

The Freethinker

Edited by G. W. FOOTE.]

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THE OLD WAX NOSE.

IV.—THE BIBLE AND FREETHOUGHT.

THE Bible may well be called the persecutor's text-book. It is difficult, if not impossible, to find in all its pages a single text in favor of real freedom of thought. Dr. Farrar champions what he calls "true Christianity," to which he declares that all persecution is "entirely alien." This "true Christianity" appears to depend upon "the spirit" of Christ, and seems to have little or no relation to the letter of Scripture. But what is the actual fact, when we view it in the light of history? In one of his lucid intervals of mere common sense, Dr. Farrar makes an important admission with regard to the worse than Armenian atrocities of the Jewish policy of extermination in Palestine. Those atrocities of cruelty and lust are said to have been ordered by God, but Dr. Farrar says that on this point the Jews were mistaken. They thought they were doing God a service, but they thought so ignorantly. And how was their ignorance corrected? Not by a special monition from heaven, but by the ordinary progress and elevation of the human mind. "It required," says Dr. Farrar, "but the softening influence of time and civilization to obliterate in the best minds those fierce misconceptions." Precisely so. And is it anything but the softening influence of time and civilization that makes Christians like Dr. Farrar ashamed of the bloody deeds of their co-religionists; which bloody deeds, by the way, have always been justified by appeals to the teachings of the Bible?

Let there be no mistake on this point. Dr. Farrar himself does not scruple to write of the "deep damnation of deeds of deceit and sanguinary ferocity committed in the name of Holy Writ." "In some of their deadliest sins against the human race," he further says, "corrupted and cruel Churches have ever been most lavish in their appeals to Scripture." He admits that "the days are not far distant when it was regarded as a positive duty to put men to death for their religious opinions," and that this was defended by Old Testament examples, and also by some texts from the New Testament. And it was "by virtue of texts like these" that enemies of the human race were "enabled" to combine the "garb and language of priests with the temper and trade of executioners."

Now, what has Dr. Farrar to urge *per contra*? Simply this: that the "early Christians" pleaded for toleration. "Force," they said, "is hateful to God." "It is no part of religion," said Tertullian, "to compel religion." But suppose all this be admitted—and there is much to be said by way of qualification—what does it amount to? The "early Christians" were in a minority. They did not yet command the sword of the magistrate. They could not persecute except by holding no fellowship with unbelievers, by shaking off the dust of their feet against those who rejected their Gospel, and by other harmless though detestable exhibitions of bigotry. They had to plead for their own existence, and in doing so they were obliged to appeal to the principle of general toleration. But the moment they triumphed, under Constantine, they began to flout the very principle to which they had formerly appealed. The humility of their weakness was more than equalled by the pride of their power. And what was the result? "From Augustine's days down to those of Luther," Dr. Farrar says, "scarcely one voice was raised in favor, I

will not say of *tolerance*, but even of abstaining from fire and bloodshed in support of enforced uniformity." Dr. Farrar denounces in creditable language the frightful butcheries of Alva in the Netherlands, for which the Pope presented him with a jewelled sword bearing a pious inscription. He is properly horrified at the massacre of St. Bartholomew, in honor of which Pope Gregory XIII. struck a triumphant medal, and went in procession to sing a *Te Deum* to God, while the cannon thundered from the Castle of St. Angelo and bonfires blazed in the streets of Rome. He is bitter against the Church of Rome for its vast shedding of innocent blood. He reminds us that the infamous Holy Inquisition is still toasted by Catholic professors at Madrid; and that intolerance, having lost its power, has not lost its virulence, nor "ceased to justify its burning hatred by Scripture quotations." And he cites Manning's successor at Westminster, the truculent Cardinal Vaughan, as declaring with perfect approval that "the Catholic Church has never spared the knife, when necessary, to cut off rebels against her faith and authority."

One would imagine that all the guilt of persecution rested upon the Church of Rome. But this is a gross mistake. Protestantism persecuted as freely as the Papacy. That heretics should be put down, and if necessary killed, was a principle common to both Churches. The question in dispute was, Which *were* the heretics? This is so incontestable that we need not fortify it with Protestant quotations and Protestant examples. It is not true, as Dr. Farrar alleges, that Luther "boldly proclaimed that thoughts are toll-free," if it is meant that he condemned persecution. Thoughts were toll-free against Romish exactions; that was what Luther meant. He held as strongly as any Papist that those who denied one essential doctrine of Christianity should be punished by the magistrates. He declared that reason always led to unbelief. He besought the Protestant princes to uphold "the faith" by every means in their power. And when the sorfs rebelled, thinking that the "freedom" the Reformers talked about was to become a reality, it was Luther who wrote against them with unsurpassable ferocity, and advised that they should be "slaughtered like mad dogs."

Dr. Farrar rather judiciously refrains from mentioning Calvin in this connection, but in another part of the volume he refers to the great Genevan "reformer" in a somewhat gingerly manner. When the sins of Catholics have to be condemned, he is quite dithyrambic; but when he has to censure the sins of Protestants he displays quite a touching tenderness. Nothing could well be worse than the mixture of religious bigotry, personal spleen, and low duplicity, with which Calvin hunted Servetus to his fiery doom. Dr. Farrar sympathetically describes this vile act as an "error." He tries to satisfy his conscience, afterwards, by confessing that the Calvinists in general "were for the most part as severe to all who differed from them as they imagined God to be severe to the greater part of the human race."

Dr. Farrar's treatment of this subject is superficial. It is not a Bible text here or there which is the real basis of persecution. We advise him to read George Eliot's review of Lecky's *History of Rationalism*. He will then see that persecution is founded upon the fatal doctrine of salvation by faith. This doctrine makes the heretic more noxious than a serpent. A serpent poisons the body, a heretic poisons the soul. If it be true that his teaching may draw souls to hell, human welfare demands his extermination. Dr. Farrar does not disclaim this doctrine, and if he fails

to act upon it he only betrays an amiable inconsistency. His heart is better than his head.

Dr. Farrar, like other Protestants, talks about the right of private judgment. But this is only fine and futile verbiage, unless he admits the sinlessness of intellectual error. If judgment depends on the will, it is through the will amenable to motives; consequently, the way to promote correct opinions is to promise rewards and threaten punishments. But if judgment does not depend on the will; if it is necessarily determined by the laws of reason and evidence; then it is an absurdity to bribe and intimidate. Now there is no third alternative. One of these two theories must be right, and the other must be wrong. Dr. Farrar is logically bound to take his choice. If he believes that judgment depends on the will, he has no right to denounce persecution. If he believes that judgment does not depend on the will, he has no right to censure the most absolute freethought.

