

The Free Thinker

Edited by G. W. FOOTE.]

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PRICE TWOPENCE.

THE CROSS AND THE CRESCENT.

THE great meeting at St. James's Hall last Monday, at which two bishops protested against Turkish atrocities and misgovernment, was somewhat discounted by the previous utterance of Lord Rosebery and the statesman-like letter of Lord Salisbury, announcing that "we are taking no isolated action at Constantinople." Beyond expressing their own sentiments of indignation, it is not easy to see what good the Bishops of Rochester and Hereford, and the leader of Orangeism, propose. There is no serious difference of opinion in the country as to the infamous character of Turkish misrule. What is wanted is knowledge how to act; not excitement, but guidance.

This is not a political paper, and the present writer is no supporter of the party of privilege. But, in a matter of such grave complication as the Eastern Question, which it will take all the talent of international diplomacy to settle satisfactorily, I object to worrying the man at the wheel. The Nonconformists have done it with the late Liberal leader, and thereby weakened themselves. They would like to do it with the Prime Minister. He, however, is little likely to heed them; and I cannot say I am sorry.

Any interference with Turkey must be European to be effectual; should be limited to definite changes, and cease entirely when these changes are accomplished. Nations, like men, are best reformed from within. It is highly questionable if perpetual foreign interference in Turkish affairs has not been productive of more good than evil. European pressure has done much to engender the ill-will so terribly visited on the Christian inhabitants.

The Turks may justly ask us to reform our own action before interfering with theirs. Do they question our treatment of the Matebele in South Africa, or our denying the self-government which the bulk of the Irish people demand? Our arrogant self-aggrandizement, and no less arrogant moralizing over the misdoings of others, largely warrant M. Paul Bourget in calling us a curious compound of fillibuster and snuffbuster. The greatest European interest is peace. "No," says the Bishop of Hereford, "it is honor." But the honor that is bent only on coercing others, and not on regarding one's own conduct, is of a very suspicious character. Some while ago the Greeks appealed to the Christians of Europe and America to subscribe enough money to buy out all the Mohammedan landowners in the island of Crete, and to settle it with Greeks and Armenians. Did the Christians respond? Not a cent. The followers of the Prince of Peace have, instead, demanded action, which can be carried out only by armies and ironclads, and this even though Great Britain were isolated. The Christian cry for action is virtually a cry for revenge, and may do much mischief by leading the Armenians to expect what they may never obtain. The Bishop of Rochester, one of the mildest of the clerical speakers, said: "When our honor is at stake, the sword must not be ostentatiously put into the scabbard." What useful purpose can be served by such veiled menaces?

The *Daily Chronicle*, in its leader of Tuesday morning, begins: "We are going to see this thing through." If gunboats are sent to the Dardanelles, I earnestly hope that Mr. Masingham, Dr. Clifford, Dr. Berry, Mr. H. P. Hughes, Orange Kane, and the Bishops of Rochester and Hereford will go to the front, to see the thing through. It is easy to "cry havoc, and let slip the dogs of war"; but the horrors of civilized Christian warfare fall on the innocent. If the

inciters to action were to be partakers, we should have less flow of soul, and more feast of reason.

The Eastern Question is such a tangled one just because it is at bottom a religious question. All history shows us that there are no complications like those due to religion, which, not being founded on reason, but rather on feeling and passion, usually decides its differences by the weapons of the latter. It is still the ancient opposition of the Cross and the Crescent which surges beneath the trouble with Turkey, the sentiment which led to the age-enduring horrors of the Crusades, when the holy rage on both sides was well expressed by Tasso:—

Both young and old, let us this people kill;
The tender infant at its mother's breast;
Their houses burn, their holy temples fill
With bodies slain of those that loved them best.

In a recent article the *Daily Chronicle* said: "That the Mussulman creed has been, and under provocation still is apt to be, a persecuting creed is very true. The same thing could be said of Christianity, or of any other religion which takes its gospel seriously, and claims a monopoly of truth. But in the modern world these fanaticisms have died down." Let us not, then, be parties to fanning them to fresh flames. Remembering the horrors perpetrated by Christianity, not only on those outside its pale, but also on Christians, barely three centuries ago, surely it is not hopeless to expect that the creed of Islam, like that of Christianity, may be reformed. Civilization is of more importance than either the Crescent or the Cross, and it is more than doubtful if any gain to humanity will accrue from an attempt to stamp out the faith of Islam, which brought both art and science to Europe at a time when Christianity had sunk in the night of the Dark Ages.

In the *Forum* for October Professor Thomas Davidson has a thoughtful article on the subject of the reform of Islam. "Modern humanism," he says, "with its kindliness and its culture, owes its first impulse to the unlettered prophet, Mohammed. No better proof of this is needed than the undeniable fact that, for five centuries, wherever Islam carried its conquests, the dead sea of barbarism and of squalid ignorance, calling itself religion, was broken up, and culture, art, science, and philosophy followed in its path. . . . Bagdad, for hundreds of years, was the seat of a skilled industry, and the centre of a commerce, such as had never before existed. In fact, in the tenth and eleventh centuries, while Europe was steeped in darkness, Islam was living in the glare of a brilliant civilization. It seemed as if it might allow itself to be rationalized, and so become the Light of the World." The Crusades, which kept Europe and Asia in a ferment for centuries over the mythical tomb of Christ, did much to obliterate the growing spirit of rationalism in the wild flames of fanaticism. Islam showed then, as now, that it could neither be crushed nor Christianized, and to this day it possesses the bogus sites in Palestine which Christians deem sacred. Mr. Davidson thinks there is no more reason for despairing of the reformation of Islam now than there was for despairing of that of Christianity in the days of Luther and Knox, or of its further, sadly-needed, reformation to-day. Only, we must bear in mind that no reformation can come to Islam through any attempt to impose upon it the supernatural dogmas of Christianity, or anything Christian, as distinct from human. When the Crescent wanes it will not be before the Cross, but before the spirit of civilization and humanity, which is superior to either Cross or Crescent.

J. M. WHEELER.

PIOUS HYPOCRISY.

MAHOMET.—Thus saith the Lord.

SERGIUS.—He hath said many things which nobody minds.

—W. S. LANDOR, *Imaginary Conversations*.

THIS is an age of weak faith and strong profession. The grand alternative, "Believe or be damned," is changed to "Conform or be ostracised." You cannot tell what a man believes from the church he attends or the creed he subscribes. It is an understood thing that practice does not indicate conviction, and an equally understood thing that no one must say so. Hypocrisy reigns everywhere; it is cultivated as a virtue, and dignified with fine names. To have an intellectual conscience is to insult one's neighbors. There is no honesty required, or even desirable, except that which keeps us out of the police-court and the black list of "society." Every sincere man who refuses to countenance a fashionable lie is regarded as a vulgar person who should be banished from the company of gentlemen, and he may consider himself fortunate if he is not left a prey to the wild beasts of persecution.

We need not believe, but we must pretend to. We may reject every doctrine of Christianity, but we must still call ourselves Christians. We may disbelieve any portion of the Bible, but we must still call it the Word of God. We may despise the priests, but we must still maintain them as part of the established order of things, and show them an outward respect.

This is the creed of men of the world, and that of piety is no better. Where is there any vital faith? The Bible is said to be God's word, the treasury of truth, the depository of morals, our guide in life, and our consolation in death. But whose practice conforms to this belief? Ask any Christian to carry out the injunctions of God, and he will tell you, with a bland smile, that times have changed, that what is lawful is not always expedient, and that even religion must be interpreted by common-sense. We agree with him, and we are anxious to know why he calls us "infidels" for acting in the same way.

Nine-tenths of the Old Testament are quietly ignored, and at least three-fourths of the New. The Mosaic law and the Mosaic cosmogony share the same fate, and no one tries to live by the Sermon on the Mount. God the Son said, "Swear not at all," yet oaths are taken in Parliament and in every court of the land. Pious people fly in the face of Jesus Christ six days out of every seven. They do not sell all they have and give to the poor; they do carry purses and keep plenty of scrip; they take thought for the morrow; they lay up treasures on earth, and use camphor against the moth and policemen against thieves; they consider very deeply what they shall put on; they do not give to every one that asks; they will not give you their cloaks if you steal their coats, nor turn the other cheek when one is smitten, nor go with you two miles after being compelled to go one, unless you carry them; and although they pray they expect no answer, but leave the healing of the sick to the doctor, and the removal of mountains to the railway navy. To conclude the farce, they go to church on Sunday and confess themselves miserable sinners; yet if you were to call them so on Monday morning, they would knock you down.

Christianity is declared to be part and parcel of the law of the land. The man who first said so meant it, and consistently burnt witches to death. Those who say it now do not mean it. They know that Jews sit in Parliament and help to make our laws, and that the name of Christ has long been swept away from our public proceedings. All they mean is that the fiction shall be upheld in order to punish honest men who have the courage to ridicule their hypocrisy.

The Bible is very little read. Millions of good Christians find the *Daily Telegraph* and the *Police News* more attractive. It is never quoted in Parliament, in Town Councils, or in School Boards. When any subject is being discussed, no one ever thinks of asking what the Bible says upon it. In every case it is *shelved*. It is becoming more and more a fetish, to be revered, but not studied, and the fate of Uzzah is threatened to all who approach it rashly. But Freethinkers are not easily frightened. They mean to destroy the fetish, and they will succeed.

A grave responsibility rests on all men in this age. When imposture is rife and hypocrisy persecutes probity, whoever is not for Truth is against it. Let all honest men

come out of the camp of the wicked, and be no longer participators in their iniquity. Let them leave the false faith to its worthy defenders. It will then perish in ignominy and contempt.

Meanwhile let the true Freethinker stand erect like a man; look every lie, however respectable, in the face; tell it plainly what it is, and smite and spare not.

G. W. FOOTE.

THE RELIGION OF GREAT MEN.

(Concluded from page 659.)

MACAULAY, in discussing the history of the English Revolution, points out in a forcible manner the great difference between religious profession and practice. He writes: "Only imagine a man acting for one single day on the supposition that all his neighbors believe all that they profess, and act up to all that they believe. Imagine a man acting on the supposition that he may safely offer the deadliest injuries and insults to everybody who says that revenge is sinful, or that he may safely entrust all his property without security to any person who says that it is wrong to steal. Such a character would be too absurd for the wildest farce" (*Essays*, vol. i., p. 337). He is quite amusing over the idea that a Right Reverend Father-in-God, holding St. Paul's notion of obedience to even a Nero, would not feel himself safe, if treated after the fashion of Nero, to "continue to obey on the principles of Paul." This is a pertinent rebuke to the inconsistency which honeycombs the orthodox profession. Christians prate about the utility of their teachings, while most of those teachings are so essentially impracticable that those who profess them have not the courage to even attempt to reduce them to practice. What "great man" can be mentioned who tries to regulate his conduct by the injunctions given in the Sermon on the Mount? It is this non-adaptability of the Christian system to the successful carrying out of mundane duties that renders it utterly futile as a guide of life.

Macaulay, in reviewing Ranke's *History of the Popes*, alludes to the Freethought movement in France, and to "the deep traces it left of its existence in the institutions and manners of Europe." Taking a serious view of the subject, he says that if Voltaire "had contented himself with making jokes about Saul's asses and David's wives, and with criticizing the poetry of Ezekiel in the same narrow spirit in which he criticized that of Shakespeare, Rome would have had little to fear. But it is due to him and his compeers to say that the real secret of this strength lay in the truth which was mingled with their errors, and in the generous enthusiasm which was hidden under their flippancy." They were men who "sincerely and earnestly desired the improvement of the condition of the human race, whose blood boiled at the sight of cruelty and injustice." The manifestation of charity upon the part of the Freethinkers of France is then alluded to, and it is admitted that it was a virtue which "they had in far greater measure than their opponents." Although "they laughed at the Scriptures, they made manful war against all abuses with every faculty they possessed," and were "ready to encounter principalities and powers in the cause of justice, mercy, and toleration" (*Essays*, vol. ii., pp. 145-6). This is a generous, but strictly fair, tribute to the beneficial influence of Freethought. And we ask ordinary Christian advocates, who so recklessly and falsely denounce the Sceptics of France, to note what this great man has recorded. His mind was evidently impressed more with the spirit of secular fairplay than with that bigotry and rancor which too often dominate the intellectual powers of theologians.

