor of the prisoners were presented in Parliament by Joseph Hume and Henry Brougham. The persecutors were eventually tired out. Books were still sold at 84 Fleet-street, but through an aperture, so that the buyer was unable to identify the seller. Afterwards they were sold by clockwork. The first automaton slot-machine was erected in Carlile's shop. On a dial was printed the name of every publication for sale. The purchaser turned the hand to the book he desired, which, on the money being deposited, dropped out before him without the necessity of anyone speaking. Carlile, writing from Dorchester Gaol in the sixth year of his imprisonment, was able to say: "All the publications that have been prosecuted have been, and are, continued in open sale." J. M. WHEELER.

In the High Church of Jerusalem the Christians were but another sect of Jews, that did believe the Messiah was come.—*John Selden's "Table Talk."*

Religions keep, and are relished in proportion as they are salted with absurdity, inside and out; and all of them have one great crystal of it for the centre; but Philosophy pines and dies unless she drinks limpid water.—*W. S. Landon.*

## PHILOSOPHY AND THEOLOGY.

THERE is a marked distinction between philosophy and theology—a distinction which Secularists recognize with pleasure, inasmuch as it indicates the difference between our principal rule of life and that of the orthodox believer. Philosophy is based upon knowledge, is regulated by reason, and refers to man here upon earth; theology, on the other hand, rests upon speculation, is controlled by emotion, and refers to God in heaven. George Henry Lewes, in his *History of Philosophy*, says: "While theology claims to furnish a system of religious conceptions, and science to furnish conceptions of the order of the world, philosophy (abstracting their widest conceptions from both) furnishes a doctrine which contains an explanation of the world and of human destiny." It is this fact of the great power of philosophy for good that causes Secularists to prefer philosophy to theology; the former has to do with the realities of life, while the latter deals chiefly with the speculations about death and after. It has been aptly remarked that the business of philosophy, in the truest sense of the word, is to answer three questions: (1) What can I know? (2) What ought I to do? (3) What may I hope for? Upon our ability to answer these questions correctly, and our determination to act upon what these answers require, will depend how far we perform the noblest duties of existence.

The term "philosophy" comes to us from the Greeks, and in its etymological meaning it signifies the love of wisdom. Herbert Spencer defines it as "knowledge of the highest degree of generality"; "science is partially unified knowledge; philosophy is completely unified knowledge." Sir Thomas Dyke Acland, in his work, *Knowledge, Duty, and Faith*, writes: "Perhaps the simplest account of philosophy is, that it aims at discovering the general principles which regulate the action of the mind in the search for truth, both intellectual and moral. It is distinguished from all other studies by the difference that it is not occupied with any special province of things." Philosophy has also been defined as the "effusive source of evidence and truth," and Bartlemy states: "The object of philosophy is to teach man what he is, what he ought to be, and in what manner he may be best instructed." Is it possible to have a more useful object in life than the one here set forth? It is the keynote to all progress; it is the incentive to physical development, to mental effort, and to moral potency. Now, theology in itself has none of these advantages to meet the requirements of progressive humanity. It has been well said: "To call theology a science is to entirely misrepresent its nature. It is simply a theory based upon speculations, destitute, so far as we know, of any foundation in fact. It has been shown again and again that theology is not a science, and never was one. Science is knowledge, but there can be no science of anything of which there can be no knowledge, and there can be no knowledge of anything that does not come within the range of our human faculties. If one uses the terms which are employed to describe human intelligence to represent, for the satisfaction of the undeveloped, that which philosophy knows is unrepresentable, let it be so understood; but for the thinker to claim that these conceptions of God are absolutely truthful, and that the utterance and reiteration of such speculations are the teachings of science, is simply to claim what is obviously absurd." Besides, the very essence of theology is mental slavery, while that of philosophy is intellectual freedom. Theology relies upon a stereotyped faith; philosophy is ever progressing with the acquirement of additional knowledge. Theology proclaims man's inability to do of himself "any good thing"; philosophy recognizes man's power to reach the highest possible excellence. Theology says: "The wisdom of this world is foolishness with God"; philosophy, in the language of Cicero, referring to wisdom, exclaims: "What is more worthy of our highest admiration? What can be more useful or more interesting to human kind?" In short, theology is a dense cloud preventing the light of knowledge from illuminating the human mind; but philosophy is like the brilliant sun—it sheds its radiant power throughout man's intellectual sphere, and imparts a glory upon his mental capacity.

Theologians seek to depreciate philosophy, because in ancient times it held mystic views as to God; but its notions upon this subject were not more mystic than those

taught by theology at the present time. Can theology explain anything pertaining to the alleged supernatural that philosophy has failed to elucidate? The fact is, that neither in ancient nor modern times has any philosopher, or anyone else, been able to impart any knowledge as to the gods or god. What has been said about them is nothing more than fantastic declamation. Euclid, the philosopher of Greece, who was born about the middle of the fifth century B.C., said a wise thing that modern theologians would do well to copy. Being asked what was the nature of the gods, and in what was their delight, he answered: "In truth, I know very little about them; but this I know most certainly—that they hate inquisitive people above all things." Theologians must not forget that their fancied pictures of God are in no way superior to the poetic descriptions given of the gods and goddesses by such poets as Hesiod and Homer. Toulmin Smith, in his *Progress of Philosophy*, alluding to these men, says: "We shall find that the notions and doctrines of these early poets as to the One Supreme and perfect Being were as pure, as exalted, and as free from superstitious mixture as those of any people or of any age" (page 123). Of course we are not concerned as to the superiority or otherwise of the notions entertained as to god or gods by any people, or in any age; but we wish to remind theologians of to-day that their conceptions of deity are no improvement upon those held by their predecessors. All such notions are, in our opinion, "a false creation, proceeding from the heat-oppressed brain," which has been caused through the nightmare of theology. True philosophy is the best panacea for such fantasies. Its business is with intellectual verities, and its advice is:—

Know, then, thyself; presume not God to scan;  
The proper study of mankind is man.

Hume has well said: "To bring light from obscurity, by whatever labor, must be delightful and rejoicing." And to do this has been the avowed object of philosophy. It was this force that combated the licentiousness of Rome; that sought to remove the mysteries of Greece; that made war upon the superstitions of Egypt; that prepared the way for the Reformation of the sixteenth century; and it is this same force that is revolutionizing the theology of our day. Lewes writes that "Greek philosophy opened men's eyes to the importance of human conduct, to the importance of moral conduct." Readers of the history of Greece will know what the results of this philosophic force were. It was there that the love of the beautiful predominated to an extent that has never been witnessed since, while real philosophy among the same people reached a culminating point. Great thinkers followed each other in rapid succession, and, when we reflect upon their learning, we are almost startled by its vastness. All that art could do was done to make the beautiful a lasting token of a glory which should probably never appear again when once its sun had set. Unrivalled genius and undying splendor became blended in one, and centred itself in the Athenian temples. As philosophy originated in Greece, long before Christianity dawned, we must regard Socrates as its central figure. Of this philosopher it has been said that he "brought philosophy down to earth, to man. He seems to have interested himself very little in the problems which had engaged the attention of his predecessors; to him human nature, human life, human virtues and vices, human thought and knowledge, were the chief concern. It was not merely the thing known that attracted him; it was the power of knowing. And with inquiring into knowledge was connected the inquiry into morals. He sought, by examining the notions he found in himself and in his fellow-men, to discover the reality of things, to penetrate through conventionality to truth. Ethics were to Socrates of supreme importance, and the outcome of his investigations was the identifying of virtue with knowledge. He was a true philosopher, a lover of wisdom, and a true moralist, who rose in moral character above the standard of his day, who both exemplified and taught human virtue" (Dickinson's *Dictionary of Philosophy*, Introduction, p. 22).

If philosophy had not revealed to mankind the potency of nature and a knowledge of themselves, it would be difficult to imagine how the mass of ignorance and superstition which has prevailed in all ages could have been lessened to the extent it has been, and how the consequences of such evils could have been averted. When we

consider that liberty is an essential element of human progress, and that it is an offspring of philosophy, we can readily understand why tyrants and priests have done their best to strangle the parent. Fortunately, despite all opposition, philosophy took possession of a few master-minds, and enabled them to see through the mists of ancient mythology and the impostures of priestcraft. Its study brought to view the dignity of mind and its power to overcome the gigantic forces of evil which for centuries ruled the world with a rod of iron. The principal agency employed by philosophers in their investigations was Reason; upon that they relied to interpret the facts of existence. If that faculty did not sanction any opinion or discovery, it was not accepted as true. Now, this is the very opposite to the course taken by theologians. With them it is not reason, but an emotional faith, which is based upon speculations that cannot be justified by demonstrated truth.

We claim philosophy to be superior to theology, inasmuch as it implies the study of wisdom and the putting into practice of the lessons derived therefrom. As Cicero asks: "Is calmness and serenity of mind, is rest from care and freedom from anxiety, the object of our wishes and endeavors? What so able or so likely to confer it as the course of those who are ever engaged in acquiring that which shall conduce to living and enjoying life in the best, the most complete, and happiest manner? Or do we esteem integrity unsullied, uprightness inflexible, and virtue spotless? Either this study and pursuit point out the path, or there is none, to the attainment of them."

CHARLES WATTS.

(To be concluded.)

### THE ANTI-MASONIC CONGRESS.

If Mr. W. C. Smith, the competent writer of the article on "Freemasonry" in the *Encyclopædia Britannica*, were to revise his article, it may be questioned if he would retain the words: "No one now believes the stupid slander, that Freemasons are engaged in any definite conspiracy against the State, religion, or social order." The insertion of the words, "except Roman Catholics," would at least be necessary to bring the article "up to date," since a Congress from all Catholic nations is now being held at Trent with the very object of demonstrating this "stupid slander." The Congress does not seem to be doing much beyond indulging in tall talk and processions; but it may serve to emphasize the antagonism which undoubtedly exists between Catholic Christianity and the Masonic order on the Continent.

The Pope's condemnation of Freemasonry, expressed in his brief to Cardinal Agliardi, the President of the Anti-Masonic Congress, can hardly have taken even those innocent initiates, the English Freemasons, by surprise. On April 20, 1884, shortly after the installation of the Prince of Wales as Grand Master Mark Mason, his Holiness issued an encyclical, *Humanum Genus*, in which he suavely declared the order to be criminal, impious, immoral, hypocritical, naturalistic, revolutionary, and what not—to the astonishment of the conservative and religious English Freemasons, who regard their order as the *ne plus ultra* of respectability. Now, Signor Pecci is not exactly an old fool, and the whole consistory of Cardinals would not waste much time over a harmless convivial order, which tends to conservatism. They know perfectly well what they are about in denouncing and antagonising Freemasonry, since the brethren of the mystic tie are the great obstacle to their own return to power.

