

The Freethinker

Edited by G. W. FOOTE.]

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THE JUBILEE CRAZE.

IN the two articles under the above heading which it is my purpose to present to the readers of the *Freethinker* I shall write in the first person, holding myself alone responsible for the views therein expressed. While it would be a satisfaction to me to know that my fellow Secularists shared my opinion upon this subject, yet, the question being an outside one, every member of our Association is at liberty to form his or her individual opinion thereon. Secularism is sufficiently broad to admit within its ranks those who entertain opposite ideas upon the political and social problems of the day.

Thomas Carlyle is reported to have said that among the human race there are thousands of persons who are the very opposite of wise. The Jubilee craze, which is just now so very rampant in our midst, affords ample evidence of the truth of Carlyle's remark. The general public, with a few praiseworthy exceptions, appear to be suffering from Royalty on the brain. They sacrifice their dignity and discernment, overlooking the fact that the Jubilee display is not only a waste of money, but shows a great lack of discriminating intelligence. Better far would it be if the wealth that is being squandered in the production of this artificial show were devoted to the permanent improvement of our social conditions. It is a huge mistake to suppose that the vast expenditure of money which this Jubilee necessitates will be of any permanent commercial advantage to the nation. The fact is, it only diverts capital and labor from their legitimate channel to a comparatively useless object. For weeks past, valuable professions and serviceable enterprises have been injuriously affected by this monarchical interference with the general order and resources of the nation. And it will be some weeks before the trading community will be able to resume its normal condition; and, in the meantime, misery and want will continue to be the fate of thousands of the poor, who are the victims of our present badly-constituted society, of which the Jubilee is one of the unfortunate outcomes.

What is this Jubilee supposed to be? It is certainly not conducted upon the principle of the Bible Jubilee, as recorded in the twenty-fifth chapter of Leviticus. There we are told that at the time of the Jubilee liberty should be proclaimed "throughout all the land, unto all the inhabitants thereof"; and that every man shall return "unto his possession, and ye shall return every man unto his family." Our "pious rulers," any more in this than in other instances, are not concerned, evidently, to act up to the teachings of their own Bible. If they were, Ireland affords them a good opportunity to do so. In that unfortunate country, it is urged, men are still deprived of their liberty without sufficient cause, and hundreds have been driven from their homes, without any inducement being offered them to return to their families. As Mr. Dillon, in his recent "Anti-Jubilee Manifesto," states: "Coercion Acts, involving the suspension of popular liberties and the perpetration of tyranny and injustice, harsh prosecutions, and severe punishments for political offences growing out of the just discontent of the people, have been the commonplaces of Irish Government. Dreadful landlord oppression, exorbitant rents, the confiscation of tenants' improvements, ruthless evictions creating heart-breaking distress, have for long years of agony prevailed, sanctioned by the laws of Parliament, and aided by the forces of the Crown, and have been tardily, reluctantly,

and inadequately mitigated only under the stern pressure of Imperial necessity and the dread of anarchy and rebellion. Misery, famine, and evictions have exterminated hundreds of thousands, and driven millions in despair from the homes and fatherland they so passionately loved. The population of Ireland has been halved, while that of Britain has been doubled, in the reign. Even for these diminished numbers the return for toil continues absolutely and relatively low, and the scale of existence far inferior. The physical condition of the people has been impaired, industries have decayed, agriculture (almost their sole resource) is deeply depressed, trade and commerce stagnate, and capital has seriously diminished; while, contrary to equity and treaty, a load of taxation has been imposed beyond the relative and actual capacity of the people, eating up their narrow surplus, and making Ireland the heaviest, as Britain is the lightest, taxed of countries." If England is a Bible-believing nation, why are not its better teachings applied in these jubilant times to the oppressed and banished of Ireland? For the palpable reason that the profession of "the powers that be" of their love for popular liberty is as hollow as that of their belief in the Bible. Both the Church and the Crown are based upon shams, and supported by a policy as delusive as it is mischievous.

But it is said that the Jubilee means the congratulations of the nation to the Queen for the progress which has been achieved during the sixty years of her reign. Now, so far as we can all congratulate ourselves that the past half century has been one of advancement, well and good; but to heap fulsome praise upon Queen Victoria, as if she were the cause of the progress, appears to me to be utterly absurd. The principal factors that have enhanced our national prosperity are mental freedom, self-government of the people, scientific development, the consolidated and united efforts of the working classes, the cultivation of philosophy, increased high-class literature, the spread of education, the practice of benevolence, and the fostering of social communion. I have yet to learn that the Queen has ever taken an active part in utilizing any of these factors. When and where has she ever pleaded for the liberty of the people, or made any special effort to extend that social and political freedom which is the birthright of every intelligent citizen? What discovery or exposition of science, what theory of philosophy, what class of literature, or what scheme of education has Her Majesty devoted her time and ability to expounding and advancing? It would also be interesting to know how far her benevolence has extended beyond expending the sum of £13,200 (even if she does that) which the nation gives her every year to use for charitable purposes. The truth is that the progress of the last sixty years has been the result of the energies and self-sacrifice of those brave men whose aspirations and labors were sought to be crushed by royalist intrigues and aristocratic exclusiveness. The lever that impelled forward political and social freedom was found among the masses, apart altogether from the occupants of the throne. For, as recorded by Howitt in his *History of England*, "while Royalty sat in emblematic darkness, the people were breaking into light and power by the efforts of genius born among them."

As a matter of history, the progress of which we are hearing so much at the present time dates from the year 1832, five years before the Queen ascended the throne; we cannot, therefore, be indebted to her for its inception, and the page of history is not yet written that records

her enthusiastic support of the reforms born at that important epoch of our modern advancement. Besides, we cannot but remember that the very legislation which was the pioneer of our boasted progress met with the most determined opposition from the warmest defenders of the throne. Further, in our opinion, the so-called "blessings" which are said to have attended the Queen's reign are fearfully exaggerated. Think of the many big and little wars that have occurred within that period. Such, for instance, as in 1838-9, the Afghanistan war; 1841, the first Chinese war; 1845-6, the Sikh war; 1846, the Kaffir war; 1849, the second Chinese and second Afghan wars; 1848-9, the second Sikh war; 1850, the Burmese war; 1851-2, the second Kaffir war; 1852-3, the second Burmese war; 1854-6, the Crimean war; 1856-8, the third Chinese war; 1857-8, the Indian Mutiny; 1860-1, the New Zealand Maori war; 1860-1862, the Chinese wars; 1863-6, the second Maori war; 1864, the Ashantee and Bhotan wars; 1867-8, the Abyssinian war; 1868, the war with Bazetees; 1868-9, the third Maori war; 1871, the war with Looshais; 1878-9, the Zulu war; 1878-80, the third Afghan war; 1879-81, the wars in Transvaal and Basutoland; 1882, in Egypt; 1890, in Zanzibar and India; 1894-6, the Matabele wars; 1895, in Chitral; 1896, the third Ashantee war and Soudan campaign. It has been estimated from figures and statistics that the wars of the past thirty years have destroyed more than 2,500,000 human lives, to say nothing of the pecuniary burden it has inflicted upon the nation. No marvel that increased taxation and pauperism have been among the "blessings" which have called forth such jubilant manifestations for "the wonderful doings of the British race during the last sixty years." The late Mr. Charles Bradlaugh, in his *Impeachment of the House of Brunswick*, has the following suggestive paragraph: "When her Majesty ascended the throne, poor rates averaged 5s. 4½d. per head per annum; to-day they exceed 7s. During the last fifteen years alone there has been an increase of more than 250,000 paupers in England and Wales, and one person out of every twenty-two is in receipt of workhouse relief. Everybody, however, agrees that the country is prosperous and happy. In Scotland there has been an increase of 9,048 paupers in the last ten years. Two out of every fifty-three Scotchmen are at this moment paupers. In Ireland in the last ten years the out-door paupers have increased 19,504. As, however, we have, during the reign of her present most gracious Majesty, driven away the bulk of the Irish population, there are considerably fewer paupers in Ireland than there are in Scotland. The average Imperial taxation during the first ten years of her Majesty's reign was under £50,000,000 a year. The average taxation at the present day is over £70,000,000 a year. Pauperism and local and Imperial taxation are all on the increase, and, despite agricultural laborers' outcries and workmen's strikes, it is agreed that her Majesty's reign has brought us many blessings" (pp. 98-9).

It appears to me that, surrounded as we are by so much misery and want, this gorgeous jubilant display of folly is a bitter satire upon the condition of our wretched poor. The greatness of a nation is not to be found in such mockery and extravagance. Let us rather seek for a test of national progress in the homes and the social condition of the toiling millions—men and women who are the real promoters of the country's welfare. It is not in palaces and baronial castles that the index of the true status of a community is to be discovered, but rather in the cottages of the "hewers of wood and drawers of water." The power that enhances a people's happiness is not in empty titles and extravagant shows, but in the performance of practical work for the amelioration of the masses. In the language of Bulwer Lytton, "I honor birth and ancestry when they are regarded as the incentives to exertion, not the title-deeds to sloth." I have no faith in royalty as a permanent force of social regeneration. Thrones may totter, crowns may be forfeited, and sceptres may lose their power; but the requirements of human happiness will be present through all time; and, therefore, to endeavor to secure these requirements is a duty we should all recognise, and not waste our energies and means in patronizing absurd theatrical displays of royalty.

CHARLES WATTS.

(To be concluded.)

SIXTY YEARS OF FREETHOUGHT.

(Continued from page 371.)

THE *National Reformer* was founded by a company in 1860. When it appeared (April 14) it was conducted by two editors—Joseph Barker, the Fregoli of faith, taking the first four pages, and "Iconoclast," then President of the London Secular Society, the remaining four. The result might have been anticipated. A rift within the lute soon appeared, and presently one-half of the paper fell foul of the other; "B." on page one disclaiming the remarks of "I." on page five. It could only survive by a surgical operation, and, on Mr. Bradlaugh resigning, he was elected sole editor, with Mr. John Watts as sub. "Caractacus" (Mr. W. E. Adams) and "G. R." were among his early contributors. Barker set up *Barker's Review*, and, failing Free-thought support, returned to his primitive Methodist vomit, *via* Liberal Christianity. From September, '61, until February, '63, when Mr. Bradlaugh fell ill, he conducted the paper. John Watts, who with "Iconoclast" had edited *Half-hours with Freethinkers*, then took the editor's chair until April, '66, when Mr. Bradlaugh resumed. John Watts, a devoted servant of Freethought, who had worked like a Trojan both with speech and pen, died, after a protracted illness, on October 31, 1866, and was buried in Kensal Green Cemetery, hundreds of mourners attending. Among the writers on the *N. R.* at this time were C. Watts, J. P. Adams, W. Pickard, H. G. Atkinson, T. Evans, E. Guillaume, J. McGrigor Allan, J. M. Peacock, G. Sexton, W. Maccall, and "B. V." (James Thomson), whose witty "Story of a Famous Old Firm" appeared December 24, 1865.

Some other attempts at propagandist literature were made during this period. Mr. Perfitt, then of South-place, conducted the *Pathfinder*. Mr. Holyoake started the *Secular World*. A Secular Reform Society issued the *Stepping-Stone* from April, '62, to March, '63. A General Secular Benevolent Society also then appeared, with J. Maughan as secretary. A distinct sign of progress was the election of J. S. Mill for Westminster in '65, despite an accusation of Atheism. The walls were placarded with his declaration, "I will call no being good who is not what I mean when I apply that epithet to my fellow men; and if such a being can sentence me to hell for not so calling him, to hell I will go." London Freethinkers worked hard for his success, for which no paid agents were employed.

