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Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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[For Mr. Foote's Letter from America see page 740.]

LOSS AND GAIN.

"Do not destroy! And why not destroy, when destruction will liberate the good? What is the aim of what is called destruction? The destruction of tyranny is political freedom. The destruction of bigotry is spiritual and mental emancipation. Positive and negative are mere forms. Creation and destruction, as we call them, are just one and the same work, the work which man has to do—the extraction of good from evil."—W. J. Fox.

A STORY is told, in the good missionary books, of a man of God in India who, wishing to convince a Brahmin of the folly of his faith in interdicting, as an article of food, anything that once possessed life, showed him, by the aid of the microscope, that the very water he drank was full of living things. The Hindoo, thus suddenly introduced to an unseen world, dashed the instrument to the ground, and reproached his teacher for having so wantonly destroyed a guiding principle of his life. All nature seemed dark to that Brahmin, but he doubtless recovered his equanimity in time, and felt it was well to know the world as it really is. He might reflect also that, if the letter of the law against destroying life might be carried to absurdity, its spirit was still good if rationally applied, and he could cheerfully resign the letter while adhering to the spirit.

This story recurred to me when reading Mr. Coulson Kernahan's booklet on *The Child, the Wise Man, and the Devil*, reviewed in a recent number. He evidently thinks that the most terrible things would happen if scepticism prevailed, and that a Christless world would be a world without heart. If Mr. Kernahan knew more of the course of human history and of other faiths than his own, he would not play the priest's game in this fashion. Humanity will not resign anything that is really precious to it. It is because people find that the dogmas of religion are of no real worth and value that they discard them. The world is giving up its old faith, but it is becoming not less, but more, humane. Religion has consecrated slavery, polygamy, and oppression of all kinds. It has engendered bigotry, wars, persecution, and domestic strife. The ages of faith were ages of inhumanity. Those who discard the nightmare of devils and deities, an impossible hell, and an equally incredible heaven, do not thereby lose one particle of tenderness, poetry, or human love. Rather, these feelings are intensified. The believer may look on all the sorrows and wrongs of the world, and console himself with the reflection, "'Tis all for God's own good purposes." Not so with the unbeliever. He knows the wrong must be righted here and now. Life is short. It must be filled with what is of real worth and value, and nothing yet found is of more consequence than human love. No, Mr. Kernahan, we do not propose to throw out the baby when we pour away the dirty water!

There are some living who remember Rome as it was under Papal rule, with its abounding priests, beggars, and filth, yet who lament the disappearance of these picturesque features through the purification and regeneration of the ancient city. It is the same sort of false sentiment that mourns over what the poet calls "the fair humanities of old religion." Nothing that is worth retaining need be lost in resigning supernatural superstitions. It is humanity

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that has ever given its true worth to divinity, and people will be none the worse when they cease to sing "Glory to God in the highest," and turn to work instead for peace on earth and goodwill to man.

As a matter of fact, the serpent does not slough its skin till a new one has grown underneath. The time of transition is a distressing one. But the new chicken is full compensation for the broken eggshell. With the poor callow fledglings who find themselves out in the cold when they have left the stifling warmth of the churches, I have some sympathy. Yet I am reminded of the widower who put up a tombstone to his late wife's memory, and had carved thereon, in large letters, "The Light of My Life has Gone Out." Three months after he married again. So he ordered the engraver to add the words: "But I have Struck Another Match." Possess thy soul in peace, O youth, appalled by the vision of a godless world. Remember the wise words of Bishop Butler: "Things are as they are. Why, then, should we desire to be deceived?" Destroy all religion, and the entire realm of nature yet remains, and is as open to the sceptic as to the Christian. He has before him the vast fields of art, learning, and science. In conduct, the chief part of life, he will no more erase the teachings of the past than he will displace the electric light with rush candles. All that men and women have done and dared for the sake of God they will dare and do for the sake of that humanity in which truly they live, move, and have their being:—

Raze church and temple; worship kill;
Strike all religions till they reel—
Humanity is an altar still,
Where man may reverently kneel.

Mr. Leslie Stephen has put the matter so well that I shall not scruple to use his words:—

"To destroy a groundless hope is not to destroy a man's happiness. The instantaneous effort may be painful; but it is the price we have to pay for a cure of deep-seated complaints. The infidel's reply is substantially this: 'I may destroy your hopes, but I do not destroy your powers of hoping. I bid you no longer fix your mind on a chimera, but on tangible and realizable prospects. I warn you that efforts to soar above the atmosphere can only lead to disappointment, and that time spent in squaring the circle is simply time spent. Apply your strength and your intellect on matters which lie at hand, and on problems which admit of solution. The happiest man is not the man who has the grandest dreams, but the man whose aspirations are best suited to guide his talents; the most efficient worker is not the one who mistakes his own fancies for an external support, but he who has most accurately gauged the conditions under which he is laboring.'"

It is, in fact, the condition of growth to manhood that we put away childish things. Those who have outgrown their swaddling clothes never feel the need of them again. To those who resign supernatural inducements, hope, aspiration, and devotion remain; but they are centred on the real. The allurements of heaven lose their efficacy as much as the terrors of hell. Viscount Amberley well said: "Men have dwelt upon the love of God because they could not satisfy the craving of nature for the love of their fellow men. They have looked forward to eternal happiness in a future life because they could not find temporary happiness." And often has it been the case that then, when they have resigned the imaginary, they have discovered the real; when they have given up the vain worship of a being who cannot need their praises, they have turned their attention

to the actual wants of human kind, who require the services of all. There is one text of the Bible that will always appeal to the Secularist. It is that of the sceptical preacher: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Doubtless there are tender hearts to whom, if they lost faith in the supernatural, it would seem as if the light of their life had gone out. But such are little likely ever to climb the heights where they have to breathe the pure and bracing air of Freethought. The silly child finds it hard to reconcile itself to the loss of puerile illusions; but the wiser youth, as it grows to manhood, puts away childish things. The worst wrench to the Rationalist is, usually, giving up the desire of personal immortality; but the time comes when he no more desires to live forever than to go back to the playthings of childhood. He says with the poet:—

For me to have made one soul
The better for my birth,
To have added but one flower
To the garden of the earth;

To strike one blow for truth
In the daily fight with lies,
To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
One thought that will not die;
To have been a link in the chain of life
Shall be immortality.

It cannot be well with one while he is troubling about the salvation or damnation of his own then truly miserable soul. Not till such selfish concern is lost do we enter into full sympathetic affinity with our kind. Then pride, avarice, and cruelty become contemptible; envy, hatred, malice, and all uncharitableness are swallowed up in universal love.

It is because the Churches, with their creeds and dogmas, are ever the foes of light, liberty, progress, and humanity that we oppose them. Claiming a monopoly of truth, they have, so far as in them lay, kept out the sunshine to give more effect to their own rushlight.

The aspiring soul is fettered by a word
To Love's reality,
Within the human heart they have preferred
God's personality,
And lost, in fighting for the Trinity,
Man's true divinity.
J. M. WHEELER.

THE CLAIMS OF THEISM.

THE claims urged on behalf of Theism are as numerous as they are conflicting. We have not to consider merely the belief in the God, but in a God; for Theists are far from being in agreement as to the nature of the being whom they are supposed to worship. To speak of the "God idea" is simply to indulge in rhetoric of speech, not to express an argumentative conclusion. Dr. Young, the Christian Theist, in his *Province of Reason*, says: "That concerning which I have no idea at all is to me nothing, in every sense nothing.....To believe in that respecting which I can form no notion is to believe in nothing; it is not to believe at all." This represents our position towards Theism. We do not profess to have any idea of what is called God, because we know nothing of him, or anything that bears the slightest analogy to the many descriptions given of him. Although a person may picture an object in his mind from an analogous subject, it has yet to be shown how an idea can be formed of that upon which no knowledge exists, either analogous or otherwise. All notions that have been entertained of the gods have been but reflexes of human weaknesses, human desires, and human passions, and therefore do not represent an infinite, personal being. Xenophanes is reported to have said that "If horses and lions had hands, and should make their deities, they would respectively make a horse and a lion." Luther, too, remarked: "God is a blank sheet, upon which nothing is found but what you yourselves have written." Schiller also stated: "Man depicts himself in his gods." The history of the alleged God idea justifies the truth of these statements; hence we find that in different nations,

at various times, the most opposite objects have been adored as deities. Even now the professed ideas of God in Christendom are most discrepant. The God preached about by the Rev. Charles Voysey is a totally different being from the one imagined by such enthusiasts as the Rev. Hugh Price Hughes. The deity pictured by the Unitarians is the very antithesis of the God worshipped by Trinitarians. Then, if we go to the Bible, we find very different ideas of God depicted. He is described as material, and then as immaterial; first as all-wise, and then as betraying a lack of wisdom; here as all-powerful, there as one who lacks power; now as loving, then as revengeful; now as changeable, then as unchangeable; one time as merciful, another time as cruel. It may be urged, probably, by the Theist that the differences here mainly relate to the character, rather than to the existence, of God. To which we reply that the gods worshipped in Egypt and in Africa, the Supreme Power believed in by Pantheists, and the gods of the Jews, are so much the antithesis of the deity of modern Theists that, if there be only "the one God," the believers in the last can have no faith in the existence of any of the former. It must be understood, however, that we do not rely upon this diversity of opinion as proving that there is no God; but we do contend that, if there be a God, that God is unknown to man.

Many of the claims put forth by eminent Theists and Deists in favor of the existence of God are more emotional than argumentative. The Earl of Shaftesbury, who wrote in the seventeenth century, speaks of God as "an object unproportioned to our capacity," and then he exclaims: "O, thou ancient cause! older than Time, yet young with fresh eternity" (*God in the Universe*). In his *Moralist* he also refers to the Universal Mind by which calamities are healed and universal order sustained. Perhaps the most remarkable document, apart from the literature of divines, is Sir Isaac Newton's *Religious Belief*, in which he is reported to have written: "The Father is the invisible God whom no eye hath seen, or can see. All other beings are sometimes visible.....The Father is immovable.....All other beings are moveable from place to place." John Locke, who was the tutor of Shaftesbury and the friend of Newton, held that God is so "manifest in the visible marks of wisdom and power in creation that no rational creature could, upon reflection, miss the discovery of deity." It is only fair, however, to add that Locke admitted that his intellect was not capable of settling the matter theologically for others. This is practically reducing the "evidence" for Theism to personal feeling, which is no proof of the truth of any belief. He disposes, to his own satisfaction, of the difficulty of finding pain in the world by telling us that "our Maker, who, designing the preservation of our being, hath annexed pain to warn us..... and hath annexed pain to those very ideas that delight us." He then gives several illustrations to enforce his meaning. For instance, he says light, which sometimes is too intense for our sight, is so in order that we may withdraw it before the organ is impaired and made unfit for future use; that imperfections and want of complete happiness exist here so that we may be led to "seek him at whose right hand are pleasures for evermore."

Such is Locke's justification for God inflicting pain upon, and allowing misery and inequalities to exist among, the human family. Paley thought that, with all the drawbacks of life, this is a happy world. "The air, the earth, the water teem with delightful existence." Happiness, he says, is found in the purring cat no less than in the playful kitten; in the arm-chair of dotting age as well as in the sprightliness of the dance or the animation of the chase. All this may be true, but it does not destroy the force of Dr. Vaughan's remark in his *Age and Christianity*, wherein he declares: "No attempt of any philosopher to harmonize our ideal notions as to the sort of world which it became a Being of infinite perfection to create, with the world existing around us, can ever be pronounced successful. The facts of the moral and physical world seem to justify inferences of an opposite description from benevolent." This is a candid, and, we think, an accurate, statement from a Christian source. Theists, as a rule, argue that things and conditions which are disagreeable are like what Paul said of the law—they are a schoolmaster to bring us to Christ, and to the knowledge of the goodness and wisdom of God. Such an object up to the present time has not been achieved. We certainly fail to see how the misery around us "vindicates the way of God to man."