There are but two camps—the camp of Faith and the camp of Reason. Dr. Farrar belongs to the former. But he does not find his position comfortable. He casts a longing eye on the other camp. He wants to be in both. He therefore tries to form an alliance between them, if not to amalgamate them under one banner.

Reason, said Bishop Butler, is the only faculty where-with we can judge of anything, even of revelation itself. Dr. Farrar quotes this statement with approval. He quotes similar sentences from other Protestant writers. Then he turns upon the Roman Church for keeping the Bible out of the hands of the people, and denounces it for this with ultra-Protestant vigor. He imagines that this is a vindication of Protestantism, at any rate relatively, as a champion of reason in opposition to blind faith and absolute authority. But *private* judgment and *free* judgment are not identical. When the Protestant puts an open Bible into your hands, and tells you to read it and judge of it for yourself, he is acting like a Freethinker; but when he proceeds to say that if you do not find it to be a divine book, and believe all its teaching about God, and Jesus Christ, and the Holy Ghost, and heaven and hell, you will infallibly be damned, he is acting like a Papist. His right of private judgment, at the finish, always means the right to differ from him on trivial points, and the duty of agreeing with him on every point which he chooses to regard as essential. If this is denied by Dr. Farrar, let him honestly answer this question—Is a Freethinker who has examined the Bible, and rejected it as a divine revelation, liable to any sort of penalty for his disbelief? The answer to this question will decide whether Dr. Farrar is really maintaining the rights of reason, or is merely maintaining the Protestant theory of faith against that of the Catholics, and standing up for the authority of the Book instead of the authority of the Church.

Meanwhile we venture to suggest that the Bible texts referred to by Dr. Farrar, as requiring us to exercise the right of private judgment, are very little to the point. "The spirit of man is the candle of the Lord" is a pretty text, but it does not seem to have much bearing on the issue. "Try the spirits" is all right in its way; but what if you find that *all* the spirits are illusions? "Prove all things" is good, but it must be taken with the context. Jesus indeed is reported to have said, "Why even of yourselves judge ye not what is right?" But he is also reported to have said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

By a judicious selection of texts you can prove anything from the Bible, and disprove anything—as Catholics have often reminded Protestants. To pick out passages that to some extent are favorable to a certain view, and to ignore much stronger passages that are clearly opposed to it, may be an exercise of private judgment, and may satisfy the conscience of neo-Protestants of the school of Dr. Farrar; but it invites a contemptuous smile from Freethinkers, who believe that Reason ought not to suffer such a prostitution.

G. W. FOOTE.

(To be continued.)

How easier far devout enthusiasm is
Than a good action! and how willingly
Our indolence takes up with pious rapture,
Though at the time unconscious of its end,
Only to save the toil of useful deeds!

—Lessing's "Nathan the Wise."

SIXTY YEARS OF FREETHOUGHT.

(Continued from page 388.)

ON April 21, 1869, the Metaphysical Society started, and lasted till May 11, 1880. It is memorable to us by the membership of Clifford, Huxley, Tyndall, Stephen, Hutton, Greg, Morley, and Knowles. It led to the last-named establishing the *Nineteenth Century* in March, '77. Meantime we must notice a few publications of this period. '69 saw the issue of Lecky's *History of European Morals, from Augustus to Charlemagne*; Inman's *Ancient Faiths Embodied in Ancient Names*, showing phallic elements in Judaism and Christianity; Ferguson's *Tree and Serpent Worship*; H. S. Leigh's *Religions of the World*; Maitland's *Pilgrims and the Shrine*; and L. Viardot's *Apology of an Unbeliever*. In the following year the works of C. C. Hennell were republished, and Sir J. Lubbock's *Origin of Civilization* appeared. This was closely followed by Dr. E. B. Tylor's great work on *Primitive Culture* and Darwin's memorable *Descent of Man* (1871), which caused a new outburst against the doctrines of evolution, but which, like his *Origin of Species*, slowly won its way to recognition. '71 saw, too, the publication of *The Bible: Is it the Word of God?* by Judge Strange.

In 1872 several notable Freethought works were issued. W. Reade's splendid *Martyrdom of Man*, T. Scott's (or rather Sir G. W. Cox's) *English Life of Jesus*, and Greg's thoughtful and eloquent *Enigmas of Life*. The Duke of Somerset's *Christianity and Modern Scepticism* was only of value from the position of its author.

1873 saw the death of Mill, followed by his valuable *Autobiography*, and *Three Essays*—on "Nature," "Theism," and "Religion." Glenny published *In the Morning Land*, Strauss's *Old Faith and the New* was translated, Leslie Stephen's bold and able *Essays on Freethinking and Plain-speaking* appeared, and Matthew Arnold issued his *Literature and Dogma*, followed in '75 by his *God and the Bible*. 1874 saw W. R. Cassells' learned onslaught on *Supernatural Religion*, a work Bishop Lightfoot vainly tried to overturn.

In my judgment, Mr. Bradlaugh was at his best as an orator in the period between the struggles of the Reform League and his entrance into Parliament. It is safe to say that John Bright was his sole superior. The *National Reformer* was vigorously maintained by the trinity of Bradlaugh, A. Holyoake, and C. Watts. Among new contributors were the names of G. W. Foote, F. Neale, R. Bedingfield, T. Ellis, T. S. Barrett, T. R. Wright, J. E. Garner, J. M. Wheeler, H. Travis, J. Kaines, R. H. Dyan, C. C. Cattell, G. Flaws, M. McSweeney, W. R. Croft, W. J. Birch, A. Tallandier, J. B. Mitchell, and "Ajax" (A. Besant). Later we find J. Symes, K. Palumbo, E. B. Aveling, and W. P. Ball. The best writer in prose and verse was James Thomson ("B. V."), whose "Weddah and Om el Bonain" (1871), refused by many magazines, met the admiration of W. M. Rossetti. His "City of Dreadful Night," the most powerful pessimistic poem in English literature, appeared in the *N. R.* March 22–May 17, '74. Thomson corrected the proofs while Austin Holyoake lay dying. The poem attracted the praise of "George Eliot," and George Meredith found in its melancholia "a massive impressiveness that goes beyond Dürer." Austin Holyoake, Bradlaugh's ever energetic and dutiful lieutenant, when dying (April, '74) wrote "Thoughts in a Sick-Room," in which he serenely bade the world farewell. He had written many Freethought pamphlets, and was emphatically one of those by whose unwearied labors others have been the gainers.