Perhaps the nearest approach of Macaulay's views to modern Freethought principles will be found in his review of Mr. Gladstone's work on *Church and State*. His main argument against Gladstone is that Government, as Government, is not fitted to look after the spiritual as well as the temporal interests of society. With him it is not a question as to which interests are the more important, but rather that the true function of Government belongs exclusively to man's temporal welfare. He gives as a reason for arriving at this conclusion that, while mankind are agreed upon temporal matters, they are not agreed as

to spiritual subjects. He says: "No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. . . . Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object" (p. 53). Again, he observes: "Nothing seems to us more beautiful or admirable in our social system than the faculty with which thousands of people, who perhaps only agree on one point, can combine their energies for carrying that single point." This is an effective demonstration of Secular principles; for one of our "Practical Objects" is: "The Disestablishment and Disendowment of the State Churches in England, Scotland, and Wales." We hold that Governments have no right to in any way interfere with people's religious, or anti-religious, views; neither are they justified in favoring one form of religion in preference to another. In fact, the question of religion, or no religion, should be one of individual opinion, apart altogether from State interference. Macaulay puts what we regard as being the Secular position upon this subject, thus: "On our principles, all civil disabilities on account of religious opinions are indefensible. For all such disabilities make government less efficient for its main end; they limit its choice of able men for the administration and defence of the State; they alienate from it the hearts of the sufferers; they deprive it of a part of its effective strength in all contests with foreign nations. Such a course is as absurd as it would be in the governors of a hospital to reject an able surgeon because he is a Universal Restitutionist, and to send a bungler to operate because he is perfectly orthodox" (p. 80). Fortunately, the habit of making the profession of religion a test of fitness for the performance of secular duties is rapidly declining; but this is due to the progress of Freethought principles.

In reply to Gladstone's contention, that free inquirers should assent to the teaching of the Church, Macaulay writes: "Our way of ascertaining the tendency of free inquiry is simply to open our eyes and look at the world in which we live; and there we see that free inquiry on mathematical subjects produces unity, and that free inquiry on moral subjects produces discrepancy. . . . That we have not freedom and unity together is a very sad thing, and so it is that we have not wings. But we are just as likely to see the one defect removed as the other" (p. 70). He rightly maintains that, so long as the constitution of the human mind and the nature of moral evidence continue unchanged, there will be differences among the most diligent and candid inquirers after truth. It is upon this solid ground that we base our plea that the laws and institutions of the country should be in harmony with an uninterrupted and a free play of the human intellect. The opposite mode of dealing with intellectual advancement has always failed ultimately in a progressive state of society, however much it might have succeeded for a time. Pascal, in the last of his letters, related that "the Jesuits have obtained a Papal decree condemning Galileo's doctrine as to the motion of the earth. It is all in vain. If the world is really turning round, all mankind together will not be able to keep it from turning, or keep themselves from turning with it." Macaulay says: "The decrees of Oxford were as ineffectual to stay the great political and moral revolution as those of the Vatican to stay the motion of our globe." The truth is, nothing but the total extirpation of heretics can now arrest the progress of those truths which have been discovered through the exercise of intellectual freedom.

Macaulay does not allow that the progress of knowledge, invention, and discovery will secure society against a return to the Christian faith of the fifth century. "It seems to us, therefore," he says, "that we have no security for the future against the prevalence of any theological error that ever has prevailed in time past among Christian men. We are confident that the world will never go back to the solar system of Ptolemy; nor is our confidence in the least shaken by the circumstance that even so great a man as Bacon rejected the theory of Galileo with scorn; for Bacon had not all the means of arriving at a sound conclusion which are within our reach, and which secure people who would not have been worthy to mend his pens from falling into his mistakes" (p. 130). We refer to this incident in Macaulay's reasoning to show that it is not

always wise to rely upon the authority of great men. Here we have, in our opinion, a specimen of Macaulay's inconclusive reasoning. The weak point of his position is, that one of the "theological errors," which he argues we may again return to, is this very "solar system of Ptolemy," which, he says, "we are confident the world will never go back to." Is it not clearly deducible from this that, when other theological errors are as equally obvious as the one named, they too will be abandoned? He says that Sir Thomas More "was ready to die for the doctrine of transubstantiation," therefore the belief in this doctrine may "triumph over all opposition." But we take it that, if Macaulay may accept the teaching of Galileo in spite of Bacon, others may reject transubstantiation in spite of More. Thinking persons are determined to judge for themselves. Great names alone will not win their assent to principles which are not in harmony with reason.

Intellectual independence is a striking feature that marks the character of the thoughtful men and women of the present day. It indicates a high degree of mental progress, producing results that custom cannot counteract nor age destroy. As Byron said of the ocean, so it may be said of the intellectual triumph of the latter part of the nineteenth century:—

Time writes no wrinkle on thy brow.

CHARLES WATTS.

(To be continued.)

THE CREDIBILITY OF THE GOSPELS.

III.

WE are told by those who assert and maintain the authenticity of the Gospels that the apostolic authorship of these books is further proved by the testimony of certain ancient Christian writers called "Fathers." But when we come to examine this kind of evidence we find that, as in the case of the testimony alleged to be derived from ancient manuscripts and that said to be contained in the Gospels themselves, it furnishes no proof of authenticity whatever. This fact will be abundantly proved in the course of this inquiry.

And here it is to be remarked that many critical scholars and advanced theologians, who comment freely on the Old Testament, and make many damaging admissions respecting the date and authorship of some of the Hebrew books, adopt quite another tone when those of the New Testament are in question. The latter are spoken of reverently as inspired writings, and—except in the case of a few critics who admit the presence of a "human element" in the narratives—the traditional view is firmly maintained.

The great Dean Farrar, for example, in a recent work, plainly gives up the inspiration and historicity of the Book of Daniel, and, in fact, tacitly admits its fictitious character. This does not, however, prevent him from strenuously contending for the authenticity and credibility of the Gospels, though in three of those books Jesus refers to Daniel as a prophet inspired by God. This eminent apologist has, for instance, published a work which it has pleased him to call *The Witness of History to Christ*, though, in point of fact, the book contains no "witness of history" at all. The only "witness" Mr. Farrar adduces is that of the four evangelists. Here is one of the statements of the rev. gentleman which may be taken as characteristic of the whole class of Christian apologists. Mr. Farrar says (p. 51): "Now, into the question of the genuineness and authenticity of the Gospels we need not enter, because for our present purpose it has been sufficiently admitted by the most strenuous opponents of the truths which they reveal."

It will thus be seen that in a work which professes to deal with the historical evidence proving the authenticity of the Gospels—which evidence includes the testimony of Jews, Pagans, and the early Christian "Fathers"—the ingenuous author begs the whole question, and refuses to discuss any evidence, on the plea that the authenticity of the books is "sufficiently admitted" by the "most strenuous opponents" of the Christian religion. This statement is simply untrue; the "most strenuous opponents" make no such admission. The rev. apologist does, it is true, add a note which, doubtless, to his prejudiced mind, appears to give some authority for his unwarranted assertion. In this

he gives two quotations—one from Renan, and one from Strauss. Now, the first-named scholar can scarcely be considered a serious critic at all. Except upon the question of miracles, Renan is almost a Christian apologist. And it is for this reason he is so often cited against Rationalists. His conclusions are based more upon imagination than upon evidence, while upon many points his inconsistency is amazing. Though he rejects as fictitious the miracles ascribed to Christ, and denies the originality of the Gospel sayings, he yet portrays the historical Jesus as the greatest, the most sublime, and the most pre-eminent teacher the world has ever seen. Such a critic is certainly not one of the "most strenuous opponents" of what is alleged to be Gospel truth. This leaves the reverend Dean but one authority for his statement—viz., Strauss. Had our apologist really desired the opinion of a "strenuous opponent," he might, instead of Renan, have selected Baur, who places the publication of the First Gospel at A.D. 130, the Third Gospel at 150, and the Second at 155; but this was evidently not his intention.

The one authority, then, Strauss, is quoted as follows: Speaking of the first three Gospels (the Synoptics), this scholar states that "soon after the beginning of the second century certain traces are found in existence, not indeed in their present form, but still of the presence of a considerable portion of their contents."

In other words, Strauss says that, as far as we know, the three Synoptical Gospels "in their present form" were not in existence even so late as the early part of the second century. The significance of this statement will be seen when it is remembered that the Apostles were men—and, for aught we know to the contrary, men of mature age—at the time of the Crucifixion (A.D. 30). Unless, then, the Gospels "in their present form" were in existence, say, half a century after the Crucifixion, they cannot with reason be admitted to be of apostolic origin. Let us take the case of Matthew, whom we cannot credit with being less than thirty years of age in A.D. 30, though he may have been fifty. How long did this apostle live after the Crucifixion? If we give him a full half century, then his Gospel (if he wrote one) must, "in its present form," have been in circulation before A.D. 80. But Strauss does not admit the existence of any of our Gospels in the first century at all, and only finds "certain traces" of the matter contained in the Synoptics "soon after the beginning of the second century"—that is, the Gospels have evolved by successive additions and revisions from very primitive narratives in the beginning of the second century to their present perfected form towards its close. This is the extent of Strauss's "admissions." We can now form some estimate of the value of Dean Farrar's statements.

That worthy Dean says further: "But that the three Synoptical Gospels at any rate, in some form or other, existed before the siege of Jerusalem, and that they had before the middle of the second century acquired a sacred authority, may be regarded as a conclusion which has been wrung from the inevitable candor of reluctant adversaries."

Here the allusion is to the testimony said to be derived from documents attributed to those early Christian writers called "Fathers"; but this assertion, like the other, is simply untrue. We have no evidence, either from that source or any other, that any Gospels, even of the most primitive kind, were in existence before the siege of Jerusalem (A.D. 70); and it is only by assigning early dates to undated documents of somewhat doubtful authenticity—such as the Ignatian Epistles, the Epistle of Polycarp, and the Epistle of Clement—that anything in the nature of a Gospel can be represented as existing in the first century at all. The reason why apologists endeavor to place the publication of the three Synoptical Gospels anterior to the siege of Jerusalem is obvious. Each of those Gospels contains a long prediction (which has been fraudulently put in the mouth of Jesus) relating to the destruction of the holy city by the Romans. It would not, of course, do to admit that this great prophecy was not written until after the event foretold had taken place.

It is true that "before the middle of the second century" a number of sayings and precepts which were commonly ascribed to Jesus, and various circumstances and events which were also related in connection with the same personage, were believed by the great majority of Christians to be historical, and in this sense may be said to have "acquired a sacred authority." But we have no evidence that, even at this late period, the Gospels attributed to

Matthew, Mark, Luke, and John were regarded as more authoritative than the other existing Gospels (and Luke tells us in his opening sentence that "many" such Gospels were in circulation when he sat down to compile his own); nor, as a matter of fact, have we any evidence that the Third and Fourth Gospels were at this time in existence.

But, again, our rev. apologist, when he speaks of the Synoptical Gospels as existing "in some form or other," makes the unwarrantable assumption that if any sayings are met with in the first half of the second century which are similar to, or identical with, some of those now found in the canonical Gospels, these sayings, he assumes, must have been taken from the latter Gospels, and consequently prove the existence of those books at that time. If it be pointed out that many of these sayings are found to be shorter, or not verbally identical, when compared with the corresponding passages in the canonical Gospels, the answer is ready: Oh, the writer had not the Gospel before him, and therefore quoted "freely and from memory." Thus, Clement, Bishop of Rome, in his Epistle to the presbyters of the Church at Corinth, is said to have quoted in this way what he states to be "the words of the Lord Jesus." Again, Polycarp, Bishop of Smyrna, in writing to the Church at Philippi, is said to have done the same. So, also, has every other writer until we come to times when we know the canonical Gospels were in existence.

Orthodox critics and apologists resolutely shut their eyes to two undoubted facts: (1) That other Gospels, besides those now called "canonical," were in existence; (2) that all the Gospels professed to give the words of "the Lord Jesus," and, therefore, must have contained a great deal of matter in common, though not always stated in precisely the same words. To these must be added the not less certain fact that the Gospels have arrived at their present form by a natural process of evolution, so that the sayings ascribed to Jesus in the early editions would, as a matter of course, be shorter and more primitive than the corresponding sayings in the later versions. To illustrate these three facts, let us suppose that the following passage was quoted by a Christian writer about A.D. 120:—

"Jesus said to him, Go, sell all that thou hast, and distribute it to the poor, and come, follow me."