Briefly, the claims of Theism are: That a being of infinite power, goodness, and wisdom exists; that he created the universe, and that he regulates its order and regularity; that he is the loving Father of all, controlling our destinies and regulating our actions; that without him the world would be in a state of chaos, and man would be destitute of all incentive to virtue; that belief in a universal mind and a First Cause is a necessary inference of the human intellect; that the universe bears unmistakable marks of design, and that the designer is God. Now, without dogmatically denying the existence of such a being, we allege that, despite many attempts to do it, his existence has not been proved. The mere belief in a Supreme Being is no evidence of his reality. We are not disputing the belief in God, but we allege that no knowledge as to his existence, his nature, and his desires obtains. Further, we submit that the utter ignorance which we find upon these points is incompatible with the assumption that there is a God of unlimited wisdom and power. A God of infinite knowledge would be perfectly cognisant that there are millions of human beings who know nothing whatever of his existence; a God of infinite power would be able to make his existence known to all mankind; a God of infinite benevolence would be impelled by his very nature to impart the information. The knowledge of such a being, however, is not only not given, but, according to the evidence of eminent travellers, and even missionaries, there are tribes and races of men who lack the faculties to enable them to have any belief whatever in an infinite, personal God. We are aware that, in reply to these statements, it has been said that the tribes and races of men here referred to represent but a low type of organization, and that we should not expect to find among them the same "lofty ideas" of God that obtain amid European civilization. We answer that if an infinite God exist, and if it be necessary that his existence should be known, he should have prevented any tribe or race being of such a low type of organization that they could not conceive of his existence, and he should have given to all mankind intellectual powers sufficiently developed to enable them to believe in him. His not having done so proves him either finite in power or limited in goodness. Besides, at the present day there are thousands of sincere and highly educated Atheists and Agnostics in England, America, France, and other countries, who cannot accept the claims of Theism. In most cases, Atheists are such in consequence of their thinking and of their intellectual ability. It is not true, as sometimes sneeringly asserted, that Atheism is the result of indifference. No class of persons, we believe, have evinced greater anxiety, and exercised more brain-power, to obtain correct information as to the soundness or otherwise of their views than those who acknowledge their inability to believe in an infinite, personal being. It is no answer to say that the carnal minds of these thinking men and women have misled them. Their minds are the result of their organization and education. Upon the Christian hypothesis, if there be a God, he formed the one, and should have directed the other; his controlling power should have outweighed all other influences. If, therefore, they are wrong in their conclusions, the fault lies not with them, but with one who is said to be "Our Father which art in heaven."

CHARLES WATTS.

(To be continued.)

FICTITIOUS PERSECUTIONS.

WHENEVER the orthodox cannot have their own way, they cry out that they are being persecuted. They represent that professors of religion are a small and friendless band struggling against a cold and hostile world, their lives being merely a bitter pilgrimage amid scorn, discouragement, and rebuff, and their lot rendered endurable only by the prospect of a coming mansion in the skies. As a hymn-writer expresses it:—

Through much distress and pain,
Through many a conflict here,
Through blood we must the entrance gain
Into that heavenly sphere.

Yet when we come to the real facts of the case we find these people seated in the seats of the mighty, enjoying every luxury that money can buy, and far too comfortable

in this world to be in any haste to proceed to the next. When, therefore, we are told that the predecessors of these people were persecuted by the Roman authorities in the first three centuries, we have to inquire whether there is any more truth in that statement than there is in the complaints made now-a-days. When we ask for detailed accounts of these persecutions, we get only fabulous "Acts" of Martyrs, chiefly compiled in the fifth century, some time after the alleged martyrdoms, and having no foundation except the fervid imaginations of mendacious monks. These silly stories are all of one pattern. The holy martyr is haled before the magistrate on a charge of being a Christian. He talks to the officials in a style which would cause any English judge to commit him to Holloway for aggravated contempt of court, with a recommendation that the state of the prisoner's mind be inquired into. After this harangue the Roman magistrate condemns the martyr to death, and they try to execute him in some elaborate, not to say idiotic, manner, which generally fails; but the judges, being persevering men, they go on, and endow him with the crown of martyrdom in some ordinary, matter-of-fact way. Thus, in the well-known legend of St. Catherine of Alexandria, they first try to tear the martyr to pieces upon a complicated piece of machinery costing a hundred pounds; the £100 machine is destroyed by a thunderbolt, and they finally decapitate the virgin with a 7s. 6d. sword, when they might just as well have saved themselves the expense, and used the sword in the first place. Eusebius professes to give us an account of the martyrdom of Polycarp (about a century and a half after the event). It appears that they first gathered together wood and straw from the shops and baths of Smyrna; but when the fire was lighted the flames never injured the martyr, but stood out all round him like a balloon, till at length the wicked persecutors ordered the executioner to stab him, and that official plunged his sword into Polycarp's breast; "and when he had done this such a quantity of blood gushed forth that the fire was extinguished." The critical reader will observe that the miracle was not that Polycarp remained unharmed amid the flames, or that he had sufficient blood in his body to extinguish such an enormous fire; the miracle really was that the executioner did not get burnt in passing through the flames to stab the martyr with his short Roman sword.

The nearer we get to the dates of these alleged martyrdoms, the less evidence we have about them. In some cases, where we get more than one account, it appears that the "martyr" did not suffer for his or her faith at all. Thus, for instance, Eusebius (*Eccles. Hist.*, bk. iii., cap. xviii.) tells us that a Roman lady, named Flavia Domitilla, was banished "for professing Christ," in the fifteenth year of Domitian. We learn from Suetonius, however, that the lady's husband was put to death, and she herself banished, for plotting against the life of the Emperor. And a few months after her banishment one of her servants, named Stephen, assassinated Domitian in his palace; so it appears that the Emperor was perfectly right in suspecting her of treason. Therefore Flavia was punished for political, and not for religious, reasons, as is asserted by Eusebius 200 years after her death; and we have no real evidence that she or her servants were Christians; although, of course, Christianity is quite welcome to claim all the assassins it chooses. Tertullian, who wrote a century before Eusebius, does not appear to have known anything of Flavia Domitilla; he merely says that Domitian banished some Christians, but quickly repented and recalled them. This cannot refer to Flavia, who was not recalled.

Quintus Septimus Florens Tertullianus (A. D. 200), in his *Apology*, cap. v., assures us that neither Vespasian, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, nor Lucius Verus ever persecuted the Christians. Yet later Christian historians set down all these emperors as persecutors, and have included most of their names in an elaborate scheme of ten great persecutions, to correspond with the ten plagues of Egypt and the ten kings of Daniel and Revelation. The earlier the Christian writer, the less he knows about these "persecutions." Nero is said to have been the first persecuting emperor; but the details of his persecutions were unknown to earlier writers. Eusebius Pamphili, in A. D. 330, only says that "Nero, publicly announcing himself as the enemy of God, was led on in his fury to slaughter the Apostles. Paul is, therefore, said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact that the

names of Peter and Paul still remain in the cemeteries of that city even to this day."* Yet, in view of the ignorance of the learned Eusebius on the subject, it is surprising to find Sulpicius Severus in the next century asserting that Nero put vast numbers of Christians to death by means of wild beasts, crucifixion, burning, etc. It is true that more than eleven centuries after Eusebius was dead and buried a book was printed in Venice professing to contain the *Annals* of Tacitus, who lived in the reign of Vespasian; these *Annals* containing a description of Neronic atrocities in almost the same language as that employed by Sulpicius Severus. But as these *Annals* were utterly unknown to the world for thirteen centuries, and were never quoted by anybody during that period, those scholars may be right who regard them as one of the many forgeries of the Renaissance. It is simply incredible that Eusebius, who quoted from every source he knew, should not have met with this work in the course of his long life of nearly seventy years, if it had really existed in his time: and it was equally unknown to earlier writers.

CHILPERIC.

(To be concluded.)

MR. FOOTE'S LETTERS FROM AMERICA.

IV.—OUR RECEPTION AT CHICKERING HALL.

I THINK it is ten to one that Colonel Ingersoll will come over to England. He has not given an absolute promise; his movements will to some extent depend upon the result of the Presidential elections. Should the Republican candidate be returned, I believe that Ingersoll will visit England with his family. I do not mean immediately, but at a convenient time, which may not be very remote. Mrs. Ingersoll seems to distinctly favor the idea, and that is half the battle. Mr. Watts shares my opinion on this matter. However, we shall meet the Colonel again at Chicago, after the elections, and he may then give us a positive answer. Meanwhile, the English Freethinkers may cherish a legitimate hope of seeing him.

We have met several excellent Freethinkers in New York. One of the best of them is Mr. Eugene Macdonald, the editor of the *Truthseeker*. Mr. Watts and I spent an evening with him at his house in a village some miles from the great city. He is a man of very considerable capacity, and a "good fellow" to boot. The more I see of him the more I like him. I congratulate the American Freethought party on having such a level-headed and well-balanced representative. He has that valuable enthusiasm which keeps a man steadily at work without going into fits. And he is a safe man. I should say he will never commit many mistakes.

Mr. Macdonald did most of the work in arranging for our reception at Chickering Hall. Mr. Putnam was campaigning in the West, and only returned to New York the day before our arrival. The reception took place on Sunday evening, October 25. Chickering Hall is a very handsome building, and of course the rent and other expenses amounted to a large figure. To meet this, a charge of one dollar and half a dollar was made for admission. The general public was too much absorbed in politics to care for anything else, but the Freethinkers rallied in strong force, some of them coming fifty or a hundred miles to be present. I never saw a finer looking audience, and I was delighted to behold so many ladies, most of them elegantly dressed. Mr. Rowley, who presided, is an Englishman settled in America. He heard me lecture nearly twenty years ago in the old country. He is a man of fine presence, and a capital speaker. Mr. Watts spoke first after the chairman and Mr. Putnam. He is used to American audiences, and I wanted to feel my way. He had a splendid greeting, which seemed to inspire him, for I do not think I ever heard him in better form. His half-hour's speech was freely punctuated with applause. My own greeting was quite as enthusiastic, and, like Mr. Watts, I sat down amidst what the penny-a-liners call a hurricane of cheers. Seriously, it was a grand reception.

* It will be observed that Eusebius is not at all positive about the martyrdoms of Peter and Paul; and, in fact, the early traditions are vague and conflicting. Protestant writers have contended that Peter was never at Rome.

Mr. Putnam says he never saw such enthusiasm at any previous Liberal [Freethought] meeting.

Mr. Putnam's little speech was one of characteristic eloquence. Mr. Wakeman, who closed the proceedings, is a clear and incisive speaker. Colonel Ingersoll spoke for the best part of an hour. It was the first time I had heard him in public, and I listened "with both ears." Unfortunately, I was sitting behind him, and could not see his face except when he turned to the extreme left or right. It must have been very expressive, for his points were often caught before he uttered them. My back view enabled me to admire the broad, powerful shoulders, the grand poise of the head, and the strenuousness of the uplifted clenched hand. Ingersoll was in a humorous vein, and the way in which he said droll and sarcastic things was inimitable. For instance, he asked how the clergy proved miracles, and the answer was, They said so. There is little in the words, but as Ingersoll said them they threw us all into a convulsion of laughter. Certainly this man is a great natural actor. Occasionally he gave us a slight taste of his declamatory powers, but not enough for a fair judgment. No doubt I shall be able to give my final impressions of Ingersoll as an orator after I have heard him at Chicago.

A full report of the Chickering Hall reception appeared in the *Truthseeker*, and I send it over for reproduction in the *Freethinker*.

G. W. FOOTE.

THE RECEPTION OF MESSRS. FOOTE AND WATTS AT CHICKERING HALL.

As our readers already know, the delegates of the National Secular Society received a most cordial greeting at the hands of the New York Freethinkers. The occasion was a memorable one, and the speeches so good that we are sure English Freethinkers will thank us for reproducing them from the excellent report in the New York *Truthseeker*. That paper remarked that "Mr. Foote, as a stranger in America, as well as the leader of Freethought in England, was the centre of interest. He is a stoutly-built, strong-featured hero, with a pleasant voice and most engaging address. He is witty, as well as eloquent, entertaining, and logical, and the audience fell in love with him."

Mr. H. Rowley was chairman, and opened the proceedings in a neat little speech, in which he expressed the hope that the stay of their visitors in America would be delightfully pleasant, and afford inspiration for continuing the great work on which they had set their hearts and minds.