To revert to the National Secular Society. The temporary nominal presidency of A. Trevelyan Esq., the Republican agitation following the promulgation of the French Republic, and Mr. Bradlaugh's absences on the Continent and in the United States, had left the new Society in a state of suspended animation. A slight legacy by Dr. George Berwick, of the Indian Service, the author of an able little book on the source of Christianity entitled *A Voice from the Ganges*, contributed to its revival. At the end of 1874 it was reconstructed, with C. Bradlaugh as president, and C. Watts as secretary. The first Whit-Sunday Conference was held at Manchester 1875. The Hall of Science Club and Institute was opened August 30 of that year.

During Mr. Bradlaugh's absence in America an election was fought at Northampton; Mr. Watts, Mr. Foote, and other colleagues speaking and acting for him. Though the

seat was not gained, his poll was increased by over six hundred votes; and the return of a Conservative proved that the seat could not be retained for Liberalism without an admission of Mr. Bradlaugh's claims.

Soon a fresh cause of animosity and excitement was to appear. In 1877 we find Mr. R. Forder secretary of the National Secular Society, Mr. Le Lubez treasurer, and the trouble about the Knowlton pamphlet in full swing. Mr. Bradlaugh and Mrs. Besant placed their resignations before the Executive, but they were not accepted. Their trial in June '77 resulted in a verdict of guilty, but exonerating the defendants from any corrupt motive. Mr. Bradlaugh contrived to quash the indictment. The trial of Mr. E. Truelove for publishing Owen's *Moral Physiology*—a work the perusal of which could harm only a member of the Vice Society—followed (Feb. 1, 1878). Mr. Truelove was ably defended by Professor Hunter, and the jury disagreed. Again tried in May, before Baron Pollock, Mr. Truelove, then seventy years of age, was sentenced to a £50 fine and four months' imprisonment. A Malthusian League was formed under the presidency of Dr. Drysdale. The notoriety of these events brought many accessions to the Freethought cause, notably that of Joseph Symes. The spread of unbelief was noted by a Conference, in 1878, convened by the Christian Evidence Society, attended by six bishops, and presided over by Lord Harrowby, and a strong spirit of opposition to infidelity was aroused. On the other hand, there was a two days' "General Conference of Liberal Thinkers," called by Mr. M. D. Conway, at South-place Chapel (June 13 and 14, '78). Mr. Voysey, Colonel Higginson, the Rev. W. Binns, the Rev. J. C. Street, Mr. Holyoake, Leslie Stephen, Professor Garrison of Chicago, and others, chiefly Liberal Unitarians or Ethical culturists, spoke. Despite energetic protests from brave Ernestine Rose and fearless Harriet Law, weak-kneed counsels prevailed. The only apparent result of the Conference was an abortive "Association of Liberal Thinkers," which showed little, if any, sign of life in the coming struggles.

Before dealing with the stormy days which followed Mr. Bradlaugh's election as M.P. for Northampton, I must briefly mention some of the literature of the period. The *Secular Chronicle*, started by G. H. Reddalls at Birmingham in '73 as the organ of a Midlands Secular Union, was, after his early death (October 13, '75), edited by Mrs. Harriet Law, a lectress who had asserted woman's rights in a practical way, by being herself the first to speak in Hyde Park on the memorable day when the railings fell down in July, 1866. Among the contributors to the *Secular Chronicle* were F. Neale, H. V. Mayer, of Dudley, W. Maccall, G. Standing, W. Heaford, A. B. Moss, Myles McSweeney, A. B. Wakefield, H. G. Atkinson, etc. On January 1, '76, the *Secularist* appeared, edited by G. J. Holyoake and G. W. Foote. Mr. Holyoake ceased his connection with the ninth number, and the paper was continued by Mr. Foote, assisted by "B. V.," T. R. W., J. M. W., etc. It lasted just a year, and was then merged in the *Secular Review*. In '79 Mr. Foote started the *Liberal*, a sixpenny monthly magazine, which also endured twelve months. "B. V.," "M. Strickland," J. M. Wheeler, Walter Lewin, T. C. Martin, J. E. Garner, and H. C. Macpherson were among the contributors. In '79, too, was started *Modern Thought*, edited by J. C. Foulger, in which able articles appeared by Mr. Conway and others. *Fraser's Magazine*, during this period, under J. A. Froude, admitted articles from Mill, Buckle, Bain, Arnold, Proctor, Captain Burton, and the two Stephens. 1875 saw the first volume of the ninth edition of *The Encyclopædia Britannica*, which, under the conduct of T. S. Baynes and W. R. Smith, contained notable articles on the books of the Bible by Smith, Wellhausen, and others, and important contributions to Anthropology by E. B. Tylor and J. G. Frazer. The same period saw the publication of the International Scientific Series, of which I must mention Bagehot's thoughtful book on *Physics and Politics*, Prof. Bain's *Mind and Body* and his *Education as a Science*, Ribot's *Heredity* and Maudsley's *Responsibility in Mental Disease*, Oscar Schmidt's *Descent and Darwinism*, and Draper's *Conflict of Religion and Science*, and being translated into the leading European languages. Another series, the English and Foreign Philosophical Library, published by Trübner, gave us F. A. Lange's *History of Materialism*; *Natural Law*, by E. Simecox; a re-issue of Greg's *Creed of Christendom*; C. P. Tiele's *Outlines of the History of*

Religion; *The Candid Examination of Theism*, by Physicus; Feuerbach's *Essence of Christianity*, and the principal works of Hartmann and Schopenhauer. In '79 another important series began in *The Sacred Books of the East*, edited by F. Max Müller, who had already made many important contributions towards the study of comparative religion. The *Fortnightly Review*, under the editorship of John Morley, printed many Freethinking articles, notably those of W. K. Clifford, W. R. Cassells, and those of the editor, which developed into his books on *Voltaire*, *Rousseau*, *On Compromise*, and *Diderot and the Encyclopædists*. The death of Harriet Martineau (June 27, '76) led to the publication of her *Autobiography*, in which she emphatically proclaims her repudiation of Christianity. Constance Plumptre's *History of Pantheism* appeared in 1878, and about the same time we find the orations of Colonel Ingersoll gradually spreading in England.

J. M. WHEELER.

(To be concluded.)

THE JUBILEE CRAZE.

(Concluded from page 386.)