This text every Christian apologist, without exception, would declare to be a quotation from one of the canonical Gospels. We turn now to those Gospels, and find the following corresponding passages (according to the Revised Version):—

Matt. xix. 21.—"*Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.*"

Mark x. 21.—"*And Jesus, looking upon him, loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.*"

Luke xviii. 22.—"*And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*"

It will be seen by the words in italics that the suppositional passage is contained in all three Gospels. Its brevity, our apologists tell us, is accounted for by the writer quoting "freely from memory." Assuming this to be the case, I ask, From which of our Gospels was the hypothetical text taken? If Dean Farrar's assertions are worth anything, the finding such a passage in a document dated A.D. 120 proves the existence of all three Gospels at that date—which, as Euclid says, "is absurd." But does the text prove the existence of any of our Gospels? Certainly not; we know, as already stated, that there were "many" Gospel narratives in existence. And, as a matter of fact, the suppositional passage is taken from the "Gospel according to the Hebrews," as quoted by Origen in his *Commentary on Matthew*, which Gospel, Jerome states, was "called by very many the original Gospel of Matthew."

We can see now how a primitive saying ascribed by some early Christians to Jesus has been revised and improved by later editors. The first accretion is, "and thou shalt have treasure in heaven." To this Matthew adds: "If thou wouldest be perfect." Instead of this, Mark inserts: "One thing thou lackest." Luke copies the latter saying from Mark, and adds "yet"; but he discreetly omits Mark's further addition, that Jesus "looking upon him loved him," as he had doubtless the sense to see that the writer of the

Second Gospel could not possibly know how Jesus felt towards the man. We have thus some grounds for doubting that the historical Jesus ever uttered the words ascribed to him in the three foregoing quotations from the canonical Gospels.

ABRACADABRA.

THE DEGRADED STATUS OF WOMAN IN THE BIBLE.

(Concluded from page 662.)

WHEN the canon law, with its icy fingers, touched the old Roman civil law it robbed woman of many privileges she before enjoyed. The old English common law, too, reflects many of its hideous features, and has infused its deadly poison into the statute laws of every State in this new Republic. For fifty years the women of this nation have tried to dam up this deadly stream that poisons all their lives; but thus far they have lacked the insight or courage to follow it back to its source, and there strike the blow at the fountain of all tyranny, religious superstition, priestly power, and the canon law. We may learn the effect of the canon on the civil law from the opinion of Lord Brougham. He says the English common law for woman is a disgrace to the civilization and Christianity of the nineteenth century. When last in England, hearing that the vicar had numberless volumes of the canon law, I called on him, and asked to see the volume that contained the laws for women. "Ah!" said he, "they run through the whole of them," pointing to a long row of huge volumes, bound in heavy calf and tightly clasped, "and they are all in Latin." I thought I could muster the patience and enough of my former knowledge of Latin for one volume, but not for a prolonged search through so many. However, a learned and liberal scholar told me afterwards that we have the essence of the canon law in the Scriptures, in the creeds, dogmas, and literature of the Church, in plain English that any ordinary mind can understand. The simple story of the Scotch peasant's wife shows how the Book impresses a thoughtful woman, not blinded by fear, to express her real opinions.

Sitting in her cottage door at the twilight hour reading her Bible, the bishop, passing by, said: "My good woman, do you enjoy that book?" "Nay, nay, reverend sir, as I read of all the misery woman brought into the world, and for which there is no remedy, I am ashamed that I was born a woman. I am sorry that the good Lord ever wrote the Book, and told the men all he has concerning us; it gives them an excuse for the contempt and cruelty with which they treat us." Yea, verily, here is the source and centre of woman's degradation; out of these ideas grew witchcraft and celibacy, that made woman for ages the helpless victim of man's lust and power; out of these ideas grew the monstrous delusion of the curse and uncleanness of motherhood, that required all women at one time to stand up before the whole congregation "to be churched," as it was called, after the birth of a child, returning thanks to the Lord for her safety. As if peril and suffering were part of the eternal law, and not the result of its violation through our own ignorance and folly, and our artificial habits of life. However, there are some considerations and characters in the Book that can give woman a few crumbs of comfort. The first chapter of Genesis has several valuable suggestions. "God said, Let us make man in our own image. Male and female made he *them*, and gave *them* dominion over the earth, and all that dwells therein" "Let us" shows plurality in the Godhead, a heavenly mother as well as a heavenly father, the feminine as well as the masculine element. Without these two forces in equilibrium, there could have been no perpetuation of life in the mineral, vegetable, or animal kingdoms; as necessary in the material world as the positive and negative electricity, the centripetal and centrifugal forces. "He gave them dominion over everything." Here the equality of the sexes is recognized, and this idea is echoed back from the New Testament. "There is neither Jew nor Greek, male nor female, bond nor free, for ye are all one in Christ Jesus." We not only have this broad principle of equality enunciated, but we have some grand types of women presented for our admiration. Deborah for her courage and military prowess. Huldah for her learning, prophetic insight, and statesmanship, seated in the college in Jerusalem, where Josiah the king sends his cabinet

ministers to consult her as to the policy of his government. Esther, who ruled as well as reigned with Ahasuerus the king, and Vashti, who scorned the Apostle's command, "Wives, obey your husbands." She refused the king's command to grace with her presence his revelling court. Tennyson pays this tribute to her virtue and dignity:—

O Vashti! noble Vashti!
Summoned forth, she kept her state,
And left the drunken king to brawl
In Shushan underneath his palms.

These characters and principles would furnish good texts for sermons and examples for aspiring young women in the churches; but the sons of Levi shy round all these interesting facts, and maintain a discreet silence; but they should awake woman to her true position as an equal factor in the scale of being. We never have any sermons to inspire woman with self-respect and a desire for her own higher development. The cardinal virtue for her to cultivate is self-sacrifice and an humble submission to the discipline of the Church. As a badge of her subjection she is always required to appear in church with her head covered.

When last in Europe the wife of an English officer told me that she tried the experiment of going to church without her bonnet one warm day in summer. As she walked up the centre aisle with her husband, every neck was craned to see the unusual sight, and it caused such a flutter in the congregation, and such severe strictures by the saints, that the vicar called in the course of the week to request that the experiment should not be repeated. However, she found it so comfortable to sit with her head bare during the long service, and, as her husband sustained her, she continued to go with her head uncovered on several occasions. Then the bishop wrote her a letter, saying that the discipline of the church required every woman to attend service with her head covered, and that unless she was willing to comply with the long-established religious custom, significant of woman's true position as set forth in the Scriptures, she must not enter the cathedral again.

At a lunch party one day in London the lady read the bishop's letter, to the great amusement of those present. All joined in the hope that many others would follow her worthy example. If a bonnet is a badge of subjection, it should be thrown to the winds without further delay. As women are now required to doff their bonnets in operas and theatres, why cling to this badge of servitude in the churches?

ELIZABETH CADY STANTON.

—*Freethought Magazine.*

THE IDEA OF GOD.

AT an Evolution Conference at Greenacre, U.S.A., they discussed the topic of "The Relation of the Doctrine of Evolution to the Idea of God." The discussion was opened by an able paper from Benjamin F. Underwood, of Chicago, formerly editor of the *Boston Index*, and the *Open Court* and *Philosophical Journal* of Chicago. Mr. Underwood said in part: "The idea of God is a product of evolution. It had its genesis in man's attempts to interpret the objective world in terms of the subjective. Anthropology is the key to theology. What man worships is not the piece of wood, the mountain, the sky, the sun, moon, and stars, but the intelligence like his own imagined to exist in natural objects. Evolution disposes of the theory that the idea of God is innate, by showing that it is an acquired conception, which has arisen in experience, and undergone changes like other human conceptions. The evolution of religious thought has consisted in a process of deanthropomorphization, to use Dr. John Fiske's very long but very appropriate word. Deity is not longer thought of by enlightened minds as having body, parts, and passions. Thinkers see that such words as 'intelligence' and 'design,' in referring to God, are inadequate and inapplicable. Intelligence implies human limitations—organism and environment. Those who invest God with volition and feeling make an idol, not indeed of wood or stone, but out of the phenomena of their own minds. They regard as Atheists those who reject these anthropomorphisms, much as the Indian or negro regard the denial of their rude conceptions of the supernatural as Atheistic. Conceptions of God change; the Eternal Power persists through all changes, and gradually is divested of all those human

qualities which men have bestowed upon it. The more ignorant a man is, the more he thinks he knows about God. Yet the student of evolution is at liberty to hold, in the reverent spirit in which he once worshipped a personality, that greater than any conceivable personal being, greater than any known intelligence, is the ultimate reality, in which all phenomena, psychical and physical, have a common basis."

C. Staniland Wake, of Chicago, sustained Mr. Underwood's thesis, that "man's notion of God is always a reflection of himself." "The Grand Etre of Comte," he said, "was a kind of generalisation, if not personification, of the human race as a whole; and such is Clifford's Father Man. In the beginning man did not generalise, but he personified, and saw nature swarming with beings similar to himself. Animals were accredited with a similar nature to that of man. Man's ideas of the divine nature unfolded as the human mind developed. The tribal deity was usually the eponymous ancestor of the tribe. Each family had its ancestral god. Each individual had its attendant spirit. The tribal god became developed into the god of empire, *pari passu* with the wider perceptions of the operations of nature and the enlargement of the national boundaries. At a comparatively early time were formed notions of two great spirits, one of light and one of darkness, rulers of the day and night. Still later, these deities were clothed with moral attributes corresponding with the moral ideas formulated in the human mind. In the later Persian system a higher generalization was reached—that of One Eternal Being—and conceptions of religious relation and duty very similar to those of Christianity. Christian teaching as to both God and man is but little more than a union of Judaic and Persian ideas, under the influence of Greek thought. The idea of God is itself a revelation, not from without, but from within."

SPURGEON ON HELL AGAIN.

THE *Sword and Trowel* is disgusted that certain members of the Baptist Pastors' College Evangelical Association have resigned because they are heretical on the subject of the inspiration of Scripture and the eternity of hell's torments. Another associate, the Rev. F. C. Spurr, is given to understand that, as an honorable man, the sooner he withdraws from the Pastors' College Association the better. It has been thought necessary to re-state the views of the late Mr. Spurgeon on the destiny of the wicked, so that the Pastors' College men may have no doubt as to what, on this point, they ought to believe. Accordingly a hitherto unpublished sermon by Mr. Spurgeon appears, from which we quote the following passage:—

Oh, my God, when I think of what eternity is; when I turn over in my mind that dreadful fact that some among us, that, perhaps, many of us, yea, that all who die without repentance and faith, must be eternally accursed, I shudder! It is enough to make one's blood like ice within the veins. For ever, for ever lost! Launched on a sea of fire, without knowing where to steer, and drifting on in one undeviating track for ever and for ever! Doomed to climb perpetually, the topless steeps of a mountain which has no summit, and that mountain a mountain of woe and misery. You, poor impenitent sinner, will have to climb that mountain for ever, and for ever, and for ever! Suppose a great mountain, and suppose a little bird should come to that mountain once every million of millions of years and take one grain of earth at a time till the whole were removed; after all these millions of millions of years eternity would be no more finished than when the process had just begun! Go on till thought and imagination fail and conception is at a loss, on, and on, and on; but the goal is just as distant, the end is not one whit nearer than when you started!

This is the good old doctrine in all its pristine beauty.

An Aberdeen minister, speaking on the ubiquitous nature of the devil, said: "Yes, brethren, the devil is everywhere! In the market place! in the home! in the street! and even in the kirk! Last Sunday, as I was entering the pulpit, I felt the devil behind me. What did I do, brethren? I turned round and said, 'Go to hell.'"

ACID DROPS.

STR. M. HICKS BEACH remarked at Darlington that Lord Rosebery "had given a crushing and conclusive rejoinder to the suggestion of well-meaning but wild persons, many of them ministers of religion.....He had every respect for ministers of religion—in their proper place—a laugh—but he knew no more unsafe guides on foreign affairs, for they were governed by sentiment, and had no idea of reason."