It is, indeed, not surprising that a brotherhood which puts aside distinctions of religion and admits Jews, Moslems, Parsees, Hindus, and Deists on terms of perfect equality, and which pays equal honor to the Bible in a Christian and the Koran in a Mohammedan country, should be looked on with suspicion by all genuine Christians. More than one writer in the *Church Times* has declared the incompatibility of Freemasonry with Christianity, which was pointed out in a noteworthy article in the *Christian Remembrancer* as far back as 1847. English Freemasonry, with all its Bible mummerly and nonsense, yet professes to offer a wider brotherhood than any sect or church. It knows it should build up a truer temple, on which all can meet on a common fraternal footing. Every Master-Mason,

too, should know that the only excuse for a secret society is the existence of ignorance, intolerance, and oppression, and that it is his mission to emancipate the slave to manhood, and revive the corpse of intellectual light and liberty, struck down by these antagonists. The Continental Masons do know this, and their lodges thus become schools of Freethought.

Masonry, in fact, takes its coloring in each country from the state of thought and feeling by which it is surrounded, and more especially from the individual convictions of those in positions of authority. A striking proof of this is that the most anti-clerical lodges of the Continent use the Scottish rite, which was adapted by Chevalier Ramsey, the tutor to the Pretender, as an aid to the Jacobite cause.\* In England, where the Prince of Wales is Grand Master of the Grand Lodge, Masonry is conservative, convivial, and charitable. In Belgium, under men like Count Goblet d'Aviella, Freemasonry is Liberal and Theistic; under men like Paul Janson, more decidedly Freethought. In all Catholic countries Masonry is perforce anti-Catholic, since Catholics are not allowed to join the order. In Spain and South America it is Republican; in Italy, anti-papal. But in all countries save England it tends in the direction of civil and spiritual liberty, because Freethought is its real *raison d'être*. Charles Bradlaugh acted as a true Mason in protesting when the Prince of Wales was appointed head of the order, as he saw this was calculated to turn the brotherhood from its true mission. In the eyes of the Catholic Church the English Masons are almost as reprehensible as their foreign brethren. The Catholic Bishop of Nottingham, in his pastoral against the order, very consistently said: "It seems to us to matter little whether they acknowledge, or did not acknowledge, 'a grand architect of the universe,' for in saying architect they already implicitly deny the true God, who is the Creator of heaven and earth." If, further, he said, it be acknowledged an insult to God not to mention his name, how can Freemasons free themselves from the charge of insulting Christ, since his name is omitted in the English lodges? If they will not consort with an Atheist who is a brother, why do they admit Turks, Jews, Hindus, and Deists to their brotherhood? English Freemasonry, in the eyes of the Church, is Deistic; while that of the Continent is Atheistic. But this is not quite correct.

In 1877, when the Grand Orient first officially permitted Atheists to become members—a permission wrongly construed as a profession of Atheism—it declared: "Freemasonry has for principles absolute liberty of conscience and human solidarity. It excludes no man for his beliefs." Again, in 1884, in reply to the Pope's encyclical, it affirmed: "Freemasonry has for principles mutual toleration, self-respect and respect for others, absolute liberty of conscience. Considering metaphysical concepts as belonging exclusively to the domain of the individual appreciation, it refuses to make any dogmatic affirmation." This enlightened tolerance was treated by the English Grand Lodge as a profession of Atheism, though it was simply an affirmation of the fundamental principle of Freemasonry, that the order is as wide as humanity itself. To this day English Masons are kept in the delusion that they are out of communion with their foreign brothers, because these last are Atheistic. The English Grand Lodge has shown bigotry in the matter, not by adhering to their own symbol of T.G.A.O.T.U.,† but by making a fetish of a symbol and excommunicating those who think it may be dispensed with. Freemasonry stands before the world in such a questionable shape that it refuses to be questioned. It need not, then, be surprised if all sorts of false interpretation be put upon its issues, and all kinds of delusive meanings attached to its symbols.‡ As a matter of fact, its one distinctive feature is its symbolism, and those alone who understand that can pretend to understand Masonry, however eminent they may be in their lodges. Freemasonry, too, has to take the discredit of all offshoot organizations to which it may have acted as foster-mother,

\* Even the earlier lodges mentioned by Elias Ashmole, the Rosicrucian, were used as helps to the Stuart cause.

† A clerical correspondent of the *Tablet* (Sept. 26) says that the real secret of Freemasonry is that the grand architect of the universe is Lucifer!

‡ Thus, in the open and obvious symbol of the square and compasses, recondite "masters" have discovered esoteric phallicism. With more plausibility they have made the G which, with English Masons, stands for God, to signify Generator, for the G is a substitute for the Hebrew *Yod*.

whether Illuminati, Rosicrucians, Carbonari, or Palladists. In the reaction after the French Revolution, the Grand Lodge of England, to prevent outgrowths of their order in a Jacobin direction—for Jacobitism, which English lodges were designed to promote, was extinct—proclaimed that there were only three degrees in Freemasonry. They might as well have proclaimed that there are only three degrees in a circle. To this day some English Master Masons regard themselves as having reached the top of the ladder, when they have taken only three little steps. The Pope perceives that the danger of Masonry is that it acts as foster-mother to a number of secret organizations, of which only the chiefs know the real objects. In England the most ostensible object appears to be feeding, and the sale of gewgaws and diplomas. What wonder if it be regarded on the Continent as the mere tinsel tassel of real Freemasonry, whose object is to work for oppressed humanity.

SAT BHAL.

### THE WHEEL AND MODERN THOUGHT.

It may well be that Mr. Stead was not so very far wrong when he characterized the cycle as the modern apostle. Thought is, in nearly every case, the handmaiden of Habit, which in turns waits upon Inclination. As the twig is bent the tree is inclined; and Inclination shapes in turn both our habits and our thoughts. Reason itself sometimes yields where Inclination points, and thus it may be easily argued that the speechless, thoughtless bicycle is a leader of modern thought and speech. Moreover, with its voiceless voice, it preaches the doctrines of fresh air, exercise, green fields, and nature, and it preaches these in such an attractive way that we cannot do aught but listen.

The tendency of modern thought is towards broadness, and a getting away from those narrow-minded ideas of our forefathers, who thought to make people good by Act of Parliament, and who looked upon the crime of being happy upon the Sabbath as one of the most deadly in the commination. This spirit still survives in the confession that we are miserable sinners, made by churchgoers every Sunday, forgotten all the week, and believed at no time. It is a parrot-phrase, oft repeated, but meaningless. The world has no use for miserable sinners, and consequently the supply is equal to the demand. And, as the world grows old, the "miserable sinner" doctrine will be sent more and more into desuetude.

As a nation, we are steadily advancing in the opinion that character and disposition are talking points, and what is wrong on one day of the week is wrong on another. And it may well be observed that broad-minded views upon this point rather increase than lessen the ability to determine between wrong and right. Strict Sabbatarianism is dying, but in some parts it dies very hard, especially Scotland way. The strict sectarian views held there forbid Sunday cycling, and only look with favor upon walking when the pilgrims' steps are directed to the church. Slowly, but surely, the cycle is preaching the newer and better doctrine of fresh air. This is an age of hygiene, and of belief that a sound mind in a sound body is the best thing that man can have. Which, in the opinion of any reasonable individual, is likely to more benefit the modern man or woman, to more fit him or her out with a bodily and mental equipment to meet the work of the week—a Sabbath spent in the close, stuffy air of the church, or the still impurer odors of the charnel-field on the one hand; or a ride out into the pure air of the country, where the whole prospect pleases, the change invigorates, the soft breeze blows gently through the tree tops, and the sun is in the sky?

QUILL.

Libraries are the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed.—*Bacon*.

Organisation achieves everything of importance. This is why the Jesuits have bulked more largely in history than the other religious orders.—*Helvetius*.

What an immense book might be composed on all the things once believed, of which it is necessary to doubt.—*Voltaire*.

### CALUMNIATING THE HEATHEN.

PARSONS seem to me trained liars. I heard one inveigh against the ancient Romans. He told his congregation that they did not value chastity, and that Jesus and his apostles first commended it as a virtue, without which family life did not exist. He hinted that the relations between men and women in ancient Rome were based upon adultery, legalized by the State. This is an infamous lie. "*Porra templum habebat Pietas, Fides, Spes, Pudicitia, Concordia, Pax, Felicitas, Libertas, Virtus et Honor.*" Chastity had a temple in ancient Rome. Where is ours? Not near Marlborough House—"a coup sur." Cornelia, the mother of the Gracchi, and most of the Roman matrons, were faithful to their husbands. It is well known that not only was adultery punished by the laws of Rome, but offenders were also roughly handled by the aggrieved husbands. Horace, in his second Satire (*In Moechos*), says that he knew one who was castrated. Sallustius and Marsaeus doted on loose women. Both said: "We have nothing to do with other men's wives." Horace sums them up: "*Quid interest in matronâ, ancillâ, peccesve togatâ?*" ("What is the difference whether you sin with a matron, a maiden, or a prostitute?") Horace declares it to be a sin. That sin is, perchance, more frequently committed in Christian England than it was in ancient Rome. I need only refer to the cases tried in the divorce court which come to our knowledge. Others are hushed up, and many are never brought into court, the parties trying to avoid disgrace. In France a married woman taken in adultery is sent to prison as well as her lover. If this law obtained in England, our prisons would be full to overflowing. During the Dark Ages the nations were readily led by the clergy, the same way as a blind man is often an excellent guide on a pitch-dark night, for he knows the roads better than those who can see; but it would be foolish to employ a blind cicerone when it is light, and light has at last dawned upon mankind. We can very well dispense with the clergy of all denominations, and thank them for past services. *Il popolo fara da se.* Anton Rubinstein, the great virtuoso, observed: "There are two kinds of priests—honest and dishonest. The honest ones deceive themselves; the dishonest ones deceive their fellow-men." The blind belief and passive obedience of the people are capitally illustrated by an old print which represents a king sitting on a throne; over his head are the words, "I govern all." A bloated bishop stands near him, and says, "I pray for all"; a soldier by the side of the bishop says, "I fight for all"; and a farmer, the toiler, holding up a purse, exclaims: "Alas, I pay for all." Preaching the gospel is a trick to lull the human intellect to sleep, whereby the preacher reaps a golden harvest, and enjoys a life of ease—*otium sine dignitate*.

CHARLES KROLL LAPORTE.

### THE TURKISH HORRORS.

THE ponderous minister of the Barony parish, Glasgow, has addressed a letter to the local newspapers, deploring, as all humane men must do, the wholesale slaughter of innocent human beings in an *auto da fé* to Jahveh. Still, it must be remembered that the Mohammedan has no exclusive monopoly in the matter of fiendish slaughter, and that the page of history reveals in the Christian no less an expert in the hellish arts of throat-cutting and ravishing to the glory of the "meek and lowly Jesus." There is on earth no more devilishly fiendish animal than man is under the thralldom of religious fervor, and it is a blessed thing that the lower animals have neither priests nor churches, or long ere this the world would have been a lifeless void. The Rev. Dr. Lang suggests another "concert" than that of the European powers to arrest this religious phlebotomy—"the concert of the humane and the devout in supplication to the great Power above." Does it not strike Dr. Lang as somewhat impious that a few ignorant Glasgow costermongers should "supplicate" the Deity to alter plans which, according to the Rev. Dr.'s own creed, have been determined upon from all eternity? If God be omnipotent, omniscient, and just; if the humble sparrow does not fall into the gutter without his cognisance, is he not equally watchful of the Turk and the Armenian? and may it not, from religious considerations, be presumed that in this hellish work there is some plan, as in similar ones heretofore? Does Dr. Lang not remember the story of his predecessor, "Big Norman of the Barony," and "Wee Watson of Dundee"? Once upon a time, as the tale goes, "Norman" and "Watson" were overtaken by a storm in a small boat rowed by only one man; whereupon, in the usual manner when danger presents, the clergymen bethought of supernatural aid, and it was resolved between them that Norman, being the more eloquent, should pray, and that Watson should take an oar. "Na, na," said the listening Charon; "the wee yin may pray, but the big yin maun tak' an oar." *Laborare est orare*, as Dr. Lang appropriately suggests.