IT should be distinctly understood that, in protesting against this farce called the Jubilee, I have nothing to say against Queen Victoria personally. Her private life in no way concerns me; in that sphere, for aught I know to the contrary, she has been all that could be desired. As a wife, a mother, a friend, and a true woman, her conduct no doubt forms a pleasing contrast to some of her feminine predecessors. And, to do her justice, it is by no means certain that she is a willing party to this jubilant manifestation of aristocratic flunkeyism and public sycophancy. Probably she would much prefer to maintain that seclusion from her subjects which has been such a striking feature of her reign. It is not persons I condemn so much as the system, which, to a large extent, makes them what they are. It is to me positively sickening to read the reports of speeches and newspaper articles which have recently appeared, containing fulsome reference to the many virtues of the Queen. Have those qualities been so rare in the occupants of the English throne that, when they do appear, so much parade must be made of them? If so, it says but little for the high character of monarchs in general.

Let us grant that, as a Queen, her Majesty has been superior to the monarchs of this country who have preceded her. That, however, is not much in her favor; for the characters of most of her predecessors were not of a very high order, and it certainly would require but few virtues upon her part to enable her to surpass them in personal purity or public usefulness. Neither does the fact that Victoria possesses certain virtues prove that she has been a potent factor in the progress that has been made during her reign. Fortunately, under our so-called "Constitutional" Government, the Queen is not expected to interfere with national affairs, and it is only just to say that she has shown sagacity enough not to try, to any great extent, to falsify the expectations. Her great public virtue consists in her doing nothing—a course of action which would have benefitted the country, had it been adopted by others who have occupied her position. But then the question arises, Why should we pay so much as we do for nothing? It is possible to pay too much for even a good thing; to pay, however, £700,000 every year to support one family, who are not indisponsible to the welfare of the nation, while thousands are dying from starvation, does not accord with my idea of justice. Mr. Disraeli, in his manifesto at the Free Trade Hall, Manchester, on April 3, 1872, endeavored to show that the cost of the English Monarchy was less than that of the American Republic. As a matter of fact, he was wrong; but suppose he was accurate, "two wrongs will not make one right." Mr. Disraeli commenced by saying: "There is no analogy between the position of Queen Victoria and the President of the United States." There is much truth in this remark; there is no analogy between the two. The President of the United States has to work; and the Queen, as the right hon. gentleman remarked on a former occasion, has become "physically and morally incapacitated from performing her duties." A

man who aspires to the Presidential chair must possess political ability, while a knowledge of politics has not been deemed a necessary qualification in the occupant of the English throne. Besides, the Queen's salary is £385,000 a year, and the President's is only about £10,000.

In dealing with the relative costs of the two forms of Government, Mr. Disraeli did not put the case fairly. He was careful to speak of the cost of the American Cabinet, but he never mentioned the cost of our English Cabinet. The English Cabinet is composed of sixteen or seventeen members, who receive annually between them, in salaries, £68,000. The American Administrative Department is composed of seven members, who receive among them £10,270. In England some members get £5,000, and one as much as £10,000 per year. In America no member gets more than £1,470. Then, to make the case stronger, in the Finance Accounts for 1872-3, the very date of Mr. Disraeli's manifesto, we have for the great departments of the English Government—Treasury, £54,681; Home Office, £81,786; Foreign Office, £58,707; Colonial Office, £31,239; Privy Council, £28,179; Board of Trade, £96,170; to say nothing of Scotland and Ireland; while the costs of the War Office and Admiralty are (significantly) not stated. Add £45,054 for the expenses of the House of Lords; £50,082 for those of the House of Commons, together with the £700,000 for the royal family; and we find the costs of the English Government to be immensely greater than those of the American, which, as admitted by Mr. Disraeli himself, are only between £700,000 and £800,000. In estimating the expense of the American Government, it must not be overlooked that its representatives in Congress are paid—an advantage we should do well to emulate; for, if men are sent to Parliament to do useful work, they ought to be remunerated for it. If that were done, we should not find so many empty benches as we do when the money of the country is being voted away. In America the sovereignty, being the people, supports itself; in this country it is supported by something outside of itself. Surely, then, that which is self-supporting is more economical than that which depends on something extraneous for its existence. In America its £700,000 or £800,000 are distributed among nearly five hundred persons; but in England nearly that amount is given to one family alone.

I am quite aware that it is said that the revenue derived from the Crown lands is a sufficient set-off against the £700,000 which the royal family costs the nation. But this allegation is a delusion. From the proceeds of the Crown lands there was paid into the Exchequer in 1847, £68,000; in 1854, £272,000; in 1855-6, £260,000; in 1870-1, £385,000; in 1872, £375,000; and in 1873, £458,903. Thus it will be seen that, until the last few years, the Crown land receipts were exceedingly low, and even now they do not equal anything like the cost of the Queen and her family. Besides, the fact is too frequently overlooked that these lands do not belong to the Crown. They are the property of the nation.

Sir Charles Dilke, in his pamphlet on *The Cost of the Crown*, noticing the grants to the Royal family, writes: "The argument that is now relied upon is that the Crown lands should be set off against these grants. This is a large subject to go into, but I will state briefly my reasons for thinking it a pernicious heresy. These lands are not the lands of the King as an individual, but of the King as King—that is, they are public lands. They do not include the lands which various members of the Family or the present Queen have bought with money saved out of the votes of Parliament, or out of the revenues of the Duchies—such as Sandringham and Osborne; lands which, in my opinion, it is, for political reasons, most undesirable that the Royal Family should possess. The Crown lands, if ever they were private property at all, have been confiscated ten times over. If they were not confiscated at the great Rebellion, and only conditionally restored at the Restoration, they were thoroughly confiscated at the time of the flight of James the Second. Hallam, in writing of the first Parliament of Charles the Second, says that 'they provided various resources,' of which one branch was the Crown Lands, which he classes with the ordinary revenues, such as Customs and Excise. The fact is that no one who has examined the tenure of these lands can possibly come to any conclusion except that they are lands wholly within the authority and control of Parliament" (pp. 12, 13).

It is not, however, the cheapest form of government so much as the one that is just and useful that I am concerned about. Personally, I am in favor of a Republic—that is, a government based upon the general and intelligent decision of the nation, uncontrolled either by an aristocracy or a moneyocracy. Still, if we have any kind of Monarchy, I favor an elective one. In my opinion, the hereditary principle is unwise, inasmuch as it pre-supposes that good and intelligent parents must necessarily have good and intelligent children. This, however, is not so. The late Prince Albert possessed some excellent qualities that the Prince of Wales, despite the thousands of prayers that have been offered on his behalf, shows no inclination to emulate. Thus, as Dr. Vaughan observes, "in a hereditary Monarchy the worst men may come into the place of the best." Moreover, the principle is unfair. We are not justified in urging that, because one generation prefers a king or a queen, therefore succeeding generations should do likewise. Each age should be at liberty to elect that kind of government which it finds most in accordance with the genius of the time, and with the aspirations of the people who have to live under it.