The religious question turned up again on the London School Board with reference to the appointment of teachers to the industrial schools. Of course, Mr. Athanasius Riley was to the fore. That good Churchman is terribly afraid that the anxious wishes of parents that their children shall be brought up in the Anglican communion shall not be respected.

The Rev. Freeman Wilson, rector of East Horsley, Surrey, died suddenly in his parish church on Sunday morning as he was about to conduct divine service. The rev. gentleman had given out the processional hymn in the vestry when he fell forward, and expired before medical aid could be obtained.

A correspondent of the *Times* writes: "Archbishop Benson's is the seventh sudden death, or what was equivalent to it, in the last forty years among the English bishops. Bishop Blomfield had a stroke from which he did not recover, except enough to resign, in 1856, on returning to his work from abroad. Bishop Wigram died suddenly in 1867, and had been seen walking in Piccadilly a few hours before. Bishop Lonsdale died a few months after, on October 19, on sitting down to dinner, after speaking at a diocesan meeting, and having presided at the Church Congress at Wolverhampton not many days before, when nearly 80. Then came Bishop Wilberforce's fatal fall from horseback in 1873. Archbishop Thomson, like his brother Primate, fell in church—a few days before he also would have presided at a Church Congress—and died soon after, on Christmas Day, 1890; and Bishop Durnford died quietly a few months ago, after walking up mountains in Switzerland the day before at the vast age of 92." Yet all good Churchmen pray every Sunday against sudden death! Who would be a bishop?

It is curious that the Church of England and the Church of Ireland should be within a year deprived of their Primate. On January 10 Dr. Grigg, Archbishop of Armagh, died from the failure of the heart's action. He had occupied the pulpit of St. Patrick's Cathedral, Armagh, on the preceding Christmas Day—a pulpit from which the Archbishop of Canterbury preached likewise for the last time.

The elaborate ceremonial at the imposing obsequies of the late Primate quite overcame the *Daily News* reporter, who presented his readers with the singular spectacle of the Rev. H. Drew "carrying the crucifer from Chester Cathedral"—a feat suggestive of the two acolytes and a thurifer suspended from the ceiling, which illumined a report of an early Church function in the early days of Ritualism.

Every time an Archbishop dies some old chestnuts get re-roasted. Here is one now going the rounds: "A story of the late Primate's coachman, who died some years ago, is revived. On a certain day, getting into a tight block among some cabmen, he indulged in a hearty swear—a rather frequent habit with him. His master heard him, and, putting his head out of the window, sternly remonstrated. 'Beg your pardon, my lord,' the old reprobate replied, 'but I heard you tell them ere gents as was ordained last Sunday that if you don't speak to people in their own natural tongue you will never get 'm to understand you.'"

The West London Mission has been carrying on its work at James's Hall for many years now, and draws a large revenue by its pretence to remedy the social evil. Yet Bishop Barry, presiding at the St. James's Vestry, said that that district was in a worse condition than ever. Mr. Hugh Price Hughes is like the man with the muck-rake. He scratches and scrapes, but the stream is as filthy as ever. Why do not the philanthropists go to the source?

In the case of the brothel, 9 Oakley-street, Waterloo-road, owned by the Rev. J. Gregory, of Hove, the magistrate said that a strange innocence surrounded the place, not only on the part of those who kept it, but on the part of those who let it.

Lord Salisbury is said to be strongly in favor of the appointment of Dr. Creighton, Bishop of Peterborough, to the Primacy. In the event of Dr. Creighton's translation, or, indeed, that of any other prelate, it is regarded as certain that the Bishop of Stepney would receive preferment.

Lord Salisbury has already had the appointment of twenty-two bishops and two archbishops in his hands, and in each case he has filled them up with High Churchmen. No wonder the Evangelicals are in dudgeon.

The Rev. A. E. Briggs, late curate of St. Mark's, Marylebone-road, whose license was suspended last year by the Bishop of London for inculcating the worship of the B. V. M., has been appointed vicar of East Markham and rector of West Drayton, Notts, and instituted by the Bishop of Southwell. You can preach anything you like in the Church of England, but not always where you like.

Archbishop Theodosius, of the Greek Church, who died two hundred years ago, has just been canonized. His "incorruptible remains" are said to be in Chernigoff, South Russia. The ceremonies of canonization drew over one hundred thousand people to the little town, which is a long distance from any railway. The papers report several miraculous cures by the new saint.

In Mr. Augustus Hare's "Memoirs" he tells of a young man in one of his schools who, being asked why John the Baptist was beheaded, replied: "Dancing with Heodias's daughter."

Of Dr. Benjamin Jowett he says: "By his own life, as in his sermons, he constantly inculcated disinterestedness, sympathy, and the love of God. The Christian doctrines of the Incarnation, Resurrection, etc., he utterly ignored, out of the pulpit as in it; and I believe that Arthur Stanley quite agreed with him in his heart, though he had not quite 'the courage of his opinions.'" And this Arthur Stanley was Dean of Westminster.

Some variations on the praise service were unexpectedly introduced in a Kinning Park church on Sunday. While a hymn was being sung, accompanied by the recently-erected organ, the music ran into a series of notes which were not down on the music. Investigation showed that a cat, doubtless in an earnest search for the kirk mouse, had got inside among the machinery which animates the valves, and in its passage from point to point had made the alterations on the tune.—*Glasgow Weekly News*.

At the Auchterarder Presbytery of the Scotch Established Church Dr. Rankin said he thought the Jewish Conversion Scheme was one which they might have reduced from the high place it occupied. It was a simple, well-known fact that it took several thousands of pounds to convert a single Jew, and the annoying thing was that you could not keep him after you had got him.

The Rev. R. J. Wardell, at the Methodist ministers' meeting at Manchester, offered his fellow men of God some cold comfort. Modern philosophy, properly interpreted, he thought, would drift in the direction of theology. "The way of scientific thought is not the only way of ascertaining truth; faith and hope have their sphere," said Mr. Wardell.

The following curious item is taken from the *Crescent*: "*Raphael's Almanack* for 1896 was published early in September, 1895. In the monthly 'Voice of the Heavens' for October, 1896, we are told the entry of Jupiter into the sign Virgo will benefit Paris and Turkey particularly, and in the latter country will bring about beneficial and necessary reforms."

Mr. F. Legge winds up an article on "Devil Worship and Freemasonry" in the *Contemporary Review* by saying: "Without the support of Rome, the anti-Masonic movement must die of the weight of its own fables; and, when the pockets of the faithful have been exploited a little longer, its literature will sink into the limbo of forgotten frauds, where lie the tale of James II.'s warming-pan, the legend of Pope Joan, and the history of Psalmanasar. I think no lover of the truth, even though he be a Catholic, will refuse to say with me, 'So mote it be.'"

A paragraph in the *Daily News* (October 16) states that St. Giles's Church, Camberwell, is decorated with sculptured portraits of statesmen of the Victorian era. "Lord Salisbury, whose sculptured portrait is an excellent one, is shown with the ears and legs of a dog; Mr. Gladstone has a pair of wings; while the late Lord Randolph Churchill has, in addition to a pair of wings, an open mouth, indicative of his loquacity. John Bright also appears in this group with a skull-cap on his head. One of the carved heads is said to represent Charles Bradlaugh. He is shown with a hump and horns"—being the nearest approach to the Church idea of the Devil.

Amelia Roberts is a young mother who, under the influence of the spirit, has more regard for her child's soul than its body. A constable saw her in the Commercial-road carrying

the child in the pouring rain. She was holding it upside down. Charged at the Thames Police-court, Mr. Dickenson asked: "What have you to say, Roberts?" Prisoner—"I beg your pardon, sir, the baby was christened yesterday, and I had a drop of whiskey." Amelia was fined ten shillings.

George Thomas, who now has nine months' hard for embezzlement, was apprehended while addressing 1,500 people as an evangelical preacher in Wales. He had previously been a postman, and received fifteen months for stealing letters.

"Gold for Iron for Jesus' Sake" is the inscription on the front elevation of a pea-green circular sent broad-cast by one Louise Shepard, of New York City. Therein the gentle Louise asks all who love the Lord to send her their costly jewelry, "the proceeds to go to the International Missionary Alliance." She promises to send iron watches to those who give up their gold tickers, and boasts of having already landed a large number of believers.

It's a wonderful thing is Faith. It lets you topple mountains into the sea, and drink deadly poison without injury. But these are small matters compared to converting gold into iron watches, and believing that the heathen are converted thereby.

Louise says in her appeal to those afflicted with the sanctified brand of insanity: "These are strange and solemn times." Brann replies: "They are, old girl. Half a million Americans are homeless, twice that number are hungry, and the land is full of holiness-crazed old hens who would melt up even the paltry trinkets of their sisters, and send the proceeds to feed a congeries of whining hypocrites at the antipodes for breeding such atrocities as the Armenian troubles by inflaming religious fanaticism. No, sweetheart, you can't work the 'Apostle' for his nickel-plated Waterbury. If you really want to do something for the heathen that will fill your angelic wings with ostrich feathers, cause your crown to shine like a locomotive headlight, and make you the envy of the entire she-contingent of the heavenly host, borrow a washboard and manipulate it until you have honestly earned a dollar; fill a market-basket with good, wholesome grub, and feed some of the starving wretches in the Trinity Church tenements. No offence, Louise; but your jewelry for Jesus' scheme smells too much like a New York green-goods game."

Even the *Methodist Recorder* recommends short sermons. *Ay di me!* the good old times are rapidly passing away. We used to be told to pray without ceasing, and that if we were good we should spend eternity in worshipping the Lord, keeping the thing up for ever in a place where there is no night. Now even religious taste demands shorter services. It looks as if the kingdom of God were passing away, and the kingdom of man verily at hand.

"Adam digged," says the gravedigger in *Hamlet*, and therefore gravediggers hold up Adam's profession. The daughters of Eve, however, are now invading this like every other occupation. A church of Boston has just appointed a woman sexton, probably the only one as yet in New England.

That good old bachelor, Paul, said he suffered not women to speak in the churches; yet the Minnesota Methodist Conference voted forty-nine for allowing women to speak and seventeen against. This was not enough, as a three-fourths vote is necessary. So the best preachers are still excluded.

An Adelaide parson lately rose in the pulpit to denounce the New Woman, and asked in a fine frenzy: "Do angels ride bicycles and wear bloomers?" Well, for that matter, do angels pass the collection-plate, and run bazaars and tea-meetings, and rage around for money to repair the church steeple?

A number of Melbourne parsons, interviewed on the subject of Sunday cycling, profess to find in the pastime evidence that the generation is renouncing God and going back on Christianity. The popularity of Sunday "runs" is proof that the million are renouncing the common or garden parson and going back on his special brew of Christianity, which is the same thing—to the poor parson. The parsons make God in their own image, and contempt of their little plate and their tiny opinions is contempt of God. The people who cycle run away from the plate, and this is forsaking Christianity. Only a wheel-tax, the proceeds to go to the churches, would reconcile the parsons to the bicycle—the wheel of ill-fortune.

A census of the Glasgow kirks was taken the other Sunday on behalf of a Glasgow religious weekly. Some rows may be anticipated when the results come out.

The Bishop of Liverpool, who ought to know, says of his diocese: For a population of 1,250,000 they had only 435 clergy, of whom 230 were curates. They had twenty parishes with more than 10,000 people, one with 17,000, and one with 19,000. "I am afraid that myriads of people keep no Sunday, never go to church or chapel, never hear the Gospel preached, and are touched by no pastoral visitation. They are practically no man's parishioners, and to all appearance live and die without religion." The most fearful thing of all is that no one seems a penny the worse.

The appalling state of our economic condition is forcibly brought home by the letter of the Rev. A. G. Smith to the *Daily Telegraph* on the terrible glut of clergymen now on the market. He says that, according to the Curates' Sustentation Society, the Church is multiplying clergy three times as rapidly as benefices, and there are six thousand clergymen who have no regular work to do.

"And yet," says the Rev. Mr. Smith, of Shipnal Vicarage, in a paragraph which almost takes away our breath, "the bishops will persist in ordaining more men than the actual needs of the Church can continue to absorb, with the result that great numbers who gave their lives to the ministry, full of early enthusiasm and hope, find, to their bitter disappointment, when middle age is reached, with the burden of family cares added to them, that their means of livelihood, if they are dependant on stipend, is taken away from them by the ever-abundant supply of young, untried, inexperienced men seeking 'titles.'"