B.

## IF I SHOULD DIE TO-NIGHT.

If, ere the morrow bright,  
The Boatman from yon Shore of Shade  
Should come and say, "Long time thou here hast stayed;  
Away with me to-night!"  
And far beyond the sight  
Of men should waft me out upon the sea,  
Oh! say what would the written record be,  
If I should die to-night?

No terror would affright,  
No quailing at the billows' ceaseless boom,  
No boding fear of boundless, rayless gloom  
And chill and damp of night.  
But when the last warm light  
Of life, a burned-out candle's glow,  
Shines o'er the fleeted years, what would it show,  
If I should die to-night?

Pale, tearful Sorrow's blight,  
As frost in June upon the tender flowers,  
Full oft descends to pierce these hearts of ours  
And turn our day to night;  
Then, when all's still and white,  
From out his humble place will one draw near,  
And say, I kissed away one bitter tear,  
If I should die to-night?

The wide world seeketh light.  
The base, the false, the many long have curst  
And wanton hid, tho' faint their souls athirst,  
The well-springs from their sight;  
But would one pause to write  
That ever I hoar Age or ruddy Youth  
Did point to fountains of Eternal Truth,  
If I should die to-night?

Now reigns the tyrant Might,  
And crushes low the weak, for he is strong;  
With each succeeding sun red-handed Wrong  
Doth triumph over Right.  
But from the hate and spite  
Would one faint voice in falt'ring accents speak  
And say, I once was strength unto the weak,  
If I should die to-night?

Time doth each deed requite,  
For Sorrow's crown of thorn is vain Regret,  
That we may wear, each thorn with tear-drops wet,  
As day gives place to night.  
I would that naught but light  
Of Love, of Truth, of Good may round me shine,  
No wasted hour reproach this heart of mine,  
If I should die to-night.

WALTER A. RATCLIFFE.

—Dominion Review.

## SELF-CONTRADICTIONS OF SWEDENBORG.

THE Apostolic Church worshipped one God (*True Christian Religion*, 638). The Apostolic Church distinguished the Divinity into three persons (*Doctrine Concerning the Lord*, 55).

The name of Jesus is so holy that it cannot be named by any devil in hell (*T. C. R.*, 297). I heard the name of Jesus uttered in hell (*Spiritual Diary*, 228).

John Calvin was honest, and is in heaven (*Continuation Concerning the Last Judgment*, 54). John Calvin is an evil spirit shut up in a cave in hell (*T. C. R.*, 798-9).

The Apostolic word (*Coronis*, 59½) has not an internal sense (*Arcana Coelestia*, 10,325). The Apostolic word has an internal sense (*Acts ii. 1-4*; *Apocalypse Explained*, 455).

The "called"—in Revelation xvii. 14—means those that are in the highest form of love. The "called" means those that are in the lowest form of love. The "faithful" means those that are in the lowest form of love. The "faithful" means those that are in the highest form of love (*Apocalypse Explained*, 1,074; *Apocalypse Revealed*, 744).

No one remains in the world of spirits beyond thirty years (*H. II.*, 426). No one remains in the world of spirits beyond twenty years (*A. R.*, 866; *A. E.*, 1,276).

The hells are eternal (*A. E.*, 318, 1164, 1220; *H. II.*, 426). The hells are not eternal (*S. D.*, 228, 286, 3,489, 1,742).

The above quotations are copied from *Swedenborg the Buddhist* (p. 296). The author of the book is Philangi Dasa, of Los Angeles.

Clear writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.—*Landor*.

## THE BIBLE AND PROGRESS.

THE Hebrew Pentateuch has not only retarded the growth of science for eighteen centuries, but the ignorant believers in it, as a book of revelation, have tried to strangle every science at its birth. There could be, and was, but little or no progress in astronomy, geology, biology, or sociology until its teachings were rejected by the more enlightened among men—the Freethinkers and demonstrators of facts. Progress has been in proportion to the repudiation. For myself, the nearer I draw towards death the more earnestly—nay, vengefully—do I resent the false teachings that have embittered my life—not for myself only, but more for others, and most of all for children. Remember, the education of youth is chiefly in the hands of orthodox teachers, who still give the Bible all the preference over nature and science, and who will go on deluding the innocent little ones so long as ever they are paid, or are permitted to do so. But what a dastardly shame it is for us to allow children to be taught what we know is false, and do not believe! The present calls with an appealing voice, begging us to protect the unborn against this terrible tyranny of the past. Do not any longer let the winding sheet of death be the swaddling-bands put on the helpless little ones for life at their intellectual birth. It is appalling to think of the populations that have already passed on victimized; the lives that have been wrecked, the brains that have been bruised, and the hearts broken of those who have dashed themselves against those barriers to human progress and the freedom of thought which were ignorantly erected, and then made sacred in the name of God, by means of this Hebrew Book of the Beginnings—in short, by a literalization of mythology.

That should inspire one effort more,  
Mightier than any made before.  
The barrier wall at last shall fall;  
The future must be free for all.

—Gerald Massey.

## MORE ADVENTISTS.

AMONG the many mental aberrations for which the Bible must be held accountable is one that has just culminated in New York. Julius Strangnowski, a German Baptist minister, had a revelation on Sept. 2, 1863, at Königsberg, of which he wrote a pamphlet that was next year publicly burned in the town. But his faith took many converts out of the Protestant churches, and one congregation of them met at 413 East 75th street under the pastorate of F. Stutzke. Here, on Tuesday, Sept. 1, a small congregation of about one hundred persons listened to the final exhortations of their pastor, and made arrangements for the next day. This was to be the day of their triumph. Yes, Sept. 2, 1896, was to see the end of the world, and the faithful few were to be caught up into the clouds from the hard and unsympathetic pavement on Union Square, other bands being similarly caught up in other places. Not all those left behind are to be destroyed. Some of them will find a Paradise prepared for them at the North Pole, which will in some mysterious way change places with the tropics! Finally, those taken up to the clouds will be let down near the North Pole, when the millennium will begin. Strangnowski founds all his calculations on Biblical statistics, and his followers keep Saturday as the Sabbath. They are mostly very poor, and in a sense are communists, divvying-up whenever a brother needs help. Stutzke was asked, as he sat among his followers expounding: "Suppose the transfiguration you expect should not occur on Wednesday morning?" He threw his hands up in excited gesture: "Then the Bible will have told us a lie!" But there was no possibility of mistake, he said; for thirty-three years they have studied the Bible, and had searched for evidences. They had challenged the whole Christian world to controvert their mathematical calculations, but not one teacher had come out of the churches to do so. No; it was not possible to doubt! Alas! the end is not yet, either of the world or of their faith in the Bible.

—*Secular Thought*.

Wherever bibliolatry has prevailed, bigotry and cruelty have accompanied it. It lies at the root of the deep-seated, sometimes disguised, but never absent, antagonism of all the varieties of ecclesiasticism to the freedom of thought and to the spirit of scientific investigation. For those who look upon ignorance as one of the chief sources of evil, and hold veracity, not merely in act, but in thought, to be the one condition of true progress, whether moral or intellectual, it is clear that the biblical idol must go the way of all other idols. Of infallibility, in all shapes, lay or clerical, it is needful to iterate, with more than Catoic pertinacity, *Delenda est*—it must be destroyed.—*Hurley's Essays*.

## ACID DROPS.

THE *Record* treats the long life of the Queen as an answer to prayer. It surely ought to know that Her Majesty is not the only person prayed for. All sovereigns have special prayers, and Mr. Galton showed that their lives were, on the whole, below the average.

Rev. Hugh Price Hughes is infamously fond of the word "infamous." He has been denouncing the "infamous Berlin Treaty, and the still more infamous Anglo-Turkish Convention." Canon McColl advises him to keep his head cool and restrain his tongue, as "both those diplomatic instruments contain provisions for securing good government in Armenia."

We opened a London evening paper a few days ago and observed the heading of "The Voice of London." The only thing reported under it was a foolish speech in a chapel by Mr. Price Hughes. Fancy this reverend gentleman all at once becoming the Voice of London! Even the tailors of Tooley-street were three.

The poor "cabbies" held a demonstration last Sunday in Hyde Park. They were sadly bothered by the rain, and they had no influential supporters. It will be a different scene at the so-called "working-men's demonstration" next Sunday (October 11), when half the notoriety-hunting clericals in London will be addressing the crowd on behalf of the Armenians. We also wish to see something done for the Armenians, but we likewise desire to see poor "cabby's" wrongs redressed. If there were any grist in *his* agitation, the clericals would be shouting to the very stars in favor of doing him justice.

Christendom is making great progress in "the resources of civilization." A new bullet has been invented which gathers air during its rapid flight, and causes a most destructive explosion when coming into contact with any substance—say a human being. Inch boards pierced by an ordinary bullet are torn to pieces by the new missile. Were the Prophet of Nazareth alive now, he would have to say: "I came not to send peace, but an explosive bullet."

"Providence" has butchered another 2500 people in far Japan by means of an earthquake and a flood. The Great Assassin at Constantinople is to be brought to book if possible, but people are quite satisfied with every "act of God," though it be of murderous cruelty.

"Providence" does not even look after its special servants. The missionary schooner, "Josephites Evaneilla," has been lost in the South Seas. The missionaries and the crew drifted about in boats for twenty-six hours. Happily they were all saved. We dare say the schooner was insured, for the most devoted believers in "Providence" do a little "hedging" now-a-days.

The Rev. W. Evans told his congregation at the Victoria-street Church, Blackpool, that there were absolutely no Atheists at the present day. The wish must be father to the thought. "Atheia" writes to the local *Gazette* to correct the rev. gentleman's mistakes, and gives him the name of a few acknowledged Atheists of the present day.

The Rev. Geo. F. Pentecost, of Marylebone Presbyterian Church, tells, in the *Marylebone Presbyterian Church Pulpit* for September 13, an extraordinary tale of his conversion of "an educated Sceptic." The Rev. G. F. P. spoke such twaddle to him as, "I know God as my Father, Jesus Christ as my Savior, and the Holy Ghost as my Comforter." "In less than half-an-hour," he says, "that strong young man, educated and thoughtful, was on his knees joyfully confessing our Lord Jesus Christ as his Savior." We should like to know the name and the address of that strong young man.

A Frenchman died in 1827, and was buried near Paris. Beneath his name, on the tombstone, was placed the line: "I am anxiously awaiting you." His widow died forty years after, and the following line was then added: "Here I am." If there is a future life, it is to be hoped that this faithful couple will go to the same place. It would be hard to be parted for ever at the finish.