Did those enthusiastic admirers of royalty, when they were participating in the Jubilee, give a thought to the extensive misery, degradation, and abject poverty which have existed (and which still obtain) during the reign of Queen Victoria? In 1868 and 1870 two reports were presented to the House of Commons, showing the truly wretched conditions in the midst of which the agricultural laborers of this country had to spend their lives. The reports stated that the population round Mayhill appeared "to lie entirely out of the pale of civilization, type after type of social life degraded to the level of barbarism." They pointed out the immorality and degradation arising from the crowded and neglected state of the dwellings of the poor in many parts of Yorkshire. "In Northamptonshire some of the cottages are disgraceful, necessarily unhealthy, and a reproach to civilization."

The Rev. J. Fraser, who was afterwards Bishop of Manchester, in his report, says of the wretched condition of the parishes in Gloucestershire and Norfolk: "It is impossible to exaggerate the ill effects of such a state of things in every respect.... Modesty must be an unknown virtue, decency an unimaginable thing, where in one small chamber, with the beds lying as thickly as they can be packed, father, mother, young men, lads, grown and growing-up girls—two and sometimes three generations—are herded promiscuously; where every operation of the toilette and of nature—dressings, undressings, births, deaths—is performed by each within the sight or hearing of all; where children of both sexes, to as high an age as twelve or fourteen, or even more, occupy the same bed; where the whole atmosphere is sensual, and human nature is degraded into something below the level of the swine. It is a hideous picture, and the picture is drawn from life." In alluding to the same class of laborers the late Professor Fawcett writes: "In some districts their children could not grow up in greater ignorance if England had lost her Christianity and her civilization; the houses in which, in many cases, they (the laborers) are compelled to dwell do not deserve the name of human habitations." Despite our boasted national wealth, there are thousands who exist in daily anxiety as to how to obtain food to eat, and to whom the rights, comforts, and pleasures of real living are strangers. As I showed in the *Freethinker* of June 13, a similar condition of misery and want exists to-day in "Christian England." The fact that 300,000 poor creatures were given a charity meal in London last week reveals a terrible state of privation in this "land of plenty."

For such a chronic and deplorable condition of our poor as is here depicted no Jubilee charity free meals can compensate. The spasmodic effort of the Prince of Wales to secure a fund for the support of hospitals may be commendable to some extent; and if the expenditure of the said fund were under public control, the effort would be more satisfactory. But such occasional attempts to alleviate the wants and sufferings of the poor cannot supply the real remedy. The true panacea is to be found in an entire reorganization of our social status. The genuine Jubilee will be when we can reasonably rejoice at the fact that extreme poverty is unknown; that the wealth of the nation is justly distributed among all classes; that peace and goodwill predominate over passion and selfishness; that the masses are self-reliant and jealous of their dignity and rights; and that

justice, morality, and intellectual force control the actions of the human race. Before such a Jubilee as this can be celebrated society must be thoroughly regenerated. In the words of Emerson: "The State must consider the poor man, and all voices must speak for him. Every child that is born must have a just chance for his bread. Let the amelioration of our laws of property proceed from the concession of the rich, not from the grasping of the poor. Let us begin by habitual imparting. Let us understand that the equitable rule is that no one shall take more than his share, let him be ever so rich."

CHARLES WATTS.

CHRISTIAN CONTROVERSY.

ONE of the most marked features of the methods adopted by Christians in religious controversy is the serene confidence with which they misrepresent the claims and tenets of Free-thinkers. These misrepresentations are frequently so glaring that it is difficult to believe that they are not wilfully made. An excellent case in point is afforded by the closing address of the Moderator of the Assembly of the Free Church of Scotland, Dr. Macmillan, of Greenock. The reverend gentleman, after giving thanks to God for "all that He had enabled their beloved Church to achieve in the past," remarked, with a great deal of truth, that "there was an insidious tendency showing itself in many quarters to look upon the religion of Jesus Christ as effete." After this statement, which is tantamount to an admission that Free-thought is making appreciable headway, Dr. Macmillan rambled through a short discussion on the work of civilization, and the ancient question, "Is life worth living?" "Surely," he said, "this pitiful wail, which they heard in some quarters, was caused by faithlessness. Atheism was necessarily pessimistic—without God, without hope in the world." This melancholy conclusion is sufficient evidence of Dr. Macmillan's ignorance of the creed to which he refers. Atheism is truly without God, but never, surely, without hope in the world. Its main positive doctrine is one of encouragement, in making use of present opportunities, and in making the most of life in the present world. The association of pessimism with Atheism was quite gratuitous on Dr. Macmillan's part, and he capped it with another association quite as unfounded: "Christianity, on the contrary, was the highest optimism. Faith never despaired, but hoped on to the end." A creed which tells a man he is a helpless, fallen, sinful creature, and that his only hope is in believing that he is so degraded, and that God became man and was crucified about two thousand years ago expressly to save his guilty soul, is surely the strangest kind of optimism. It, and not Atheism, displays no hope in the world. With regard to faiths which "never despaired," we have had repeated evidence in history of such faiths founded on mere illusion. At the present day many Christians, "hoping on to the end," display this kind of faith in treating every worldly event, good or bad, great or trivial, as the "will of God," and sit with folded hands under "His dispensation," until the time is past for acting.

Dr. Macmillan's conception of science is very much on a level with his notions of Atheism. "They heard a great deal in these scientific days," he said, "of 'the survival of the fittest.' This law of nature was elevated into a cause, as if by itself and of itself it could bring about the results which we saw around us." It would be difficult for Dr. Macmillan to cite any Darwinian authority who maintained that evolution by natural selection was anything else than a method. Those acquainted with science will smile when they learn from Dr. Macmillan that the prevalence of lower forms is an exception to the law of the survival of the fittest. Such a prevalence is readily explained on the ground that lower organisms are, by the simplicity of their structure and mode of life, capable of existing under very primitive conditions. These conditions are found over very wide areas, and the lower forms are consequently numerous. Dr. Macmillan's purpose for introducing this matter is to work up to the conclusion that the "law of Christ had made it possible for the weak to survive, and the meek to inherit the earth." He treats this phenomenon as due to "supernatural selection." We are, however, still waiting to see the

meek inherit the earth. Just now it is the cleverest financier who is reaping the largest share of earthly inheritance.