At the same time the *Church Times* is saying that, though the Roman Catholic Italian Mission in England are making a great show by the number of its priests, the number of its converts and congregation is by no means increasing. Is not this true also of the Anglican communion?

Bryan's reference to the crown of thorns and the cross of gold, which has been called a blasphemous plagiarism by some of his political opponents, has been worked up into a campaign war song in the *Twentieth Century*. The chorus runneth thusly:—

Remove from the forehead of labor the crown
Which cruelly presses our industries down;
Remove from our limbs that despicable dross
Which crucifies man on a glittering cross.
Away with the crown and away with the cross,
The thorn-fashioned crown and the gold-plated cross.

October 16 was the Jubilee of the first successful use of ether as an anæsthetic in a surgical operation. Old Freethinkers can recollect the outcry that was made at the idea of thus relieving the pains sent by God for our warning or improvement. The application of anæsthetics in midwifery was declared to be an impious attempt to frustrate the divine command, "In sorrow shalt thou bring forth children."

The *Bulletin* hears that at a meeting of Confucians last month, in Kucheng (China), it was resolved to thank the "Australasian Missionary Society" for its continued supplies of lady-missionaries, and to ask it to send more Australee gel by every steamer. It was stated that Confucian males, who are studying the "modern religion called Christianity," are only just beginning to appreciate the Australee gel, and that the demand for her far exceeds the supply. It was pointed out that the "modern religion" was one founded on "love," and that was a point at which Confucians could meet young and plump lady-missionaries manfully.

At the other end of this question: It is reported that a deputation of Sydney Chinese waited upon the Mission authorities the other day to protest against the continued export to China of lady-missionaries, of whom there were not enough to go round among Sydney applicants. The spokesman was Want Kow, who said: "Follin tlade welly goo'. Too muchee follin tlade no goo'. Too muchee sendee gel China. Allee nicee fat gel teachee Chinaman go way. No goo'. Me natchelisee Blitishee; me wantee goo' gel teachee me Klistanitee; Wing Tart, he wantee gel: Hung Hell, he too; Ah Kiss, Ah Woo, Ah Buk, and evlybodee allee same. Wot fo' sendee allee nicee fat gel to China?" Yet cynics ask, "What shall we do with our girls?"—*Sydney Bulletin*.

Missionary Lawes, in defence and applause of Chinese and other missions, says that "the loss of life in the mission-field is a mere nothing to the sacrifice of life on the hunting-field and race-course; yet we hear nothing about discountenancing or stopping either form of sport." The worst of all parsons is that they won't box according to Queensberry or any other rules. It appears to be impossible for a parson to state a parallel case. In the first place, no one wants to discountenance or stop *males*, who want to be missionaries, from going to China to be disembowelled, or to New Guinea

to be baked: it is the *female* whom white men would preserve from horrible chances. How many accidents to females are there on the race-course? About one in a century. Again, let Mr. Lawes stand on his own contrast, even. The females at hunting-meets (taking the other instance he gave) are about 1,000 to 1 of the females missioning in savage lands. Will the New Guinea missionary assert that the proportion of females (or of males and females combined) killed in hunting-fields is anything like the number of females killed, or maimed, or ravished, in mission-fields among savages!—*Sydney Bulletin*.

The slimy trail of Roman Catholicism runs over the pages of the new weekly, *The British Review*, edited by Mr. W. H. Mallock. The second number, that for October 17, is before us. It contains articles on "Primate and Pope," "The Vulnerable Points of Darwinism," and "Mighty Atoms," reviews of *En Route* and *Devil Worship in France*, all of which show a Catholic animus, also the more objectionable for being veiled. The *Tablet* we understand, but Mr. Mallock seems vainly trying to run his new venture without showing his true colors.

That good man Stead tells, in the *Young Man*, how Mr. Horace Marshall got a sign from the Lord. He was in the habit of consulting the Deity regularly on his business matters. This is how he got his sign:—It was in the year 1850. He had devised for publication an illustrated program for a public funeral. "Now," said he, "I am publishing this program; it may succeed, it may fail. May I ask that, in connection with the publication of this program, you will give me a sign that will give me clearly to understand whether I am to go on giving, to curtail my subscriptions, or what I shall do?" Well, it turned out that the program was a great success. Then comes the most remarkable thing, for the accuracy of which the Rev. Joseph Nettleton vouched, though we do not know if Mr. Stead vouches for Mr. Nettleton. When the balance-sheet came to be made up for that program, Mr. Marshall found to his astonishment that the net profits that he had realized amounted to the very penny to the sum which he had given away since his eighteenth year! When he compared the figures, and found that they exactly corresponded, he felt that his prayer had been answered. There was dew upon the fleece of Gideon, and, as he put it in his own quaint way, "I saw that the Lord was determined never to be in debt with me, so I went ahead." It seems to have been purely a business matter with this worthy pietist.

A good story reaches the *Parish Councillor* from North Lincolnshire. Some time ago a question arose at a certain Council meeting as to the consecration of a new portion of a cemetery. After a long and animated discussion, one intelligent member remarked: "I shall vote for consecration; I have had my backyard done with it, and it wears well."

The Rev. W. Wood, of Parkeston, has hit upon a novel expedient to raise funds for a new church. He says that he shall call the edifice the Church of Holy Memories, and invites all persons who have any special blessing to commemorate to do so by contributing to his building fund. Those who do so he promises can have words of Holy Scripture, such as records of deliverances and answers to prayer, carved upon the stones at the rate of £1 per square foot of the space occupied by the inscriptions!

Mr. G. F. Watts, R.A., has written to the Humanitarian League an eloquent letter of protest against the practice of docking horses' tails. He compares it in iniquity to the cropping of dogs' ears, and wonders why the Church does not denounce it. He ought to know that the Churches follow far in the wake of public opinion, and never lead it.

The exhibition of Christ's old coat at Trèves, a few years ago, brought so much grist to the mill that they are going now to bring out his sandal, which, it seems, was carefully preserved by Mary Magdalene. It is said to have got to Trèves through King Pepin.

We live in a Christian land, but the other day, at Yapton, near Littlehampton, a married man, being on the rocks for cash, sold his wife and three children to a single man for 15s. A fortnight has elapsed since the transaction, and the wife is still living with her new partner. The husband, it is said, has disappeared.

The first thing Commandant Herbert Booth has to deal with in Australia is the starvation condition of the Army officers. The bulk get no wages at all, living goodness knows how; but meanwhile the Staff swanks about.

The root of all evil draws out not only the Old Adam, but the New Eve. Five women are now operating on Auckland (M.L.) share-market.

TO CORRESPONDENTS.

LETTERS for the *Freethinker* must be addressed to the Editor or Mr. Wheeler. Letters addressed to Mr. Foote will await his return from America.

B. M.—To marry your deceased wife's sister in Jersey you must be domiciled there. For this it would probably be necessary to rent a house, not merely apartments.

C. WRIGHT.—Approximately the figures are:—Buddhists, 425,000,000; Christians, 400,000,000—divided into 200,000,000 Catholics, 120,000,000 Protestants, 80,000,000 Greek Church; Brahmanists, 200,000,000; Moslems, 200,000,000; Fetishists, 100,000,000.

C. C. MOORE (Lexington, Kentucky).—Thanks. May you long keep the *Blade* flashing. If you see Messrs. Foote and Watts, be sure and convert them.

G. V. K.—We see the *Figaro* "once in a blue moon." Why is this thus?

W. H. WARD.—Your plan of sending the paper to different men of God is good. A percentage of them will doubtless advertise by denouncing us. God moves in a mysterious way his wonders to perform. His men oblige us every day; they trounce us "hot and warm."

T. H.—No, we have not made the Christians other than hypocrites; but, following our forerunners, we have dragged the churches a good bit along in the wake of our progress, and made free expression easier for those who come after us.

J. F. DEWAR.—Mr. Foote was pleased to have a note from a veteran like yourself.

C. ROBERTS (Leicester).—The law is as stated by Mr. Foote, and in the case of a legacy left by a Mr. Spencer, of Manchester, the testator's intentions were frustrated.

C. SUGG.—Nonsense. Mr. Bradlaugh was never tried for any offence at Exeter, but we believe he brought an action against some libeller there.

A. C. HAMPSON (Bolton) informs us that C. H. Atkinson's subscription was 2s.

LOUIS LEVINE (Charleston).—Many thanks. We feel quite safe about our editor and Mr. Watts as long as they steer clear of discussing bimetalism with G. E. Macdonald, or Shakespeare with Mr. W. H. Burr.

C. CATTELL, Emerson, Pokesdown, Hants, offers to send both his *Gems* and *Freethinking* to any applicant on receipt of a shilling Postal Order.

AMERICAN FUND.—Mr. and Mrs. Mann, 4s. *Per Miss Vance*: F. G., 2s.; E. Self, 2s. 6d.; T. Hopkins, £2.

E. H.—(1) If you read Wake's *Evolution of Morality*, you will see that savage notions of right and wrong are mainly tribal. (2) It is not likely that Wilberforce was mistaken in the statement he made in the House of Commons. We will look the matter up when we have leisure.

W. WRIGHT.—The question of free-will is too intricate to be discussed in this column. The book by Dr. Travis on *Free-will and Causation* is worth reading, and may solve your difficulty.

J. PARTIDGE.—Glad to see you are moving ahead in the Midlands metropolis.

G. P. points out that in his letter on "Pious Commemorations" there should have been a semi-colon after "done silently to death."

ALERT.—Thanks. Cuttings are specially welcome while Mr. Foote is away. Kernahan's book, *The Child, the Wise Man, and the Devil*, will be dealt with in our next.

R. N.—Needs boiling. If you take several months stirring it down, so much the better.

BINGO (Liverpool) questions if there would be any devotion in church if it were not for the ladies. He means male devotion, we presume.

A. GUEST.—Thanks. See Acid Drops.

MR. FORDER regrets that, owing to illness, some subscriptions received by him for the American Fund and Shilling Month are not acknowledged this week. He was compelled to break his lecturing engagement last Sunday at the Bradlaugh Club, and, much to his regret, he will be unable to fulfil his engagement at Northampton to-day (Sunday).

W. H. WILLIAMS.—No anti-spiritualistic literature has been published for some time. Perhaps *Confessions of a Medium* would suit.

PAPERS RECEIVED.—Chicago *Lucifer*—New York *Public Opinion*—*Forum*—*Bachelor of Arts*—*American Sentinel*—*Echo*—*Lyttleton Times*—*Freidenker*—*Der Arme Teufel*—*Two Worlds*—*Truthseeker*—*Open Court*—*Secular Thought*—*Brann's Iconoclast*—*Sydney Bulletin*—*Progressive Thinker*—*Liberator*—*Zoophilist*—*Sun*—*Isle of Man Times*—*Post*—*Westminster Gazette*—*New York World*—*Crescent*—*Islamic World*—*South Place Magazine*—*Workers' Friend*—*People's Newspaper*—*The Glasgow Weekly Herald*.

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.

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.

SUGAR PLUMS.

MR. FOOTE'S first letter from America, describing his voyage and reception, is doubtless on its way. All readers of the *Freethinker* will desire to know the editor's impressions of the States, now in the thick of a presidential contest, and to read his account of his meetings—for there will be several—with Colonel Ingersoll. We confidently appeal to Free-thinkers to sustain, and even increase, the circulation of the paper during Mr. Foote's absence. No effort will be wanting on our part to maintain the variety and interest of its columns, and their service to the cause.

A number of friends saw Messrs. Foote and Watts off at Euston, and Mr. Roberts informs us that there were a goodly number at Liverpool who saw the "Germanic" depart, including Messrs. Allen, Ross, Roleff, and Hammond. There, too, was the veteran, Daniel Baker, from Birmingham, in whom, says Mr. Roberts, "I was mightily deceived. Instead of beholding a man sans this and sans that, lo, I saw a man so hale and hearty that he might easily have passed as the commander of the 'Germanic.'" Mr. Westwell, of Manchester, also was present. "May my tongue cleave to the roof of my mouth," says our devout correspondent, "if ever again I utter a word in opposition to the Lord's anointed, for did not the venerable Lord Bishop of Liverpool magnanimously go and see the 'Germanic' away, and, of course, blessed it and its human cargo, besides offering a supplemental prayer that they succeed in bringing Ingersoll over?" Mr. Foote wrote Mr. Wheeler from Queens-town that so far he had had beautiful weather, which was certainly not the case in London. Was this the result of the Bishop's blessing?