Meanwhile events within the Church tended to liberalize opinion. The year which saw the establishment of the *N. R.* witnessed the issue of *Essays and Reviews*, a collection of Broad Church papers by Dr. Temple (now Primate), the Rev. R. Williams, B. Powell, H. B. Wilson, C. W. Goodwin, Mark Pattison, and B. Jowett. An outcry ensued at this attack on orthodoxy and inspiration; or, rather, this attempt to accommodate theology to modern thought. The book was censured by the bench of bishops, and Drs. Williams and Wilson were cited before the Court of Arches. They were ably defended by James Fitzjames Stephen. Dr. Lushington gave judgment June 26, '62. He held that all theological doctrines not determined by the Articles were open questions, but that "any clergyman who advisedly maintains that the Holy Scriptures proceed from the same mental powers as have produced other works, even with the qualification that these powers differ in degree, impugns the Divine Authority of the Holy Scriptures; does, in fact, maintain that the Bible is not God's word, and thereby contravenes the 6th and 20th Articles of Religion." A clergyman might reject texts and portions of scripture, but not a whole book. Orthodoxy was dissatisfied with this judgment. An appeal was made to the highest court, the Judicial Committee of the Privy Council, a special test being whether eternal torments might be denied. Lord Chancellor Westbury delivered judgment (February 8, '64) in favor of the Broad Churchmen. This occasioned a witty proposed epitaph, that "He abolished the time-honored institution of the Insolvent Court, and The Eternity of Punishment. He dismissed hell, with costs, and took away from orthodox members of the Church of England their last hope of everlasting damnation." In delivering judgment, Westbury pointedly added that the Archbishop of Canterbury and the Archbishop of York did not concur. The Convocation of Canterbury then (June 21) passed a synodical judgment against *Essays and Reviews*. To this Lord Houghton called attention in the House of Lords, July 15, 1864. He suggested

Convocation should rather answer than anathematize, and questioned if this censorship over books was not usurping the prerogative of the Crown.* The Lord Chancellor, who in 1857, as Sir Richard Bethell, had carried the Divorce and Matrimonial Bill against Gladstone, Wilberforce, and the entire weight of the Church, described the judgment of Convocation as "well lubricated, oily, and saponaceous." This pulled up Wilberforce, Bishop of Oxford (Soapy Sam), who, in the interest of the Church and humility, blazed out with fury, characterizing the Lord Chancellor's comments as "ribaldry." But the bishops could only gnash their teeth and spit venom. The Lord Chancellor warned them that, "whenever there is an attempt to carry Convocation beyond its proper limits, their best security will be to gather up their garments and flee; and, remembering the pillar of salt, not to cast a look behind."

The previous judgment of Lushington was felt to greatly enlarge the liberty of the Church. It was followed by the publication of the first part of *The Pentateuch and Book of Joshua Critically Examined*, by the Right Rev. J. W. Colenso, D.D., Bishop of Natal (1862). The work excited a fresh furore. The *Daily Telegraph* (November 6, 1862), then a most popular and Liberal paper, on which Thornton Hunt, Godfrey Turner, G. A. Sala, and James Macdonald were writing, gave a long and favorable review. But a storm of malediction arose, which may seem strange to those who have long since accepted Colenso's main conclusions. An attempt was made to pooh-pooh the work, the Archbishop of Canterbury saying it could be answered by anyone who was familiar with the Bible. But soon from all sides came an indignant summons that the author should resign. Answers, in shoals, displayed rather perturbation than argument. A trial took place at Cape Town. Bishop Gray pronounced sentence of deposition, following it up by "the greater excommunication." Colenso appealed to the Privy Council, which reinstated him, March 26, 1865.

Bishop Gray declared that, if the Church did not denounce Westbury's judgment, "she would cease to witness for Christ. She must destroy that masterpiece of Satan for the overthrow of the faith, the Judicial Committee of the Privy Council, as her court of final appeal, or it would destroy her." The trustees of the Colonial Bishops Fund—Mr. Gladstone being one—refused to pay Colenso's stipend. In October, '66, Lord Romilly, the Master of the Rolls, gave judgment that Colenso was entitled to the temporalities of the see. The Broad Church had won all along the line. Colenso went on with his work, producing a sixth part in 1871, and a seventh and last in 1879. Matthew Arnold sneered at Colenso for dealing with such trivial truisms as the non-Mosaic authorship of the Pentateuch, while in France and Germany they tackled the central problem of the life and teachings of Jesus. But the outcry proved that such a lever was necessary to raze the foundations of Bibliolatry. Both the orthodox and Freethinkers pointed out that in the fall of the books of the Old Testament the fabric of the New Testament was shaken. If Jesus was right, the Bishop was wrong. The truth was that the rest of the Bible was as untrustworthy as the Pentateuch. Colenso, in time, and with the assistance of Sir G. W. Cox and Thomas Scott, who read the proofs of his work, came to see this.

A work, which Matthew Arnold probably never saw, did attack the Christ fetish—more effectively than Renan, in his famous romantic *Life of Jesus*. This was *The Prophet of Nazareth*, by Evan Powell Meredith, published by F. Farrar in 1864. This work—evoked by the offer, by G. Baillie, of Glasgow, of a prize for the best essay on the question whether Jesus predicted the last day of judgment and the destruction of the world as events inevitable during the then existing generation—struck a stout blow at the very citadel of Christianity. The author's *Amphilogia* also shows his opponents wriggling in the grasp of a firm-fisted Freethinker.

Some other works must now be briefly mentioned. In 1861 H. Spencer published his work on *Education*, and in '62 *First Principles*, which, dealing with the evolution of the worlds, life, and society, declares that ultimate causes are unknowable. In 1863 Lyell published his *Antiquity of Man*, adopting the views of his pupil Darwin; and Professor Huxley put forward his *Evidence as to Man's Place in Nature*. He had previously encountered Wilberforce at

Oxford. "Soapy Sam" inquired on what side Huxley was related to an ape. He replied that he had no reason to be ashamed of having an ape for his ancestor, but that he should feel shame in recalling "a man of restless and versatile intellect who, not content with an equivocal success in his own sphere of activity, plunges in scientific questions with which he had no acquaintance, only to obscure them by an aimless rhetoric and distract the attention of his hearers from the real point at issue by eloquent digression and skilled appeals to religious prejudice." Huxley, as Mr. Clodd says, hatched the egg that Darwin laid. He defended evolution in popular lectures which formed the basis of his book. Carl Vogt's *Lectures on Man* was translated by Dr. James Hunt, president of the Anthropological Society, in 1864. Dr. L. Büchner's *Force and Matter*, famous on the Continent since its publication in 1855, was translated for the first time into English by J. F. Collingwood in 1864. This able exposition of Materialism by an open-minded true soldier of progress, who at once accepted the teachings of evolution, is still ahead of the thought of the time. Darwin's *Variations of Animals and Plants under Domestication* appeared in '65, as did also Lubbock's *Pre-historic Times*. Grote's keen *Analysis of the Influence of Religious Belief* was reprinted in 1866, as was also Sir W. Drummond's *Edipus Julaius*. S. Sharpe's *Egyptian Mythology and Egyptian Christianity* ('63) threw some light on the genesis of orthodoxy, while the spread of Free-thought was illustrated with learning and eloquence in Lecky's *History of the Rise and Influence of the Spirit of Rationalism in Europe* ('65), a work reviewed by "George Eliot" in the *Fortnightly Review*, then newly established, with her husband George Henry Lewes as editor, his place subsequently being taken by John Morley. 1865 saw, too, the translation of Comte's *General View of Positivism*, by Dr. Bridges. Mill's criticism of *Auguste Comte and Positivism* evoked Bridges's reply on "The Unity of Comte's Life and Doctrines" ('66). Dr. Congreve, F. Harrison, and Professor Beesley have remained among the adherents of the French philosopher. The success of the *Fortnightly* led to the establishment of the *Contemporary Review* (Jan., '66), as an organ of liberal Christian theology. Seeley's *Ecce Homo* ('66) ran rapidly through six editions. The Rev. James Cranbrook, at Edinburgh, came out as a very Broad Churchman, who advanced to Positivism. In '66 he published *Credibilia*, an inquiry into the grounds of Christian faith, and, two years later, *The Founders of Christianity*. The Rev. S. Davidson issued his rationalizing critical *Introduction to the New Testament*, and Thomas Scott, the prince of pamphlet propagandists, in '66 published his *Credibility of the Gospel Narratives*, and next year issued Newman's *Defective Morality of the New Testament*. From his residence at Mount Pleasant, Ramsgate, this Freethought worthy sent forth numerous pamphlets by Newman, Greg, Kalisch, Lestrangle, Cranbrook, Hanson, Bray, Strange, Conway, Maitland, P. A. Taylor, C. Voysey, and others. Those were given largely to the clergy, writers, and cultured people, and much contributed to enlighten opinion. The Rev. C. Voysey came definitely out of the Church, and began his volumes of *The Sling and Stone*. M. D. Conway, at South Place, gradually came to the position shown in his *Earthward Pilgrimage*.

In '67 the National Secular Society was formed. Its first conference was at Bradford, November 24. Mr. Bradlaugh was elected president, Mr. A. Holyoake vice-president, and Mr. C. Watts secretary. Mr. Watts became a special lecturer. The new Hall of Science was opened in place of Cleveland Hall, which had drifted into other hands. In '68 Bradlaugh first ran for Northampton, and recorded 1,086 votes. All the stalwarts of Freethought rallied round him. J. S. Mill subscribed for his election expenses, which helped to lose him his own seat. To ruin Bradlaugh's chances, the Tory Government prosecuted him for securities against "blasphemy and sedition" in the *N. R.* He put "Prosecuted by Government" at the head of his paper, fought the Attorney-General at law, and, by his courage and legal acumen, the cause of a free press was again triumphant. To cover the defeat, the statutes under which the *N. R.* was prosecuted, and against which Mill had spoken in the House, were quietly repealed by the Government. The Bill abolishing the Enforcement of Church Rates, the Irish Church Disestablishment, and the Evidence Amendment Act (32 & 33 Vict., c. 68), also showed secular progress. This last permitted affirmation before judges. Thanks mainly to Bradlaugh, this was, in '70,

* This was rich, considering that in the good old times the ecclesiastics had complete control over literature.

extended to witnesses before commissioners and to juries.* On March 1, '69, the Hampshire grand jury threw out a bill against a Mr. Thompson, charged with circulating "blasphemous tracts." In the period '40-'43 prosecutions were in each case endorsed by public juries. A *National Secular Society's Almanack* for 1870 appeared, edited by Charles Bradlaugh and Austin Holyoake, and has lasted since. Mr. Bradlaugh had taken part in many debates with Christian ministers, but one of the most notable of his discussions took place with Mr. G. J. Holyoake on the subject of "Secularism, Scepticism, and Atheism," on March 10 and 11, 1870, at the New Hall of Science. Mr. Holyoake affirmed on the first night that "The principles of Secularism do not include Atheism," and, on the second, "Secular criticism does not involve Scepticism." Austin Holyoake occupied the chair. 1870 saw University Tests abolished and the passing of the Education Bill, which, despite some drawbacks attendant on any compromise, was yet a great victory for the party which, since the days of Bentham, had worked for free, universal education.

J. M. WHEELER.

(To be continued.)

PRAYER FOR RAIN.

THE theory of modern religion is, that the whole duration of this life—of everybody's life all combined—is so infinitesimal a speck against the vastness of the life to come that nothing in this earth matters except faith. The practice of modern life is that faith, unless carefully concealed, is semi-lunacy and hysteria. Therefore, if the shiny, bell-topped magnate who runs a wealthy bank was found humiliating for rain, he would assuredly be sacked by the board. Also, if the boss of any well-established insurance office, in a large way of business, became divinely endowed with powers of prophecy, he would certainly lose his appointment, unless he concealed his gift very carefully indeed. Praying for rain is a survival of the old belief in miracles. It implies that Providence runs the world by a series of sudden jerky interferences with the customary order of things; and the theory that an intangible influence above sends rain by request, when it isn't otherwise due, is merely a piece of the old belief that the said influence sends portents, the gift of tongues, and prophetic powers, and bestows the power of healing the sick and raising the dead. The decently-educated Christian still professes to believe, in a shadowy sort of fashion, that Providence works miracles in the matter of rain; but when the man who heals the sick by the laying on of hands turns up, which he does frequently, the same believer generally denounces him as an impostor. And it is worth nothing that he *always* proves to be an impostor. As for the very occasional person who raises the dead, he invariably proves to be either a very bad impostor or a very shriekful lunatic; and the prophet is usually fined five shillings, on the information of Constable Mulholland, as a cheap and vulgar charlatan, and every intelligent Christian endorses that view of him.