The misrepresentations of science do not end here. "The hammer of science," says the Moderator, expanding into figurative speech, "had not broken the smallest fragment from the Rock of Ages, and all the scientific discoveries and theories, which seemed at first incompatible with Christian truth, in so far as they had been proved to be true, had become incorporated with Christianity, and taken their place around the Cross of Christ as the true centre from which they could see them in their proper light, and estimate them at their highest value." This sentence was received with applause by the assembled Free Church ministers and elders, who will doubtless carry home with them the comforting thought that science has been made a sort of sleeping partner of religion. The Rock of Ages has, in fact, been pretty well broken to pieces by the "hammer of science," which, moreover, is not yet done hammering. Christians, both lay and clerical, unite with Dr. Macmillan in being blissfully ignorant of the extent to which science has destroyed the whole scheme of Christianity, and that on quite independent grounds. Evolution gives a most emphatic denial to any such occurrence as the Fall of Man, and, with that link broken, the whole Christian chain of Incarnation and Redemption is useless and meaningless. A doctrine which Christians are preaching with almost pathetic insistence is the depravity of mankind. Their preaching falls on deaf ears, for every thinking person feels and sees the power of aspiration in man, and chooses to rely upon that when he feels any need of what is called "salvation."

Some little time ago a united Presbyterian body made themselves responsible for the expression, "Secular Socialism." In this peculiar combination they sought to join together the Secular and Socialistic movements as one and the same cause of infidelity and indifference to religion. Dr. Macmillan performs a similar operation in the sentence: "The only force that could withstand and keep back the chaotic forces of Anarchy and Secularism, that were threatening to break loose upon society, was the living force of a living Christianity." The argument that Secularism is chaotic is a well-known one, but it enters into a new phase when it associates Secularism with Socialism or Anarchy. To suggest a necessary connection between them is a thoughtless misrepresentation, and adds additional force to our previous remarks on Dr. Macmillan's incapacity to understand the very subjects he is so ready to condemn. Without offering any criticism of Socialism or Anarchy, it is quite well known that there are many Secularists who are no more Anarchists or Socialists than the Moderator himself.

It is pleasant to note, from the general tenor of Dr. Macmillan's address, that Christianity is gracefully accepting its logical position of *onus probandi*. In the earlier part of the century opponents of Christianity were called upon to prove their contentions against the authority of Christianity; now Christianity is completely on its defence, and it is issuing books and preaching sermons for the undisguised purpose of stemming the swelling tide of active infidelity. The last act of the drama of Christianity began with our own generation, and its close may, if present progress be an index to future advance, be witnessed by the next.

ADAM GOWANS WHYTE.

Free Kirk Strictness.

The following story about the late Duke of Hamilton and his Arran tenants will be new to some:—

During the races at Hamilton one year his Grace invited a number of the tenant farmers to Hamilton Palace to witness the sport. Among those who came were one or two elders in the kirk, and one who held a similar office in the Free Kirk. Just before leaving, the Duke asked the Free Churchman how he had enjoyed himself.

"Grand, your Grace, grand; an' I've won some bits o' bawbees, too. But dinna let on aboot it to onybody, for I'm an elder."

"Tuts, never mind that," said the Duke. "So-and-so and so-and-so have been betting, too, and they also are elders."

"Oh, ay, they are elders, nae doubt; but they are Auld Kirk elders, an' they're no nearly so strict aboot their duties as us Free Kirk folk."—*Weekly Scotsman*.

ACID DROPS.

MR. BARNEY BARNATO'S suicide is a theme for the moralist. Here is a man possessed, they say, of millions. He did not exactly earn them, he acquired them; that is to say, he got hold of them somehow in the speculative scramble for wealth, which is one of the most striking characteristics of present-day "civilization." He has practically unlimited command of other men's labor; he can go where he likes, do what he likes, and have what he likes. Yet he is not happy. Finally, he jumps overboard, leaving his millions in disgust. And the very same day some little country maid, with poor, ill-mended clothes, but with the hue of roses in her cheeks, and the light of heaven in her eyes, takes her father's dinner to the field, sits by his side while he eats his ounce of bacon and pound of pudding, and goes home again with his kiss upon her lips, while he resumes his ill-paid but healthy toil, careless of financial revolutions and the rise and fall of diamond markets.

After all, it seems to us that the field laborer has really the best of it. What little money he handles, he has earned, and that's something. He is every day in touch with Nature, and sucks in her finest balm at every pore. He doesn't carry pills and patent medicines in his pocket. His only trouble with his dinner is that there is sometimes not enough of it. When he is lucky enough to get a beefsteak, he can swallow it without several tablespoonfuls of the latest fashionable sauce. And on the spiritual side of life he is not so badly off either. He has all the solid realities of human existence—wife and child and friend. And a chat with a comrade on a bench outside the village inn, with a clay pipe and a pint of beer, is a lot better than most of the superficial, insincere intercourse of hot and crowded drawing-rooms. It is that healthy fellow who renews the race. Millionaires are mostly the running to seed of our unnatural city life, which is a species of suicide. Three or four generations would end it, if we did not draw fresh blood from that fine fellow in the fields, who doesn't mince and skip, but plants his foot firmly on the earth, and can knock a scoundrel down without troubling the policeman.

Someday or other, let us hope, men will smile at this insane race for wealth, and approve of more natural and healthy conditions of existence.

Now that the grand Jubilee of our German ruler is over, people have leisure to reflect if it was worth all the cost. Tradespeople have endorsed it as good for trade, but we should not be surprised if the majority yet come to see that money spent on show has forced retrenchment in other directions.

Sight-seeing has been the order of the day for the past two Sundays in West London. Vehicles of every kind have been crowded with passengers seeing the show. The *War Cry* says, alluding to the previous Sunday, when the Army had a show at Exeter Hall: "The old idea of keeping the Sabbath is clean gone, so far as this part of London is concerned." Last Sunday work was being done on the stands and decorations, exactly the same as on Saturday. The Jubilee was responsible for much Sabbath desecration.

Along the entire route of the Jubilee procession workmen were hard at work on Sunday. Will the Lord's Day Observance Society take any action? Not a bit. Their prosecutions are reserved for poor barbers, newsvendors, and widows who sell sweets to children on the Lord's Day. The work of helping on the Queen's Show was sanctified.

The Queen has been receiving "Sugar Plums" all round. One given by the *British Medical Journal* is worth noting. It recalls the fact that chloroform was administered to the Queen on the occasion of the birth of the late Duke of Albany and of Princess Henry of Battenberg. More than ordinary courage and more than ordinary enlightenment, it says, were needed to submit to be put to sleep with chloroform at a time when the use of it was condemned by divines as a violation of the law of God.