Dean Farrar preached to the British Association from the appropriate text: "For we walk by faith, not by sight." The gist of his discourse was that Theology, warned by its well-deserved defeats in conflict with science, should now "leave to science the things that were of science, and leave to faith the things that were of faith." As it happens, however, that the region of faith is the region of obscurity, the advice not to walk by sight is exactly that which Diderot ascribes to the theologian when he says: "Wandering by night in a dark forest, with but a small candle, a stranger

approached, and said: 'Friend, blow out thy light to see all the better.'" Theology, as Dean Farrar perceives, is utterly discredited upon every point where it can be tested, and therefore it is to be trusted on faith with regard to all points where it cannot be taken. This is just the same as saying: "Because I am ignorant of the world around me, you can safely trust my information as to what is on the other side of the moon."

The Ritualistic Bishop of Lincoln believes in confession and penance. He says the best penance takes the form of reading portions of the Psalms. We thought all good Christians found pleasure in reading Holy Scripture; but Dr. King evidently knows better.

Mr. David Macrae, of Dundee, has brought together some amusing "Blunders" in a little book just issued by Morison Brothers, of Glasgow. Mistakes by foreigners speaking our language are often funny. Pastor John Bost, of Laforce, in travelling through Scotland, had heard the word "barren" applied to hill-tops where there was no vegetation. Accordingly, on rising to address the Free Church Assembly, in which there happened to be an unusual number of venerable and bald-headed divines, he told them how nervous he was when he looked round and saw so many *barren* heads! The *Scotsman* remarked next day that for once the Free Assembly had got the truth told about it.—*Westminster Gazette*.

The Consistory Court of the diocese of Chester has been investigating a charge of immoral conduct brought against the Rev. Henry Russell Dodd, one of the canons of Chester, and vicar of Stretton, near Warrington. The man of God was accused of adultery with Ann Dooley, the wife of a laborer at Appleton, who, before her marriage, had been in service at the vicarage. He constantly visited her in the absence of her husband. He was also charged with being guilty of immoral conduct with Annie Jones, of Appleton Cross, spinster, at his own house, where she was in service. Yet another servant, Sarah Perrin, was alleged to have been seduced while in his employ. Chancellor Espin, after a twenty minutes' consultation with the assessors, said: "The court have given very careful and conscientious attention to the evidence that has been brought before them, and it is with great pain and reluctance that they have felt it their unavoidable duty to declare that the whole of the three charges have been proved." Sentence, which at the utmost will amount to deprivation of his living, has been deferred.

The Rev. James B. Dougherty, rector of St. Mary's Catholic Church, at Norwalk, Connecticut, resigned his rectorship on account of certain charges of gross immorality which have recently been preferred against him by some of his parishioners.

The Rev. Edward Daniel Ennis has been arrested at Waco, Texas. It appears that, as agent of a concern calling itself "The Royal Manufacturing Company," he built a factory for manufacturing spurious dollars, which were to be moulded and milled by steam power by the million.

Robert Bannister, the steward of Surrey Chapel, was charged at Lambeth with indecently assaulting three small girls. The case was remanded.

Jacob Schweinfurth, who calls himself Christ, and has established a "heaven" near Rockford, Illinois, has married one of his angels. His "heaven" has hitherto been supposed to be a various reading for "harem," but his marriage with one of the angels should make it all right, if it does not scatter the other angels.

William Tharp, of Marion, Ind., joined the Salvation Army, and when his mother objected he assaulted and choked her. He is said to be insane on the subject of religion—that is to say, he takes it at its full strength, considerably above proof.

The New York clergyman who has been predicting the end of the world must be held responsible for a law suit of a peculiar kind. A certain Delaware lady, living near Sharpstown, read the announcement, and accepted it in all good faith. Her final act was to give away all her belongings to the neighbors, and, attired in a white robe, she waited the end. Realizing at length that her expectations were to be disappointed, she requested the return of her worldly goods. But her friends did not see the matter in the same light, and the victim of misplaced confidence is about to bring her case into court. The story is vouched for by the *New York Tribune*.

Brother Baxter, the proprietor of the *Christian Herald*, since writing *Louis Napoleon, the Destined Monarch of the World*, has become a little more wary. When most respectfully requested by Mr. G. Ward to make over his property to the poor of London on a date subsequent to that which he fixed for the beginning of the millennium, he refused,

and was evidently considerably huffed at receiving a personal application of his prophecies.

Signor Nathan, Grand Master of the Orient of Italy, has convoked a Masonic Congress, to be held at Rome in 1897, as an answer to the Congress now sitting at Trent.

Mr. C. C. Massey has a letter in the *Tablet* suggesting how finely the Catholics have been hoaxed by "Leo Taxil," "Dr. Bataille," and "Diana Vaughan" with respect to Freemasonry leading to devil-worship. But any stick serves to beat a dog.

The Rev. R. F. Clarke, of the Society of Jesus, in the *North American Review*, denounces Neo-Malthusianism in the strongest terms. He says that the poison of the doctrine is spreading among the middle class both in Europe and America, and breaking down Christian purity. "The practices advocated by the Neo-Malthusians are most serious offences against Nature and Nature's God."

The *Jewish Chronicle* (September 25), in an article on "Bridegrooms of the Law," says that in mediæval times, at the Feast of Tabernacles, "fireworks were actually exploded in some synagogues, and an almost mad intoxication of joy seemed to go over the Jew's heart." In the time of Simon II., who held high office in the Sanhedrim between the years 20-50 of the present era, the Mishnah reports that he danced with frantic gesticulations, waving eight torches, which he flung into the air and caught skilfully as they descended earthwards. The modern juggler seems to fulfil some of the functions of the old priest.

According to the Yokohama correspondent of the *Daily News*, the American missionaries have left the Dorshisha College they founded at Kyoto. Their object was to catch the Japanese by combining secular with religious instruction. But, as Kyoto is outside treaty limits, the trustees had to be Japanese; and these gentlemen, probably influenced by the general scepticism which is spreading over Japan, have promoted to the headship of an important department an instructor who had been most active in assailing the Christian basis of the institution. In these circumstances, the missionaries have thought it right to resign. They have no longer any connection with the College, which, we presume, will now be used for teaching accurate knowledge, without any admixture of Christian superstition.

Bishop Wilkinson, at the Diocesan Synod of St. Andrew's, Dunkeld and Dunblane, was not put out by the rebuff given by the Pope to all persons pretending to be priests, without having received the only true and genuine Papal orders, but told his flock they must earnestly pray for two things—Christian reunion and the salvation of their fellow Christians in Armenia. The one prayer is as decidedly too previous as the other is too late.

The curate of St. John's, Leicester, called on his congregation to boycott the meetings of the Congregational Union. The result was that he was rebuked in his own church, and there was a larger attendance of Churchmen at the Union meeting than is usual. Perhaps it is well that liberal-minded Leicester should have such a worthy representative of the good old school as the curate of St. John's.

Father Ignatius is unceasing in his attempt to eject Dean Fremantle from his position in Ripon Cathedral. He has now issued a Solemn Protest and Petition to the Metropolitans, Archbishops, and Bishops in Communion with the Ancient British Church and the See of Canterbury, throughout the world, reminding them of their vow "to banish and drive away all erroneous and strange doctrine contrary to God's word," and calling their attention to "the grave scandal in Ripon Cathedral, and the condoning of absolute infidelity among the English clergy." Some of the Dean's "awful blasphemies," which appeared in the *Fortnightly Review* for March, 1887, are quoted. They appear to us but mildly heretical. But Ignatius fears lest "the whole Bible, the Creeds, Jesus Christ, even God himself, are to be set aside in the Church of England with absolute defiance and impunity."

The worthy Father urges that "the Lambeth Conference will be a profane and useless farce in the sight of Christendom, unless, with one solemn and determined accord, you, our Fathers in Christ, in the very first instance face the awful facts which Dean Fremantle's public teaching, and that of his followers, have brought to light. All other matters are frivolous, and of comparatively no import, while this awful condition of affairs is allowed to remain untouched by 'Church Authority.'" He concludes with the following exhortation: "Let your witnessing voice go forth to Christendom—to the whole world, that the British Episcopate is faithful to this Gospel of Jesus, and to the symbol of Nicæa. Let there be a purgation of our beloved Home Church of

this Infidel School once and for all. Let Dean Fremantle not only be deposed, but solemnly and publicly excommunicated—that the Sacraments of Christ be no longer depraved and profaned in our midst, through their being administered by, and to, persons who acknowledge their unbelief in every single article of the Christian Faith. Nothing short of Dean Fremantle's solemn excommunication can clear our Church from the horrible guilt of complicity with the deadliest form of error and blasphemy that has ever dared to show its face and raise its voice in the Church during the eighteen centuries of her existence."

Professor Berthelot has been giving the Paris Academy of Sciences an account of the exploration of the copper mines of Sinai. These mines were worked by the Egyptians from the time of the third dynasty (about 5000 B.C.), and were worked for about 4,000 years. The Egyptians kept a garrison at the mines—a fact which casts grave doubt on the story of the Exodus, since, by leading his people to Sinai, Moses must have been running into the very jaws of danger.

Mr. Loveridge, the well-known restaurant-keeper of the Strand, was summonsed for the rector's rate of St. Mary le Strand, which amounts to a considerable sum. The rector's rate is compulsory, owing to an old private Act, which, when the church was built, made it compulsory on the part of the inhabitants to maintain the rector. This, said the prosecuting counsel, was not a church rate. When, however, church rates were made not compulsory, the spirit of the Act certainly meant the sweeping away of such impositions as these.

Some years ago it was pointed out here that the Bibles "sold under cost" were produced at the cost of the degradation of the women who bound them. Something very much the same happens in America, according to an article in the *Twentieth Century* (September 3), entitled "The Bible and the Sweat Shop."

This article states that the firm of Ives & Son have a contract to bind 150,000 Bibles for the International Bible Agency. The members of the firm are very pious church members, yet their work is done on the worst sweating system, and, moreover, the work of binding continues on Sunday in the sweat-shops just the same as on any other day. The Bible work has been cut to the lowest starvation price, and 180 workers are out on strike.

"Providence" set up an opposition the other day to one of its own ministers. While the Rev. Ernest Jones was preaching in the English Presbyterian Church, Holywell, a tremendous downfall of rain made such a noise on the roof that his voice was completely drowned. He stopped his sermon, a hymn was given out, and the congregation dispersed.

"And the iron did swim"—2 Kings vi. 6. So says that wonder-book, the Bible, and the passage is taken as the text of a sermon by the Rev. John Morgan, Edinburgh, a report of which appears in the *British Weekly*. "I shall not now discuss or call in question the verity of this extraordinary incident," says the reverend gentleman. Of course not. That would spoil the show. Truth or falsehood is a very minor matter in the Churches. The great question is, Will it serve the turn?

The *Literary World*, reviewing Mr. Conway's new edition of *The Age of Reason*, blandly remarked that Paine was a herald of the Higher Criticism. Following in this peculiar vein, the Rev. James Stalker, of Glasgow, in addressing the students of Bristol College recently, remarked that "to find out the age and authorship of the books of the Bible would seem to be one of the tasks appointed by Providence for our century." This is extremely rich. Providence took care that Christendom should be mistaken on this important point for nearly two thousand years, and arranged for the problem to be solved first of all by sceptics, and just at the very time when Christianity is dying for want of intellectual character. Evidently the poet Cowper was right in saying that "God moves in a mysterious way his wonders to perform."