The limits of modern faith in the matter of miracles, therefore, require a good deal of definition. Practically, they are somewhat as follows: The Deity, who is in the habit of governing this world by small acts of direct interference, can bestow on anyone the power of healing the incurable, or raising the dead, or the gift of tongues, or of prophecy, and used to do these things as matters of daily occurrence. But it is so dead sure that He does not do them now, even in answer to the most earnest prayer, that the subject is not worth talking about. He can abolish sin, or put an end to war, or bring about another deluge, or visibly blast unbelievers with fire and brimstone, or make some specially chosen person proof against death for countless centuries; but he doesn't. Also, he can send a miraculous supply of rain—and does. The sending of rain is the only miracle that remains; all the rest are dead and gone and out of date, and dropped into disuse. And the trouble is, that this is the one particular miracle which cannot be proved or disproved. Rain always

comes sooner or later, with prayer or without prayer, with much or little faith, or no faith at all. And when it comes it is consequently impossible to prove that it is or is not miraculous, or that this particular rain wouldn't have come in any case. All the miracles which could be proved have been abandoned as hopeless, and he who asks for them is called either a fanatic or a blasphemer, and he who professes to work them is rightly designated a sham. The raising of the dead would be a provable miracle, for the dead do not rise promiscuously in any case; but, though it is no more difficult for Omnipotence to raise the dead when they wouldn't otherwise have risen than to bring down rain when it wouldn't otherwise have fallen, this exhibition of divine authority is never expected or attempted. The striking of rocks to produce miraculous streams of water has also gone out of fashion. So have the sacred rivers, like Jordan on special occasions, which cured the lame and leprous; in fact, every miracle that stood out clearly and definitely and beyond mistake as such has slumped beyond repair. Even the constant prayer that the life of the Sovereign may be prolonged isn't expected to bring any answer that can be demonstrated to be an answer; the most enthusiastic believer of the crowd does not profess to imagine that all the prayers of all the churches in the British Empire will keep Victoria alive even for another century, brief and insignificant as a century is. The rain miracle is absolutely the one survival of the old faith, and why it has been specially selected as a remnant, except by reason of its haziness and uncertainty, no one knows.

Although the special interference in the matter of rain is the one poor weak wonder which is alleged to have straggled down to the present day, it is maintained, as forcibly as ever, that all the other kinds used to happen such a very long time ago that no one can prove anything either for or against their credibility. They stopped short about the period when authentic history commenced, and just when there began to be an independent record to check the statements of the legendary priesthood. There is a sharp line drawn somewhere across history; on the far side of it everything is believable—deluges, strange fish which swallowed prophets, giants who tore up lions with their naked hands, people who walked in furnaces and were not consumed, lepers who were healed, corpses which came back to life, loaves which were constantly eaten but were never finished, signs and wonders and portents innumerable. On this side of it, with one exception, lies nothing but the ordinary grind of existence—the dull, grey monotony of the explainable and the commonplace. Everything else, as soon as the cold breath of incredulity blew upon it, went out like the burnt candle that gutters and vanishes into darkness. The unprovable rain miracle has somehow straggled across the border line, and maintains its incongruous presence in this painfully-modern world like an old-time crusader in a reconstructed bank; but it is the last remnant of a faith in the supernatural which otherwise petered out about the year 400. The Church has no belief in anything beyond it. Even when, the other day, a cablegram announced that an alleged Messiah had appeared in Brazil, though the aggregate parsondom of nearly half the earth professes to believe in the second coming of the Messiah and his possible arrival at any moment, not one cleric of them all thought it worth while to inquire if this might possibly be He. They all believe in the second coming as a matter of theory. They all disbelieve so utterly as a matter of practice that anyone who calls himself a Messiah is dismissed as an impostor and an impossibility, simply because he does so call himself.

The *Bulletin* is waiting to see parsondom in general manifest some real faith in its own creed. If it did manifest faith, this paper would probably disbelieve as utterly as it does now in the clumsy theory that the Infinite takes advice from the trivial, babel-tongued tribes of man as to the best way to run the universe; but it would at least have a shade more respect for the great aggregate parson than it has at present. It is waiting till the Church—if it really believes that rain comes through praying—gives up asking that one drought shall break up, seeing that every drought breaks up sooner or later, prayer or no prayer, and that the effect of prayer is consequently unprovable; and asks instead that there be no more drought in this arid land, and that the desert shall become well-watered, and the dry creeks shall run all the year round, and the grass shall be perennially green out where the dead men lie. It

* In 1861 Sir J. Trelawny brought in an Affirmation Bill which was defeated.

is quite as easy for the Almighty to grant the one boon as the other, and no boon—so the Scripture alleges—is too large to ask, if there is only faith enough behind it. The latter-day Materialist might not believe any the more in the connection between rain and prayer if the Church did this; but, if the Church would stake its faith and its dogma on one provable miracle, he would begin to have at least a glimmer of belief that it had a faith of some kind. Also, the Church professes a belief in the virtue of humiliation, and the world is waiting to see it humiliate. It professes to imagine that abasement will move the elements and alleviate a national calamity, and the people who look on are waiting to see a procession of pious business men do the abasement by proceshing barefoot and in sackcloth and ashes down the main street of Melbourne or Sydney—or any other suitable exhibition of the kind. The humiliation that is expressed by wearing better clothes and a newer and more gorgeous hat than usual is not worth mentioning, and is wholly bogus. As the Church doesn't humiliate, the only possible inference is that it has no real faith in that nostrum. As it doesn't pray for any definite and convincing miracle, the inference is that it has no belief worth mentioning in the efficacy of prayer. And if it doesn't believe in its own creed, what does it believe in, or expect the world to believe in?

—*Sydney Bulletin.*

AEROLITES AND RELIGION.

Few natural phenomena are more terrifying than the fall of an aerolite. A ball of fire, often said to be "as big as the moon," suddenly appears, moving with marvellous swiftness. A noise, as of cannon, followed by the rattle of musketry, stuns the ears. Perhaps a cloud is formed, emitting a shower of stones. Sometimes there is a second loud report, a continuous rumbling that lasts for minutes, a hissing sound, and thousands of missiles bombard an area several miles across. Or there may be a whizz from a body enveloped in smoke, leaving a trail of fire. The fireball may emit jets of flame and disappear with a noise as of distant thunder, or it may actually fall in the sight of the observer. It may rush at the rate of twenty miles a second over a thousand miles of earth and sea, at a height of a hundred miles or so, dropping a fragment here and another there, or it may come vertically down. If it buries itself in the soil, it may penetrate several feet. If it falls in the ocean, it is, of course, forever lost. But it may strike a rock with but a scanty covering, or ice or snow, or hard-packed sand, or trees, and even buildings. Then it is usually found to be hot, and of a shape, color, and material utterly unlike the stones of earth.

It would be surprising if in the earlier ages of the world men had not seen in the meteorite, not merely a message from the gods, but a messenger—a very god himself. All natural religion begins with fear, though it may end with love; and in the study of the history of religions it may be that the sun and his powers have received too exclusive attention. Zeus has certainly been ethnically, etymologically, astronomically supreme; yet the thunderstorm, with its attendant terrors, or the rarer but more dreadful meteorite, must have received the earliest notice of primitive man, whether on the prairies of America, the steppe of Russia, the dry littoral of the Mediterranean, or the sandy plains of Arabia. There are, indeed, many traces of a very early and very widely-spread cult of the aerolite, especially among the races of nomadic habits; and to some of these this paper is intended to refer.

In the Greek fable, Chronos used to devour his children (*tempus edax rerum*); but one day they saved Zeus by giving his father a stone to crunch instead. The stone itself, Pausanias says, was shown at Delphi, near the tomb of Neoptolemos, in the precincts sacred to Apollo. This was probably an aerolite. The image of Diana at Ephesus, referred to by Euripides and in the Acts, is described as a bust, with many breasts, tapering to a pedestal, the whole of black stone. It fell from heaven, and part of it may have been an aerolite, or it may have been made to replace the old aerolithic deity. The club of Hercules, worshipped in Thrace, was probably a Thor's hammer, the Thracians being of Northern kin, and an aerolite. Like the images or symbols of Apollo, the guardian of the ways, and of the Paphian Venus, it was said to have fallen from above.

To ascertain the probable views of the folk of the early ages in Europe, let us now see how the untutored races of the present day regard the aerolite.

Professor Garner, the well-known student of the speech of monkeys, who says the negroes of the Guinea Coast do not believe in a beneficent deity, but rather in a being who does harm, tells the writer that in one African village he found the chief public treasure was two stones, about the size of hens' eggs. The natives said they had been shot out from the sun and had killed this malevolent being, who, however, had revived. They thought the stones had been alive, and, because they still made fire when struck together, they thought they were not dead yet, but were in a sort of trance. So they built a house for them, and very carefully guarded them.

The Rev. H. S. Taylor, in the Report of the Government Central Museum of Madras, 1890, gives an instructive account of the fall of a meteor. Two aerolites travelling through space together, or two pieces torn asunder by explosion, had fallen at Parmallee, Madras, India, Feb. 28, 1857, reaching the earth two miles apart. Persons were standing near each place of fall. "Many," says Mr. Taylor, "worshipped them." And again: "Of the excitement among the natives I need not speak. . . . Some of them supposed they were gods that had fallen." The American Indians have from time immemorial regarded aerolites as sacred objects. Many specimens of meteoric iron have been found near the "altars" in the mounds of Ohio.

We can now proceed to speak of the development of this cult, which has left so many traces on historical pages that it appears to have had a considerable vogue, especially where the Arabian influence prevailed. That intellectual and warlike race had a wide empire in the time of the shepherd kings of Egypt. Under the Tobbaas of the Christian era their sway extended to China, while under the successors of Mohammed they ruled from India to France. They were, from the earliest times, much given to astronomical studies, the appearance of certain stars being the signal for certain kinds of work. Each tribe had a tutelary star, and the worship of the meteorite appears to have been common among them. There were several temples in Arabia where such sacred stones were revered. One, at Petra, was dedicated to a god who had the attributes of Mars—an appropriate dedication, for celestial phenomena have always had much influence on armies. The worship seems, however, to have become in time encrusted with idolatry; images were placed in the temples, and a new litholatry had replaced the old form when Mohammed appeared upon the scene, destroyed the figures and the temples too, excepting one, at Mecca. This is of especial interest here, because the traveller Burton, in his *Mecca and Medina*, says that, after an examination of full ten minutes, he is convinced the celebrated black stone there revered, and kissed by every pilgrim, is a meteorite.

This shrine was probably the one referred to by Diodorus (200 B.C.) when he says the Bizomenians possess the most sacred fane in all Arabia; and the strength of inherited religious beliefs and customs is nowhere better shown than in its history. It was several times rebuilt, had gates and palisadings given it that were forged from captured weapons, was adorned with images and dowered with gold. It even endured through Mohammed's iconoclastic times. He did, indeed, remove the great idol that stood above the Kaaba, or shrine proper, and the various other images and objects the Arabians had venerated there; but his order that the faithful should turn in prayer towards Jerusalem was so obnoxious that it had to be rescinded, and the black stone became, and remains, the central point of the Mohammedan world. The Kaaba is said to have been built by Abraham, at the divine command, and to be modelled on the oratory of Adam. Isaac furnished the material, and the black stone served as a scaffold, being miraculously raised or lowered to suit Abraham's convenience in building. This stone is fabled to have been as white as milk, but to have become black with the sins of unbelievers. Burton says it is of a reddish-brown color, with shining points—just what a crypto-siderate, after frequent rubbing, might well be.

It seems difficult to believe that the kings of the Amorites, upon whom, we are told in Joshua 10, 11, "the Lord cast down great stones from heaven upon them unto Azekah, and they died," were not the victims of a shower of aerolites, especially when it is added in Judges v. 20, that "the stars in their courses fought against

Sisera." Professor McCurdy, of Toronto, is of opinion that stones from heaven mean hail, and says the word "hail-stones," in the latter part of the verse, is simply a plainer term for "stones from heaven," and the ordinary word for hail, as well as for stones, is employed—viz., "barad."

—*Dominion Review.*

ARTHUR HARVEY.

THE CHRISTIAN SLAVER'S GOD.

ALTHOUGH a Christian always is a sham,
He most betrays his ignorance and knavery
When saying that the Bible-God, "I AM,"
Opposed, condemned, and interdicted slavery.