We notice from the *Truthseeker* that Colonel Ingersoll will be present at the reception to Messrs. Foote and Watts on the 25th. Mr. Putnam and other leading American Free-thinkers will of course be there, and for the display of oratory the prices charged are 50 cents and one dollar.

The States are all agog with the election of the new President, and Mr. Foote will doubtless give us his impressions shortly. Meanwhile we extract the following from *Brann's Iconoclast*: "Could 'Pagan Bob' Ingersoll be elected President? He could not. Why? Protestant prejudice—the admixture of religion and politics by those clamoring for 'complete separation of Church and State.' We know that Ingersoll is a man of superior intellect. His patriotism is above suspicion. The Constitution is his Bible, the Declaration his Confession of Faith. While Cleveland was saving his country by proxy and wiping away the tears of buxom widows, Ingersoll, at the head of 800 Illinois troopers, was cutting his way through Forest's redoubtable cavalry corps, numbering more than 8,000 men. Were he nominated for chief magistrate, Jews, Agnostics, and Catholics would promptly divide on political lines. They would not ask his opinion on the Immaculate Conception, but rather his position on the tariff and currency, and act accordingly; but the Protestants would mass against him almost to a man, regardless of political predilections." We strongly doubt if any Catholic votes whatever would be registered for Ingersoll. The priests would instruct against him to a man.

Miss Vance is already arranging for the Freethinkers' Annual Dinner at the Holborn Restaurant. Messrs. Foote and Watts will probably make their first public appearance at this function after their American tour.

Mr. W. Heaford delivered a capital lecture last Sunday on the subject of "Religion and Insanity," in the Athenæum Hall, 73 Tottenham Court-road. Considering the wretched weather, there was a fairly large audience. Mr. F. Schaller presided. Next Sunday Mr. Arthur B. Moss will lecture. He has a good subject, "The Collapse of Theology," and we hope he will be well supported.

We are pleased to hear that Mr. Arthur B. Moss had a large and appreciative audience at New Brompton, and hope he will be similarly greeted on his first appearance at the Athenæum Hall.

Mr. F. J. Boorman, secretary of the Chatham Secular Society, would be glad to receive contributions from any of the members of the Freethought party towards defraying the expenses of the Secularist candidate for the Gillingham School Board. Mr. Thompson seeks re-election, which takes place on November 9. They intend making a vigorous fight, and, if possible, to place him at the head of the poll.

The Birmingham Branch of the National Secular Society commence this Sunday their winter season at the Alexandra Hall, Hope-street, which has been newly painted. Mr. Stanley Jones opens with three lectures at 11, 3, and 7 o'clock.

The Secretary of the Camberwell Branch reports that the annual members' meeting was held on Sunday, October 18. The Secretary's report gave great satisfaction. Mr. S. Hartmann was re-elected President, Mr. Sabine re-elected Secretary, and several changes were made on the committee. There is an excellent programme for the next few weeks, and an appeal is made to every Secularist in South London to join the Branch. At the conclusion of the meeting a vote of confidence in the President was passed.

The members of the Blackburn Branch are desired to attend at three o'clock on Sunday afternoon during the winter, instead of at 7 o'clock, as formerly.

The *Wyvern*, a local journal, gives an excellent report of Mr. Foote's lecture at Leicester, under the title of "Eloquent Home-thrusts."

The *West End Magazine* has an account of the Humanitarian League and its aims, adorned with a portrait of Mr. Joseph Collinson, a gentleman who shows how much a persistent correspondent can do for the causes he has at heart.

Mr. Edward Carpenter, favorably known to some by his *Towards Democracy*, and unfavorably known to others by his *Love's Coming of Age*, will give the opening address of a series of lectures on Humane Science in St. Martin's Hall, Trafalgar-square, on Tuesday, October 27, at 8 p.m. His subject is: "The Need of a Rational and Humane Science." Admission is free. The lectures are announced as "arranged conjointly by the Leigh Brown Trust and the Humanitarian League." Does the Trust find the money, and the League find the brains?

To bring his *Biographical Dictionary of Freethinkers* within the reach of a larger number of persons, Mr. Wheeler has decided to reduce the price from 7s. 6d. to 5s. It is hoped that all who can afford it will take advantage of the offer, and add this work to their library.

The poem of Pyrites, entitled "The Choice," is reprinted from the *Freethinker* into *Lucifer* of Chicago.

The writer of "The Red Page," doubtless the literary editor of the *Sydney Bulletin*, is a man after our own heart, full of warm appreciation of all that is excellent in literature and art, and a remorseless critic of sham and shoddy. He is assuredly a Freethinker, and we should say, from the following passage, a Secularist. It occurs in a criticism of *Halek*, a religious romance or allegory which has a considerable reputation in Australia, where the *S. B.* has done much to cultivate a native school of fine writers.

Here is the passage, a good specimen of the writer, and none the worse for the echo of Ingersoll and Omar Khayyam at the end: "It is a poor notion—the old one that man is built all wrong; that this earthly existence of which alone he knows anything is devised principally to wash the iniquity out of him and hang him out to dry; that his proper home is somewhere in the skies, and if he has any savior he'll light out for that home as quick as possible; and that meanwhile the more nice things he denies himself the better. A kind of human morning-mist theory, now—thank goodness!—rapidly dispersing. Man's built just right; all his progress has come through stretching out to satisfy his appetites, which want only regulating, not mortifying; and the time to be happy is *now*, the place to be happy is *here* :—

"Oh threats of Hell and hopes of Paradise!
One thing at least is certain—*this* Life flies;
One thing is certain, and the rest is Lies;
The Flower that once has blown for ever dies."

British Guiana has a flourishing Church Establishment, which draws one hundred thousand dollars annually from the Exchequer. A Clergy Bill, whereby the Government provides the clerical funds every seven years, has, thanks to a Disestablishment campaign, been altered from seven years to fifteen months. The colonists think this too big a tax to pay for its spiritual police, who deter no one from wrongdoing.

A correspondent of the *Daily News* says on the subject: "Though the laborers (State paid) are many, it cannot be said that the harvest is particularly plenteous. It is contended that, since the people are not educated to the support of their clergy, the withdrawal of State maintenance would lead to the depletion of the colony of most of its ministers of religion. That is a calamity which in many quarters would be faced with singular equanimity; but the simple fact is that in its present critical financial condition the colony cannot afford to be spending so much money in order to secure such doubtful results."

The education of parents, once the stock joke of our melancholy "comics," is, like Christ's joke on Peter, now taken quite seriously, and papas and mammas can attend

lectures and classes being held for their benefit at University Hall, Mrs. Humphry Ward's settlement, under the auspices of the Parents' National Educational Union. If the P.N.E.U. will, as we understand it will, teach parents how to bring up their children without either the rod of Solomon or the terror of Satan, it has our hearty commendation.

Professor E. D. Cope, who has just been elected President of the American Association for the Advancement of Science, is a leading evolutionist. He has acted as Paleontologist to the United States Government Geological Surveys, and is professor of geology in his native city, Philadelphia. He has contributed many articles on evolution to the *Monist*, the *North American Review*, *Open Court*, etc.

Tra la la! The weather is wintry, wild, windy, and wet; but I dream of the flowers that bloom in the spring. For the poets are rallying round me in the absence of the editor. One, "J. H.," takes the trouble to write in his own hand and send for insertion some verses on L. S. D., the Real Trinity, composed by the editor himself. Another, and this time a genuine poet of reputation, asks me to reprint the verses published by Carlile, entitled *Priestcraft Exposed*, and, as they are certainly vigorous, I may do so, although they have been reprinted before. A third, surely a budding juvenile poet, sends me fourteen verses beginning, "Who loves to poke his holy nose in every house where'er he goes? Who can it be, do you suppose? The parson." I must warn this youth that with years the soul for this sort of thing departeth. Ess Jay Bee sends me "The Fate of the Four." Last, yet foremost, Mr. G. L. Mackenzie, who, in my judgment, has written verses second to none in Freethought literature, sends the story of "Job and Jah." It is capital, and I mean to make Mr. Mackenzie's admirers—that is to say, all *Freethinker* readers—pay threepence for it by inserting it in the *Almanack*, and so giving some of the other poets a chance in these pages. Come on, ye sons and daughters of the Muse. Come, one and all; I prithee come. Now is the accepted—or, maybe, not accepted—time. The editor is o'er the foaming billow, the sub is full of gush. Here is a chance to climb the slippery steeps of Parnassus, to quaff the sparkling stream of Helicon, and sup on the honey of Hymettus. My wife is holiday making, and I have her big clothes-basket ready for waste paper.

The *Secular Almanack* for the year of grace 1897, being the year 1315 of the Moslems, the year 5657 of the Jews, the year 109 of the Positivists, and the year 0 of the gods and philosophers, will, *D. V.*, and by the aid of the printer's devil and the binder, be issued next week. In addition to the aforesaid poem it will contain a Shakespearean paper by Mr. Foote, an article on "The Glory of Unbelief" by Mr. Watts, a sketch of "An Inspired Woman," and a full and serviceable paper on "Hospitals not of Christian Origin" by Mr. J. M. Wheeler.

How to Help Us.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
- (3) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (4) Display, or get displayed, one of our contents-sheets, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.

In the *Academy* Professor Sayce again announces the discovery of Chedorlaomer. As Chedorlaomer has been regularly discovered about every two years since 1840, we were expecting some communication of this kind. This time the monarch has turned up on a tablet at Constantinople, probably in consequence of the Armenian massacres. Professor Sayce has found so many mare's nests during the last few years that little attention is paid to him by scholars. If he will kindly send a *fac-simile* of this new tablet to our offices, we will have it studied by our Assyriological staff; but, in view of the lamentable failures of all attempts hitherto made to turn groups of cuneiform characters into something resembling Chedorlaomer, it is to be feared that the learned Professor is again doomed to disappointment.

RAMSEY-KEMP TESTIMONIAL FUND.—D. Jones, 2s.; J. D. Stones, 2s. 6d.; E. N. Pimm, 1s.; M., 2s. Friends having collecting-sheets will oblige the committee by returning them at once, as the fund is now closing, and the date of presentation is fixed for November 25.—G. WARD, *Hon. Treasurer*.

THE RUSSIAN STUNDISTS.

PROFESSOR GODET writes on the subject of the Stundists in the *Missionary Review of the World*:—

“The era of religious persecution is not past. Not only in Armenia and China do Christians suffer for their beliefs, but under a Government that calls itself Christian—in holy Russia, and in the holy atmosphere of the ‘Holy Synod’ of the Russian Church.

“The Stundists, about 250,000 in number, are scattered throughout the south of Russia. About 1868 the newspapers spoke for the first time of the Stundists, and of the activity of Pastor Charles Bonekemper, who was settled for a year at Rohrbach, near Odessa. It was he who gave the first decided impulse to the movement; but its beginning was still earlier. In 1823 John Bonekemper, of Wupperthal (the father of Charles Bonekemper), having been sent by the Church at Basle to the south of Russia, settled in 1824 at Rohrbach, as pastor of one of the German settlements there, in the reign of Catherine II. In these colonies the residents preserved the custom of the ‘Stunden,’ or ‘hour’ meetings for prayer and Bible study long practised in Württemberg. Bonekemper took part freely in these exercises, in which the Russians, not understanding German, were unable to join. In 1858 a peasant named Onishenko, from the village of Osnowa, near the port of Nikolayev, began to attend these meetings, and was led to Christ. He immediately set about telling others, and formed similar little prayer-meetings in the neighboring villages. Thus was Stundism born, and it made rapid progress, especially after the liberation of the serfs (1861). In 1864 appeared for the first time a pocket-edition of the New Testament in Russian, and the new converts bought it with joy.