The Pope has solemnly declared Anglican orders to be "absolutely null and utterly void." This is final. And this ends the High Church hope of easy reunion with Rome. Parsons who want to join Rome now will have to "go over" singly. After all, it is just as we prophesied. If the Anglican lamb lies down with the Romish lion, the lamb will have to be inside.

It is not denied that the Rev. Evan Jenkins, formerly rector of Monafon, after being deprived of his living for immoral conduct, was practically in charge of the parish of Wingermouth, in the diocese of Southwell. *Truth* says: "The fact is anything but creditable to the Bishop of Southwell and the diocesan officials."



**Mr. Foote's Engagements.**

Sunday, October 4, Secular Hall, Leicester; morning, "Mr. Gladstone's New Defence of Faith"; evening, "Turks and Christians: an Object Lesson in Religious Brotherhood."  
October 11, Athenæum Hall.

**TO CORRESPONDENTS.**

**MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.**—Sunday, October 4, morning, afternoon, and evening, Glasgow; 6 and 7, debate at New Brompton with the Rev. A. J. Waldron; 11, Camberwell.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S.W.

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

**H. McALLISTER**—Sorry we cannot help you. Perhaps your letter miscarried. Why not write to Mr. Guest again for a supply of the promised tracts?

**H. HAWKER.**—(1) The death of Christians in defence of Christianity does not prove its truth. Men have died for every religion in the world, and men have died for Freethought. Every religion, at bottom, consists of propositions; and propositions are true or false, according to logical evidence. (2) The moral teaching of the New Testament is not, in our judgment, superior to that of Buddhism or Confucianism. You would find Farrer's *Christianity and Paganism* useful. Professor Rhys Davids' books on Buddhism are excellent. Dr. Legge's book on Confucianism is of high repute. We note your closing suggestion.

**J. CHERRY.**—Thanks for your pleasant letter as well as for the subscription. No man of any mark ever made friends without making enemies, who are generally most malignant when most impotent.

**H. BAXTER,** on reading the attacks on the N.S.S., resolved to become a member, and to take the *Freethinker* regularly. He also sends a subscription to Shilling Month, and hopes we shall get Ingersoll to visit England.

**TWO WORKING MEN.**—Acknowledged as desired. Many thanks; also for your good wishes for Messrs. Foote and Watts in America.

**W. D. McS.**—Thanks for your promise.

**W. H. SPIVEY.**—Thanks for your encouraging letter and good wishes. Our compliments to the "saints" at Huddersfield.

**JOHN HUGHES,** sending cheque, writes:—"Worthy pioneer! go on and prosper." We shall go on anyhow.

**GREAT HOUGHTON FRIENDS.**—Thanks.

**DANIEL BAKER,** our veteran Birmingham friend, writes:—"The time is drawing near for your American trip. I sincerely hope sufficient will arrive for you both to cut a respectable appearance all the time you are away, and that you will bring back a promise from Colonel Ingersoll to pay us a visit."

**MICHAEL SWITT.**—Pleased to see your signature again. Mr. Foote will do his best to "bring Ingersoll over."

**J. TINNING** says we ought not to have to appeal so long for the sinews of war, and that if every Freethinker would only send one shilling (not to say more) there would be ample funds for our three special objects.

**J. F. HAMPSON.**—Best regards to Bolton friends, especially to your better half. Glad to notice your attitude, though it was what we expected.

**W. LAMB.**—Thanks for your wishes for our success in America.

**T. HIBBOT.**—We will get Ingersoll to come if possible. Glad to have your expression of "full confidence."

**V. PAGE.**—Hope you will be able to wake up the Nelson Secularists.

**G. DIXON.**—Glad to hear of your Bedlington commemoration of Bradlaugh's birthday. There is much use in these "saints' days."

**C. HEATON.**—All right. Thanks.

**J. ORAM.**—Obliged for your good wishes.

**THORNTON.**—Thanks. See Acid Drops.

**H. A. CUMBER.**—Many thanks for your pleasant letter. A tremendous work yet remains to be done in destroying superstition. Those who think the battle is over are generally more lazy than sagacious. With respect to the unfortunate matters you refer to, we beg to assure you that they never lost us the fragment of a meal or a minute's sleep. You quote the wise words of Hamlet about "fortune's buffets." We remember them well. Shakespeare is our Bible. We can always open him, and "let determined things to destiny hold unbewailed their way" as we peruse his magical pages. Some day or other the English-speaking world—perhaps the whole world—will discover that if divinity was ever incarnate it was in the son of that other Mary, who held at her breast the miraculous babe of Stratford-on-Avon.

**A. CORLEY.**—Mr. Foote has not yet found leisure to finish his little volume on "Did Jesus Christ Ever Live?" He hopes to finish it soon after his return from America. Sometimes he doubts whether it would not be better to give up all other duties, with the exception of platform engagements, and devote himself for a few years to literary work. Materials and notes are all ready for many pamphlets and some books; but they cannot well be written in mere snatches of time; quiet and continuity being requisite to satisfactory composition.

**MILE END.**—Your notices come too late. They must reach us by Tuesday.

**SHILLING MONTH.**—G. Milford, 1s.; A. Corley, 5s.; A. Baxter, 5s.; H. A. Cumber, 5s.; Aletheia, 2s.; H. F. S., 10s.; John Hughes, £1 1s. (7s. for each object); W. Stephens, 1s.; J. Hipwell, 1s.; C. Lamb, 1s.; Daniel Baker, 5s.; J. Oram, 5s.; E. Cruttenden, 2s.; Thompson, 1s.; Davidson, 1s.; Lamb, 1s.; Hornsey, 1s.; Billington, 1s.; E. Atkinson, 2s.; T. Dobson, 2s. 6d.; N. Baxter, 2s. 6d.; R. and M. Lowther, 2s.; Two Working Men, 10s.; W. Atkinson, 2s.; E. H. Jones, 1s.; John Cuff, 5s.; Buzzard, 1s.; J. Cherry, 1s. *Per R. Forder*: W. Hunt, 2s. 6d.; J. G. Dobson, 2s.; C. Brown, 1s.; H. Mills, 1s.; J. Radford, 1s.; A. Radford, 1s.; R. Radford, 1s.; Mr. Hull, 2s. *Per Miss Vance*: Mr. and Mrs. T. Nash, 4s.; J. B., 1s.; M. Weatherburn, 1s.; Mr. and Mrs. Ingham, 2s.; J. Wildman, 2s.; Thorney, 1s.; S. Clark, 2s.; J. P., 2s. 6d.; E. Jones, 2s.; C. B., 10s.; J. Bawden, 1s.; Harrison, 1s. 6d.; W., 1s.; H. Barratt, 4s.

**SPECIAL FOR MESSRS. FOOTE AND WATTS'S AMERICAN VISIT.**—C. Heaton, 2s. 6d.; J. Gledhill, 1s.; G. Dixon, 3s.; J. Woolcroft, 5s.; J. Ashworth, 2s.; W. Lancaster, 2s.; V. Page, 1s.; Bruno, 1s. 6d.; T. Warwick, 2s. 6d.; T. Hibbot, 2s. 6d.; H. F. Rothwell, 2s. 6d.; W. Lamb, 10s.; Ion, 10s.; N. Richardson, 2s.; T. Lowther, 2s.; T. Turnbull, 1s.; G. Cruddas, 1s.; H. J. B., 1s.; Mr. and Mrs. Hampson, 10s.; T. Holstead, 4s.; Mr. and Mrs. Collins, 2s.; C. Atkinson, 1s.; N. Cottrell, 1s.; Ayre, 1s.; J. Primrose, 4s.; J. M. Gimson, £5; C. E. Hall, 5s.; W. H. Spivey, 5s.; P. Cassidy, 1s.; H. F. S., £2; W. Shawcross, 2s. 6d.; Michael Stitt, 5s.; C. Shepherd, 2s. 6d.; J. Tinning, 1s.; F. Dixon, 1s.; Two Working Men, 10s.; W. D. McS., 5s.; F. Morgan, 2s.; W. J., 1s.; J. Cherry, 2s. *Per Miss Vance*: M. Weatherburne, 1s. 6d.; T. Arnold, 1s.; A. Friend, 1s.; E. Jones, 2s.; J. Barry, 5s.; H. Barratt, 4s. *Per R. Forder*: E. D. Side, £1; R. R. Side, £1; J. Draper, 3s.; T. Whiteley, 1s.

**LECTURE SCHEME.**—Two Working Men, 10s. *Per C. Cohen* (Derby): Messrs. Hubbard, 2s.; King, Moore, Newton, Higginbottom, Deakin, Wright, McGuinness, Swain, Briggs (1s. each)—total, 11s. *Per R. Forder*: W. Brownlee, New Zealand (who is pleased with the work done in Scotland, and should like to see his native town, Carlisle, visited), £5; E. D. Side, 5s.; R. H. Side, 5s.

**PRESIDENT'S FUND.**—Two Working Men, 10s.

**A. GUEST.**—A letter addressed to Elizabeth Cady Stanton, c/o Truthseeker Office, 28 Lafayette Place, New York, will doubtless reach the lady.

**F. LEIGH.**—Try something else. It is a repetition of what has already been said in our columns. Always write on one side only of the paper when you send anything for possible publication.

**W. J. WILLIAMS,** secretary of the Newcastle-on-Tyne branch, notifies that his present address is 48 Westmoreland-terrace.

**PAPERS RECEIVED.**—Manchester Evening News—English Mechanic—Crescent—Islamic World—Blackpool Gazette—Dunoon Observer—Grays and Tilbury Gazette—People's Newspaper—Der Arme Teufel—Lucifer—Freidenker—Für Unsere Jugend—Boston Investigator—New York Public Opinion—Open Court—Two Worlds—Progressive Thinker—Truthseeker—Secular Thought—The Literary Guide—Free Review—South Place Magazine—Marylebone Presbyterian Church Pulpit—Dominion Review—Ourselves—San Francisco Public Opinion—Krugersdorp Sentinel—Isle of Man Times—Retford and Gainsborough News.

**FRIENDS** who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention. *The Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

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

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

**CORRESPONDENCE** should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

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

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

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

**SPECIAL.**

ONLY one more number of the *Freethinker* will be issued before I leave with Mr. Watts for America. We are still very considerably short of the necessary expenses of our delegation, and I earnestly appeal to the Freethought party to subscribe the remainder of the requisite amount. Apart from myself and Mr. Watts, I thought the prospect of bringing Colonel Ingersoll over to England, where he has so many professed admirers, would be sufficient to loosen the purse-strings of a much larger number of Freethinkers. Perhaps some of them are only delaying; if so, I beg them to lose no further time.

I am glad to say that the office I took for the N.S.S. at

377 Strand is proving a distinct success. Mr. George Anderson, who regards the situation as most admirable, has generously offered to shelve one side of the room and put in a liberal supply of Freethought and general advanced literature, so that persons who call there, and do not go as far as Stonecutter-street, may have the opportunity of buying a book or a pamphlet. It is a capital idea.