Mr. Putnam, as the President of the Freethought Federation of America, then addressed the meeting, dwelling on the ties of common language, literature, and aspirations for freedom which united England and America, and alluding to Paine as the pre-eminent Englishman, who was pre-eminent in American history also; the first to utter the daring words, "the free and independent States of America," and who said, "The world is my country, and to do good my religion." Freethinkers must follow in his path. In greeting brothers from across the sea, he felt it was a triumphant moment—one to sustain them in defeat and strengthen them in victory.

Mr. Watts received long and hearty applause as he came forward to reply to these fraternal greetings, and when he could get silence spoke as under:—

MR. CHAIRMAN, LADIES AND GENTLEMEN.—I have to-night discovered that it is sometimes quite possible for a man who is engaged in public work to experience a difficulty in commanding language to give voice to his feelings. When I look in front of me this evening, and when I look behind, I am moved by feelings to which, for the moment, I am unable to give adequate expression. The happy and loving nature of my friend Colonel Ingersoll, the smiling and pleasant features of my friend Putnam, and the hearty and warm reception from you who are here this evening, remind me of the past. It has been my pleasing duty to speak for many years on this side of the Atlantic. I have mixed with all phases of society, and I am very glad to testify to the fact that, wherever I have been and whatever audience I have addressed, I have always found that cordial recognition which arises from the appreciation, not necessarily of ability, but the appreciation of one who desires to do his humble best to carry out the work in which many of you on this side of the Atlantic are engaged; and I only voice the wishes of my excellent co-worker, Mr. Foote, and also of the Free-

thinkers of England, when I say that we desire as well as you that there shall be a still grander future for this continent, a continent which was not only the home of the Pilgrim Fathers, but the land of a Jefferson, a Franklin, and a George Washington, and also the scene, as Mr. Putnam has said, of the heroic labors of that great and noble man whose memory will always be cherished by all lovers of freedom—I mean Thomas Paine.

We in England and Scotland consider that, whatever the drawbacks of America may be—for I suppose that it is not exactly perfect, although, of course, much nearer perfection than we are—although it is not quite perfect we look upon it as the centre of freedom, of invention, and of industry; and let us all unite in the one fond hope that America, with her geographic vastness, her climatic conditions, and her liberal aspirations, will continue to be one of the foremost nations among the progressive peoples of the world. Let us further trust that her glorious star-spangled banner will ever remain emblematic both of personal freedom and of national progress.

Now, ladies and gentlemen, in being here to-night—Mr. Foote and myself—our object is twofold: first to assure you of our brotherly love towards all of you upon this side of the Atlantic; and, in the second place, to assure you that our aims in the great work of human improvement are precisely the same as your own. We desire, so far as possible, to destroy all phases of superstition. We aim to put an end to the dominancy of the Church. We have no wish to destroy true religion. I stand before you to-night and claim, as I have ever claimed, to be a religious man. But the term religion must be accepted in its true etymological and rational sense. In my religion there is no theology; in my religion there is no supernaturalism. And why? Simply because I have no idea of the alleged supernatural; and I never met anyone who could convey that idea to me. To my mind nature is all-in-all. If it be true that there is something behind nature's phenomena of which we know nothing, then that to us, for all practical purposes, must be non-existent; and if in any future time that which is supposed to be beyond phenomena is revealed to us, that revelation must necessarily come through the natural. The very moment it comes through the natural it is no longer supernatural, but a part of that natural to which we all belong. Our chairman of to-night was quite right when he drew your attention to the important fact associated with the positive and the negative. Some people indiscriminately condemn our views because they think they are merely negative, which they are not. We have positive principles, which I need not go into on this occasion; but those persons who condemn us upon the ground of negation should remember that every system which has dominated the world has had its negative aspect. Christianity is no exception. Besides, the more negative you are to error, the more positive you must be to its antithesis, the truth. I negate all forms of the supernatural, so called. In consequence of that I am more positive to the natural, and instead of wasting my time in trying to solve problems which, in all probability, never will be solved, I devote my time, my energy, in the endeavor to find out the great secret of the natural, and to apply the lessons and the knowledge thereby acquired to enabling me to live out fully the grandeur and nobility of this life. Hence we pay more attention to impressing upon individuals the need of learning how to live rather than to bothering them as to how to die.

We war with the Church for this reason: it has had an excellent opportunity for showing its capabilities. It has had everything in its favor—the use of untold wealth, the command of armies, the first place among the counsellors of nations, the willing subjection of the populace, the control of their affections, and the dominancy of their fears. Science, art, literature, have all for a time enlisted themselves under its banner, and yet what has it done to regenerate the world? Study its history, go through its records, and then tell me one mighty movement calculated to improve the mundane condition of the people that the Church ever initiated or ever favored. On the contrary, she has been the persistent, and, from her point of view, the consistent, enemy of all progress. Four hundred years before that Church came into existence there was born in Alexandria what is known as modern science. It was, of course, child-like and comparatively weak in its infancy; but when science had dominated the world—modern science, I mean—four hundred years, the Christian Church arose. Now, what did it do? You will all admit with me that if there is one particular factor, one element, that has tended to regenerate the world, to raise fallen man, it is science. Science we regard as our providence or our provider. It has transformed society from what it was to what it is. When people relied upon the providence somewhere beyond everywhere, which is nowhere at all, they had epidemics; youth was cut down in its bloom; then the fairest portions of the known world were devastated with disease; but, when science arose, not only was disease lessened, but the messenger of death had to pause in its desolating career. Instead, therefore, of encouraging this science, the Church at first treated it with apathy with disdain; but while that disdain was

being shown science was gathering its strength and threatening the very power of the Church. Then it was that the Church said: "We must declare war against science; we must do our best to crush it." Fortunately, the Church could not actually crush it, but it impeded its progress.

What did the Church do? Read the history of Copernicus, of Bruno, and of Galileo. Read the history of that pure, that noble-minded Hypatia, who was murdered in the streets of Alexandria through the power of the bishops.

What has the Church done? Read the history of your Inquisition, your Star Chamber; go to the valleys of Piedmont, where the groans of men and women were heard who were suffering from the agonies imposed upon them by the Church. Go to the streets of Paris, which, in the fifteenth century, were red, crimsoned with the blood of innocent men and women, and when you have perused the history of these incidents of the Church, you will learn what it has done.

Come down to modern times. Has the Church been favorable to the social improvements which we all aim to further as much as possible? No greater delusion ever existed than to have supposed that the Church would be the friend of labor. The Church never could be a friend to the laboring man; it would be against its interests to favor the rights of labor. The Church derives its revenue, its support, from the aristocracy, and to the aristocracy it will cling to death. But my indictment of the Church is this: For centuries the clergy had the power of training, of directing the human mind, of making society what it was. What was its condition after such training? Ignorance, poverty, and slavery existed on every hand. At that time the Church had no organized opposition to contend with; at that time there were no associations, as there are now, opposed to the domination of the Church. She had it all her own way, and the result of her rule was misery and wretchedness of the worst kind. When, by and by, the people discovered that the Church was no longer their friend, they tried to do what their predecessors ought to have done—to rely upon themselves, for self-reliance is the keynote to all progress and advancement. Then the Church sought to prevent the masses from acquiring the political power whereby they could obtain their social rights.

People talk about the Church having educated the people. The Church never knew the meaning of true education. What is education? Not merely knowledge. A man may know a great deal and yet not be educated. He may have a profound knowledge of history, art, and of science, and yet, unless he has the ability to apply that knowledge to individual conduct, he lacks the true philosophy of education.

What was the result of this lack of knowledge of real education? The children of the past have been neglected. They have never understood what real life is, and our aim to-day in England, as your aim to-day here, is to protect the young who cannot protect themselves.

We want to keep the Bible out of our public schools. I am not one of those who recklessly denounce the Bible. Believing as I do that it was the emanation of the human mind, I am bound to grant that in that book, as in most books, there are many grand truths, much sublimity, much that is worthy of our consideration; but it is accompanied by so much that is bad, untrue, and unclean, that the book is not a fit volume to place in the hands of our children. Therefore, we urge upon all parents and guardians to look to the rising generation, for it is in the sunny days of childhood, when the heart knows no care, when sweet innocence beams on the cheek and hope sparkles in the eye, when the mind in its purest sympathy is unable to detect the snare—it is then that the seeds are sown which in after years bear such disastrous fruits. Therefore, if we wish to bequeath to those who will follow us better conditions than we inherited, let us guard the rising generation, protect them from superstition, protect them from theology, until they are capable of judging for themselves. Now, this is our idea upon education; and there is another plea that we would like to urge—namely, the further redemption of women. Emerson truly says that no nation can be civilized where woman is degraded. Now, I impeach the Church, because it always degraded woman. It always considered her necessarily inferior to man. The Church based its conduct upon the New Testament. It relies upon St. Paul, and if ever there was a writer who was an enemy to woman it was St. Paul. I know it may be urged that he said, "Husband, love your wives." Well, so far, very good; but I don't want St. Paul to tell me to love my wife. I can love her without his reminder, and if I couldn't love her without his telling me, his telling me wouldn't make me love her. Love cannot be had at a command. It is an inspiration, the result of reciprocal feelings. Where these conditions are not passions may exist, but not true love. And then St. Paul said to woman, "Learn in silence." Why should a woman learn in silence? You know she has a tongue, and I say let her use it; for, if she is the victim of despotism and oppression, the more keenly she can use it the more would I applaud her. Therefore I plead for the equality of woman.

You will see, then, that we, like you, aim to effect these reforms. You say, Why do you do so? Our answer is, Because the Church has failed to do it. It has had its opportunity, and it has done nothing in that direction; it is now time that we should try another remedy. Besides, we have a legacy bequeathed to us by the noble fighters of the past. The Church has ever been a persecuting Church. The noblest reformers who ever adorned their age, around whose memory a halo of glory is found—those men were persecuted by the Church. The theologians talk of their martyrs. Why, true martyrdom is based, not upon theology, but upon free thought. What is martyrdom! It is the vindication of personal opinion against traditional teaching, and every man who has had the heroism to fight against traditional error has been the real martyr to truth, order, and liberty. Besides, the Church should never complain of martyrdom, if what its adherents say be true. If it is correct, as they urge, that this world is a vale of tears, and that there is a land beyond of beauty and of grandeur, why the sooner they get there the better it should be for them. But they do not think so. Heaven may be all right, but distance lends enchantment to the view. Therefore we say, when we read the history of the inception and the perpetuation of the great reforms which have made the world what it is to-day, that those reforms have been brought about by Freethought martyrs and Freethought heroes. The Freethought martyrs died in a better cause than theologians ever did, and yet no spires pierce the clouds for them, no incense is burned upon the altar for them, no hymns are chanted for them; still, we rejoice to know that they have left to us a legacy that shall forever command our highest admiration. They are gone, but yet they still speak to us. We can no longer gaze upon them personally, but in our mind's eye we behold them forming the grandest group in the Pantheon of the world's greatness, and around them is a halo of moral purity, of intellectual grandeur, that time shall not dim and that slander shall not alloy; and so long as we have a voice, so long as we have energy, we will fight and vindicate their honor, their glory, and we will show our gratitude by trying to carry on still further the noble work in which they were engaged, for which they fought, and for which they died. Let us, therefore, my friends—you on this side, we on the other side—let us work arduously for the dawn of that glorious day that shall cast its bright rays of truth around us, dispelling the dark clouds of error, of superstition, that have so long enveloped the minds of people; and if there be a God who shall judge of the honest intentions and the earnest desires of his children, we may safely depend upon a share of his fatherly blessing. If, on the other hand, all beyond this life is blank and forlorn, then let us strive so to live that when the shades of life's evening are gathering around us, when the storms are ceasing to buffet us, when the ties that have bound us to those we dearly love are being dissolved, we shall at least have the satisfaction of knowing that, although we never reached the height of our ambition, although we never did all the good that we desired, at least we worked honestly and earnestly, with fidelity, to carry out the noblest, the highest, the purest object of life, which is to leave the world better and nobler than we found it.

(Concluded on page 746.)

THE WISDOM OF GOD.

WHAT do we mean by intelligence? We know of no intelligence apart from material organism. "Human intelligence" is a phrase we understand quite well, but "divine intelligence" is without any definite meaning to us. You cannot possibly ascribe intelligence to God without falling into gross anthropomorphism.