We've freed the slave, so Christians wish to find
An abolition-text, but vainly sigh for it;
They therefore show the truly Christian mind,
And say: "Since Truth's against our Book, we'll lie
for it."

The "Chosen" People's God, by "choosing," showed
Contempt for human brotherhood and unity;
And germs of envy, pride, and hatred sowed,
Whence springs the slaver—given opportunity.

To choose a race for favor surely makes
Potential slaves of all the non-selected ones;
Unless it be that those whom God forsakes
Lose nothing good through being God-rejected ones.

On things that God desired, his laws were clear:
Shun pork, sack towns, make candlesticks and drapery;
Slice brats, kill witches, slit a bondman's ear,
Skin badgers, make slaves, frying-pans, and napery.

The Lord was "sweet" on big-toes dipped in gore,
On linen pants, and dishes that were savory;
For these he gave commands in days of yore,
But not a single one 'gainst human slavery.

His mind was too intent on rumps of rams,
And mutton dumb-bells for the priests to swing about,
To think of freeing slaves; yet Christian shams
Say Slavery's surcease His laws did bring about.

The makers of Jehovah made him thus—
Gods always are like people who created them—
Because they didn't care a "tinker's cuss"
For foreigners; but scorned, despised, and hated them.

Ev'n Christ, who travelled for the firm divine,
With catalogue of "notions" up to date, you know,
Was too engrossed with devils, wine, and swine
To care for slaves—as Gospellers relate, you know.

O Christians! try to speak the truth, I pray!
You tell such awful lies!—I mean religious ones.
Your lies are commonplace in business, say;
But in theology you tell prodigious ones!

G. L. MACKENZIE.

The Evangelical Pulpit.

In the face of physical science, of modern Biblical criticism, and of all the light which history and comparative mythology have of late years thrown on the genesis of religions, the old theory of verbal inspiration, the old methods of Biblical interpretation, and the old pre-scientific conception of a world governed by perpetual acts of supernatural interference, still hold their ground in the Evangelical pulpit. The incursions of erudite science have been met by the barrier of an invincible prejudice—by the belief, sedulously inculcated from childhood, that what are termed orthodox opinions are essential to salvation, and that doubt, and every course of inquiry that leads to doubt, should be avoided as a crime. It is a belief which is not only fatal to habits of intellectual honesty and independence in those who accept it, but is also a serious obstacle in the path of those who do not. The knowledge that many about him will regard any deviation from the traditional cast of opinions as the greatest of calamities and crimes seldom fails, according to the disposition of the inquirer, to drive him into hypocritical concealments, or into extreme and exaggerated bitterness.—*W. E. Lecky, "History of the Eighteenth Century," vol. ii., pp. 640, 641.*

ACID DROPS.

THE Protestant Alliance are distributing a colored card representing the Queen taking the Coronation Oath to maintain the Protestant Reformed Religion and Succession. They are to be specially given away on Jubilee Day round St. George's, Southwark, where her Majesty receives the homage of the Roman Catholics. The Protestant Succession is the only real feature of the oath, for by her proclamation of 1857 the Empress of India is bound to maintain the faiths of that country. Roman Catholicism is maintained in Malta, and the Queen personally has done far more to maintain Presbyterianism in Scotland than to uphold the Church of England.

That seditious paper, the *Church Times*, says in its issue of June 11: "What Canon Holland says of her Majesty's Churchmanship is perfectly true. All her religious sympathies have gone elsewhere. The one influence which might have changed matters—that of Bishop Wilberforce—came to an abrupt end. She has been a stranger to the Church, of which she is, mercifully, *not* the head." This seditious utterance should be brought before the attention of the Judicial Committee of her Majesty's Privy Council, which has the final decision in ecclesiastical matters.

At the Jubilee rehearsal outside St. Paul's some of the audience effervesced into applause at the rendering of the *Te Deum*, while one excited individual waved his hat and shouted "Hip, hip, hurrah!" Reverent religionists were much shocked at the profanation.

An East-end clergyman, who has been diligently promoting the Mansion House plans for distributing the Princess of Wales's Jubilee Dinner to the very poor, issued the necessary invitations in a certain district of his own parish. He had seventy glad acceptances. After they came in the word went forth that there was to be no beer with the substantial meal. Three-and-fifty of the acceptances were promptly withdrawn.

The clerical cormorants are agitating for relief from rates upon tithe-rent charges. The cheek of this is only apparent to those who know that the Tithe Commutation Act of 1836 not only commuted tithe-rent charge, but next proceeded to add to it the average amount of rates paid during the same seven years; and these two together formed the future commuted tithe-rent charge, the addition of the rates being for the express purpose of enabling the clergy to meet all future demands for poor, county, and other local rates. What the clergy are now receiving is not tithe alone, but an additional amount of money to pay their rates with. So far from having any case for remission of rates, the holders of commuted tithe-rent charges have been having their entire rates paid for them ever since the passing of the Act of 1836.

What a shocking instance of religious fanaticism is that of the burials alive in Russia. The victims calmly arrayed themselves in shrouds, and then prostrated themselves silently and resignedly in their living graves, lying in close array, and always on the right side; and, without uttering an involuntary moan or cry, without so much as moving a hand or limb, they permitted themselves to be slowly buried alive by the covering earth deliberately shovelled over them by the single spade wielded by Fedor Kovaleff. This man is described as having been a gentle and affectionate husband and father. Yet his own wife and children were among the willing victims who went to death as to a festival. He is quite convinced of the sanctity of the act, and he is beyond the terrors of the law. He wavered once in his life when he hesitated to sacrifice his own children, but Sister Vitalia soon taught him to repent of his weakness. She taught by example, for her skeleton will figure in the evidence. He walled her up alive, by request; and he only failed to secure beatitude for himself by the same short cut, because there was no one at hand to perform the same office for him.

An instance of what religion is at its full strength comes from Waverley, South Carolina. On June 11, at a negro revival, one of the preachers singled out a well-known man named Jackson, and denounced him as a drunkard and a gambler. He was lecturing him on his sins, when Jackson sprang into the pulpit and struck the preacher a heavy blow. This assault on the minister incensed the congregation. Most of the males present, in accordance with negro custom, carried razors or knives. The crowd seized Jackson, dragged him from the pulpit, and, having split his head open with an axe, literally cut him to pieces with their weapons. Even the women joined in the horrible affair, and slashed slips of flesh away from him with razors. By the time the fury of the pious negroes was over, nothing was left of Jackson but his bones, his skin and flesh having been cut into small bits.

The Rev. W. Earle, of Savoy-buildings, Strand, and curate of one of the churches in the neighborhood, invested in some property at Carshalton, and afterwards rued his bargain and brought an action. He admitted that he wrote asking that the sale might be speedily completed, as he was trying for a London rectory, or vicarage, and wanted to show that he was possessed of considerable property. He also wrote to the defendant that he had nothing whatever against him; if he was right before God, he was right before plaintiff. But he wrote also that he had the gravest doubts as to the defendant's salvation; he ought to repent and seek God. In a subsequent postcard he wrote: "I hope you will not tempt God further by resisting my will." This identification of himself with the deity shows that the Rev. Mr. Earle has the true priestly character. The judge, however, dismissed his claim, and said there had been no misrepresentation whatever.

The Rev. John Mieh, of Chicago, committed suicide in Milwaukee, May 29.

An episcopal clergyman named Hutchinson was picked up in the streets of New York last week in a state of coma. At Bellevue Hospital the coma was diagnosed as alcoholic.

The Rev. William M. Hicks, the Episcopal minister who was arrested at the instance of Bishop Potter on a charge of insanity, was discharged by the court. The offence of Rev. Hicks appeared to be pestering other ministers to loan him money, which he is unable to keep.

The Rev. A. G. Harrison, a well-known preacher in the south-eastern section of Washington City, has mysteriously disappeared from his former home, and it is reported by some of those who are in a position to know that he took about \$9,000 with him, all of which belongs, it is said, to other parties.—*Truthseeker*.

William Callery, of Jersey City, was arrested as a religious fanatic. When arraigned before a police justice he said that he was endowed with great religious power. He believes that he can walk on the water, and, but for strenuous efforts on the part of his friends, he would have been drowned before this in an attempt to prove the truth of his assertion, as he cannot swim.

The *New York Sun*, of May 30, contains this intelligence from the old country: The amazing proposal recently made in sober earnest by the Scottish Sabbath Alliance is that cows be made to keep the Sabbath. The idea is that, by docking the animal one feed in a week, she would be able to dispense with the necessity of Sunday milking. By way of reinforcing the suggestion, it is declared in a report that the experiment has been tried by a Christian employer of labor with beneficial results.

It is a painful fact, but nevertheless true, that over five hundred clergymen, in various parts of the United States, have been "backlisted" by the railroad officials for one and the same offence—violation of the rules relating to the half-fare tickets usually granted to the religious fraternity. The violation consisted, in some cases, of procuring half-fare rates for personal friends by misrepresentation of their calling; and in other cases it was selling a half-fare ticket at a slight advance upon its cost, and yet considerably below the full-fare rates of the company that granted it. In either case the offence is a mean and contemptible one.—*Los Angeles Times*.

A telegram from Odessa states that on June 10 the Rev. E. W. Ford, chaplain at the English church there, committed suicide by hanging himself in the church. He leaves a wife and three children.

Bishop Field Flowers Goe, of Melbourne, is having a fight with the congregation of Holy Trinity, Maldon, who insist on having their own young parson instead of an elderly clergyman sent them by the Bishop. A correspondence ensued, which is described as more vivacious than edifying.

Bishop Goe in a Lenten lecture: "Few publications have done more to kindle the love of our country, and to stir the noble feeling of patriotism, than *Deeds that Won the Empire*, which should be circulated far and wide." Slab from the latest gory mess of *Deeds*: "Almost at the same moment the finest soldier in our battery, and the best artilleryman I have ever known, Sergeant-Major Alexander Lamont, had the whole of his stomach carried away by a round shot. He looked up to me for a moment with a piteous expression, but had only strength to utter two words, 'Oh, God!' when he sank dead on the road." One wonders whether it was Parson Fitchett and Bishop Goe's God to whom poor Lamont cried out in his death agony. If it was the Moloch in question, then, very evidently, Sergeant-Major Alexander Lamont wasted his last breath. It would be interesting to know how Bishop Goe would like to have his right-reverend

stomach carried away for the glory of the Hempire. Even supposing that he survived the shock, life to him would not be worth living afterwards. A Bishop without a stomach would be a hideous and intolerable anomaly.—*Sydney Bulletin*.

Providence was conspicuous by its absence at Welshampton last week, when an excursion train of Sunday-school children ran off the line, terribly mangling many of the passengers and killing some ten outright. The Bishop of St. Asaph made the accident the occasion of an exhortation to pray to the Moloch who had done so much damage.

The earthquake in India, wrecking many towns and resulting in great loss of life, must be added to the daily proofs that "He doeth all things well."

A tornado swept recently over the northern and western suburbs of Sydney, and caused much damage to property. A Presbyterian church was blown down, and the Scotch church and many public buildings and private houses were unroofed.

The report of the Liverpool Muslim Institute announces that during the past year 19 persons (adults) had joined the institution, and of these no less than 18 were converts from Christianity to Islam. They came from various Christian sects in the following proportions: Church of England, 6; Roman Catholics, 3; Greek Orthodox Church, 2; Wesleyan Methodists, 2; Unitarian Christian, 1; Particular Baptist, 1; Primitive Methodist, 1; Spiritualist, 1; Presbyterian, 1—total, 18. They have founded a Children's Home, where infants will be brought up in the faith of Islam.

A representative of the *Evening News* has been looking up the testaments on which oaths are taken. In several courts visited the practice was openly denounced, and numerous more or less ingenious artifices resorted to as a means of escaping the dangers to health associated with its literal observance. One judge makes it a standing order that the usher of his court shall always present the book opened at as clean a leaf as possible. In that same court the *Evening News* representative was shown a number of testaments and bibles in different stages of cleanliness. The registrar frankly stated that the custom was to hand up the most soiled copy to witnesses who betrayed no symptoms of fastidiousness—dirty people, in short—and so on through the stock in regular gradation till one was reached that was practically new, kept for special witnesses.