During my recent visit to Glasgow I had a meeting, at my own request, with the Branch Committee. We spent two hours together, and the Committee were convinced of the baselessness of the scandal that had been poured into their ears. When I left them a resolution was passed unanimously that my explanations were "completely satisfactory."

One of the scandalous statements about me is peculiarly atrocious. I have long been trying to hunt down this lie, but I have never been able to lay my hand upon the actual liar. It is still industriously circulated, and I have decided to give it the *coup de grâce* before I go to America.

It is alleged that I collected £3 5s. 9d. for the late Sam Standing during his illness, and kept it in my own pocket. I collected no money for him. I declined to open a personal subscription unless it was resolved upon by the Executive. The invidious task of determining for whom such appeals should be made ought not to fall upon me. What really happened was this. Mr. George Anderson sent me a cheque for £3 to forward to Sam Standing. I did so, and I have his letter to Mr. Anderson (not to me) acknowledging its receipt. Subsequently the Nottingham Branch sent me 5s. 9d. in postal orders. I sent them on to him exactly as I received them, with the Branch's letter—having good reasons to avoid being entangled in any correspondence on the subject. I presumed that Sam Standing sent an acknowledgment to the Branch direct, as he did to Mr. Anderson. Shortly after his death I told the Nottingham Branch this, in reply to an inquiry. I also told them of the £3 I sent him from Mr. Anderson. The two sums were maliciously coupled, and I was represented as robbing a dying man of £3 5s. 9d.

I have now to mention a matter which I should otherwise have kept private. Seeing a notice of Sam Standing's death in a Manchester paper, with a doubt expressed as to whether he would even have a decent funeral, I wired to Mr. Howarth that I would be personally responsible for anything up to £3. Mr. Howarth handed my telegram to Mr. Willock, who replied that the money would be very acceptable. I forwarded a cheque by return, and I have Mr. Willock's acknowledgment, dated October 3, 1895. Mr. Willock's letter, and Sam Standing's letter to Mr. George Anderson, are of course still open to inspection. I showed them to the Glasgow committee, as I had shown them before to a few personal friends.

I am grieved to have to refer to such matters. They are samples of what is thought fair by some persons against the President of the National Secular Society. I think I may be excused from taking any further notice of my traducers.

G. W. FOOTE.

## SUGAR PLUMS.

MR. FOOTE lectures to-day (October 4) in the Secular Hall, Leicester, morning and evening; his subjects being "Mr. Gladstone's New Defence of Faith," and "Turks and Christians: An Object Lesson in Religious Brotherhood."

A crowded audience assembled at the Athenæum, Tottenham Court-road, on Sunday evening, when Mr. Foote lectured on "The Churches and the Armenians." Mr. Snell, who dropped in for the first time, accepted the post of chairman, and expressed satisfaction at finding that the burning question of the hour was to be treated on the Freethought platform. Mr. Foote's lecture was listened to with profound attention, only interrupted by laughter at an occasional sarcasm or applause at a telling point. On resuming his seat he received a perfect ovation. There was no questioning or discussion; so the chairman dismissed the meeting with a hope that the audience would remember the lecturer's wise words in the midst of the present agitation.

Mr. Forder will occupy the platform at the Athenæum Hall this evening, his subject being "Jesus and History."

Mr. Foote's public debate with the Rev. W. T. Lee, on "Is

there a Future Life?" takes place at the Foresters' Hall, Clerkenwell-road, London, on Wednesday and Thursday next, October 7 and 8. Mr. Lee is far and away the most effective debater on the Christian side in England. Freethinkers may expect a good discussion for once, and no doubt they will rally in strong force. They might also tell their Christian friends of these two meetings. The chair will be taken the first night (at 8) by Alderman Cory, of Cardiff, who is well known to Dissenters throughout the kingdom; and on the second night by Mr. Charles Watts.

Unfortunately, it is a condition at the Foresters' Hall that no money shall be taken at the doors. This is a serious obstacle, but we hope to surmount it. Tickets can be obtained at 28 Stonecutter-street; at 13 Buckingham-street, Strand; and at the N.S.S. office, 377 Strand. London Branch secretaries are also supplied with tickets for sale. Those who by accident come unprovided with tickets will find Miss Vance, Miss Brown, and other friends outside Foresters' Hall, who will tell them where tickets can be procured in the immediate vicinity.

Foresters' Hall is fairly heavily rented, and the prices of admission have to be 2s., 1s., and 6d. There are no three-penny seats. Still, large as the hall is, it ought to be well filled; and it will be so if the Christians only turn up to support their representative. For some reason or other, the Christian Evidence Society absolutely declines any connection with public debates; but, for all that, the members of that Society (we presume it has members), in their individual capacity, ought to assist in securing a large body of sympathizers with Mr. Lee. If any of them should see this paragraph, and wish to circulate handbills, they can obtain a supply post free by applying to Miss Vance, N.S.S. office, 377 Strand.

The Plymouth debate between Messrs. Foote and Lee on "Is there a Future Life?" caused a good deal of stir in the town. Mr. J. Thomson writes a long letter on the subject in the *Evening Herald*. This gentleman seems to hold that life and soul are identical. He talks about the soul existing in an unconscious state before birth. We thought the soul was a postulate to account for consciousness. Mr. D. Clement, of South Wales, lecturing at Plymouth for the Christadelphians, said that he agreed with Mr. Foote that man had no immortal soul; his soul, like his body, was mortal; and a future life was a miraculous gift of God through Christ. The beautiful diversity of opinion, even among professed Christians, is calculated to promote scepticism.

Mr. Charles Watts lectured last Sunday in Edinburgh. In the evening the hall was full, and a long discussion followed the lecture on "Heaven or Earth: Which?" This week Mr. Watts is lecturing in Motherwell, Paisley, and Dundee, under Mr. Foote's Lecturing Scheme; and to-day, Sunday, October 4, he lectures three times in Glasgow.

Next Tuesday and Wednesday, October 6 and 7, Mr. Watts debates with the Rev. A. J. Waldron, at New Brompton, Kent. We hope to hear that the discussion has been well attended. On the following Sunday Mr. Watts lectures at Camberwell for the last time previous to his departure for America with Mr. Foote.

Mr. John Grange, one of the N.S.S. vice-presidents, and editor of the *Bradford Truth Seeker*, is leaving England for America on business. He will probably be away for three months, and hopes he will be able to meet Messrs. Foote and Watts in America. We hope so too.

Mr. Foote's lecture at Dunoon on "The Curse of Creeds" was reported at considerable length (so we are informed) in the *Dunoon Observer*. We have not seen a copy, but we dare say the report was well executed. Sympathizers with Mr. Foote's views have since had their letters inserted; and, on the other hand, a report has appeared of Canon Macdonald's sermon against Infidelity in Christ Church. This gentleman's discourse could have been riddled in ten minutes by any fairly competent "infidel" who had been allowed an opportunity of reply. After a lot of historical nonsense, Canon Macdonald declared that "infidelity was a disease of the heart." That is how the Christian apologist generally winds up. "You can't be a good man, or you wouldn't differ from me. I am holier than thou." Whatever infidelity may be, we fancy that some of the readers of Canon Macdonald's address will be apt to think that Christianity is a disease of the head. On the whole, we are delighted to find the *Dunoon Observer* giving publicity to both sides. All the Freethinker wants, at any rate, is fair play and no favor.

Mr. Bradlaugh's birthday was celebrated at the Club and Institute at Stoke Newington bearing his name by a tea party and conversazione. A few brief speeches were interspersed amid songs and dances, and the party enjoyed themselves well until eleven o'clock. Many of the Old Guard

were present. It is proposed that similar parties shall celebrate the natal days of Voltaire and Richard Carlile in November and December.

The Bristol Branch has decided to form an Ethical Sunday-school, and will be glad to receive any useful hints as to the best way of conducting the same. Communications to Mr. J. Watts Treasure, Shepherds' Hall.

The *Literary Guide* for October has many interesting features. Full reviews are given of the Bampton Lecture on *Christian Ethics*, of Dr. Caldwell's *Schopenhauer*, Mr. E. G. Russell's heretical novel, *The Reason Why*; Mr. Salt's *Shelley: Poet and Pioneer*, and J. G. Frazer's *Golden Bough*. Waite's *Devil Worship in France* and Huysmans's *En Route* are also noticed at length. A Supplement, by F. J. Gould, entitled "A Woman's Plea for Freethought," gives extracts from the lectures of Frances Wright.

The September number of the *English Mechanic and World of Science* is specially interesting from its containing a discussion on "Mind and Matter" and "Is there Another Life?" The arguments of the Immaterialists strike us as quite immaterial, while it is a question if the Theosophic moonshine nonsense about the ecstatic condition and the levitation of Mrs. Guppy, and other witches, by which some of the correspondents would prove a future life, is worthy insertion in a scientific journal. However, the *English Mechanic* is known for its fairness in admitting all views. Much of its interesting matter is, indeed, supplied by correspondents.

A Fellow of the Royal Astronomical Society, who has so long written in the *E. M.* that he must be considered one of the staff, says roundly that when St. Paul says, "Thou fool, that which thou sowest is not quickened except it die" (1 Cor. xv. 36), "he was making an unscientific statement, not to say talking nonsense. If a seed rots or dries up, it will never germinate. It would be just as right and sensible to allege that the caterpillar dies because it passes through the chrysalis stage into that of the moth or butterfly. If it really did die, I wonder when it would reach the imago stage."

The *Free Review* for October opens with an incisive criticism upon "Gladstone the Theologian." Geoffrey Mortimer reviews Mr. Salt's book on Shelley the Pioneer. R. de Villiers continues his excellent paper on "The Immorality of Religious Education," giving personal reminiscences of Archbishop Darbois and Cardinal Manning. Mr. John M. Robertson concludes his instructive essay on Shakespeare and Montaigne, making out a strong case for the former having adopted the philosophy of the latter. Among the other contents we specialize an outspoken article on "Illusion and Reality." Edward Carpenter replies to the critic of his *Love's Coming of Age*, and F. A. Underwood replies to Magda's article on "Marriage on Lease." Altogether the *Free Review* worthily fulfils its title, and should receive the support of all Freethinkers who can possibly afford it.

Mr. H. S. Salt, honorary secretary of the Humanitarian League, criticises in the *Vegetarian Review* the series of addresses by representative men on the Rights of Men and Animals, which the League has published through Messrs. Bell under the title of *The New Charter*. Mr. Salt regrets that Mr. Foote is not a Vegetarian, but, apart from the diet question, he thinks that Mr. Foote's essay "is perhaps the most eloquent and convincing in the book." Mr. Salt also points out that it is Mr. Foote who puts the vexed question of Rights and Duties "in a nutshell." The *Daily News*, in noticing this little volume, does not mention Mr. Foote's essay; but that is only natural in the organ of political Nonconformity. At the same time, the reviewer seems indebted to Mr. Foote's essay for some of his observations. The reviewer notes that the Church "never has taught humanity to animals," and that "her attitude on this matter has always been symbolized by St. Paul's question: 'Doth God care for oxen?'"

On October 5 Professor Michael Foster delivers the first of the Huxley Lectures at the Charing Cross Medical School. His subject will be: "Recent Advances in Science, and their Bearing on Medicine and Surgery."