The position the Theist takes is that, as a human contrivance shows marks of intelligent design, and therefore proves a designer, so the eye, for instance, displays marks of design and proves the existence of an intelligent cause. But granting, for the sake of argument, that there are marks of design, it naturally follows that if we discover them they must be finite in their extent, for we cannot possibly prove the existence of infinite intelligence.

There is an insuperable objection to all forms of the design argument. It takes for granted the very theory in dispute—viz, that the universe bears the same relation to a personal creator as a piece of ordinary mechanism does to the mechanic. Admitting that the eye is well adapted for seeing with, it is equally true that the fang of a snake is remarkably well adapted for poisoning; twenty thousand human beings die annually from snake-bite in British India. Fire also is well adapted to burn, and water to drown. The believer in God's supposed infinite intelligence says:—

There is a voice in everything;
In every plant a lesson lies;

And every insect on the wing
Proclaims its maker as it flies.

To which, with equal truth, the Sceptic replies:—

There is a curse in everything;
In every plant a poison lies;
And every insect bears a sting,
From bumble bee to bummer flies.

We will not deny that there are facts which lend apparent support to the contention of the Theist; but there are other facts—the existence of rudimentary organs, for instance—which, however explicable as products of evolution, are altogether inexplicable on the supposition of an intelligent designer possessing infinite power. These useless and oftentimes harmful organs are found in all the higher animals. In many cases they can be detected in the embryo, but afterwards are found to entirely disappear. How can such a fact as this be reconciled with the intelligence of God? Surely a wise God would not create these organs, and then destroy them, without one of them performing any useful function? Muscles which many animals possess, enabling them to twitch their skin and move their ears, exist in rudimentary form in man, but are absolutely useless to him. The nictitating membrane, or thin eyelid, which, as Darwin points out, "is exceptionally well developed in birds, and is of much functional importance, exists in man as a rudiment." The existence of the os coccyx in man, consisting of three or four vertebrae, evidently the vestiges of a tail, are valueless to him. Then there is the useless vermiform appendage of the caecum, which has so frequently been shown to be the cause of much suffering and many deaths.

Where is the wisdom in giving the bee and the wasp their sting, seeing that when it is used by them it causes their death? Where is the wisdom in producing hermaphrodites and microcephali?

Buchner quotes Giebel as saying: "Whoever expects to find in nature nothing but wisdom, conformity, and design, let him exercise his acumen in the study of the natural history of the tapeworm. The main object of its life consists in the production of eggs, the development of which can only be effected by the suffering of other creatures; millions of such eggs perish; some few are developed and transformed into a sucking and productive scolex, the progeny of which again produce eggs which putrefy in the excrement. In the process there is, according to human conception, neither beauty, wisdom, nor design."

Where is the intelligent purpose in creating at the bottom of the ocean, where eye cannot behold it, a beautiful flora? or in producing a magnificent inland scene, only to be destroyed, as it has reached its full beauty, by an earthquake? villages, representing the united labors of thousands, swept away by a flood; flowers made to blossom only to be nipped by frost; crops to be destroyed by storms; cattle reared to die in thousands by disease; eyes made that never see, ears that never hear?

How can the existence of monstrosities be reconciled with God's infinite wisdom—monstrosities which surely are evidence, not of infinite wisdom, but of unintelligent forces; babes born lacking fingers or toes, children with defective limbs, and organs, pigeon breasts, clubbed feet, and crooked spines? Buchner tells us that he saw in a veterinary cabinet a goat, fully developed in every part, but born without a head. Where is the wisdom here?

Now, I do not maintain that such facts as these prove conclusively that God is not wise, any more than I am willing to admit that the facts the Theist points to prove the existence of infinite wisdom; but what I do maintain is that they warrant one in saying that if, in any intelligible sense, wisdom can be spoken of as an attribute of God, it must be of a very limited character.

W. WITT LEAVIS.

His Music Better than his Name.

One of the most popular men in Sousa's Manhattan Beach band bears the name of Hell. He plays a fluegel horn in such a manner that the audience scarcely breathes, and when he gets right down to business he makes the goose-flesh rise upon your back, which is the highest test of true art.

I was sitting on the balcony the other evening after the concert, when a very sweet, refined-looking girl of seventeen or thereabouts, with a pink shirt waist and a sailor hat, exclaimed:—

"Mamma, did you ever hear anybody play like Hell?"

"Ethel!" said the mother, "I'm astonished!"

"Why, mother, what is the matter?"

"Child, you don't realize what you said."

Some gentlemen sitting near by left their chairs and moved slowly down the piazza, laughing.

The innocent girl required a diagram to understand the cause of her mother's demonstration, and when she got it she burst into a silvery laugh, and said:—

"His name is Hell, but his playing is heavenly."

—Chicago Record.

ACID DROPS.

THE Lord Mayor being a Jew recalls a story told of the first Jewish Lord Mayor, Sir David Salomons. The interlocutors are said to have been Prince Albert and Bishop Wilberforce. "Thank God, your Royal Highness," said "Soapy Sam," "we've got a gentleman in the civic chair at last." "Yes, my Lord," returned the Prince Consort, "but you had to go beyond the pale of Christianity to find him."

The Bishop of Winchester, whose diocese extends over Jersey, where marriage with a deceased wife's sister is now legal, has been speaking at his Diocesan Conference on the necessity of safe-guarding the marriage laws. He thought, however, the time unsuitable to enter upon the weightier matter of divorce and re-marriage, whereupon the *Church Times* says: "If there is one question which calls for immediate settlement, it is the painful diversity of practice in the various dioceses, in some of which licences are issued to divorcees in cool contempt of the plain rule of the Church, while in others they are refused." The Church and the State being at divergence on this question, the bishops are naturally not anxious to emphasize the antagonism.

Bishop Creighton is too Ritualistic for the evangelical taste of the *English Churchman*, a correspondent of which refers to the custom of his lordship ceremonially assuming the mitre to pronounce the blessing. He remarks that "St. Paul says, in 1 Corinthians xi., that a man should not pray or prophesy with his head covered; but evidently Bishop Creighton does not agree with St. Paul." Paul, we fancy, was a little touched by his sunstroke on this subject, for he says that women who pray or prophesy must be covered, or, if not covered, "let her be shorn." He says "she ought to have power on her head because of the angels." There were no lunatic asylums in his day.

The Bishop of Chester has deprived Canon Dodd of all ecclesiastical preferment in the diocese. The clerical privileges of which the unworthy Canon sought to avail himself threaten to become mere relics of the past.

An interesting discussion on clerical failures took place at the Winchester Diocesan Conference. Sir Frederick Fitzwygram made a lively speech in favor of bringing to an end the system whereby a clergyman holds his incumbency for life, directing his remarks against the mentally or physically unfit, the clergy who had lost their voices, the drones, the round men in square holes, and the bad characters.

In *Goodwill* for November there is an article on "Sky-Pilots at Sea." Very much at sea the pretenders to the art of aerial navigation usually are.

According to the *Echo*, the destruction of Jerusalem is now taking place. The rival Christian bodies are the worst offenders, and the French and Russian missionaries are the most active in the work. The former have swept away the fine ruins of the Byzantine church of St. Stephen to make room for a new one of the order of architecture favored by the suburban builder. The ancient church of St. Anne is being crowded with the tawdry and tasteless ornament of modern Rome. What is called the Pool of Bethesda, a twelfth-century structure, is going to be restored.

The Russians disfigured the Valley of Jehoshaphat years ago by a hideous memorial church. They have built a tower like a factory chimney on the top of the Mount of Olives, and reared a huge barrack for pilgrims on the Jaffa road. In the centre of the city the Germans have cleared away the beautiful ruins of St. Mary's, and a new Lutheran church is the phoenix arising from the ashes. The mediæval building attached to the Holy Sepulchre are disappearing piecemeal.

Prophet Baxter may now don his Ascension robes. Londoners are quite prepared for the advent of the last day. The "last weeks" of *Charley's Aunt* are announced, and that was supposed to be as enduring as the monument. Verily, all things pass away.

Dean Stanley used to relate that a gentleman once called to tell him that he had been into Westminster Abbey and had knelt down to pray, when the verger came up to him and told him he must not kneel there. On asking why not, the verger had said: "Why, sir, if I was once to allow it, we should have them praying all over the place." This recalls the gentleman visiting a church and asking the sexton whether people ever used it for private prayer, to which he replied: "I ketch'd two of 'em at once the other day." Another old-fashioned "lord of the aisles," who caught a pious visitor on his knees, remarked in indignant excitement: "The services in this cathedral are at 10.30 a.m. and 3.30 p.m., and we don't have no fancy prayers."

Mrs. Catherine Salisbury, the sister of the Mormon Prophet, Joseph Smith and the Patriarch, Hyrum Smith, and the only surviving member of that celebrated family, celebrated her eighty-third birthday recently in the little town of Fort Green, near Nauvoo. She was one of the six chosen members of the Church as it was organized at Palmyra, N.Y., and knows all about the discovery of the "golden plates." Soon the original witnesses of the rise of Mormonism will be as inaccessible as the original witnesses of Christianity.

A census has been taken in Johannesburg, which now contains 102,078 persons. Of these, 48,213 put themselves down as Protestants, 4,800 as Catholics, 6,253 as Jews, 2,565 as Moslems, and 32,545 as of No Religion. It is notable that of these 32,057 are males, while the Protestant males are 30,577.

"Romany," in the *Christian World*, says that a gentleman who asked at Dudley for the *Freethinker* was informed by his bookseller that the paper had not been asked for for several years. That may be so. Booksellers very often do not care to take the paper and show it, even though its exhibition means certain sale. "Romany" takes this as a certain decline of Infidelity, along with which, he says, "there is said to be a marked improvement in the moral and religious character of the people, with one great drawback—the spread of gambling." We suppose "Romany" would much prefer to see *Paddock Life* in the shop windows rather than the *Freethinker*.

Among the Christs many and Lords many who lord it in America, F. W. Sandford, of Maine, is coming to the fore. He styles himself "Chief Apostle of the Holy Ghost," and is supposed to be able to heal all manner of diseases by laying on of hands. He says, like our Bishops, "Receive ye the Holy Ghost," and the article is supposed to ooze out at his fingers' ends. The Bishops, by the way, it is said, used to breathe on candidates for ordination when they said this, the holy spirit being neither more nor less than holy breath.

Christ Teed, the head of the Koreshans, who used to send us his *Flaming Sword*, a journal which advocates, among other little peculiarities, that God is bi-sexual and the world concave, has taken Estero Island, Lee Co., Florida, to establish his elect. Unlike his more ascetic example, he has a consort who is queen of the colony, and known as Victoria Gratia Koresh. His mansion is named Beth-Ophrah. His followers are not allowed to enter the sacred place of this modern veiled prophet of Koreshans. They are called "angels," and supposed to be without sex. Teed says he will die soon, but will rise again from the dead. He is now said to be preparing his New Jerusalem in readiness for the event.

The followers of Huntsman Mnason, "the man Christ," and accepted head of the Church of the Living God, which has its headquarters at the Lord's Farm, near Woodcliffe, New Jersey, are known as Angel Dancers. They are really very inoffensive people, much troubled by visitations of the devil. Sometimes he is supposed to enter the food, which must be instantly destroyed, or the room, for which he must be turned out. These visitations render the Lord's Farm occasionally very uncomfortable.

The Secretary of a Theosophical Society says that Mrs. Besant's story, that Madame Blavatsky is reincarnated in the young Hindu, is founded on a joke of H. P. B.'s, that she would come again in the body of "a nice young imbecile Hindu with half a lobe to his brain." H. P. B. was in the habit of laughing at her dupes, and A. B. never could see through a joke.

Lord Salisbury has two Colonial bishoprics at his disposal, Dr. Ingham, of Sierra Leone, having resigned on account of the climate, and Dr. Burden, of Hong Kong, on account of the plague. These billets are scarcely so desirable as the sees of Canterbury and London.