Another registrar said that a favorite subterfuge was to open the book and kiss the thumb within the pages. He thought many nervous people had recourse to that plan, which could not be detected. Surely the manlier and cleaner way is to claim to affirm. If Freethinkers will always do this, there is little doubt that their good example will spread and become general.

Some cute person recently rented to Lord Bute the "most haunted house in Scotland"—Ballechin, situated in Strathray, a few miles above Dunkeld. Ghostly noises had been for many years heard. Lord Bute took the place in the name of Colonel Taylor, and placed the house at the disposal of the Society for Spookical Research. Investigators were sent down who discovered that the noises proceeded from rats and the wind in the water-pipe connected with a washing-basin. Now the *Weekly Register* says: "Lord Bute's confidence has been grossly abused by someone; and, what he will probably regret evermore, he has been unwillingly led to do an appreciable injury to the owners of Ballechin. The house has lost its old-established reputation."

The *Tablet* points out that the decree of the Holy Office, that the authenticity of the forgery 1 John v.-vii. must not be disputed, is not a papal decision *ex cathedra*, but only the act of the congregation of the Holy Office, and "remains within the sphere of congregational decisions." Of course, the Pope may make the decision his own act "by embodying it in bulls or briefs issued to the Church under the seal of the apostles." But it has not yet become a pontifical judgment, and the *Tablet* further points out that the decision of the congregation is not given on the truth or falsity of teaching, but upon its *safety*. This, of course, is written for the benefit of English Catholics who may have some regard for intellectual truth.

The *African Critic* says: "Makaula, the chief of the Bacas, has 'yielded to his long-felt convictions' and formally embraced Christianity. He is the first chief east of the Kei River who has become a member of any Church. Makaula should be carefully watched; the combination of raw Kafir and complex religions is not usually too salubrious."

The same fearless though irreverent paper observes:

"Education is a useful thing for niggers if properly applied. For instance, a pious Black, called Jack, who was an intelligent and promising servant to a Roman Catholic priest at Queenstown, has turned out to be also the head of a gang of expert burglars! The average tutored native could give the late Charles Peace a beating at skilled robbery, and as a dodger of licensing laws he has no equal. Which, of course, shows the advantages of missions."

Among the questions put to Dr. Lyman Abbott a few Sundays ago was this: "What is your definition of a miracle?" Strange to say, the Doctor tried to answer it. He said: "A miracle is a sign of a divine message. It is not a violation of natural law, but a manifestation of it which strengthens faith!" The difference between Dr. Abbott and an honest Agnostic would thus appear to be that, while the latter refrains from dogmatizing upon a subject upon which both are equally ignorant, the Doctor does not mind stultifying himself in order to pretend to know.—*J. Spencer Ellis, in "Secular Thought."*

The president of the senior class in a Western college took the prize in a recent State oratorical contest. It was afterwards found that he had taken his oration almost bodily from one of Dr. Abbott's sermons. The judges had marked his effort low on thought and composition, but he had taken the prize because of his excellent delivery.

The provincial towns' barbers are still occasionally dropped on for pursuing their ordinary calling on Sunday. Mr. Bradlaugh held that the old statute must be strictly construed. If a butcher should shave on a Sunday, he would not commit an offence, because it would not be following his ordinary calling.

The Victoria prayer-for-rain party has just had a bit of bad luck. It petitioned Minister Best to obtain Government sanction for a day of humiliation and prayer. There was some desire to fix Sunday, April 25, as the day; but, for some reason, the following Sunday was selected. Then, as chance would have it, rain began to fall on Monday, April 26, and continued till Wednesday, while the righteous gnashed their gums and abused their luck. Had the day wished for—Sunday, the 25th—been fixed upon, here would have been a proof of the efficacy of humiliation and prayer that would have curled up the most confirmed sceptics. Truly, those whom the Lord loveth he chasteneth.

Besides the parsons, the Isaacstein and Cohen crowd, who are interested in the manufacture of waterproofs, fervently prayed that a second deluge would speedily come. The slump in macintoshes during the last two years of dry weather has been something abnormal.—*Sydney Bulletin.*

The Rev. Dr. Bruce, the new moderator of the N.S.W. Presbyterian Church, is not popular with a big section of the "fathers and brethren." It was he who caused something like consternation, a couple of years ago, by stating that he did not disapprove of dancing or theatre-going and kindred amusements, provided they were kept within judicious limits. His liberal views were not shared by many of his clerical friends, and there was talk of his being asked to resign; but as he is not dependent on his calling for bread and butter, and is exceedingly popular with his North Sydney congregation, the unco guid thought better of it.

In the ancient church of Felmersham, Bedfordshire, last Sunday, the service had not long proceeded when a large number of bees began to swarm the edifice. Some of the congregation became alarmed, and beat a hasty retreat, while others remained in defiance of the unwelcome visitors. One person was severely stung, and several complained of bees falling on them. The vicar, observing the state of confusion, used a shortened form of service and dispensed with the sermon, and the congregation rapidly left the building. According to the veracious book of Joshua, the Lord promised to drive out the Amorites with hornets. He seems here to have driven out the Christians with bees.

The "New Vagabonds" gave a dinner to Mr. F. Selous, the traveller, who is a Freethinker as well as a "Vagabond." He told a story about an old covenanting-looking Boer, from whom Mr. Selous wished to extract milk and eggs, for which—being a real vagabond—he had no money to pay. So Mr. Selous began to play on his zither, and the old man arose in his wrath and said it was Sunday—a fact Mr. Selous had forgotten. So Mr. Selous pleaded he was only playing a hymn—a French hymn, he added, when the Boer looked doubtful; and the two pretty Boer daughters promptly chimed in, and said yes, they were sure it was a hymn, and that they had heard it in church; and so the eggs were earned.

Major Macleod, a Dalkieth elder, instructed the Free Church Assembly how to conduct a Bible-class. One young

man lit his pipe, and he (the Major) rebuked him so severely that the fellow stood up to fight him and knock him down. (Laughter.) Instead of the young man knocking him down, he knocked the young man down. (Loud laughter.) That might seem un-Christian, but he felt that, as God punished some rebels like that, he had a right to do a little of it himself. (Renewed laughter.) That young man afterwards became one of the most regular attenders of the class. (Applause.) The class, however, all fell away, because a clergyman thought muscular Christianity consisted in telling them about cricket, instead of giving them the Blessed Word.

A sacrilegious burglar, who broke into St. George's Church, Brandon Hill, Bristol, thought he would put to the test the effect of the blessed sacrament. Like the nigger, he "loved his Jesus" not wisely, but too well. He was arrested drunk and unconscious on the floor of the vestry, with thirteen bottles of sacramental wine around him. He is now enduring a period of enforced abstinence while awaiting his trial for sacrilege.

One Robert Fairchild, gardener, of Hoxton, left money for the preaching of a sermon every Whit Tuesday in the parish church of Shoreditch, in defence of the Christian religion. It gives a nice job to men like Professor Bevan, who, however, does not have to defend his evidences, and gets next to no one to listen to him. Some day Fairchild and the rest may be looked on like the pious folk who left money for sermons to be preached against witchcraft.

The Rev. Copeland Bowie presented a very jubilant report to the Unitarian Association. The disintegration of what was popularly called "orthodoxy" was going on steadily, if quietly, it was said; the old creeds and dogmas against which Unitarians had contended were crumbling into ruins, and popes, bishops, synods, and councils were powerless, in face of the trend of modern thought and feeling, to prevent their decay and disappearance. There is one feature in the Unitarian movement which might well be copied by Secularists. It has a postal propaganda, sending specimens of Unitarian literature to all advanced people, and especially to school-teachers.

Booth's Grab-Army may obstruct the streets with their horrid noise and doctrine, but the poor artificial niggers cannot be allowed to amuse the people in public and take up a collection for it. No, to be tolerated in Melbourne you must set up some sham. If the "niggers" would but pretend that their organ-grinding, singing, dancing, burnt-cork, and collections were all for the glory of God and the salvation of souls, the law and the police would never meddle with them. So long as they merely carry on for honest amusement, of course holy and rotten Melbourne cannot endure them. Let them take up faith-healing, whether of body or soul, and all will be more than well. Never be honest, if you wish to please our Melbourne Jacks-in-office.—*J. Symes's "Liberator."*

Mrs. Ormiston Chant has come back from her nursing expedition to Greece converted—to the cigarette. Addressing a crowded assembly at Whitefield's Tabernacle, she said that on one occasion she was so hungry that she smoked a cigarette. Hitherto she had been under the impression that smoking was a mere useless vice, but, having experienced the marvellous soothing effects of tobacco, she could now quite understand why all men smoked. As she smoked the hunger was appeased, and for the time she forgot her troubles and was happy again. Was the cigarette Turkish, we wonder?

The *Echo* of June 14 called attention to the false inscription placed on marble over the door of the King's Library in the British Museum. It states that the Library was "given to the British nation by His Most Gracious Majesty George IV." The *Echo* characterizes this as "perhaps the most thumping official falsehood of this or any century. George IV. was in chronic debt, and about to sell his father's books bodily to the Czar of Russia. To prevent the scandal of so fine a library going out of the country, it was arranged that the country should pay George IV. for them in as many pounds as the Czar had offered roubles." So much for the value of inscriptions.

The suicide of Barney Barnato recalls Max O'Rell's saying: "What is the good of becoming a millionaire, if you are bound to become a bilious millionaire, and if, over the whole American Continent, from New York to San Francisco, and from Winnipeg to New Orleans, the landscape is spoiled and made an eyesore with advertisements of little liver pills? Do not imitate the Americans too much. Let family happiness be the first consideration in life. Live long, live well; live especially as long as you can. You will never have another chance."

Mr. Foote's Engagements.

Sunday, June 20, Athenæum Hall, 73 Tottenham Court-road, London, W., at 7.30, "A Freethinker's View of the Jubilee."

June 27, Athenæum.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—June 20, Liverpool. August 15, New Brompton. October 3, Sheffield.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S.W.

As our compositors may not be able to reach the office on Jubilee day, all lecture notices should reach us on Monday morning.

J. ROBERTS (Liverpool).—Mr. Wheeler has for many years compiled materials for a History of Freethought in England. He hopes to live to complete it in a manner worthy of the subject; but his engagements do not permit working save in snatches, and he does not wish any one to face the cost of publication until the work is ready to launch; perhaps at the end of this century. His present articles are mainly jottings to serve as the nucleus for some chapters of a fuller work, for which he will be glad to receive suggestions.

C. W.—Dr. Hardwicke says that Exodus xxi. 7 should read: "And if a man sell his daughter as a mistress." In verse ten of the same chapter the translators have added the word "wife."

C. B.—Too late for this week. Will appear in our next.

J. H. FOSTER.—Too late to be dealt with in this week's *Freethinker*, and is held over for our next issue. Pleased to hear from you as a member of the Hull Branch, and glad to know that you have derived "much intellectual help" from our publications. Thanks for your closing promise.

A. G. LYE, sending a subscription to Mr. Foote's Lecture Scheme, says: "Through it I was instructed in Secularism." He has just applied to become a member of the N. S. S., and for some of Mr. George Anderson's tracts, which he will gladly circulate.

THOMAS ROBERTSON (Glasgow).—We take the first opportunity of congratulating you on your election as a vice-president of the National Secular Society. We also congratulate the Society on its acquiring such a valuable officer.

W. BRADBURN.—Too late for this week.

T. SHORE.—Thanks. In our next.

T. A. MASON.—Always pleased to receive jokes or cuttings.

E. J. J.—Thanks; we may make use of it. Pleased to have your interesting letter. The West London Branch is the nearest to your address.

S. J. B.—We also are glad to see *Freethinker* verses reproduced in other journals.

J. ROTHWELL.—A well-written letter, but rather out of our line.

H. PAYNE.—We have handed your order and letter to Mr. Forder, to whom all such things should be sent direct. His address is 28 Stonecutter-street, London, E.C.

G. LAXTON.—We have not seen W. M. Thompson's *Democratic Readings* in a volume. One or two of them that we saw in *Reynolds'* seemed useful introductions to great writers and thinkers.

A. J. H.—Next week.

MR. FOOTE'S LECTURE SCHEME.—Leicester Friend, £1; A. G. Lye, 2s.