“From its start the characteristic traits of the adherents of Stundism were absolute abstinence from intoxicants, assiduous study of the Scriptures, and the cultivation of a fraternal Christian spirit. They had no idea at first of withdrawing from the Orthodox Church. They even went to the priests, asking counsel. It was about 1870, when the Stundists numbered above 70,000, that the first oppressive measures were taken. As they increased, the time came when this systematic, implacable persecution no longer aimed at repressing them, but at exterminating them altogether. The faith of the Stundists is, in a general way, that of all evangelical Protestants, but they have no recognized confession of faith. Although one in essentials, they differ somewhat in doctrine and practice—e.g., regarding the sacraments. The majority hold to adult baptism, and consider the Lord’s Supper simply a memorial feast. A small number reject these ordinances altogether—a reaction from the materialistic religion of the Orthodox Church, which they condemn with one accord. The worship of ‘icons,’ or images of Christ, the Virgin, and the saints, which has so large a place in the religious life of the Russian people, is their especial horror, and herein lies one of the greatest reasons for the persecutions to which they are subjected. Perhaps their zeal sometimes has lacked discretion; if so, they have paid dearly for it. The Russian penal code inflicts from eight months’ to three years’ imprisonment for any word spoken against the ‘icons,’ and banishment to Siberia for the crime of destroying them. But the Stundists have acted according to their consciences, and who of us is ready to cast the first stone?”

The Archbishop of Canterbury.

(Obiit October 11, 1896.—“*Cita mors ruit.*”)

He died at church in Gladstone’s pew,

No shriving time allowed—

Appeared before Jehovah’s throne,

So all good Churchmen vowed.

“There is no room for you, my Lord,”

Exclaimed the Holy Ghost;

“Old Booth has marched his legions in,

Of trillions he can boast.

“You represent that godly band

Of comfortable priests

Whose burdens are the easiest,

Whose days continual feasts.

“For you there is no paradise,

No cypress-laurel crown;

You’ve had the best of it on earth,

So now, my Lord, step down.” And—

* * * * *

Cetera desunt.

CHARLES KROLL LAPORTE.

The difference between the Devil and the politician is that the politician is blacker than he is painted.

THE TWELVE TRIBES OF ISRAEL.

THE learned Sir William Drummond wrote a Dissertation on the Forty-ninth Chapter of Genesis, in which, partly following Kircher and Dupuis, he contended that the prophecies in that chapter, said to have been delivered by the dying Jacob concerning his sons, the twelve patriarchs, really refer to astronomical signs, and that there is good reason to suppose that the twelve signs of the zodiac were really painted on the standards of the twelve tribes of Israel. Aben Ezra reports that the figure of a man was on the ensign of Reuben, that of a bull on the ensign of Ephraim, that of a lion on the ensign of Judah, and that of an eagle on the ensign of Dan. Drummond makes Reuben equivalent to *Aquarius*—“unstable as water thou shalt not excel.” Simeon and Levi are referred to *Pisces*; Judah, a lion’s whelp, to *Leo*; Lebulon to *Capricorn*; Issachar, the strong ass, the emblem of Typhon, to *Cancer*; Dan to *Scorpio*; Gad to *Aries*; Asher to *Libra*; Napthali to *Virgo*; Ephraim to *Taurus*; Joseph to *Sagittarius*; Benjamin to the *Gemini*.

The Rev. Robert Taylor, in his *Devil’s Pulpit*, closely follows Sir William Drummond. Henry Melville, in his curious work, *Veritas*, states the signs of the twelve tribes somewhat differently. Aries he assigns to Judah, Taurus to Issachar, Gemini to Ephraim, Cancer to Benjamin, Leo to Zebulon, Virgo to Joseph, Libra to Dan, Scorpio to Asher, Sagittarius to Napthali, Capricornus to Gad, Aquarius to Reuben, and Pisces to Simeon.

It seems likely that some astronomical signification was at some time attached to the twelve tribes; but students of comparative anthropology will be even more strongly inclined to find an explanation of the animal emblems associated with the twelve tribes of Israel in the totemistic stage through which there is, as Mr. Wheeler points out in his *Footsteps of the Past*, other evidence that the Jews passed. No doubt by the time the Jew books were written the people had passed through both this and the Sabeian stage—that is to say, the ancestors, identified at first with animals, were afterwards supposed to be located in the constellations; but some trace of these earlier beliefs certainly seems embedded in the old Song of Jacob, which is probably among the most ancient fragments of Genesis. ABRAXAX.

ITEMS FROM “THE SYDNEY BULLETIN.”

A REPORT upon the Bathurst (N.S.W.) Inebriate Retreat of the W.C.T.U. “expressed regret that no one would enter the home of her own free will.”

Prayers followed by beer
May make ‘em sincere,
And proud, in a manner to show it;
But—water and prayers
Make such dreary affairs
That they won’t enter *there* if they know it!

Why have prayers for rain when there is the certainty of procuring wet weather with an agricultural show? Where-soever the farmers gather together the Lord sendeth a downpour.

A Melbourne suburban church bazaar boldly competes with the older amusements by getting out showy window-cards displaying a short-kilted female in five colors, the same being distributed around pulpits, palaces, and pubs. with equal prodigality. The potency of the feminine leg is just beginning to be (openly) recognised by the church as a means of evangelisation.

The Queensland Minister for Education was requested the other day to take steps to prevent colored children attending State schools. Some short time ago the Railway Commissioners were also petitioned to set aside (on certain lines) a special carriage for the travelling heathen. Already in many districts the Kanaka has his separate church and Sunday-school; for the white Kerristian, who is to sing hymns and swap harps with him in the sweet by-and-bye, won’t touch his colored brethren with a 40ft. pole even on the blessed Sawbath.

Maoriland Parliament has recently had under discussion a measure for the repression of juvenile immorality. Where-upon the parsons have raised the warwhoop from the pulpit, and rung the tocsin from the steeple. “See to what your godless system of education has brought you!” But it won’t do. Do they seriously believe that the evil could be removed by half-an-hour’s perfunctory catechism per diem? Or are the passions of the young “colonial” to be subdued and mortified by a close study of Hosea? Or are the chosen sheep to be yarded off (at Government expense) from the goats outside? It is perhaps well to remember that in Europe the purlieus of a cathedral are generally the local Alsatia.

BOOK CHAT.

Mr. C. CATTELL, who many years ago published *A String of Pearls*, now issues a similar collection entitled *Gems from the Ocean of Truth*, with the appropriate, if hackneyed, quotation from Sir Isaac Newton: "I know not how I may appear to others, but to myself I seem only a boy playing on the sea-shore, and diverting himself now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

* * *

Mr. Cattell has formed a neat collection of gems, arranged under such headings as "Consciousness and Thinking," "What is Meant by Laws of Nature," "Science and Philosophy," "Knowledge, Truth, and Justice," "Belief, Unbelief, and Disbelief," "The Origin and Basis of Morality," "Mental Freedom Essential to Progress," "Rich and Poor," and "The Earth and Man: Historic and Prehistoric." The quotations are taken from standard authors, and are well calculated to stimulate thought and be of service to young inquirers. There are some bad misprints in names. Thus the second quotation is said to be from Ribots, and the Chinese philosopher is given as Confucious, which may lead to confusion. These slips are excusable on the part of our veteran friend, but not on the part of his printers, for comps. and readers alike ought to be endowed with omniscience. The worthy little volume is dedicated to another worthy veteran, Mr. Daniel Baker.

* * *

Dr. Felix L. Oswald says of C. C. Moore's *Rational View* that its arguments are of that kind that will not let one rest. They "stick to the memory like carpet tacks fired from a bean shooter."

* * *

There will be published shortly an English translation of Raffaele Cantaneo's *Historical and Critical Researches into the Subject of Architecture in Italy, from the Sixth to the Eleventh Century*. The work should be very acceptable, dealing as it does with an obscure and little understood period in the history of art, and of the Church likewise.

* * *

Mr. Lecky has finished his introduction for the new edition of Swift's prose works. He deals with Swift alike in a biographical and a critical sense. The first volume of the edition, with this essay, will be ready soon.

* * *

W. A. Squire, author of a little pamphlet with a big name—*Ritual, Myth, and Customs of the Australian Aborigines: A Short Study in Comparative Ethnology* (Robert Blair, Maitland, N.S.W.)—has swallowed a lot of interesting miscellaneous facts, which he now disgorges anyhow. He seems compiler, not observer; yet his references to authorities are so erratic that one never feels safe with him. And he has some undigested interest.—*Sydney Bulletin*.

* * *

The author of *A Life Spent in Ireland* gives the following account of the trials of a candidate in a borough that has since been disfranchised for corruption:—When Mr. Hemphill was canvassing Cashel he found that a party of electors, known as "commoners," numbering some thirteen or fourteen, were notoriously corrupt, and always sold their votes to the highest bidder. Their usual price was £20 per vote. Hemphill requested the priest to preach on the sin of trafficking in the franchise, and the priest complied, and denounced corrupt traffic in votes as a mortal sin. Next day Hemphill met one of the commoners, and, anxious to learn what effect the sermon had produced on these venal gentlemen, he asked the man whether he had been at mass on the previous day. "I was, your Honor." "Was not that sermon against bribery excellent?" "It was an elegant sermon entirely, your Honor." "Will it do good, do you think?" "I think it will make the election run very close, your Honor." "How so?" "Why, we always got £20 for a vote before we knew it was a sin; but, as his Reverence says we'll be damned for selling our votes, we can't for the future take less than £40."

* * *

The *Two Worlds* calls Mr. Cohen's *Outline of Evolutionary Ethics* a thoughtful contribution to the great question of the basis and standard of morality, mainly from the view of Herbert Spencer. Mr. Cohen traces the evolution of the moral sense, and claims that we are "warranted in looking forward with confidence to a time when the development of the permanently moral qualities, or of such powers as serve to keep men moral, will be sufficient to hold the immoral and anti-social tendencies in stern and complete subjection."

* * *

Edward H. Hall writes in the *New World* on "Renan after Thirty Years." He says: "Renan's supreme service to the religious world can be more clearly seen to-day than thirty years ago. In an age tending constantly to invent mystic equivalents for its scientific conclusions, he has fixed

so sharply the historic method in New Testament research that no permanent reaction against that method is henceforth possible."

* * *

Theodor Mommsen, the famous German historian, who will be eighty next year, is of opinion that the pursuit of literature, particularly the study of history, contributes to longevity. He is himself an example, being in vigorous health and capable of as much work as most men do when twenty years younger. He thinks that Leopold von Ranke, who died in his ninety-first year, attained what he regards as the average age of the historian, and sees no reason why he himself should not become a centenarian. Historians, it should be noted, have to be men of some wealth and leisure. Unlike most old men, Mommsen grows more and more liberal with time, and looks for many wholesome and striking reforms in Europe throughout the coming century, which will, to his mind, come from the general advance in education and the growth of the individual.

* * *

In *The Story of My Life*, by Augustus Hare, there are some severe reflections on the Rev. F. D. Maurice and his sisters. Of the former he says: "He maundered over his own humility in a way which, even to a child, did not seem humble, and he was constantly lost mentally in the labyrinth of religious mysticisms which he was ever creating for himself. In all he said, as in all he wrote, there was a nebulous vagueness." Like the rest of the Broad Church school, Maurice was always beating the bush and never starting the hare.

* * *

Of his yet more pious sisters Hare says: "Priscilla and her sister Esther were a fearful scourge to my childhood; they completely poisoned my life." Hare was doubtless happier at the school of Dame Piper, who one day asked the curate whether the Joseph whom his brothers sold into Egypt was the Joseph who married the Virgin Mary.

* * *

Here is another little bit: "My mother's 'religion' made her think reading any novel, or any kind of work of fiction, absolutely wicked at this time; but Grannie took in *Pickwick*, which was coming out in numbers. She read it by her dressing-room fire with closed doors, and her old maid, Cowbourn, well on the watch against intruders—*elle prenait la peine de s'en divertir avec tout le respect du monde*; and I used to pick the fragments out of the waste-paper basket, piece them together, and read them too."

* * *

John Stuart Mill, in his unique *Autobiography*, declared that "the world would be astonished if it knew how great a proportion of its brightest ornaments, of those most distinguished even in popular estimation for wisdom and virtue, were complete sceptics in religion." The *Biographical Dictionary of Freethinkers of All Ages and Nations*, which is now reduced in price, does much to illustrate this truth. It contains the lives of over 1,600 Freethinkers, some of the world's worthiest men and women, and such a book should be in the library of every Freethinker.