Father Butler has written that he is "the person who kidnapped M. Guyot, according to the vocabulary of the Romish of Marlborough." According to his version, this Romish priest, who led Anglican clergymen to understand he was about to become an Anglican, told Father Butler he wished to return to his religious superior, and Father Butler advanced the money for that purpose. It is now the Bishop of Marlborough's turn to speak. It is admitted that the priest is in a Trappist monastery, where he is condemned to perpetual silence.

The *Catholic Weekly Register* says of the Church proposals for rate-aid: "It would never do to let people see that the Catholic bishops had been the first and best to master the situation, and that the Anglican prelates had followed them."

The *Jewish Chronicle* says: "A Russian Jewess has recently arrived in London whose husband in Russia embraced the orthodox Greek faith to prevent expulsion, and took advantage of the 'privilege' the form carries with it to divorce his wife. Not the least curious part of the story is that the man has also come to London, and now attends synagogue."

The same paper says that at Rostov on the Don the Jews have a hospital and infirmary of their own, and, the patients being unable to attend services outside, prayers are offered within the institution. But the local police have now prohibited Jews in the hospital and infirmary from holding services, since such services are permitted only in duly licensed synagogues. Such is Christian toleration in Russia.

Several prelates of the Orthodox Church are urging the Government to prohibit Jews, both in towns and villages, from carrying on trade on Christian holidays. Their efforts are believed to have every prospect of success. Christian toleration again.

When the West of London Mission was started at St. James's Hall, some years ago, much to do was made about the purification of that district. Mr. Hugh Price Hughes did attempt to prevent the licensing of the Pavilion, but he was ignominiously defeated, and now Mr. Percy Bunting, a leading supporter of the Mission, is saying that the social evil is worse than ever, and a conference of delegates from West-end parishes has met to deal with the question.

Five or six years ago, when General Booth put out his book on *Darkest England*, we were led to expect that, if he got the money for which he asked, "the submerged tenth" would be redeemed, and avenues of hope opened for all the unemployed. The money was subscribed, some prominent Agnostics even sending their cash; but the total result is barren in the extreme. The unemployed are as numerous as ever, and some, like the wood-choppers, complain that Booth, by underselling them, has taken the bread out of their mouths.

The Nunhead Branch of the Salvation Army, "after much prayer and careful consideration," has decided to secede from Booth's Army, which they find has departed from its original purpose, and is given over to trading operations. If this sort of thing goes on, William Booth and Co. may lose both converts and customers.

Here is a cutting from a religious contemporary. It displays the care of our heavenly father over his elect: "The many friends of the Rev. J. G. Paton, the veteran missionary to the South Seas, will be sorry to learn of the total wreck of the 'Dayspring.' The vessel was presented to the Hebrides Mission by hundreds of subscribers, many of whom visited her with great interest before she sailed. Dr. Paton himself has also met with an accident, having been knocked down by a bicycle."

The American Church Association again calls on the faithful to boycott the Sunday newspapers. It is evident that what they object to is not Sabbath desecration, but interference with the ministers' monopoly. Otherwise they would call for the boycott of the Monday morning papers, which report their sermons, the work for which is done on Sunday.

Mr. Tom Francey advertises himself as an evangelist from Ballymena, Ireland, and on a bill announcing services at the Central Hall, Shaw Bridge, Pollokshaws, headed "For God and Eternity," he winds up: "You are invited to Heaven's Banquet. Stay Away at Your Peril." Mr. Francey wanted a good suit to appear in proper form at heaven's banquet himself, and he obtained one from John Jamieson & Co., tailors, in the High-street, Edinburgh, to whom he represented that he was employed by the Marshall St. Faith Mission. The clothes were pawned in a false name. The Mission disowned the Evangelist, and the Edinburgh tailors had him arrested in Glasgow, where he was sentenced to find caution under the First Offenders' Act for ten pounds, with the alternative of thirty days' imprisonment.

The following notice can be seen in a shop window not many miles from Stoke Newington Green:—"A Note of Warning! The Lord helps those who help themselves; but may the Lord help those who are found helping themselves here."

The *Detroit Free Press* tells a story of a Methodist minister who gave, as an illustration that the Lord will provide, a story of how, when the church was short of firewood, he found a big load dumped in his yard. It subsequently transpired that the wood was for the adjacent Baptist chapel.

A somewhat similar story is told by the Rev. Robert Stephen Hawker, vicar of Mormenton, in Cornwall. He

was walking on the cliffs with a brother sky-pilot, when a gust of wind came and blew the latter's hat off. A few days afterwards a Methodist preacher was discoursing on the efficacy of prayer at Truro. "I would not have you, dear brethren," he said, "confine your supplications to spiritual blessings, but ask also for temporal favors. I will illustrate my meaning. Ten days ago I was on the shores of a cove in North Cornwall named Mormenton, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head a shockingly bad hat, that I somewhat blushed to think of entering that harbor town and watering-place so ill adorned as to my head? Then I lifted up a prayer for a more suitable covering. At that solemn moment I raised my eyes, and saw in the spacious firmament on high a black spot. It approached—it lengthened—it widened—it fell at my feet. It was a brand new hat of a celebrated London maker. I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could, with my new hat on my head, and with my spirit exalted with the consciousness that my prayer had been heard." This account appeared in one of the religious papers, under the heading, "A Remarkable Answer to Prayer." The vicar's version was as follows: "The rascal made off with W——'s new hat. There was no reaching him, for we were on the cliff and could not descend. He was deaf enough, I promise you, to our shouts."

A correspondent of the *South Wales Daily News* reports a ridiculous contretemps which occurred in a church in East Glamorgan. The sexton bought wine for the Communion and vinegar for his own use at the same time. He took the vinegar to the church, and this was duly consecrated and administered to the communicants. Their faces, on finding how sour their blessed Savior had turned, may well be imagined.

The Dunkards, a sect of German Baptists, in their annual conference held at Corington, Ohio, solemnly discussed during a large portion of the session the question, "Is it advisable to own and use a bicycle?" The decision, we are told, was in the negative, in accordance with Luke xvi. 15, which declares that what is highly esteemed among men is abomination in the sight of God.

The Dunkards are really Dippers or Baptists, and the Doppers, as the Boers are often called, derive their name from the Dutch word for an extinguisher. It is properly applied only to those desirous of extinguishing all religious opinion not in conformity with the Synod of Dort.

The Great Eastern Railway claims to have done the quickest work in bridge building and removing yet recorded. A new bridge was thrown across the Ouse, near Ely, and the old one removed, between half-past one and 9 a.m. on a Sunday morning. Only one train of the ordinary service was delayed. But what does the Lord's Day Observance Society say?

An amusing chapter might be written on printers' blunders. In our own experience we have come across the "obscene" doctrines, for obscure doctrines, of Zoroaster, and on a restaurant bill have actually seen "Boiled God" as ready to be served. A recent curious misprint occurs in the New York *Sun* report of a sermon at the opening of a celebration at Princeton University. The president, Dr. Patton, is reported as saying of the University: "It stands for atheistic metaphysic." As, however, Atheism discards metaphysics, there is no doubt he said a Theistic metaphysic.

Dr. Marcus Dods, who is a member of the Established Church of Scotland, sworn to uphold its standards, says of the Shorter Catechism that its words have no meaning in them for the children of our day. The *Scotsman* endorses this, and says: "It may shock many good orthodox people in the Free Church and other Churches, and in the Highlands there will be wailing and cursing—not loud, but deep—over these irrepressible and heretical professors who are demolishing all the props and defences of the ancient creed. But it is, nevertheless, a simple fact that the Shorter Catechism has become an unintelligible book to modern scholars in the hands of modern teachers." Yet this same old Catechism is part of the use and wont in all Scotch public schools.

Church attendance is declining even in godly Glasgow. It appears from the recent census that the attendance all over is not so large as in 1876. The churches count among its members many who do not turn up at worship. Thus, in the Established Church of Govan, the church of Dr. John Macleod, the membership is 2,159. The attendance was only 686 at the best attended service.

"And did my predecessor not find a place in your hearts?" asked the new missionary. "Well, the next thing to it," answered the cannibal guardedly.

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.

G. L. M.—The "Infinite Dynamic Static One" is Monism with a vengeance.

G. TODD.—You are not compelled to hold up your right hand, or to do anything more than repeat the words of the affirmation.

B. CORVIN says that Mrs. Besant knows what happens after death by her seventh sense. The sixth sense is intuition, and the seventh imagination.

F. J. HAMILTON.—The Church of England Homilies are among the standards of the Church, and in the Homily on the Peril of Idolatry it is taught that the Church of Rome is the "Harlot" of the Apocalypse.

F. W. SWAIN.—The paper by Mr. Briggs on "Unsocial Socialists" is too purely local to merit so much space.

W. D. ROLLEY, who often contributes useful letters to the *Echo*, writes: "Freethinkers who, like myself, have not the leisure to overhaul huge volumes are greatly indebted to Messrs. Foote, Wheeler, and Watts for their timely works on raging questions. Mr. Foote's *Bible and Beer* is a powerful indictment of a popular delusion, and, if read in the light of reason, it is clear that Christian temperance or teetotal societies exist only as pious frauds. I wish to express my confidence in Mr. Foote as 'the right man in the right place.'"

A. J. HOOPER.—Thanks. See "Acid Drops."

J. MORTON.—You will read about John Wesley's unfortunate matrimonial relations in Southey's *Life*. Tyerman is less impartial.

ALERT.—Thanks.

M. SAMUEL.—Papers sent.

J. K. MAAGAARD.—Much obliged for cuttings.

C. HUNT.—Read Darwin's works; also his *Life and Letters*, by his son, and Mr. Foote's *Darwin on God*. We have no time to write privately, but are always willing to assist.

J. B. L.—*Lux* has departed, *The Torch* has gone out, and *The Light of the World* is extinct.

W. FOSTER.—Your letter is handed to Mr. Forder.

W. WILSON (Dundee).—The Affirmation Act applies to England, Ireland, Scotland, and Wales.

H. S. (Hucknall Torkard).—(1) Doubtless the Pilgrim Fathers were opposed to the Acts under which they suffered in England, but they set up a new intolerance in Massachusetts. (2) Atrocities at burials, such as slaying servants, arose from the firm belief in another life, when it was believed the slain persons would still act in the same capacity. Enlightenment, and not Christianity, must be credited with putting down such barbarities.

R. W. TRENAMAN (New York).—Thanks. Always glad to see American papers.

H. A. HOPKINS.—Stands over.

PAPERS RECEIVED.—Standard and Diggers' News—New York Sun—Secular Thought—Der Arme Teufel—Boston Investigator—Vegetarian—Zoophilist—Post—Vegetarian Messenger—Progressive Thinker—Two Worlds—Echo—Daily Inter-Ocean—Nya Sanningar—New York Public Opinion—Truthseeker—Brann's Iconoclast—Isle of Man Times—Crescent—Reynolds's Newspaper—Printers' Circular—Lucifer—Freedom.

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

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.

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

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

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

The *Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

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

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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.

SUGAR PLUMS.

G. E. MACDONALD has some "Observations" on our editor in the *Truthseeker*. He says: "Mr. G. W. Foote, President of the National Secular Society of Great Britain, has been looking over New York for several days previous to this writing, and New Yorkers have looked him over during that time. He has not told me how our 'institutions' impress him; but, if they stand the scrutiny as well as he does, their permanence is in no danger."

Readers of Mr. Foote's Letters are aware that Mr. Harry Furniss went over to New York in the *Germanic* with Messrs. Foote and Watts. Of course he sketched them. Equally, of course, he published his sketches. They appear, together with sketches of Ingersoll and Bradlaugh, on the front page of the *New York Herald* of November 1, being heralded as the first work of the Great English Caricaturist for an American newspaper. Naturally they are caricatures. Ingersoll and Bradlaugh are so represented that the Colonel appears simply as a fatter replica of the English Iconoclast. Mr. Foote looks like a German professor, his head lost in a huge and ugly travelling cap. Mr. Watts looks like a fiery Don, ready to explode in a fit of apoplexy. Three drawings are given to the development of Ingersoll's smile, and very amusing they are. The *New York World* and the *New York Journal* both give several portraits of Ingersoll.

Mr. Verinder had a very good audience last Sunday, considering the weather, to listen to his lecture on the blasphemy laws at the Athenæum, Tottenham Court-road. Next week Mr. Heaford, who has returned from his provincial tour, occupies the platform, dealing with "Religion at the Bar of Reason."