T. MARTIN (Pontypridd).—Your letter arrived on Wednesday morning instead of Tuesday morning, which is the latest time for such reports and announcements. Kindly notice this in future. Pleased to hear that Mr. Cox is having good and successful meetings at Porth. We do not know the Rev. M. Evans, who claims to have worsted Charles Bradlaugh in debate. It is charitable to suppose that he has a treacherous memory. You say you believe you could get a hall for Mr. Foote to lecture in. Please inquire and make certain and let him know.

THOMAS MACLEISH.—Mr. Foote has booked the date for Glasgow. He is just back from the Isle of Man, where he has been enjoying the hospitality of a Manchester friend, and is much better for the rest and change. The visit of the Manchester Sancho Panza to Glasgow is extremely comic.

A. G. W.—"Clerical Controversy" stands over till next week.

F. J. GOULD writes that the Union of Ethical Societies intends to call a Conference in July to discuss the Moral Instruction policy in relation to the forthcoming School Board elections in London. Communications have been sent to a large number of advanced Societies. Any one overlooked is invited to apply to Mr. Gould, 12 Meynell-road, Hackney-common, London, N.E.

G. CRUDDAS.—(1) Thomas Carlyle did not believe in miracles. Consequently he rejected the Incarnation and the Resurrection, and was not a Christian. (2) Spontaneous generation was regarded by Huxley as not a fact in the present condition of the world. He believed, however, that it did take place at the outset. Huxley never said that there is mind behind all motion.

PAPERS RECEIVED.—Isle of Man Times—Isle of Man Examiner—Echo—Truthseeker—Freedom—Liberator—Secular Thought—Yarmouth Independent—People's Newspaper—Morning—Daylight—Crescent—Dundee Advertiser—Progressive Thinker—Sydney Bulletin—Boston Investigator—Reynolds's Newspaper—Humanity.

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

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

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.

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.

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

SUGAR PLUMS.

OWING to Mr. Foote's absence from London, the continuation of his series of articles on "The Old Wax Nose," in review of Dean Farrar's new book on the Bible, is postponed till next week. The article then appearing will deal with the Bible and Freedom of Thought.

Mr. Foote lectures at the Athenæum Hall this evening (June 20), taking for his subject "A Freethinker's View of the Jubilee." This lecture is one to which Freethinkers might with advantage bring their more orthodox friends.

Last Sunday Mr. Charles Watts lectured three times in Birmingham. Although the heat was terrible, the audiences were good in the morning and afternoon, and in the evening every seat was occupied. Mr. Ridgway presided in the morning, and Mr. Taylor at the other two meetings. Mr. Watts had an enthusiastic reception, and in the evening he received quite an ovation. He has been lecturing during the week in the Birmingham district under Mr. Foote's Lecturing Scheme, particulars of which we shall publish next week.

To-day (Sunday, June 20) Mr. Watts lectures three times in the Oddfellows' Hall, St. Ann's-street, Liverpool. His subjects are: "The Jubilee Craze," "The Cross and its Sequel," and "The Cradle, the Altar, and the Tomb." These lectures wind up the summer season at Liverpool, and friends there are desired to make them as widely known as possible.

When the local committee in Bishop's Ward, Lambeth, for the distribution of the £150 allocated to them by the Princess of Wales's Dinner Fund, met on Friday evening at the Rectory, there were seated around the table—presided over by the Rev. J. Andrews Reeve, rector of the parish—representatives from the Roman Catholics, the Church of England, the Wesleyans, the Congregationalists, the Salvation Army, and three well-known Freethinkers, members of the Radical Club. It was a very harmonious meeting.

Miss Vance desires us to mention that a number of seats for the procession on June 22 are still for disposal at the offices of the National Secular Society, 377 Strand. Application should at once be made to her at this address. The charge for seats will help to pay the rent of the office, and thus be an aid to the Society.

Mr. Mackenzie's pithy verses, "Why Jubilate?" were copied from the *Freethinker* into *Reynolds's Newspaper* last week.

A portrait of William Morris has recently been placed on exhibition in the National Portrait Gallery. It is in Room xxv., on a line with Rossetti, Browning, and Tennyson. The portraits of several Freethinkers are in this room, including Byron, Leigh Hunt, T. Carlyle, W. S. Landor, J. S. Mill, Matthew Arnold, and Sir R. Burton. In Room xxi. are portraits of Paine, Priestley, Robert Owen, and "George Eliot." There are also good portraits of Darwin, Hobbes, and Bentham in the National Portrait Gallery, which is open on Sunday afternoons.

Colonel T. Wentworth Higginson, who has long been a liberalizing influence in the States, is over on a visit to England. When here in 1878, he took part in the Conference at South Place which resulted in an abortive Association of Liberal Thinkers. Colonel Higginson was long connected with the *North American Review*.

The *Truthseeker* gives a portrait of Stephen Girard, the Freethinking philanthropist, who left a fine college for orphans at Philadelphia on the express stipulation that no priest should enter the building. The memorial has been evaded through Christian fraud. A memorial to Girard has recently been erected in his native city.

The *Weekly Register* (June 12), reviewing the history of the past sixty years, finds that a sad blow to the faith came with Darwin. "Reviews, essays, novels that bear date earlier than 1870 (to use a round number), were uniformly religious. The subject written of might have no special reference to religion, but faith was in the background. The habit of the pen and the custom of speech alluded to 'Divine Providence'; books were reproofed for an 'irreligious tendency' in the leading quarterlies. But after some ten years, what reviewer dared to use such a phrase? The common sayings of the 'sixties became an unused language in the eighties, and so they remain."

Malcolm Quin, of the Church of Humanity, Newcastle-on-Tyne, issues a timely and temperate circular on "The Nation and the Jubilee." Mr. Quin holds that at the end of the nineteenth century it is time for us to base our statesmanship and our civic action upon realities. "Our monarchy is out of date. It has become powerless for good; it survives only as a potent source of mystification and reaction."

Mr. Quin says: "There are two supreme and connected tasks which both religion and good policy must propose to themselves at the present day, although each must pursue them according to its own methods. One of these tasks is to put an end to the war of nations, by subordinating the interests of each particular country to the interests of the whole Humanity; the other, and like unto it, is to put an end to the war of classes by raising the proletariat to a place of security and dignity in the social system. It is not, I admit, for statesmanship alone to accomplish these tasks. We cannot have real political reform without moral reform. Statesmanship, however, can assist the remedial process. If the best short expression of the new order towards which we are moving is the supremacy of Humanity, as regards the relations of nationalities, and the elevation of the proletariat, as regards the relations of classes, then the master word of policy abroad is peace, and the master word of policy at home is the Republic." Copies of the circular can be obtained from the author, 30 Alexandra-place, Newcastle-on-Tyne.

MAN IN THE EARLY STONE AGE.

JUDGING from skeletons found in Europe, palæolithic man was short of stature, and had a low, retreating forehead; it is supposed that he had a yellowish skin, which was covered with coarse hair, much like the Ainu of Yezo. He was strong in body, but he had the diminutive mind of a child.

Wild and fierce, he knew little of pity or of love; he was lower in savagery than any we know, but he bore the germs of a better race; he was only a hunter, living on the animals he had slain, and the roots and nuts he could gather. At war with his neighbor and at war with himself, his life was racked with fears and torments, and his mind filled with debasing superstitions, which civilization has hardly yet wholly eliminated. Clothing of the crudest he made from skins. He had no home, save a rock-shelter; and in one such ready-made home, by the banks of the Susquehanna, we have evidence that early man once feasted on deer and bison; such was, perhaps, his greatest pleasure. His only weapons were rude spears, tipped with the relics we now find, or ruder knives; perhaps he had a primitive bow and arrow; with these he had to wage war on the hugest animals that ever existed. In these dark and cheerless days man was not all alone; woman, too, had a share, which was probably more of sorrow than of joy. Her condition must have been somewhat lower than that of woman in the lowest of the wild tribes of to-day—not man's helpmate, but his slave. Man was not yet her lover, only her master; but deep down in this slave-woman's breast were the germs, only waiting development, of those tenderer feelings which have made man human, and have been the most potent factors in assisting the race to mount the golden steps of progress. What became of these palæolithic men we can only conjecture.

Perhaps they loved so well their ice-clad land that they followed the retreating glacier, and became the Eskimos of to-day. We really know only that, with the passing of the great floods and the giant mammals, they, too, fade from view; another turn of the hand on the great dial, and another race, descended, as we, from palæolithic ancestors in Europe or Asia, appears, with a higher degree of primitive art and skill. Chipped and polished weapons and flint and jasper take the place of the rude palæolith, and the old race is forgotten in the birthday glories of the new.

—*Lippincott's Magazine.*

H. P. BASHORE.

AFTER THE CONFERENCE.

IN beginning my first Presidential notes after the National Secular Society's Conference, I desire to express my regret at a blunder which occurred in the printed agenda. By a clerical error, for which I am not personally responsible, the name of Mr. J. Umpleby, of Blackburn, was omitted from the list of vice-presidents whom the Executive proposed for re-election. This mistake was rectified at the Conference. Mr. Umpleby is a veteran friend of the Secular movement, whom we all respect very highly, and we cannot afford to let his name drop out of our list of vice-presidents. He was duly re-elected by the Conference, after an explanation and an apology; and, being a good-natured man, he will doubtless think no more of this unfortunate incident.

My next desire is to thank the Leicester friends for their fraternal conduct. I cannot name them all, but I *must* name Mr. Gimson, the President, and Mr. E. Pinder, the Secretary, of the Leicester Secular Society. They are men of whom any society might be proud. It would be impossible to exceed their kindness and thoughtful attention in making all the local arrangements. Everything went through without the slightest hitch. Of course these gentlemen, and particularly Mr. Pinder, had to secure this smoothness at the cost of much work and some little worry; but they did not betray a shadow of irritation; they were the embodiment of cheerful good-nature, and everyone spoke of them in terms of positive affection. As I looked at Mr. Gimson, I could often see in him characteristics of his father, for whom I had an intense admiration, and who was perhaps the finest mixture of shrewd intelligence and modest benevolence that I have ever encountered.

It is to be hoped that the delegates and other visitors from various parts of England will be inspired by what they witnessed at Leicester. The Secularists there have had special advantages; they had, for instance, a great friend, both morally and financially, in the late Mr. Gimson; but, when every allowance is made, it must be admitted that they have nobly upheld the banner of Secularism. Their handsome hall and club premises are a steady centre of light and leading in Leicester; and what they have already done is but an earnest of what they hope and mean to do. The Secularists in many localities are not in a position to imitate fully the example of their Leicester brethren, but most of them can imitate it to some extent, and if it leads them to do so the last Conference will certainly not have been held in vain.

One important feature of the Conference was the presentation by our new Treasurer, Mr. Hartmann, of a large scheme for the improvement of the Society's financial position. Mr. Hartmann feels that the old method is both wrong and absurd. Very trifling resources are supplied to the Executive by the Branches and individual members; and the President, who has to do so much of the Society's work, is also left to raise money as he can for various objects as they have to be promoted. Mr. Hartmann is of opinion that special appeals ought to be made rarely, if at all, and that the Society's income should be raised principally, if not exclusively, by means of annual subscriptions. He proposes to start afresh in this way. One or two persons may be induced to subscribe £50 annually; three or four, £20; ten or twelve, £10; still more, £5; a larger number still, £1; and the rest 5s. or 10s. By this means Mr. Hartmann aims at realizing a secure income of £1,000 or £1,500 per year. On the other side he proposes to pay the President a reasonable salary; to engage an organizing secretary, who should travel through the country, visit Branches, and call upon actual or possible subscribers; and to employ two or three regular lecturers, whose income would be assured, and whose services would be available, under the Executive, in all parts of the kingdom. Mr. Hartmann's scheme was remitted to the Executive, and no doubt it will be considered immediately with a view to carrying it into effect as early as possible. Of course it is subject to criticism and amendment, and therefore I say no more upon it until

"Do you understand the nature of an oath?" "I'm a telephone girl, Judge."

it has been presented to the Society in a matured condition.