In November last the Manchester Museum was opened for two hours on Sunday, and the average attendance has been over 500 since.

The National Sunday League is circulating a petition asking that the National Gallery shall, like the British Museum, be open on Sundays in winter as well as in summer, in accordance with the resolution of the House of Commons. Copies can be obtained at the offices of the League, 34 Red Lion-square, or at the Sunday Society, 7 Pall Mall.

The *Islamic World*, which reaches us very late, is chiefly

occupied with the report of the annual meeting of the Liverpool Muslim Institute, of which Sheikh Abdullah Quilliam was re-elected president for the ninth year in succession.

Lord Rosebery made an admirable speech at the unveiling of the Burns statue at Paisley. "It is well," ran one part of the address, "that men, as they walk the streets and pursue the toil of the business which binds them so close to the earth, should be able to lift their eyes to a figure which raises them for a moment from the terrestrial to the celestial—for genius is in itself celestial, as something spiritual, unsubstantial, infinite, above and beyond ordinary mortality." The discerning reader will not require to be assured that this language is not meant to be religious, in the common sense of the word. The immortality of genius has nothing to do with the personal immortality of the theologians.

The *Boston Investigator*, replying to a correspondent, writes: "Yes, if you attend the Liberal Convention in Chicago you will have the pleasure of listening to Messrs. Watts and Foote, who are coming to this country from England for the purpose of making a short lecturing tour in the interest of Freethought. We hope to hear them in Paine Hall some time during the autumn; and the mere mention of this fact ought to insure for them a hearty welcome from a large and appreciative audience of Freethinkers. Not only ought Bostonians to assemble to greet our esteemed foreign leaders, but Freethinkers within a radius of 200 miles of this city should gather to make such an occasion memorable in the history of Freethought."

The *New York Truthseeker*, referring to the Secular Congress to be held at Chicago during the week beginning November 15, says the attractions it offers are "sufficient to turn every Freethinker's footsteps towards Chicago on the 13th, 14th, and 15th of November next." "The special attraction of this Congress," it adds, "will be the presence of America's greatest orator, Robert G. Ingersoll, and England's leading Secularists, Charles Watts and George W. Foote."

In accordance with a resolution of the N. S. S. Executive, the printing of the *Secular Almanack* for 1897 is being proceeded with. The secretaries of all branches are requested to send particulars of their branches, without any delay, to Miss Vance, 377 Strand, W.C. As all the profits go to the Society, friends in all parts of the country should also endeavor to obtain advertisements for the Almanack, which is a good medium, as it circulates in all parts of the world. Miss Vance will be happy to send terms for advertisements.

## THE UNJUST JUDGE.

In Luke xviii. 1-9 we have the parable of the unjust judge. The Deity is represented by the unjust judge. The widow spoken of in the text, it seems, had an adversary of whom she wanted to be avenged. She applied to the unjust judge; he would not take any notice of her, but for a time treated her with contempt. The widow, however, was determined to have revenge, and was very troublesome and vexatious to the judge. The judge says to himself: "Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continually coming she weary me." He did so. "And the Lord said, [mark that] Hear what the unjust judge saith: And shall not God avenge His own elect, which cry unto him day and night? I tell you He will avenge them speedily." Here we have a deity representing a weakness in character shared only by little minds. Here you see that the unjust judge avenged the widow of her adversary; not because he was doing justice by doing so; not because the widow deserved redress; not because her so-called adversary had injured or done anything wrong to her; he never inquired into that. The person might be perfectly innocent; the widow, merely from spitefulness, might have gone and told the judge a parcel of lies and misrepresentations; but the judge inquired not into these things—he never looked into the justice or injustice of the charge, but solely for personal ease, to prevent being troubled by the importunities of the widow, avenged her of her adversary. Is this the type of the deity which you desire to teach to our children—this, your divinely selected specimen of the moral perfections of God? This is the way, according to the text, in which the Almighty will act towards his saints or elect, and what they term their adversaries. Luke xix. 27: "But mine enemies, which would not that I should reign over them, bring them hither, and slay them before me." Luke xiv. 26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

—The Two Worlds.

J. T. SHADFORTH.

## NATIONAL SECULAR SOCIETY.

REPORT of the monthly Executive meeting, held at the Society's Offices, 376 and 377, Strand, W., on Thursday, September 24; the President in the chair. Present: Messrs. E. Bater, T. Gorniot, W. Heaford, S. Hartmann, A. B. Moss, C. Watts, J. M. Wheeler, G. J. Warren, Annie Brown, C. Martin, M. Loafer, W. Leat, H. R. Clifton, A. F. Taylor, E. W. Quay, C. Quinton, and E. M. Vance (Secretary).

The minutes of previous meeting having been read and confirmed, and the cash statement adopted, Mr. Charles Watts moved, and Mr. Martin seconded: "That the Society's money now in the bank be withdrawn and handed to Mr. S. Hartmann, the Treasurer." Carried unanimously.

The matter of the Bradlaugh Memorial Hall Fund, adjourned from last meeting, was next considered. Mr. Forder being absent in consequence of indisposition, his report was read to the meeting, and the following resolution moved: "That the cheque be paid over to Mr. Hartmann, the N.S.S. Treasurer; and that Mr. Hartmann, with Mr. Forder, return immediately the amounts desired back by subscribers, according to their letters of instruction." This was unanimously agreed to.

An application for permission to form a new branch of the Society at Cardiff was laid before the meeting, and, the necessary conditions having been complied with, the application was granted. The President then reported an exceedingly generous offer from Mr. George Anderson, who desired to facilitate the purchase of works by the most prominent writers on scientific and secular subjects; and it was moved by Mr. Heaford, and seconded by Mr. Watts: "That Mr. Anderson be most heartily thanked for his offer to supply the N.S.S. Office with books, pamphlets, etc.—an arrangement which will be of great utility; and that the President be left to arrange the details with Mr. Anderson." A vote authorising the issue of the Society's Almanack for 1897 was taken. Messrs. G. W. Foote and J. M. Wheeler kindly consented to do the editorial work.

Mr. Foote reported the result of his recent meetings at Glasgow, and also a highly satisfactory interview with the Committee of the Branch.

This being the last meeting prior to his departure for America, the President then appointed Messrs. A. B. Moss and W. Heaford as chairmen of the Executive meetings during his absence; and Messrs. J. M. Wheeler, G. J. Warren, A. B. Moss, and W. Heaford were elected as an Emergency Committee.

Mr. Moss moved, and Mr. Heaford seconded: "That this Executive hereby expresses the hope that the Freethinkers of America will give to Mr. G. W. Foote, our President, and Mr. Charles Watts, Vice-President, such a greeting as their services in the cause of Freethought deserve; that they will be afforded a good opportunity of forwarding the great cause of Freethought throughout the United States and Canada; and that they will succeed in inducing Colonel Ingersoll to pay an early visit to the Old Country." Carried unanimously.

The President thanked those present for their cordial expressions, and, in wishing them good-bye, gave his assurance, while in America, to do his best to uphold the reputation of English Secularism, and to spare no effort to induce Colonel Ingersoll to come over.

The meeting then adjourned.

E. M. VANCE, Secretary.

## The Troubles of a Polygamist.

The condition was about like this: The old African chief had three wives, and the missionaries explained to him that three were two many. Then he found the matter was not even to be compromised by turning off two and going to the chapel to be married, with accompanying hymns and orange blossom, with number three, for the ladies held together; not one of them would marry him, and let the other two go. So the poor old chief worried himself to a shammock, and anybody else who would listen to him. His white trader friends told him not to be such an infernal ass. Some of his black fellow chiefs said the missionary was quite right, and the best thing for him to do would be to hand over to them the three old wives, and go and marry a young girl from the mission-school. Personally, they were not yet afflicted with scruples on the subject of polygamy, and, of course (being missionary man now), he would not think of taking anything for his wives, so they would do their best, as friends, to help him. Others of his black fellow-chiefs, less advanced in culture, just said, "What sort of fool palaver you make," and spat profusely. The poor old man smelled hell fire, and cried, "Yo, yo, yo," and beat his hands upon the ground.

It was a moral mess of the first water all round. Still, do not imagine the mission field is full of yo-yo-ing old chiefs, for, although the African is undecided, he is also very ingenious, particularly in dodging inconvenient moral principles.

—National Review.

## THE HAT CRUSADE.\*

To anyone who, like the present writer, knew the late Samuel Fox, his posthumous volume on *The Hat Crusade*, written in conjunction with his friend, Edward Pickard, is of considerable interest. It is mainly autobiographical. Quakerism in England has two sides, represented by the enthusiasm of George Fox and the shrewdness of William Penn. The earnest seeking for light which, in the person of George Fox, gave the impulse to Quakerism has, however, been almost entirely lost in worldly wisdom; and a sect which began in mysticism and heresy has ended in orthodox and smug respectability. One who, like Samuel Fox, inherited the earnestness and rebellious blood of the original Quakers was, as it were, born out of due time, and his life was little less than a martyrdom.

Fox was intended, like so many of his family, for the medical profession. As a student, his Quaker refusal to take off his hat led to so many larks and petty persecutions from his fellow students that his father insisted he must conform or quit the hospital. He chose to quit, telling his father he could never charge for helping poor people in trouble. This early wreckage of his intended career centred thought on the hat question. The hat became the symbol of manhood, the great protest against sham and servility. To maintain his head-covering where he had no respect became an essential portion of his religion, and the more he had to suffer for nonconformity to custom, the more vital did nonconformity appear.

An amusing account is given of a partnership into which Fox entered with another Quaker. Fox, it appears, supplied the money and hard work, while the other took most of the returns. His partner was a very religious man, and it was "the Lord" this and "the Lord" that continually, or he would vary it with other kinds of Quaker phraseology such as "I feel it to be right," "I feel it to be laid upon me to tell thee," "I have a concern that we should," "I believe it to be the will of the Lord that"; to all which, though used for purposes clearly opposed to reason, Fox had at that time nothing to answer. He adds: "He was too religious in those days." Fox gradually came to see how much religion was a mere veneer. He was for a while a bookseller, and cataloguing old Quaker literature "amazed him with the extent to which cant may go in religion." At length he thought it his mission to protest against cant in religion and false worship, which he regarded as stumbling-blocks to progress and enlightenment. Sunday he called Donothing-day, and churches steeplehouses; deeming it his duty to keep his hat on in church "as a testimony against supposing that house holier than any other." This brought him into trouble in various parts of the country, culminating with imprisonment for "brawling" in St. Paul's Cathedral in 1893. Much of vol. i. of *The Hat Crusade* is taken up with these exploits, and the correspondence arising therefrom.