This Sunday the Bradlaugh Club and Institute celebrate the birthday of Voltaire by a tea party and *soirée*. A good entertainment will be provided.

Mr. T. J. Thurlow is giving a course of Sunday afternoon lectures on vexed social questions at the Bradlaugh Club. The lectures commence at 3, and courteous discussion is welcomed.

Mr. Cohen lectured three times in Glasgow last Sunday. The audience in the morning was rather thin, but there was a gratifying improvement in the afternoon, and the attendance at the evening lecture was very large. Discussion followed each lecture; but the attempts made by the Christian opponents at the afternoon and evening lectures to defend themselves were very feeble indeed. He occupies the same platform this Sunday, and on Monday finishes his tour in the West of Scotland by visiting Carlisle, where Freethought will be introduced publicly for the first time.

The platform of the Liverpool Society at Oddfellows' Hall will be occupied three times this Sunday by Mr. J. M. Robertson, whose subjects will be found in our Guide Notice.

On Sunday, November 15, Mr. M. D. Conway gave a discourse at South Place in celebration of the centenary of the Theophilantropes being allowed by the French Directory to hold their services in the churches. This was done at the instigation of Lareveilliere Lepaux, who is wrongly regarded as the founder of the system. The permission was withdrawn by Napoleon in October, 1801. Incidentally, Mr. Conway mentioned a hymn-book for the use of the Theophilanthropist Society, published at Glasgow in 1816, which suggests that Paine had a considerable following there at that time.

Mr. Bertram Dobell, of 77 Charing Cross-road, has among a collection of broadsheets one headed: "France All in an Uproar. Account of a deadly insurrection which took place in Paris on the 27th of July [1794], when Robespierre, Thomas Paine, and several members of the Convention were killed." It gives an exaggerated report of the events of that day, when Robespierre was arrested, mentioning among the killed Thomas Paine, "of infernal memory." As a matter of fact, it was intended that Paine should have been guillotined at that time, but Robespierre's death proved his salvation.

At the Gillingham School Board election Mr. W. B. Thompson, the Secular candidate, was elected, having third place on the poll. He increased his vote from 2,161 in 1893 to 2,500. The Rev. Morris, M.A., vicar of New Brompton, his chief opponent, who, in 1893, received 3,155 votes, this year was below Mr. Thompson, having received only 2,337.

Mr. F. C. Conybeare's lectures on Christian Demonology are being published in the *Jewish Quarterly Review*. They are probably too rational for any Christian periodical. He

contends that it is cowardly to isolate the New Testament records from the fearless criticism which is now freely given to the O'd. "No other course," he says, "is compatible with a real respect for the Christian religion than to try to understand it as part and parcel of the great process in which man reveals himself to himself."

The election of Dr. H. E. Ryle, Hulsean Divinity Professor, to the Presidency of Queen's College, Cambridge, is a sign of the times. Although the son of the evangelical Bishop of Liverpool, he is the author of two very heretical books on *The Canon of the Old Testament* and *The Early Narratives of Genesis*.

In the *Light of Truth*, of Cincinnati, Mr. W. Emmette Coleman writes in scholarly fashion on "Mythical Ancient Monotheism" and on "The Origin of Christianity." He says: "To conserve the literal truth of Genesis, Christian scholars and writers had to establish a pure monotheism in every ancient nation or people. So they claim as monotheists the primitive Egyptians, Akkadians, Chinese, Hindus, etc. There is no truth in this theory. The law of evolution has reigned in the developments of the religions of the world, and the progress has been, as a rule, from polytheism to monotheism, not *vice versa*." Even in Judaism are traces of earlier polytheism.

Mr. Coleman holds that the Jews developed monotheism under the prophets, but the prophetic ideal was never fully realized. "The priests accepted the monotheism and moral code of the prophets, but burdened them with a complicated mass of ceremonial observances, the Levitical Law. Jesus in his teachings rose superior to the law, but he did not seek to overthrow or abolish it. It was the great reformer, Paul, who founded a new system of Christianity based upon the complete abolition of the Jewish Law. He it was who, by this act, made Christianity a world-wide religion, instead of a petty Jewish sect."

Mr. Herbert Spencer having by the completion of his *Principles of Justice* finished his great work of *Synthetic Philosophy*, Mr. F. H. Collins proposes in the *Times* that Mr. Spencer should be induced to allow, as a mark of congratulation, that some representation of himself, either portrait or statue, should be placed in the National Portrait Gallery, or some other officially recognized position.

We are mighty glad to see, from the *Blue Grass Blade*, that Miss May L. Collins and our heathen brother, C. C. Moore, the editor of the *Blade*, are both to be present at the Chicago Convention.

THE RECEPTION TO MESSRS. FOOTE AND WATTS AT CHICKERING HALL.

(Concluded from page 742.)

Mr. Foote, on rising at the call of the chairman, was vociferously welcomed, and made to feel at once at home. He said:—

MR. CHAIRMAN AND FRIENDS: It is expected, according to the chairman's observations, that the Englishmen upon the platform to-night shall tell you why they have come to America; and as my friend, Mr. Watts, has not realized any part of that expectation, the entire burden of telling you falls upon me. I, at any rate, came over to America for more than one reason. In the first place, I wanted to see a country very much bigger than my own. You know in England, if a man travels two or three hundred miles, he has always to see that his will is in proper order before he leaves home; and some of my American friends have told me over there the country is so small that a man has to be very careful in walking about lest he step overboard. We have been in this country together for a couple of days, and I have been asked—I was asked almost as soon as I reached the wharf—what I thought of America. Well, I have to tell you that I think it, as I did before I started, a big country, and for the rest I am letting my impression solidify. But this, at least, I must say, that I have met here in these two days some very delightful people, and have seen some beautiful country, and I hope by the time I return to my own land I shall be satisfied personally that not only is there a home for freedom on this side of the Atlantic, but that the amplitude of the country, its immense resources, give one a reasonable hope that the masses of population which will inhabit this territory in the centuries to come will be strong enough to maintain that freedom against the combination of all the despotisms that the world can show. And, in the next place, I have come to this country with the express mandate, as they put it in brief, to bring Colonel Ingersoll over. I have already told him that it is impossible for us to return to England without his promise, and I

should imagine that a threat of that kind would be sufficient to make him promise right away. Colonel Ingersoll may not know it as we do, but he is intensely loved by thousands of Freethinkers in England and Scotland. I am sure that there are hundreds of them there who will die happy if they can once catch sight of him. I must confess that the greatest event which I looked forward to in visiting this country was to meet him. I have had that pleasure. I scarcely like to say it in his presence, but all my expectations are realized. I consider his personality commensurate with his genius, and I am delighted to know that a man of such distinction is not only a magnificent orator, but a magnificent orator on the side of Freethought and free speech, and all that makes for the highest progress, not only of the peoples of to-day, but of generations yet unborn.

Reference has been made to-night to some very great Englishmen. I shall not follow in the laudation of my own country. I despise a man who leaves his own country simply to vilify it. I love my country, but that does not in any way prevent me from feeling the highest and the deepest friendship for the peoples of other countries. And, while I shall refrain from the laudation of my own country, I wish at any rate to say that we did produce Thomas Paine; but this I regret to say, that it was only the Americans that had the sense to make use of him. In our country he was treated with prosecution; it was only flight from France that saved his neck from the hangman's noose. Many countries have stoned their prophets. We did so in the case of Thomas Paine. Yet, surely, no sublimer utterance ever came from the lips of man than his declaration that the world was his country, mankind were his brethren, and to do good was his religion. That is fast becoming the creed of all civilized men and women. We do not now so much ask people what they believe as what they are. I know in my own country men who believe that twenty shillings make a pound, and they are never known to pay more than half a crown. It is not so much what you believe as what you are. For my part, I care nothing about what a man believes in itself. "I believe" is the exclamation of all the superstitionists on the face of the earth, and if you read the creeds of Christianity—take the Apostles' Creed, the Athanasian Creed, the Nicene Creed—there is not a single sentence in any one of them that is of the slightest importance to any man, woman, or child upon the face of this earth. It is all about some other life, about kingdom come, about heaven and hell. Surely, it is far better to keep to what we know. If a man tells me he believes a thing, and has no more to say, I wish him good-day. I want to know what he knows. I want to know what he can tell me in the way of information. I want him to give me any facts he has, and when he gives me the facts I can form my own opinion upon them without troubling him to burden me with his. All ministers of religion, we think in the Freethought party in England, are showmen who never lift the curtain. They tell us what is behind it; they exact large payments for the information; but we must die before we can discover whether they have told us any truth; and my opinion is that no man ought to live upon the faith of another. Let him, if he can, subsist upon his own. Let us have fair and square dealing. I am not willing to let the credit be all upon one side. The minister says we must give him credit for what he tells us, but he will not give us credit for the payment he expects. Now, I think, as we can know absolutely nothing as to whether he tells us the truth or not until we die, the settlement of that little account between the congregation and the minister ought to be left at least until after death, if not after the day of judgment itself.

My friend, Mr. Watts, has referred to the struggle for the protection of the mind of the child. In that, indeed, lie all the hopes for the future of the world. The child is robbed of its natural birthright of mental freedom, and a man who would rob a little child of that right is worse than any thief or burglar inside or outside jail.

We want to clear the Bible out of the public schools, to clear all religion out, to make the schoolmaster, as a secular teacher, absolute master of the schoolroom floor. They have done this in France. There the State has proclaimed absolute secularization of life, except so far as the State Church exists under the old Concordat. The schoolmaster is the lord of his school, and even in the hospitals no priest in Paris is allowed to enter unless he is sent for, and then he must only visit the patient who sends for him. There must be no free-and-easy proselytizing on the part of these men of God. We want to secularize life in the same way; and, after all, what is civilization but the secularization of life! At one time every part of life, private as well as public, was under a religious sanction. Even a day of rest could not be introduced without the declaration that it was ordered by the gods, or disclosed amid the lightnings and thunders of some remote mountain. But we say that all institutions should be made secular. We don't want to destroy the day of rest; we want to rationalize it. We would rather have two Sundays a week than none at all. We know that rest is necessary, but on that day there should be the utmost possible opportunity for rational recreation and the education of all the highest faculties of man. The public library,

the museum, the art gallery, every institution of culture, should be open; and I for one believe, further, that the people should be carried from the streets of our great cities on that day, if possible, so that they may feel the spring of the turf under their feet, and come into touch with great Mother Nature, without communion with whom man becomes degraded; that they may be carried down to the seaside, and there behold the white sail dancing upon the rolling wave, and drink some of the poetry of the practically infinite sea into their blood. And surely the people so recreated, so educated, so elevated, will not be the worse when they return on Monday to the secular work of the world, even to the struggle of what is called the world's competition. They will be more effective workmen, more effective lawyers, more effective doctors, in every way more able to contribute their individual quota to the civilization of the community to which they belong.

And a word or two with respect to our aims in regard to women. My friend, Mr. Watts, has well quoted from Emerson, and he might have quoted from a dozen other great writers, that the degradation of woman is man's own degradation, that her slavery is his slavery. It was Shelley, the Freethinker, who exclaimed: "Can man be free if woman be a slave?" We say that woman's place is not behind man, or in front of him, but beside him; that her step should not be a dim and distant echo of his, but that the step of both should keep time and chime to the marching song of liberty and progress. In our country the Church stands up to-day and declares it is the friend of woman. Why, its book is the greatest enemy of woman. When Satan appeared in this world his first customer, according to the Bible, was a woman. Why? Simply because man wrote it. And, by-and-bye, when the world, or at least the parts of it that are under the dominion of Christianity, are emancipated, it will be the proud boast of women that they never contributed a single line to that book. All through the Bible we see the same vein of degradation. The woman in the Tenth Commandment is put in the catalogue of the husband's property, with the house, and the ox, and the donkey, and the Bible doesn't even give her the distinction of heading the list. When we come to the New Testament we find Jesus Christ speaking disrespectfully to his mother, and St. Paul declaring, with the intellectual strut of the barn-yard rooster, that the man was not made for the woman, but the woman for the man. He might just as well have dogmatically declared which half of the pair of scissors it is that really cuts the cloth.