* * *

At the end of his preface to the Dictionary, Mr. Wheeler said: "Should this volume be received with an encouraging share of favor, I hope to follow it with a *History of Freethought in England*, for which I have long been collecting materials." The price of the volume appears to have been placed too high for the poor book-buyer, though certainly not if the author or the publisher were to be recouped; and Mr. Wheeler hopes that, in now reducing it to considerably less, the remaining stock will be sufficiently cleared off to enable him to get on with other important works with confidence.

* * *

Messrs. Luzac & Co., of 46 Great Russell-street, inform us that they are not the publishers of the work on *The Anti-Christ Legend: A Chapter in Christian and Jewish Folk-Lore*, announced in our last issue.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.—*James Anthony Froude*.

Figure to yourself Nature—how she sits as at a card table crying "double or quits" to infinite. Mineral, vegetable, animal, must turn up, with some such fortunate throws, and who knows whether the whole race of man is anything more than a throw for some higher stake?—*Goethe*.

Witches, heretics, simoniacks, and wicked persons of other instances, have done miracles, and God hath heard sinners and wrought His own works by their hands, or suffered the devil to do his works under their pretences.—*Jeremy Taylor*, "On Return of Prayer."

CORRESPONDENCE.

THE NECESSITY FOR SECULAR EDUCATION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—The *Times* one day last week published a communication which set forth the number of bishops that had died suddenly in the last few years, and on the same day there was an account of a clergyman who died suddenly in church. We have had Freethought lecturers in this country for over fifty years, and I don't remember one of them having been cut off while engaged in his ungodly functions. Only last week, while attending a dinner given to Messrs. Foote and Watts, on the eve of their ungodly journey to the United States, I saw the revered form of Mr. Holyoake, who has been for over fifty years a political and Freethought lecturer, and has "done time" in an English prison for his mere utterances—not for robbing, or stealing, or knocking down anyone, but for manfully answering a question put to him by a presumably ecclesiastical scout, the answer containing unbelief in some Christian dogma. Yet Mr. Holyoake, now about eighty years of age, seems as fresh as I knew him ten years ago—his prison life included; so that one may suppose that, if the gods pay any attention to the actions of men, his must have been a life agreeable to the gods, and therefore a godly life.

I think statistics, if available, would show the longevity of Freethinkers to be greater than that of Christians, because, if attacked by disease, they don't resort to prayer, but to medical means. Now, there is no disease that attacks man so frequently as a cold. I would like two Christians who had caught colds, the one to pray, the other to take practical remedial measures. I'll bet two to one on the latter. When the Bishop of Canterbury was in his last throes, word was sent into the church, and the congregation prayed and sang a suitable hymn as they thought. Why, they might as well have sang "Yankee Doodle." But isn't it a pity that otherwise sensible people should be so humbugged by the nonsense taught them in their childhood?—which leads me to say, Why should our children be bamboozled by religious teaching in our Government schools? In France there is not a shred of any religion in the school books. All teaching is secular. These boys, against whom our sons will have to compete in the industrial battles of life, will be better prepared than ours, for in the same time they will have learnt more that is useful, and their heads will not be confused by the crudities which our boys must forget before they can stand on the same plane. As a manufacturing and exporting country, this is to us a most important question, for, unless we can export our goods and sell them at a cheaper rate than the same goods can be sold by the natives, we will lose the market.

Take an instance. We let American corn and flour enter our country free, by which we get cheap bread; they put a duty of 30 per cent. on our woollen stuffs entering America, by which an American manufacturer can sell similar goods at 30 per cent. higher than he otherwise could; and thus the American people have to pay 30 per cent. more for their clothing than they would if our goods were admitted by them as their corn is by us. Were this so, British manufactures would increase, and, through that increase, workmen's wages would rise. That time may come. Meantime it is our duty as far as possible to have schooling secular, that time may not be wasted and brains addled by religious dogmas.

GEORGE ANDERSON.

PIOUS COMMEMORATIONS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I can sympathize with G. P.'s dread of a cult and ritual of the dead; but nothing of the sort takes place at the Bradlaugh Institute, or at any other Secular gathering of which I have heard. I think G. P., in despising birthdays, overlooks an essential element of human nature, and to me it seems more natural and easy to commemorate the known date of Darwin's birth than the unknown date of the publication of his *Origin of Species*. I see from the *Secular Almanack* that Mr. Forder's birthday was on Oct. 14, Mr. Frederic Harrison's on Oct. 18, and Mr. E. Truelove's on Oct. 29. In common, I am sure, with many fellow Freethinkers, I wish them the old-fashioned greeting, "Many happy returns of the day," and hope that their services will also be remembered after they are gone.

J. DAISH.

SIR,—“G. P.” is laboring under a little mistake if he thinks the names of Voltaire and Carlele were selected for celebration at the Bradlaugh Club with any invidious reflection on the services of myriads of other good Freethinkers. It was simply that these were prominent names, whose birthdays occur in November and December, when parties—not of worship, but of recreation—will be given anyway. “G. P.” need not fear the inauguration of another version of the old religion of anthropomorphism at the Bradlaugh

Institute. The priceless services to humanity due to Voltaire and Carlele are little known to the great majority of English Democrats; while thousands of others regard the first as a monster, and know nothing of the latter. By keeping their memory green, we are enabled to show the mental and political liberty we owe to the labors and sufferings of these heroes and martyrs of Freethought.

ROBERT FORDER.

SIR,—There is another side to the question of commemorations of the mighty dead which is not represented in the letter of “G. P.,” who seems morbidly afraid of any revival of the old religion. Man has gained his present stage of civilisation by the efforts of the mighty ones of the past, and there is no better incentive to worthy service now than the thought of being remembered after we are gone. To the Positivist the mere names of the months Moses, Homer, Aristotle, Archimedes, Cæsar, Paul, Charlemagne, Dante, Gutenberg, Shakespeare, Descartes, Frederic, and Bichat call up the vista of the past and link him with his kind, while the days arranged under those names are a lesson of history, opening up a real “communion of saints” which cannot be without its influence upon life. The vitality of religion comes not from its supernatural, but its human side. It is not God, but the ideal Jesus, who calls out real devotion, and Freethinkers, in discarding the chaff, should not throw away the wheat also.

CLAUDE TILLER.

THE MOABITE STONE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I am glad that the question of this monument is again being ventilated, as there are still many people who are far from convinced of its authenticity. Other scholars besides Sharpe have disputed it. Dr. Lowy pointed out that the letters on the stone were later than the stone itself, and that the Hebrew had a modern look. It is also suspicious that, of all the kings of Moab, the name upon the stone should happen to be the only one mentioned in the Bible. Shortly after the Moabite Stone was discovered some Moabite pottery was brought to Europe, and was at first received as genuine, but is now universally admitted to be a forgery; and we know that many of the Jews in Jerusalem were engaged in the manufacture of spurious antiquities for sale to tourists.

M. MERRY.

THE FUNERALS OF FREETHINKERS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—What a pity it is when we see one whose life has been a protest against superstition give in to it at last, not in death, but in burial. Yet this is often done for the sake of the feelings of Christian friends, who regard a Secular burial service with aversion. I would urge every Freethinker not, under any circumstances, to allow the sky-pilots to mumble their absurd lingo over his remains. Mr. Forder, I believe, will supply directions. How can we achieve success in our propaganda if we allow the last say at the grave of a departed Freethinker to be uttered by those he has opposed in his lifetime?

W. A. F.

PROFANE JOKES.

A WORTHY old woman came home from church last Sunday very sad indeed. On being asked the reason, she said she felt “very much touched by the sermon the minister had been preaching on the parody of the probable son!” This is probably the same lady who delighted in singing the Dogs' Holiday.

In one of the smaller towns of Kentucky lives a negro familiarly known as “Tim White.” On one occasion it was necessary to record his full name. The not unusual supposition that “Tim” stood for “Timothy” met with flat denial. “No, sah! My right name is What-timorous-souls-we-poor-mortals-be White. Dey jes' call me Tim fo' short, sah.”

Mr. Anstey, the author of *Vice Versa*, tells a story to illustrate the startling way in which Scripture texts are sometimes used. At a small seaside resort in England a generous citizen presented a number of free seats for the promenade, each adorned with an iron label stating that “Mr. Jones, of this town, presented these seats for the public use. The sea is his, and he made it.”

Teacher—“Johnny, what are the three graces?” Johnny—“Breakfast, dinner, and supper.”

Parson—“You—never—heard—of—Wesley?” Cookie (apologetically)—“It's this way, mister, the missus allus reads the news, but she *will* skip the murder-cases.”

A country sky-pilot had the young ladies of his flock around him as he gazed sadly on the first case in the upper gallery at the Museum of Natural History, South Kensington, the case which contains the skeletons of gorillas and chimpanzees. “Ab,” said he, “how true are the blessed words of Scripture. We are fearfully and wonderfully made.”

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
A. B. Moss, "The Collapse of Theology."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, S. E. Easton, "Where will you Spend Eternity?"
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, W. Heaford, "The Bible, the Child, and the Higher Criticism."
PENTON HALL (81 Pentonville-road—Humanitarian Society): 7, Joachim Kaspary, "Aristotle, the Typical Scientist."
SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday-school; 7, F. J. Gould, "The New Conversion."
ST. MARTIN'S TOWN HALL (Trafalgar-square): October 27, at 8, E. Carpenter, "The Need of a Rational and Humane Science."
WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "Rome and the Church of England."
WEST LONDON BRANCH ("Sun in Splendor," Portobello-road, Notting Hill Gate): 7.30, Business meeting.

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, H. P. Ward, "The Teachings of Jesus."
HYDE PARK (near Marble Arch): 11.30 and 3.30, W. Heaford will lecture.
LIMEHOUSE (Triangle, Salmon's-lane): 11.30, F. Haslam, "Modern Science and Revelation."
MILE END WASTE: 11.30, E. Pack, "Bible Contradictions"; 6.30, H. P. Ward, "Why do Right?" October 28, at 8, H. P. Ward, "David."
OLD PIMLICO PIER: 11.30, W. J. Ramsey, "What Must it Be to be There?"
VICTORIA PARK (near the fountain): 3.15, Mr. Ward will lecture.

COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 7, Stanley Jones—11, "The Evolution of Christianity"; 3, "Evolution and Christianity"; 7, "Buddhism and Christianity."
BLACKBURN (18 St. Peter's-street): 3, A meeting.
BRISTOL BRANCH (Shepherds' Hall): 7, J. Watts Treasure, "A Socialist's Criticism of Colonel Ingersoll's *Hope of the Future*."
DERBY (Pollicott's Dining Rooms, Market-place): 7, W. Holmes, "Radicalism v. Socialism." October 25, 27, 28, and 29, in the Athenæum Rooms, C. Cohen will lecture.
GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, Discussion class—Mr. Gilbert, "The Economics of Socialism"; 6.30, G. Faulkner, "The Rejected Gospels."
HALIFAX (Mechanics' Hall): 7, J. M. Robertson, "The Past and Future of Women." October 26, at 7.30, "How to Unite the Popular Vote."
LEICESTER SECULAR HALL (Humberstone Gate): 6.30, J. B. Coppock, "The Chemistry of Food"—with experiments.
LEEDS (Liberty Hall, Victoria-road): 7, R. Baines, "Buddha."
LIVERPOOL (Oddfellows' Hall, St. Anne-street): C. Cohen—11, "Darwinism and Social Problems"; 3, "Is Belief in God Reasonable?" 7, "Scepticism: its Meaning and Value."
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, W. J. Hannan, "John Ruskin as a Botanist."
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Musical and other Recitals, etc. Members' Social Dance on Wednesday evenings at 8.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, Lantern lecture, "Astronomy."

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London, E—October 25, Liverpool; 26, 27, 28, 29, Derby. November 1, Athenæum, London; 3, Camberwell; 8, Athenæum, London; 15, Glasgow.

A. B. MOSS, 44 Credon-road, London, S.E.—October 25, Athenæum, London. November 29, Athenæum, London.

POSITIVISM.

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

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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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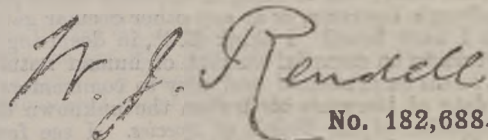
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