Albert Edward has won the Ascot Cup. We understand that there are only foottraces in Heaven, and his Royal Highness will have to train down if he wishes to come out first in a celestial contest. Of course we assume that he will go to Heaven instead of to the other place; for, as the French lady said, God will think twice before he damns a person of quality.

The "infidel" French Revolutions have been denounced for setting up a beautiful woman as the Goddess of Reason. They are said to have "worshipped" her, but that is all nonsense. She was simply a symbolical figure in a public ceremony. Anyhow, those "infidels" had better taste than the Christians of the British Empire, who insist on dragging an old lady of seventy-nine for four mortal

hours through the streets of London at the end of June. The Goddess of Reason was at least young and beautiful, while the Goddess of this Jubilee Unreason is—well, just what you see in the photographs.

Jubilation in London, and famine and earthquakes in India. The number on famine relief is 4,240,377, against 3,481,480 last month—a most alarming increase. Not satisfied with all this infliction of misery, what is called "Providence" gives the earth a shaking, plays the devil with a lot of public buildings, and drives a great number of people in terror from their tumbling homes. On the whole, the Jubilee seems a little "previous," and the expenditure of so much money upon it, while millions are suffering want in the land of which our Queen is Empress, too much resembles a callous mockery.

The earthquake in India is said to have completely devastated Assam. The loss of life is put at 6,000. Thousands more are homeless, and the loss of food supplies is enormous. Our merciful Father, as usual, is conspicuous by his absence.

The Indian earthquake has been followed by floods in Turkey, rendering many homeless; a disastrous storm in Spain, ruining the crops; and a cyclone, killing and injuring many, in the suburbs of Paris. In the North Sea many fishermen's vessels, chiefly Belgian, have been lost. In England the gale damaged the Royal Agricultural Society's Exhibition buildings at Manchester, and in Belfast Lough a steamer was sunk, and all hands on board were drowned.

Of all the Jubilee nonsense that issued from the London pulpits last Sunday, Mr. Price Hughes's was the most nonsensical. He referred to Marcus Aurelius, Oliver Cromwell, and Queen Victoria, who, he said, was the greatest of all. This is really too rich for criticism. Comment would only spoil it. We let the reader see it in its natural state. And we shall feel surprised if he does not feel ready to vomit with disgust.

"Providence" has acted very strangely at Kolbusowa, in Austria. The Bishop of Tarnow was holding a confirmation service in the parish church, which was crowded. Just as he was pronouncing the blessing, and the congregation was about to disperse with an extra supply of divine grace, the church was struck by lightning. One peasant was killed and ten others were stunned.

More "Providence"! Paris has been visited by a cyclone. The storm passed over the suburbs of Asnières and St. Denis, causing great destruction. More than two hundred trees were torn up by the roots. The Coquet fireworks factory was totally destroyed. Fifteen workmen were injured and five killed. Altogether the Recording Angel must have had a hard job to chronicle the mischief. Such weather as we have had in the month of June is quite phenomenal. Something has gone wrong up above, and unless there is a speedy improvement we shall have to invite the assistance of Old Nick from below. He, at any rate, should be able to give us a more reasonable temperature.

An extraordinary accident has occurred near one of the mining districts of Silesia, Germany. About five o'clock in the morning the inhabitants of the little town of Kupferberg were awakened by a noise like a clap of thunder. The people ran into the streets, which they found full of dust. It was soon discovered that the Catholic church, which had been built only a few months, had disappeared, and the spot where it had stood was transformed into a large circular hole. Some miners endeavored to explore the hole, but were compelled to retire owing to the presence of noxious gases. Nor could its depth be ascertained, inasmuch as no rope was at hand long enough to reach the bottom. As no mine is worked in the immediate vicinity of Kupferberg, it is believed that the church has disappeared in an old mine called Piastenstollen, which has not been worked for over four hundred years. If this had happened to a Secular hall, it would have been suggested that it had descended to the infernal regions.

Belgium furnishes a good object-lesson in religious sociology. In 1846 that country contained 137 convents for men and 642 for women, the monks numbering 2,051 and the nuns 9,917. The wealth of the men's convents amounted to £7,920,000, and that of the women's convents to £20,480,000. At the end of 1896 the men's convents had increased to 244, with 4,858 monks and property worth £21,560,000; while the women's convents had increased to 1,498, with 26,228 nuns and property worth £44,720,000.

Religious bodies, such as churches and convents, grow richer and richer, even when a country grows poorer and poorer. They are always receiving and never dissipating.

Private fortunes get broken up in time, but the fortunes of these religious bodies escape that fate. For this reason they are imposthumes in the body politic, and in old times it was often necessary to cut them out. Some such operation ought to be performed upon them now.

Some little while ago Mr. F. Craddock, a Spiritist medium, was caught at a Manchester *séance* outside the cabinet, where he had been playing ghost, in a semi-nude condition. The Manchester people were satisfied he was an impostor. But Mr. Brian Hodgson, a leading Birmingham Spiritist, who was not present, came forward to defend his genuineness. Then Williams, a Leeds Spiritist, writes to the *Two Worlds* saying that, to test Craddock, he had offered to supply him with muslin, painted bladders, etc., for the purpose of carrying on bogus *séances*. Mr. Craddock replied on a post-card, asking for fuller particulars and prices. In a second letter prices and descriptions were given, in reply to which Mr. Craddock wrote, ordering two yards of boiled muslin, one white man's face, and asked for advice as to the best way of secreting the muslin in case of a search being insisted on, and inquiring for "hands."

Is Mr. Craddock again exposed? Not at all. He knows his business too well. When the Directors of the *Two Worlds* decided that he should be publicly asked if he did write to a person at Leeds ordering "muslin," etc., a letter came from Mr. Dawson Rogers, editor of *Light*, to say that Craddock was acting under his advice in writing as he had done, "with a view to expose Williams." We are surprised to find Mr. Dawson Rogers mixed up with this diamond-cut-diamond business. It is hard to touch pitch without being defiled.

A good Protestant writes to the *Echo* pointing out that the Roman Catholics break the law against religious processions. He forgets that the Salvation Army has shown that we have so much liberty that anything can be done in the name of religion.

The United States is already such a Christian country that it can hardly need to put God into the Constitution. In Delaware they have put some more Christian Adventists in prison for working on a Sunday, although they had kept the only Sabbath enjoined in the Bible.