Now, let us see what the attitude of the Church itself is. Suppose we take the Methodist body in our country. Now, the Methodist body pretends to be the freest of all in this respect, but it is just like the other Churches. The Churches now say woman must be allowed some opportunity, so they let her go about visiting the poor, giving away coal, and soup, and blankets, and generally demoralizing the community. They let the women go visiting the sick, and catch all the diseases that are going. The one thing they won't let a woman do in our country is to occupy any position to which a salary is attached. Whenever there is any money, the men want it. Now, a couple of years ago, the Wesleyan Methodist Conference was held in a certain English city, and, to the horror of all the delegates, a woman appeared upon the scene. She was young, she was good-looking, and apparently the male Wesleyan Methodist, especially when he is a minister, is unable to bear the close proximity of the opposite sex. I don't know whether they are especially inflammable; but, at any rate, they won't let a woman sit as a delegate. A committee was appointed to consider the matter and report to the next congress. The committee reported in favor of the introduction of women, but it coated the pill by suggesting that, in all probability, there would be very few of them. The next year, when the Congress met, the report of the committee was rejected. It was declared that women should have no right to sit in the annual Congress; in short, while they might join in the picnics and help to brighten the scene for the male ministers of God, they were not to transgress the bounds laid down for them in the New Testament, or, to use the words of St. Paul, they were to learn in silence, but to talk with the greatest animation outside of church.

Now, the idea of considering whether a delegate was of one sex or the other never could occur to a Freethought society. We want to know whether we are to address envelopes to members as "Mr.," "Mrs.," or "Miss," but that is only for the purpose of social convenience, and if any woman can step upon our platform and advocate our principles, we are delighted to accept her co-operation. We do not believe with St. Paul that the man, the husband, is the head of the wife. We believe that every wife has a head of her own, and should use it.

Now, just let me say a word or two about the progress of Freethought in our land. Certainly, as a late archbishop of Canterbury said, it is impossible to take any high-class magazine into the domestic circle without introducing the poison of Infidelity. Freethought is permeating the whole of our literature. Our greatest poets are Freethinkers. Swinburne is a Freethinker, and William Morris was a

Freethinker. I say nothing whatever of the very pious mediocrity who has been adorned with the poet's laureate. Our greatest novelists are Freethinkers. George Eliot in the last generation, one of the grandest women who ever lived, was a pronounced Freethinker. George Meredith and Thomas Hardy are pronounced Freethinkers. Our men of science are mostly on the side of Freethought. Here and there a man who wants to eat his bread in respectable peace makes out that he is a Christian, and pretends that science and the Bible can easily be reconciled if you make both of them mean something different from what they are. But, in the main, our men of science, like our poets, like our novelists, like our artists, like our philosophical writers, are outside all the Churches. This is a herald to-day of what will triumph in the days to come.

I want to say this to you Americans in conclusion: Although I am an Englishman and love my country, I do not recognize, as a Freethinker, as a lover of Thomas Paine, that men should be divided in sentiment and brotherhood by artificial frontiers, or even by oceans rolling between them. Some time ago there was wild talk, in which perhaps both countries were alike foolish, of a possible war between England and the United States, over some difficulty in South America. Why, if any one of us were forced into such a quarrel, we might well hate every drop of blood that was shed in it, and I for one would rather shed my blood to avert it. Surely the bonds of brotherhood should be drawn tighter. People are not always friends because they live close together. Is there any logical necessity why they should be enemies because they live three thousand miles apart? Wherever the human heart beats, wherever the human brain cogitates, wherever men and women love each other, wherever little children crown their love, wherever the husband protects wife and child, and guards the life and the honor of the family, there is the germinal centre of civilization; and so we find that wherever we go in the world, there is the basis of a possible brotherhood. Many Englishmen have come to this country, have settled in it, have contributed to its intellectual and its moral growth, and although we remain in our own country as residents, and occasionally may visit you, we do hope that all this paltry patriotism of peoples who won't take the trouble to understand each other may disappear; that the bonds of brotherhood may be drawn closer yet; that, although national flags may be upheld, yet a greater flag may be upheld still, above and behind them all. Men have fought for their country. Men may now think and work for the world. And I look forward to the time when, science having practically annihilated space and time upon this globe, when science having brought all the peoples into one general intercommunication, when science having brought about that practical brotherhood of man which the Churches have prated about and never in the least realized, all the families of the earth may be gathered together in the great Temple of Fraternity under one glorious flag, upon which will be inscribed, not in letters of blood, but in letters of gold, typifying the sunshine of happiness and the lustre of hope, the grandest, sublimest, and holiest word in the world, that touches every human breast in all nations and under all creeds—HUMANITY.

Mr. Foote received a perfect ovation on sitting down. Colonel Ingersoll followed, and received a thunderous welcome. The first part of his speech was given in our last number. Here is its continuation:—

Theology is the one science that wants no facts. It is the one science that has assertion and impudence for a foundation, and that is all; and this Church that has been, I believe, what they call militant for about thirteen or fourteen hundred years has never added one fact to the intellectual wealth of the world. Not one, not one. There never was a religious council, there never was a religious congress, there never came together in the history of Christendom priests, bishops, cardinals, popes, that published to the world a new fact, a new truth—never, and never will if they last to the end of all time. And why? Why, because they knew everything. Nothing more to learn. They had a revelation from God. And how did they prove it? They said so. And they all said so. And now and then there was some wretched person who had the courage to ask how they knew. Then they put him in jail, and if he said much more they said: "We will not only convince you, but we will convince your neighbors." Then they buried him. No other argument that ever I heard of, no other fact that was ever produced, except force—no other. And so they used to say that they knew these things were true because a lot of miracles were performed. Well, how did they prove the miracles? They said so; that is all. The persons who were said to have performed them were long before that dead. All the witnesses were in heaven. Not a solitary Church ever sought to establish one except by saying so. Well, you know as well as I do that you can't substantiate a miracle by say-so. There is only one way to substantiate a miracle, and that is to perform one, and then if you want to substantiate that you have got to perform another to let every person see these miracles for himself, because we are so framed that we can't believe our neighbors on subjects of that kind.

Now, I say this science of theology now-a-days tends to the corruption of mankind. It undermines the honesty of soul, without which it is impossible to be a man or woman. That is the trouble with it. And then there is another trouble: it offers salvation as a reward for belief; in other words, it tries to make a promised bribe take the place of evidence. Now, there is no evidence in the promise of heaven if you believe in the Lord Jesus Christ. The promise doesn't furnish a new fact. Suppose a man would read the history of Rome, and was of such a queer kind of mind that, after reading it, he said: "Do you know that I believe that Julius Cæsar was a myth?" Well, now, I wouldn't even want to send that man to the penitentiary. No, I wouldn't, if he was honest about it. So another man honestly reads the story of Christ, and when he gets through he says: "I don't believe any such person ever lived in Palestine." Well, now, I wouldn't want him sent to hell for more than three or four thousand years if he was honest about it. And yet the Church not only tries to bribe men with a promise, but it tries to frighten them with a threat.

Now, suppose a man is being tried, and he says to the juryman, "If you will acquit me or hang the jury, I will give you \$5,000," and up jump these Christians and say: "That is an attempt at bribery; you are trying to make a promise of money take the place of evidence." And that is what the Christians are doing themselves. They say: "If you will believe, you shall wear an eternal crown, and you shall live happy forever"; and not only so, but they say: "If you don't believe, you will go to that other country, that place where God gets his revenge, and that place the sight of which will add to Christian joy through all eternity." That is what they say. Don't you see it is dishonest? What do you think of offering bribes for men to believe a certain thing in astronomy or geology? What would you think of trying to bribe physicians or surgeons or historians, or even poets. Now, what would you think of it? You would say that the man who offers it is a dishonest wretch, and the one who accepts it is the same.

Well, now, why not use the sense we have got in all directions? So I throw away this science of theology, and I say the great thing is to find the truth. Well, what for? Simply to add to the well-being of men and women and children in this world.

Now, many people think it is rather a low business, getting a living; but it is very necessary, very necessary. You had better have a little land here than the hope of a vast estate beyond the clouds. You need food and fuel and a roof and raiment, and the only need or use of human effort, the only use of labor and thought, first, is to supply the necessities of life. Then you can take another step, and if you are a little prosperous you may feed the hunger of the mind with the beautiful; you may become so progressive, so successful, that you can put a dome on your life. Now, that is what I think we should live for right here in this world, and not to please any gods. We can't bother with them, and God ought to be able to get along without our assistance, especially after he has put us in a world that requires most of our time to keep the breath in our bodies here.

So the gospel of Secularism, or the gospel of Freethought, is simply to be honest, to ascertain what you can, to add new flame to the great torch of civilization, to help mankind along in this great highway towards the ideal life; and men like Mr. Watts and Mr. Foote are giving their lives to this cause, and whether all their ideas are right, or whether all mine are wrong, that is the noblest cause to which man can consecrate his efforts, his heart, his soul. And do you know to-night, and at all times when I get thinking about it, I feel full of gratitude to every man who in the history of this poor world has had the courage to say his say, and to say it in spite of priest, in spite of king, in spite of fashion, in spite of wealth, in spite of respectability, in spite of all possible opposition, to say his say, and maybe to go down to the grave covered with obloquy, his name the prey of calumny; and yet I feel personally grateful to every one who has ever done it. And so I feel grateful to our friends from the other side that they are saying there what they believe is calculated to civilize their fellow men, and that they are not frightened by old laws, old religious lizards that have been coiled in the statute-books for many years, most of the time dead, aroused, it may be, to life for a few moments by some wretched bigot, and the law carried into effect by some pious donkey of a judge. I feel under obligations to them for telling what they believe, for being true to the right, and with all my heart I welcome them to the United States. I am ashamed that we are not civilized; I am ashamed that there are on the statute-books of nearly all our states laws that could put them both in the penitentiary for three years for expressing their thoughts in America. I am ashamed of that, and most of the rest of us are ashamed of it; and that is the reason those laws are not enforced. And still they are on the statute-books, and still pious malignity has power enough to keep them from being repealed. Nobody dare move to repeal them, for fear he will want to run for office again, and that the Church will raise the cry against him. But I want to tell our friends from the other side they have made a good deal of progress over there, so much that it was

possible to elect John Morley a member of Parliament. John Morley, a great man, a free man, an Infidel, he couldn't carry a precinct in the United States, he couldn't be elected to the lowest office in the gift of the people. Now, that is something in favor of England. Where they can really find an intelligent man, the fact that he is honest is not an insuperable objection. For the most part it is with us. But we are growing, getting a little better every year, a little more sense every day on these questions; and the Churches, they are improving too—oh, yes. I meet some really good, kind, decent Christians, good people, and the majority of them are good people—that is not what I am complaining of—but they are getting more and more liberal every day; and I believe they are treating women a little better. When I was a boy all that a woman had a right to do in the matter of religion was to fry chickens for the preacher when he came around. If it hadn't been for fried chicken, the Methodist Church would have been a failure in the United States. Well, they are getting better, and they are treating women with more consideration and with something nearer justice; but, of course, I think the time is coming when we are all to be on a splendid and blessed equality, and when men are to have power in the community in accordance with their intelligence, in accordance with their character, men and women. And so I say that I am delighted that these gentlemen came to our shores.

I hope they will visit some of our people, talk to a few of our uncivilized masses, and those who are civilized, and that wherever they go they will do good. And I want it understood now that I have no prejudices about religion, not the slightest; no prejudice about nationality, not the slightest. I endorse with all my heart the splendid sentiment uttered by Mr. Foote. I want to be a citizen of the world. I believe that; and wherever there is a man that wants the right and believes in liberty of souls—I don't care where he lives, in the shadow of the Pole or on the burning Afric sands; I don't care whether he is white or yellow or black—that man is my brother.

So I believe this sentiment is to take possession of the civilized world, and when we do away with what is called superstition, when we stop wasting the energies of mankind, when we stop throwing away our labor, and when we stop waging war and gaining glory by sending the iron hail crashing through the bodies of men; when that time comes (and I believe it will come) the world will be substantially without superstition.