The pressure of other business left no time for me to lay properly before the Conference my own Scheme of an Incorporated Society, which will enable us to hold and use property legally for Secular purposes. It has cost me long and anxious thought, much time, and some money. Now the Conference is over I shall lose no time in proceeding to registration. It is also my intention to print the full Memorandum and Articles of Association in the *Freethinker*, so that everyone may see the precise character of the project. Meanwhile I wish to say, or rather to repeat, that the project is carefully designed to give both moral and legal security to donors and testators who leave bequests. The Society's property cannot be taken away from it, neither can it be alienated. It must be used for the purposes set forth in the Memorandum. No member of the Society can derive any sort of profit from it, by way of interest, dividend, bonus, or in any other way whatsoever. There is no share-capital, and consequently no shareholders. The membership constitutes, as it were, a Trust for the Society's objects; a Trust large enough, and guarded enough, to be almost equivalent to a positive Trust, such as religious bodies are at liberty to establish. There is no limit to the extent of its operations. It may hire or build halls, employ lecturers, publish books and periodicals, and do anything else that is lawful to promote the objects stated in its Memorandum of Association. And after registration all this may be done as legally as the Wesleyan Methodist Church administers its property in the interest of churches and pulpits.

When the registration is effected I shall explain this project at greater length, and state the effect it will have, in my opinion, on the National Secular Society in particular and on the Freethought movement in general. What I desire to add at present is this. While we occupy an extra-legal position the N.S.S. must be presided over, if at all, by a writer and speaker. But there is no necessity for this in the case of a registered Society. Business men pure and simple will do excellently well as Directors or as Chairman. They will not have to write and speak, but to administer property. I have therefore resolved that I will not accept the chairmanship, though I think I may be useful as one of the directors. In this way my "personality" will not be a bone of contention, and a door will be open for all who honestly wish to make use of this instrument for the most effectual promotion of Secularism.

My friend and colleague, Mr. Charles Watts, has been curiously unfortunate with regard to his motion for the reconstitution of the Executive. At the Glasgow Conference he withdrew it, on account of the feeling against it, which largely resulted from a misunderstanding. At the Leicester Conference his motion was not reached, in consequence of the time taken up by previous items on the Agenda. Happily he is never in a very great hurry; moreover, he is a man of genial temper; and I dare say he will be able to wait another twelvemonth without bursting an important blood-vessel.

Now the Conference is over I may say that the motion for abolishing the honorary secretaryship was not placed upon the Agenda with my previous knowledge. Mr. Watts acted entirely on his own responsibility. Personally, however, I think the reasons he gave were good ones from a general point of view. But the matter has to be made of great practical importance, and allowance has to be made for sentiment. I am sure that Mr. Watts had no sort of personal feeling against Mr. Forder in making this motion. None of us wish to lose Mr. Forder's co-operation; on the contrary, we shall be pleased if he is able to attend the Executive meetings more frequently than he has done during the last two or three years. This is not said as a complaint, but as a hope for the future.

One incident of the Conference afforded me much pleasure. At the evening meeting Mr. Gimson made a flattering—perhaps I should say a complimentary—reference to my dear old friend and sub-editor, Mr. J. M. Wheeler; and the reference elicited loud and hearty applause. It is well on such occasions to remember that platform speakers are not everybody, and that those who

labor with the pen are as valuable as those who labor with the tongue; indeed, they occasionally furnish the lecturers with some of their most effective weapons.

A great deal of the time of the Conference was occupied with a personal matter, which in other circumstances I should have ruled out of order. As it was, I thought it best to allow a large latitude; otherwise we should have heard much talk about the smothering of free discussion. Perhaps it is for the best that such a liberal opportunity was afforded. It helped to clear the air. Personally, I do not ascribe any sort of ill will to those who raised the discussion. They acted honestly, and I respect their intentions. I hope they will now accept the decision of the Conference. For my part, I have no intention of filling the *Freethinker* with replies to my slanderers. Acting on the advice of friends, and rather against my own judgment, I refuted two wretched slanders before I went to America. And what has been the result? Have the slanderers been silenced on those particular points? Nothing of the kind. You cannot silence malignity unless you gag it; and I am not such a fool as to waste my poor resources in proceeding against slanderers who have nothing to lose, either through their poverty or through the judicious manipulation of their effects; nor am I disposed to appeal to juries in a criminal way, since I am a marked man, and a single bigot could prevent my obtaining justice. If any member of the National Secular Society ever has a complaint to make against me in my capacity as President, I shall always be ready to meet it, if it is made in a constitutional way, either to the Executive or to the Conference. What I do outside the presidency is my own business. When the old Hall of Science Company is wound up—it is still in liquidation—I shall probably have something to say about its history, which has some curious chapters. For the present, however, and for very obvious reasons—or at least reasons that *should* be obvious—my mouth is stopped.

The Conference did me the honor to re-elect me as President by an overwhelming majority; indeed, there was only one dissentient vote. I take this as a sign that the Society is still desirous of using my services in the promotion of its objects. During the past seven years I have given more time than I could afford to its business. Whether I shall be able to continue in this fashion much longer is a question which I cannot at the moment determine. My own business requires more of my attention. This has been hinted at before, and the hint is now repeated, in order to prevent any possible surprise in the future. For the present, however, I venture to express a hope that the members of the National Secular Society will all work together harmoniously and resolutely. The best plan is to ignore those who have so long tried to wreck the Society because they cannot command it, and to reserve our energies for the great fight against tyranny and superstition.

G. W. FOOTE.

The Secular virtues which some Christians have were taught by pagan philosophers long before Christianity was thought of. Fathers and mothers loved their children thousands of years before the gospel-writers copied the golden rule and claimed it as one of Christ's sayings; but, although Christianity came with the degrading doctrines of faith, intolerance, and blood atonement, yet the father's and mother's love could not be blotted out. In spite of the words ascribed to Jehovah's son, that "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"—in spite of these horrible words, and in spite of the fact that homes have been broken up, sons and daughters ostracised, and fathers and mothers abhorred on account of this religion of Christ; in spite of the fact that to-day people who could and would save the world from its poverty, ignorance, and crime are standing aloof from each other instead of uniting, the great principles of fraternal and parental love still remain, and we believe that these great Secular thoughts are growing as the minds of men develop, and will at last displace the old doctrines of hate. Friends of humanity, be not deceived by names or professions. Set the genuine infidelity known as Secularism beside the belief in gods and devils, and the myths of a heaven and a hell; set it beside the doctrine of the innocent suffering for the guilty; set it beside the doctrines which for nineteen hundred years have blocked the wheels of science and progress at every turn, and then choose between the two.—*Torch of Reason.*

LORD WESTBURY.

THE references to Lord Westbury in the article, "Sixty Years of Freethought," in the current number of the *Freethinker*, may interest readers in some further stories of that great legal luminary, who, if half is true that was said, was really a Freethinker. As Richard Bethell he was very sarcastic in speech. He used to say that he owed his success in law and in life to the practice of the Christian virtues. A precisian in language, he said this as if the words "by others" were understood. Of one of his clients he observed, "He had changed what he was pleased to call his mind." Gladstone and Bishop Wilberforce were his two great opponents when he carried the Divorce Act against all the weight of the Church. Of Gladstone he said: "If the right honorable gentleman had lived—thank heaven, fervently, he had not—in the Middle Ages, when invention was racked to find terms of eulogium for the *subtilissimi doctores*, how great would have been his reputation"; while his reference to the Bishop of Oxford as "saponaceous" gained for Wilberforce the *soubriquet* of "Soapy Sam" for the rest of his days. He opposed, too, Wilberforce's scheme for constituting foreign bishoprics without first procuring the license of the Crown. Curiously enough, these opponents both died at the same time—in July, 1873.

There was little love lost between Westbury and Wilberforce. W. P. Frith, R.A., tells in his *Autobiography* how, when he painted his picture of the marriage of the Prince of Wales, "when the Lord Chancellor sat for me, his eye caught the form of the Bishop of Oxford, and he said, 'Ah, I should have thought it impossible to produce a tolerably agreeable face, and yet preserve any resemblance to the Bishop of Oxford.' And when the Bishop saw my portrait of Westbury he said: 'Like him? Yes; but not wicked enough.'"

His criticism of Darwin's *Origin of Species* was keen. He said that, while he was convinced it was impossible that all forms of life had come from one and the same creative act, the greater difficulty was to suppose that they had all come from one and the same creative mind.

On Westbury's elevation to the Woolsack someone remarked that, after the heated atmosphere of the House of Commons, he might fancy himself in Paradise when presiding over the peers. "I might, indeed, do so," the Chancellor replied, "but for the predominant and excessive display of lawn sleeves, which at once dispels the pleasing illusion." On a later occasion he objected to a Bishops' Resignation Bill, giving as his reason, "The law in its infinite wisdom has already provided for the not improbable event of the imbecility of a bishop."

One of the best legal anecdotes is told, not of him, but of Lord Bramwell. Someone asked him if he could draw up an indisputable will. "No," he answered; "God Almighty tried it, twice; but people have been wrangling about his testaments ever since." J. M. W.

SELF-INDICTED.

"THE spirit of paganism"—according to Cardinal Moran—"is increasing in our midst," with a result which he professes to have discovered in a growing iniquity of the present generation. The Cardinal is right in his antecedent. What he calls the spirit of paganism is rapidly on the increase among us—after eighteen centuries of bell and book and candle and Cardinal; and by the swiftly-growing "indifference to divine"—which is to say, priestly—"authority," a decaying despotism is being forced to substitute fudge for fulmination, and to fall back upon assertions which spell either ignorance or mendacity. But since the priest—essentially a professor of figments—has always been consequently a more or less audacious juggler with facts, nobody need take much to heart the Cardinal's assurance that the world is growing worse—in the teeth of the most direct possible evidence that it is steadily growing better. Better, too, not in spite of, but by reason of that anti-sacerdotalism which the clergy find it convenient to call paganism. But true paganism, like Christianity, was priest-bossed and bamboozled; it hadn't those side-lights upon the alleged supernatural which are fast rendering it evident that any one man knows exactly as much as any other—which is to say *nothing*—about post-mortem possibilities, and that, by consequence, the pretender to any superior knowledge on the point is not only a fraud, but an impertinence. The world grows—and must grow—more moral as it grows more enlightened, and sacerdotalism—which, for the sake of its own very existence, has been, all along, the consistent enemy of enlightenment—has been therefore also, without any figure of speech whatever, the consistent enemy of morality. The more facts men are acquainted with, the fewer fetishes they will worship; and if science—which is simply knowledge of *provable* facts—is destructive of priestly arrogations, then the denser the

ignorance, the better for the priest. Therefore, to know—which is to investigate, which is to withdraw the intellectual nose from the sacerdotal fingers—is to be guilty of the sort of paganism which is not so much demolishing as unbuilding the brain-prisons of the ages, and driving a doomed ecclesiasticism to cringe where it would rather crush, and maunder where it used to thunder.—*Sydney Bulletin*.

ECCENTRIC STEPHEN GIRARD.

SAYS an exchange: "A statue of the eccentric Stephen Girard, founder of Girard College, is to be dedicated in Philadelphia during this month (May). His exclusion of the clergy from the college by his will is said to have been made when he was eighty years of age, during the time of a feud among the Quakers and riots between Catholic factions."

The clergy want us to believe that the action of the great millionaire, in founding that school for orphans, said now to be worth twenty millions of dollars, and denying to clergymen the privilege of crossing its threshold, was evidence of his eccentricity. It is just as well our readers should know the secret motive which inspired Stephen Girard to exclude the priestly class, whether Protestant or Catholic, from his school for boys.

Girard was born of Catholic parents, at Bordeaux, France, and settled in Philadelphia, where he amassed a fortune. He married a Miss Polly Lum. The ceremony, at the instance of his wife, was performed by an Episcopalian clergyman. Business called Girard to cross the ocean and detained him eighteen months in France, his wife remaining in charge of the home. It is said on his return he learned his wife had been unfaithful to him, and had been intimate with the clergyman. Of course unhappiness followed, and the wife became insane, and died in that condition. This experience taught him that a priest could not be trusted, however high his position, or great his obligations, if a pretty woman was in his reach. Donating much of his wealth to found a college for the education of orphans only, he labored to protect his wards from the blandishments of the clerical profession; but Churchmen, to their eternal shame, have resorted to all sorts of mean expedients to defeat the ends of the worthy testator. They began by introducing into the college a chaplain who had not been ordained to the ministry, to discharge the prohibited exercises. Then they erected a chapel on the campus, where they hold regular church services, and thus, by a pious fraud peculiar to the Church, they technically fancy they evade the force of the will.