It was at this time I made his acquaintance by sending him a copy of the *Freethinker*, with an intimation that I should be pleased to meet him. He called, and removed his hat, although I requested him to retain it if so minded. I talked to him "like a Dutch uncle." His health could not stand imprisonment. Devotion to principle, I urged, was too valuable to be wasted over trifles. Why knock his head against a brick wall for the sake of his hat? He received my remonstrances most amiably, but urged that to him this was a matter of principle. This was the best assertion of the right of way, the best means by which passive resistance could overcome servility, superstitions, and all the shams which followed in their train. Hireling priests and impostors triumphed because the people were too timid to assert their manhood. Let them go to St. Paul's in hundreds and keep their hats on, and the reign of cant would be over. We agreed to differ on this topic. I have a strong feeling of interest, perhaps kinship, for cranks; and, if a crank, Fox was certainly a high-minded one, and no one's enemy but his own. He called on me often during his last London visit. I lent him some books, notably Bagehot's *Physics and Politics*, which I thought might show him the necessary foundations of social customs. Fox was fairly well read, having studied such writers as Carlyle, Emerson, and Ruskin; and the Quaker visionary and the Atheist got on remarkably well together. Bad health and untoward circumstances, the result of refusing help from wealthy relatives, when coupled with conditions hampering his own individuality, made him retire to Flushing, by Falmouth, where he was engaged in writing an account of *The Hat Crusade*, with his friend Pickard, and another and yet more important work on Custom. Death came on April 4 of the present year. The volume, which, in some respects, may be considered his memorial, is unique, in that it is written, set in type, printed, and bound by the authors themselves. Its appearance is in every way creditable, and the book is almost, if not entirely, free from those errata which too generally disfigure amateur work.

J. M. W.

\* *The Hat Crusade*, by Samuel Fox (since deceased) and Edward Pickard. Vol. i. (Printed and published by E. Pickard, High-street, Flushing, near Falmouth.) 5s.

BOOK CHAT.

A POPULAR shilling production, entitled *How we Got Our Bible*, by Dr. J. Paterson Smyth, has as frontispiece a "Diagram showing how we got our Bible." At the top is a circle of rays, within which are the ominous words, "Original Manuscripts Lost." It strikes an outsider at once that, if God wanted to send a revelation to the English, it would be in the English language, and certainly the original manuscripts would not be lost.

\* \* \*

Mr. G. J. Holyoake's *Public Speaking and Debate* has been issued in Boston by Messrs. Gunn & Co. *Public Opinion*, of New York, notices it in its issue of September 10, and says: "The book is replete with sage counsel, the fruit of good sense and long experience."

\* \* \*

*An Ethical Movement* is the title of sixteen lectures by W. L. Sheldon, lecturer of the Ethical Society of St. Louis. Mr. Sheldon speaks of himself as a man of a deeply religious nature, educated in the orthodox faith, who was gradually driven to abandon many of the views of his early days, and has found rest in the ethical movement. The book is dedicated to Felix Adler, author of *Creed and Deed*, and one of the leading founders of the movement in America.

\* \* \*

Mr. J. M. Robertson issues the third of his Papers for the People (R. Forder; one penny). This one is entitled *Godism*. Mr. Robertson joins issue with the Socialists, who say there is no need to discuss questions of God and the Bible. In the case of ordinary men, who have no special gifts, he argues that "irrational opinions are just so much deadweight, so much rubbish in the wheels of the thinking machine, wasting its power and throwing it out of gear." Of course, the pamphlet is ably and vigorously written, and we wish it a wide circulation.

\* \* \*

It is curious to find a Catholic writer, Mr. G. Richardson, citing in the *Tablet* of September 26 Gibbon's "testimony to the continuance of miracles to a very late period." Here is the testimony, which is a characteristic sample of the historian's "underthrowing": "Every age bears testimony to the wonderful events by which it was distinguished, and its testimony appears no less weighty and respectable than that of the preceding generation, till we are insensibly led on to accuse our own inconsistency if in the eighth or in the twelfth century we deny to the venerable Bede or to the holy Bernard the same degree of confidence which in the second century we had so liberally granted to Justin or Irenæus. If the truth of any of those miracles is appreciated by their apparent use and propriety, every age had unbelievers to convince, heretics to refute, and idolatrous nations to convert, and sufficient motives might always be produced to justify the interposition of heaven."

\* \* \*

Maud Nathan, a lady of Jewish birth, has published a reply to Goldwin Smith's paper on the Old Testament as "Christianity's Millstone." She shows that Christianity, being founded on the Old Testament, is bound to fall when that is taken away. The true millstone of Christianity, she contends, is its myths derived from Buddhism—such as the virgin birth, the temptation by Satan, etc. She retorts on the Professor's observation on the non-historical character of the Old Testament: Is it less difficult to believe that a son was born to a virgin than that a son was born to Sarah when she was ninety years of age? It will be interesting to note if the Professor attempts any reply to Maud.

A Reasonable Inference.

A story is narrated of a little girl who had been told to keep the Sabbath strictly, and who went with her parents to spend the summer at a house which overlooked a broad stretch of salt water. On the very Sunday after the arrival there the family were setting out for Sunday-school, when it was discovered that dear little Mary was not present. Her eldest sister went back after her, and found her seated at the window which looks out on the water. Her countenance was very solemn.

"Mary," said her sister, "why don't you come to Sunday-school?"

"I'm not going to Sunday-school to-day," said little Mary.

"Why not, please?"

"Cause I'm going to sit here and see those wicked people in that boat out there tip over and get drowned."

To me an obscurity is reason for suspecting a fallacy.—C. Kingsley.

THE GREAT ASSASSIN!

FORBID that I should cease to feel for those  
Who agonize and bleed; nay, all their woes  
Are mine, and I whose finite arms but fail  
Would show the heart that bids a tyrant quail.  
But let not my emotion blind my sense  
Of justice for the evil source from whence  
Assassination springs. By all means lend  
A hand that this great crimson stream may end.  
But, oh! I pray you cease this babbling stream  
Of adulation for an empty dream.  
Think you that some kind father thus would act  
With those he loves, and so ignore the fact  
Of his responsibility? What years  
Of weary waiting, interspersed with tears,  
And prayers, and groans. And, then, 'tis sad to think,  
That if peace comes at all, she first must drink  
The blood of friends and foes. You may be sure  
'Tis better to prevent than have to cure.

W. JOHNCOCK.

CORRESPONDENCE.

FREETHOUGHT SUNDAY-SCHOOL UNION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—The flag of reason waves over no inconsiderable number of Sunday-schools. Some are openly declared Free-thought institutions. Some rejoice in the Ethical name. Some are attached to the Labor Church. Some form auxiliaries to the Socialist movement. I am well aware that in these varied efforts the lines of doctrine do not run strictly parallel. But there is a certain breadth of spirit and a certain intellectual freedom in these schools which make them somewhat akin. Is it possible that the secretaries or committees of these different children's classes would care to unite in some kind of loose federation, so that the teachers could obtain the benefit of mutual aid and of friendly discussion? In any case, I should be pleased to correspond on the subject of Moral Teaching and a rational method of instruction with any friend who cares to write to me.

May I add that Dr. Stanton Coit will shortly open a Sunday morning class for children at Leighton Hall, Kentish Town, and will be glad to hear from Kentish Town parents who would be willing to send their little ones to the ethical school? I hope to be one of the teachers.

F. J. GOULD.

12 Meynell-road, Hackney Common, N.E.

PROFANE JOKES.

MRS. CRIMSONBEAK—"Don't you think there was a good deal of truth in the Rev. Mr. Long's sermon to-day?" Mr. CRIMSONBEAK—"Yes, especially when he said it was impossible for any of us to tell when the end would come."

"Yes, my dear children," said the conscientious pastor of La Salle Church, addressing his Sunday-school flock; "God created all things—the great and the small. He made Niagara Falls, and he made the little dew-drop. He made the roaring torrent, and he made the little rivulet. He made me, and he made a daisy."

Bishop Fitzgerald, of the M. E. Church, tells in the *Wesleyan Methodist Magazine* the following story of a negro-preacher's prayer in the days befo' the wa': "One Sunday, at the end of the forenoon sermon, I called on Ned to make the closing prayer. Such a prayer I had never before heard. It was indescribable—a jumble of high-sounding phrases, mostly without meaning, but strung together in such a way that they sounded like music, ending with this climax: 'O Lord, hang our jaws on de hinges of heaven, our tongues on de root of salvation, an' we'll mount de milk-white horse of de gospel, an' sail away to Galilee!' The effect was tremendous. Amens, groans, and shouts filled the house."

Methodist Parson to a Sailor—"What is that large bird overhead, my good man?"

"A halbatross, sir!"

"Dear me! That is a *rara avis*," remarked the devil dodger.

"Mavis be blowed!" said the man of the sea. "It's a halbatross."

"I call it a *rara avis*, just as I might call you a *genus homo*," returned the other.

"And I call it a halbatross, just as I might call you a bally fool!" snapped the salt.

And the sky-pilot wilted.

## 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, R. Forder, "Jesus and History."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, J. M. Robertson, "Secularism and Socialism." October 6, at 8.45, Social meeting and Dance. October 7, Open discussion on "Secular Propaganda."

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, A. B. Moss, "The Collapse of Theology."

SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday-school; 7, Dr. Stanton Coit, "The Sign of the Cross."

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "War as an Instrument of Righteousness."

### OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, Stanley Jones will lecture.

HYDE PARK (near Marble Arch): 11.30, F. Haslam will lecture; 3.30, Stanley Jones will lecture.

OLD PIMLICO PIER: 11.30, A. B. Moss, "The Pioneers of Progress."

VICTORIA PARK (near the fountain): 3.15, Mr. Ward will lecture.

### COUNTRY.

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

GLASGOW (Brunswick Hall, 110 Brunswick-street): Charles Watts—11.30, "Why some Persons Attend Church, and Others do Not"; 2.30, "Christ: his Life a Mistake, his Death a Delusion"; 6.30, "Heaven or Earth: Which?"

HECKMONDWIKE (Mr. Wood's Office): 2.30, Quarterly meeting—important business.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, Mr. Ross, "Christianity and Slavery." Committee meeting after lecture.

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): C. Cohen—11, "Crime and Criminals"; 6.30, "The Case for Secularism."

NEWCASTLE-ON-TYNE (Northumberland Hall, High Friar-street): 7, Monthly meeting.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): R. Law, F.G.S.—3, "Marble: its Origin, Nature, and Variety"; 7, "My Journey to Switzerland, and Alpine Wonders Explained." Tea at 5.

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, W. Cooke, "The Outlines of Evolutionary Ethics."

### OPEN-AIR PROPAGANDA.

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

## Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E—October 4, Manchester.

A. B. MOSS, 44 Credon-road, London, S.E.—October 4, m., Westminster; e., Camberwell; 11, Bradlaugh Club; 18, New Brompton.

## POSITIVISM.

NEWCASTLE-ON-TYNE.—Church of Humanity, St. Mary's-place. Service and Discourse every Sunday evening at 7.

SUNDERLAND.—Conversational meetings, open to all, at Mr. Coates's, 13 Derby-street, every Sunday, at 7.

Information and literature may be obtained from Mr. Malcolm Quin, Church of Humanity, Newcastle-on-Tyne, who will be willing to consider applications to deliver lectures on Positivism gratuitously and without expense, where such lectures may be desired.

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

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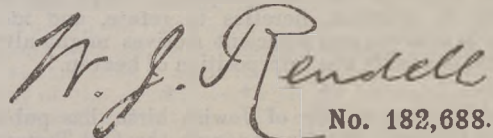
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BETWEEN

## MR. G. W. FOOTE

(PRESIDENT, NATIONAL SECULAR SOCIETY)

AND

## REV. W. T. LEE

(CHRISTIAN EVIDENCE SOCIETY)

ON

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