Now, I know that people hate to give up the idea that there is somebody up here watching this business, attending to these matters, taking care of John when he is off on the cars, and looking out for father and mother on the sea. It is pleasant for a farmer to think he is noticing whether there is any rain needed or not, that he will keep back the frost, that he will lengthen life, and fill the world with joy. I wish it were true. I just wish it were a fact; but the history of the world does not prove it. And so I have come to the conclusion that we must take care of ourselves. Man must be the providence of man. And yet I believe in hope. I believe in cultivating hope, and so I say to every human being: Paint on the canvas of the future the fairest pictures of which you can dream; lighten your life with these visions of joy, but do not dig hells for your neighbors. Let the whole world be embraced in this scheme of advancement, in this scheme of everlasting life; but whether I will live again or not, whether after the curtain falls the scene opens in another play, whether it does or not, I want to feel when I come to die—which is the same idea expressed, and so beautifully expressed, by Mr. Watts—I want to feel that the world is no worse for my having lived in it. That will be a great consolation, and if at that time I can feel the world is a little better because I have lived in it, I have lifted the burden of sorrow from some lives, I have wiped some tears from the cheeks of fear, I have saved some babes from the whip that bruised, I have given to some the great blessing of intellectual liberty—if at the end I can feel that, then I shall be filled with joy. And I know of no greater ambition; and so again I thank you for welcoming these apostles of the gospel of common sense, who do not prove their religion by the superstitions of the past, nor by ancient laws, but by facts that are still in evidence, facts that can be examined by people in possession of all their senses. I don't want you to think I am blaming any of these religious people, any of these superstitious people; don't think that I blame them for pursuing the course they do; don't think I blame them for hating honest foes, because they are simply imitating their God; that is all, and they really think that is right. Instead of abusing or hating them we must civilize them, and that is what I have been trying for years—to civilize Christians; that is what I am trying to do. I am trying to civilize the creeds of Christendom, and I want all of you for the rest of your lives to help me to civilize the creeds of the Christian world. I want all of you to try to put out the fires of hell, and to cheat this infinite monster of his eternal revenge. Let us cheat him if we can, and if we can't let us at least enjoy ourselves until the end.

This speech was rapturously applauded, and, Mr. Wakeman having pronounced the benediction, the meeting closed.

BOOK CHAT.

We have received from the Baptist Tract and Book Society, 16 Gray's Inn-road, a well-got-up volume, entitled *The Clue to the Ages*, by the Rev. Ernest Judson Page, of Woking. The work is "Reverently dedicated to the service of HIM who alone doeth wondrous things," and gives as a motto the passage in the Apocalypse (xiii. 11-18) beginning with the words, "And I saw another beast," and ending "his number is six hundred and sixty and six."

* * *

To a Freethinker this does not seem very promising. However, the contents show that Mr. Page is something more than a mere sermon-monger. He sees that the theory of evolution is essentially materialistic. It asserts the supremacy of the conditions of existence; it explains organism by the action of matter upon itself. The author of *The Clue to the Ages* combats this theory, and seeks to set up another—that of Creation by Principle. It is hardly necessary to say that this is the old and discredited hypothesis of creation repainted and decorated to bring it up to date. It is our ancient friend, Moses, armed with a modern six-shooter in order to combat Darwin.

* * *

Mr. Page makes some pretences to be scientific, but he is too wary to tackle Darwin on his own ground of biology. He takes us instead into the quagmire of ecclesiastical history. Here he allows an organic development, but claims that its explanation needs the Theistic hypothesis of creative energy. "In the early Christian centuries the principles of the New Testament created the life characteristic of those centuries. Later on other principles became predominant, creating another type of life, originating a new species of human character and development." Here is something for Mr. Page to explain: How was it the divine principles of the New Testament were overcome by the State Churchism and mediævalism to which he is opposed? Our author attributes the present spread of Ritualism and sacerdotalism to the triumph of the Evolutionary hypothesis. He can hardly explain the Romish Church on that ground.

* * *

Mr. Page traces six stages of development—inorganic, organic non-conscious, organic conscious, self-conscious, spiritual, and glorified. If he added a seventh, godlike, he might put himself in a line with the Theosophists. Like them, he gives us but words, and, despite his diagrams illustrating his views by conic sections, we are as wise as to "the plan of the universe" and "the clue to the ages," after quitting his book, as before picking it up. Whether the fault is with him or with ourselves we leave to the judgment of others.

* * *

Less bulky, but far more bright, are the lectures by the Rev. C. Voysey, which he entitles *The Testimony of the Four Gospels Concerning Jesus Christ* (Williams and Norgate; 3s. 6d.). That testimony, he conclusively shows, proves the blunders and blemishes of the hero of the Gospels. He takes to pieces the ideal idol of the Churches and of the Unitarian, Dr. Martineau. He says: "The conscience of Christendom has been deeply blurred through its blindness to the moral blemishes of the Christ of the Gospels. The heart of Christendom has been deeply injured by taking for a God a very imperfect man."

* * *

Of course, Mr. Voysey does not suppose we have any correct record in the Gospels. But, taking them as they stand, his criticism is most convincing. In some cases he finds the sayings ascribed to the Christian deity too bad for belief. As examples of these outrageously impossible utterances, he points to the passage wherein Jesus says that he speaks to the common people in order to mislead them, and to prevent their repentance and conversion; and that other passage in which he affirms that the express purpose of his coming was not to bring peace, but a sword—was to set fathers and mothers against their children, and children against their parents, and to sow strife in the home. "I only disbelieve," he says, "that Jesus Christ said such things because they are too bad to impute to any human being at all."

* * *

No work by Mr. Voysey will excite more outcry than this, for he here attacks the very core of Christian idolatry. But no work was better worth doing. The moral infallibility of Jesus is an absurd dogma, clung to by those even who have resigned the larger part of orthodoxy. It is as baseless as the rest. Of course, Mr. Voysey finds much to admire in some of the teachings ascribed to Jesus; but the very things he admires are those that Christians never think of carrying out. The work is calculated to be an eye-opener to many, and we hope it will have a wide circulation.

* * *

The anonymous work, entitled *The English Church and the Roman Schism*, recently issued by Messrs. William

Blackwood & Sons, is from the pen of Dr. Momerie, formerly Professor at King's College, and preacher at the Foundling Hospital.

* * *

Lieutenant-Colonel Conder, the reputed author of *Rabbi Jeshua*, is engaged on a new book, to be called *The Latin Kingdom of Jerusalem*, describing the condition of Palestine, Syria, and Western Asia during the Crusades. It is based upon the contemporary chronicles, both Christian and Mussulman, and upon personal knowledge collected in the progress of the survey.

* * *

In *Lord Edward Fitzgerald*, an historical romance by M. Bodkin, are some good stories, as of Thady, who says: "I was very near at the death, as I might say. I seen him before his body was well cowl'd, or his soul hot." Thady, again alluding to the slain man in question, remarks: "The mercy of God is too good to be wasted on the likes of him. It's kept for decent sinners who have a touch of good left. What's the use of keeping a devil at all if he doesn't get old Clearanstown?"

PROFANE JOKES.

MANY years ago a candidate for the Falkirk boroughs, more noted for sport than learning, addressed a meeting of electors. On questions being invited, a schoolmaster held up a slip of paper demanding the candidate's opinion of the Decalogue (the Ten Commandments, of course). Seeing he was greatly embarrassed for an answer, a wag on the platform whispered in his ear: "Flogging in the army." The candidate quickly pulled himself together, and replied: "I would certainly do away with the Decalogue at once; but, gentlemen, let me remind you that all questions submitted to the chair must be written in plain, good old Scots language, for there are no foreigners here."

A clerical-looking gentleman, in the hope of obtaining a contribution, entered the office of a newspaper, and, finding the editor in, said: "I am soliciting aid for a gentleman of refinement and intelligence who is in need of a little ready money, but is too proud to make known his sufferings." "Why," exclaimed the editor, "I'm the only man in town that answers that description. What's the gentleman's name?" "I'm sorry to say I am not at liberty to disclose it." "It must be me, parson. Heaven prosper you in your good work!" said the editor, wiping away a tear.

Evangelist—"My dear man, don't you believe in a guiding power overhead?" The Reprobate—"No, sir! I'm an advocate of compressed-air motors. No overhead system for me."

Showman—"This is a picture of the Israelites crossing the Red Sea." One of the Audience—"But I don't see the Israelites." Showman—"Oh, they've just crossed over!" One of the Audience—"Well, where are the Egyptians?" Showman—"They're just gone under! Say, how much will you take to take your money back?"

"A meteor covering ten acres fell last night." "Astonishing!" "Fact. And a feller's laid claim to it, hired surveyors, and is selling off heavenly lots at 1,000 dollars a front foot!"—*American Paper.*

LITERAL TRUTH.

THE *Progressive Thinker*, of Chicago, records the following as a conversation which actually took place recently:—

"One of the parties asserted with great warmth that he believed the Bible was verbally inspired, and should be literally interpreted.

"Do you believe all passages of scripture should be literally interpreted?"

"Yes, sir, I do. The only way to interpret scripture is exactly as it reads."

"You are a Christian, are you not?"

"Yes."

"You believe in the Lord Jesus Christ according to the Scriptures?"

"Certainly; but I don't know what that has to do with the subject under discussion."

"You can make your everlasting fortune in five years."

"How so?"

"Jesus said—reported in John vii. 38—"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." The word "rivers," in the plural, tells us there were two or more of them. Now, as you are a believer in the literal fulfilment of that text, you should go to Dakota and locate there. With one of the rivers you could irrigate your lands and excel the world in bounteous harvests. With the other you could build grist mills to grind the wheat and monopolize the flour trade."

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, W. Heaford, "Religion at the Bar of Reason."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 8.15, T. Thurlow, "Wealth: Its Ownership and Use"; 6, Voltaire's Birthday Party—speeches, songs, and dance. Nov. 25, at 8.30, Presentation of testimonial to Messrs. Ramsey and Kemp.
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7, Dance and Entertainment. Tickets 6d.
EAST LONDON ETHICAL SOCIETY (Libra-road, Old Ford): 7, E. J. Gould, "The New Conversion."
PENTON HALL (81 Pentonville-road—Humanitarian Society): 7, Joachim Kaspary, "The Life of Robespierre."
SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday-school; 7, Dr. Stanton Coit.
WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "Spurgeon and Evangelical Christianity."

OPEN-AIR PROPAGANDA.

VICTORIA PARK (near the fountain): 8, Mr. Ward will lecture.

COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 7, W. G. Renwick, "Bimetallism."
CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, F. J. Bowman, "Christianity: Its Religious and Ethical Basis Examined."
DERBY (Pollicott's Dining Rooms, Market-place): 7, W. Whitney, "An Impeachment of Christianity."
GLASGOW (Brunswick Hall, 110 Brunswick-street): C. Cohen—11.30, "Spinoza"; 2.30, "Christianity and Woman"; 6.30, "The Case Against Christianity."
HUDDERSFIELD (Friendly and Trades Club, Room No. 5): Tuesday, Nov. 24, at 7.30, R. Fan, F.G.S., "How Planets are Weighed, and their Distance from the Earth Measured."
LEICESTER SECULAR HALL (Humberstone Gate): 6.30, F. Feroza, "In Search of a Genius."
LIVERPOOL (Oddfellows' Hall, St. Anne-street): J. M. Robertson—11, "How to Unite the Democratic Votes"; 3, "Gladstone on Butler"; 7, "The Tory Religion as Preached by Mr. Balfour."
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, J. Johnstone, J.P., "The Chicago Exhibition and Travels in America." Illustrated with oxy-hydrogen lantern.
SHEFFIELD SECULAR SOCIETY (Hall of Science, Reckingham-street): 7, Pleasant Sunday evening—vocal and instrumental music, etc. 29th, Dr. Allinson lectures.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, Lantern lecture, J. M. Peacock, "Victoria v. Tasmania."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—November 22, Glasgow; 23, Carlisle.

A. B. MOSS, 44 Oredon-road, London, S.E.—November 29, Athenæum, London. December 6, Bristol; 13, Liverpool.

POSITIVISM.

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

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

WEST HARTLEPOOL.—Athenæum Lecture Room. Mr. Malcolm Quin will deliver four addresses on Wednesday evenings, November 25 and December 2, 9, and 16, at 7.30. All seats free.

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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