Guilty of such damnable iniquities as these, the gay deceivers inquire: "Where are the institutions of learning which have been founded by disbelievers?" The only reply needed: They have been stolen by the Church, to carry out that basic principle of their faith mentioned by that distinguished Church historian, Mosheim, book ii., chap. iii., sec. 16: "It was an act of virtue to deceive and lie, when by that means the interests of the Church might be promoted."

—*Progressive Thinker*.

How to Help Us.

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

The rainbow is not less beautiful and wonderful to me than to Noah, or to the aborigines, because I understand something of optics and the refraction of light. The rose is not less attractive because botany has taught us to analyze and classify it. The Good of Truth, whether we worship it as an entity or as a personality, or conceive of it as impersonal, is an ever-living and persistent principle man can never cease to revere and admire. And his growth in knowledge and progress in all things refining and elevating to his nature will be promoted, not retarded, by the true but unrevealed, and as yet "unloved religion," "The Religion of Progress."—*J. K. Ingalls*.

A WITCHCRAFT CASE IN SWEDEN, 1677.

In the history of Sweden we find many cruelties perpetrated by the ecclesiastics and the upholders of Christianity. Thus, in 1677, we find how a woman, named Malin, was sentenced to death for witchcraft. At the trial she calmly maintained her innocence.

The jury, consisting mostly of ecclesiastics, debated over her sentence as follows :—

1. Whether she should be executed by "halshuggning" (beheading) and her body burned ;
 2. Whether she ought not to endure some *speciem torture*, then be "halshuggas" (beheaded), and afterwards have her body burned ;
 3. Or, whether she ought to be burned alive.
- The opinions as to her sentence were as follows :—
1. Herr Bromeen said she ought to be burned alive.
 2. Herr Sparman (chaplain in Biddarholms Church), the same.
 3. Herr Olaus Bromelius, the same.
 4. Herr Ivar Deufstadius (chaplain in Clara Church), the same.
 5. Urban Hiarne contended that she ought to be pinched with hot pincers.
 6. Herr Noræus (chaplain in Stor Church) thought it best that she should be burned.
 7. Herr Chronander thought she ought to be beheaded first and then burned.
 8. Herr Carolinus (pastor of Clara Church) deemed it best to burn her alive.
 9. Herr Austrelius, the same.
 10. Canterhjelm (an ecclesiastical professor) remarkad that she ought to be beheaded, and then have her body burned.
 11. Herr Bergeus (pastor in Clara Church) held the same opinion.
 12. Herr Coyet said that she ought to be burned alive (see *Svenska Folket*, vol. ii., p. 150 a.m.).
- The innocent Malin was burned alive.

—*Truthseeker.*

JOHN A. SANDSTROM.

BOOK CHAT.

In celebration of the thirteenth centenary of the landing of St. Augustine at Richborough, in Thanet, Dr. A. J. Mason, of Cambridge, has compiled, by desire of his ill-paid grace of Canterbury, an account of *The Mission of St. Augustine*. Dr. Mason has selected and translated from the history ascribed to Bede, and the letters ascribed to Gregory the Great, the passages bearing on the sending of Augustine to convert this heathen land to the glorious gospel. Dr. Mason includes the famous letter of Gregory to Melitus, in which he advises him to transform heathen temples into Christian churches, and heathen sacrifices into Christian feasts of thanksgiving. For, says he, the Lord retained in his own service the sacrifices the Jews had been accustomed to offer to the devil. Which only shows how difficult to discriminate between Jahveh and the devil it must have been. Whether the letter be genuine or not, it certainly represents the policy of the Church, which only conquered by absorbing and assimilating paganism, and paganizing itself.

* * *

Swan Sonnenschein & Co. have published three sermons by the late Rev. W. Bellars, entitled *The Essence of Christianity*. This title was taken by Ludwig Feuerbach, whose work was translated by Marian Evans—"George Eliot"—in 1854. This was her only work published with her real name. Needless to say, the great German philosopher went deeper than Mr. Bellars. At the same time, we quite agree with the man of God that to give up the Incarnation, the Church, and the Sacraments, and worship the residuum, is really not Christianity at all, but a new cult masquerading under the old name.

* * *

Feuerbach was one of the truest thinkers that ever lived. His *Essence of Religion*, showing God is the image of man, and that man's dependence upon nature is the last and only source of religion, deserves reading as much to-day as when it was written. Dr. Ludwig Büchner says : "No one has demonstrated and explained the purely human origin of the idea of God better than Ludwig Feuerbach." The philosopher himself said : "The purpose of my writing is to make men anthropologists instead of theologians ; man-lovers instead of God-lovers ; students of this world instead of candidates for another."

* * *

We receive a tract issued by the Howard Association entitled "Christianity among Prisoners," conjointly with one from the Humanitarian League entitled *Insanity in Prisons*. We do not say they stand for one and the same, or even as cause and effect ; but we do say that the figures

given by B. Molloy, M.P., in the last-named pamphlet are a reflection on our Christianity and on our humanity. The rate of the insane per 10,000 of the population, over fifteen, is twelve ; of the prison population it is 332, and this has increased by leaps and bounds. A system of prison discipline which brutalizes the hardened and drives the sensitive mad should make them feel the benefit of living in a Christian country.

* * *

We are pleased to hear that a new edition of Mr. E. Clodd's *Pioneers of Evolution* is in the press, and will shortly be issued by Grant Richards.

CORRESPONDENCE.

THE JUBILEE YEAR.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I went to Earl's Court to view the "Grand Exposition of the Glorious Reign of Her Majesty the Queen-Empress, 1837-1897 ; Arts and Crafts of the Reign," etc. Among the curios I missed the pen with which her Majesty signed the declarations of war—notably the unjust wars waged during her long reign. I further missed the model of a baby-farm, with its cradles containing the tiny emaciated infants, the victims of Christian lust. Also photographs of the mutilated bodies of murdered babies found in canals, rivers, backstreets, and dustbins. These ought to be added, as well as the ropes used by Calcraft and his successors, by means of which Christian murderers were enabled to meet their blessed Savior—an honor they firmly declined until forcibly thrust into his divine presence. For of such is the kingdom of heaven.

Si je congois comment on s'y comporte,
Je veux, mes amis, que le diable m'emporte.

June 11, 1897.

CHARLES KROLL LAPORTE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. G. L. Mackenzie asks, in verse, Why Jubilate He must be a very dissatisfied mortal, who probably has not contrived to hold on to a well-paid job for sixty years, or to induce the public to provide for his numerous progeny. If he had, he might perchance join in a thanksgiving with jocund jubilation. As one of those who relish doing nothing and being well paid for it, permit me to say, or rather to sing, of all such disloyalists : "Confound their politics, Frustrate their knavish tricks ; On Thee our hope we fix, on Sundays from five to six, God Save the Queen !"—Yours jubilantly,

SINECURIST.

PROFANE JOKES.

"WELL, my son, what did you learn at Sunday-school to-day?" asked Johnny's mamma. "O mamma! sich lots of things the teacher told us. She told us about a man who preached so long the people went to sleep, and one of them fell out of the window and broke his neck, and they went and gathered up the fragments, and they were twelve baskets full! and—and—they fed 'em to a herd of swine that ran violently—that ran away!"

A boy swallowed a penny. While his mother was hesitating as to calling the doctor, the boy suggested calling the minister, as he had heard his father say the minister could get money out of any one.

"What is your brother Reginald doing since he left college?" "Why, just at present he is very busy tracing back our family tree." "Goodness me! Then he's got that Darwinian theory into his head, has he?"

"Oh, conductor, is this an angel?" Busman—"No, lady, this is a helephant; you won't find no hangels down the borough."

May—"Carrie can never induce her husband to enter a church." Clare—"That is what comes of being married in church."

He was a bright five-year-old, and was being shown the pictures of Jacob's dream. "What is God doing at the head of that ladder?" he asked. "Why, Jacob dreamed that God was there welcoming the people." "Hum!" said the precocious young man; "I should think God could afford to keep a girl to tend the door."

"Who made you?" asked the primary teacher. The little girl addressed, evidently wishing to be accurate in her reply: "God made me so long," indicating the length of a short baby, "and I growed the rest."

"Mama, teacher told us to say a Bible text when we dropped our pennies into the plate." "Well, what did you say?" "I said that one of papa's: 'Put up or shut up.'

SUNDAY LECTURE NOTICES, ETC.

Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

THE ATHENÆUM HALL (73 Tottenham Court-road, W.): 7.30, G. W. Foote, "A Freethinker's View of the Jubilee."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, H. P. Ward, "The New Woman and the Old Man"—preceded by vocal and instrumental music. June 19, at 8.30, Smoking Concert.
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, C. Cohen, "What is there Left of Christianity?"
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, "Democracy."

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, E. Pack.
CAMBERWELL BRANCH (Peckham Rye): 8.15, E. Pack.
CLERKENWELL GREEN (Finsbury Branch): 11.30, H. P. Ward.
EDMONTON (Angel-road): 7, W. Heaford.
FINSBURY PARK (near band-stand)—Finsbury Park Branch: 8.15, H. P. Ward, "What will Give us in Place of Christianity?"
HAMMERSMITH (The Grove, near S.W.R. station): 7, A. lecture.
HARROW-ROAD (corner of Chippenham-road): 8.30, R. P. Edwards, "What Must I Do to be Saved?"
HYDE PARK (near Marble Arch): 11.30, A. lecture.
KILBURN (High-road, corner of Victoria-road): 7, R. P. Edwards.
KINGSLAND (Ridley-road, near Dalston Junction): 11.30, H. Snell.
LIMEHOUSE (Triangle, Salmon's-lane): 11.30, C. Cohen.
MILE END WASTE: 11.30, F. Haslam; 7, W. J. Ramsey.
WOOD GREEN (Jolly Butchers' Hill): 11.30, W. Heaford, "The Idols of Faith."
VICTORIA PARK (near the fountain): 8.15, C. Cohen, "Christianity and Woman." Collection for Hospital Sunday Fund.

COUNTRY.

BRISTOL BRANCH (19 Chaplin-road, Stapleton-road): 7, Mary Pasky, "Divine Interpretation of the Scriptures." Also Report of Delegates to the Conference.
LIVERPOOL (Oddfellows' Hall, St. Anne-street): C. Watts—11, "The Jubilee Craze"; 3, "The Cross and its Sequel"; 7, "The Cradle, the Altar, and the Tomb."
PONTYPRIDD (23 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): E. Evans—8, "The Romance of Science"; 7, "How to Spend a Holiday." Tea at 5.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting.

Lecturers' Engagements.

O COHEN, 12 Merchant-street, Bow-road, London.—June 20, m., Limehouse; a., Victoria Park; e., Camberwell.

A. B. MOSS, 44 Credon-road, London, S.E.—June 27, m., Wood Green; e., Edmonton.

J. FAGAN, 48 Popham-road, New North-road, London, N.—July 11, e., Hammersmith. 18, m., Hyde Park. August 8, a., Harrow; e., Kilburn. September 19, e., Hammersmith. 26, m., Hyde Park.

J. T. THURLOW, 350 Old Ford road, London, E.—July 4, m., Mile End Waste; e., Edmonton. September 5, Limehouse.

E. PACK, 90 Camden-street, Camden-road, N.W.—June 20, m., Camberwell; a., Peckham Rye. 27, m., Limehouse.

H. P. WARD, 9 Leighton-crescent, Leighton-road, N.W.—June 20, m., Clerkenwell Green; a., Finsbury Park; e., Bradlaugh Club. 27, m., Camberwell Station-road; a., Peckham Rye.

POSITIVISM.

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

SUNDERLAND.—Church of Humanity, 23 Blandford-street. Service and discourse every Sunday afternoon at 3.15.

WEST HARTLEPOOL.—Druids' Hall, Tower-street. Meeting for inquirers, conducted by Mr. Malcolm Quin, first Wednesday of every month at 7.30.

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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