Rev. J. W. Adams, of Southport, was terribly injured in a railway accident at Preston Junction last August Bank Holiday. His first sermon since his recovery was recently preached at Christ Church, Blackburn. After reading a summary of it we conclude that, if all the other parts of his bodily structure are in a normal condition, there is still something wrong in his upper storey. The reverend gentleman says that at two stations before reaching Preston Junction he felt a mysterious something urging him to quit the carriage for one further up the train; but he was so engrossed in reading a book (probably not the Bible) that he resisted the impulse. Probably his memory was disordered by his injuries, and he has taken a posterior fancy for an anterior fact. Supposing, however, that what he states is really true, we should like to know what book it was that so successfully competed with a divine monition. What author was it who drowned the voice of the Deity? We should also like to know whether that "impulse" was communicated to the other occupants of that doomed carriage; and, if not, why Mr. Adams was the sole object of divine solicitude.

When the crash came, Mr. Adams heard a voice whispering, "Even if you are killed you are safe." This is a very pretty Hibernicism. It seems that the Deity, or the angel who delivered his message to Mr. Adams, has a strong flavor of the Green Island. The reverend gentleman remembered no more until he awoke in the Preston Infirmary, with the pleasant consciousness that he was not yet in heaven.

Scotch Sabbatarians are raising a terrible outcry against Sunday golf, but it appears from a speech by Lord Shand at Arran that the game used to be played extensively hundreds of years ago on the Lord's Day. In the sixteenth century the Edinburgh Town Council issued a proclamation against the exercise of the game in "tyme of sermons" under a penalty of forty shillings. Relief was given against this ordinance in 1618, and again under Charles I. in 1633, but only after the players had attended church. Supposing this stipulation to be still in force, it might be possible to make every golfer on the blessed Sabbath produce a minister's certificate that he has attended church. The minister might sign such certificates for a shilling, or even "saxpence," and the golfer would escape the more costly fine. This would benefit both parties, though we daresay there are some golfers who would sooner pay forty shillings than undergo the sermon.

Sunday cars are now running in the beautiful city of Toronto, which was so long under the heel of the bigots.

No accident has happened, though the Sabbatarians are on the look-out for signs of Jehovah's displeasure; and they know from the Bible that he is not a God to be trifled with. One Toronto preacher, who has since retired, was so disgusted at the triumph of Sunday freedom that he talked from the pulpit in this fashion: "If any of you voted for Sunday cars, and some Monday morning you should read that somebody's little girl has been killed while going to Sunday-school by a car, God will hold you responsible in some regard." If this little girl got killed accidentally, it would have nothing to do with Sunday cars, as the accident might just as well happen on Monday. If her death were a mark of God's displeasure, it would suggest the thought that only a Devil would kill a little girl because other persons voted wrongly, and that only a muddle-headed Devil would hold a Toronto voter responsible in any way for the said Devil's own deliberate act.

Booth not only insists on all his officers obtaining the consent of "headquarters" before contracting a matrimonial alliance, but he says: "I would that we had some such arrangement for every soldier in our ranks. Beyond question, it will come to that. Indeed, I shall not be surprised to find myself looking down from heaven in future years and seeing the whole business of the selection of partners for marriage entrusted to councils of the wisest, most experienced, and spiritual of our officers, who will arrange not only whom each officer and soldier shall marry, but the time of the event, and, in certain cases, whether they shall marry at all, instead of the business being left to the haphazard, accidental, irrational system—or no system at all—of individual choice, as at present." No doubt this depicts the ideal of the power the "General" would like to possess.

The *War Cry* of June 19 has a big picture illustrating the position. A sister is at a meeting, when Jesus Christ comes behind with a bull's eye and Röntgen rays, exposing the internal anatomy of her person. On her heart is inscribed in legible letters, not the desired words "Jesus Christ," not even "General Booth," but "Sergeant Jones."

The *War Cry* is enraged because Booth Tucker has been found guilty of keeping a disorderly house in New York. It says the verdict jeopardizes the religious liberties of tens of thousands of the best citizens of the United States. But then we know that the *War Cry's* idea of religious liberty is the right of making the army a nuisance to everyone else.

At the Cape they have been solemnly praying against rinderpest, which is becoming quite a plague throughout South Africa. In New South Wales they have been praying for rain. The prayers were heard, but the rain was sent to the wrong quarter, for the very week in which prayers against drought went up in the Sydney churches was marked in the North Island of New Zealand by a disastrous flood, attended by loss of life and an amount of damage assessed at £150,000.

It is said the Russian authorities are afraid to try publicly Kovaleff, who walled up so many voluntary victims alive, for if the great body of the Raskolniki, and even the more ignorant and devout sections of the orthodox people, should learn the full particulars of the Ternofka *auto-da-fé*, they would overwhelm the Holy Synod with appeals for the canonization of the "martyrs," and demand that the victims' names should be inscribed on the calendar of saints. The authorities are perfectly well aware that to bring Kovaleff to an open and public trial on the capital charge would avail nothing as a deterrent example for behoof of his co-sectarians.

Frederick Spackman and James Roach, two men employed at a Salvation Army Shelter, were summoned for assault at the Southwark Police-court. The complainant, a laborer, said that Spackman struck him with his fist in the face, and Roach chucked him out. The defence was that he had abused the Salvation Army. Mr. Curtis Bennett fined Spackman 20s. and 20s. costs, and bound Roach over to keep the peace.

The man Spencer, who murdered his wife at Greenhaugh, Northumberland, was evidently insane. He said: "My father is St. Michael. I am St. John. My father sent me word I had to kill wife. We were just going along in the usual way—indeed, more lovingly than ever, our arms round each other—when it came into my head that I had to kill her. I told her so. She said, 'Oh, no; you won't hurt your dear little wife.' I said, 'If you wish to save yourself, take the adze and fly to the house.' She would not go, and I took adze and drove it into her brain. It would be all over with her in a minute or two." Spencer was doubtless brought up to believe that a voice from heaven told Abraham to kill his only son, and that faith was a great virtue.

The Rev. W. Reginald Pughe, a clerk in holy orders, sued

for a divorce from his wife; but at the close of the evidence Sir Francis Jeune observed that out of the petitioner's own mouth unreasonable delay had been proved, which, according to the law, put him out of court. The petition was dismissed.

The inventory of the personal estate of the late Very Rev. James Smith, D.D., minister of the parish of Cathcart, has been lodged with the Sheriff-Clerk at Paisley. The amount on which duty has been paid is £22,370 3s. 6d. For many years this "father in Israel" of the Scotch Church drew annually, from the fund for "aged and infirm clergymen," a substantial sum. Some years before his death, evidently under the influence of conscientious pangs, he added a codicil to his will directing that from his estate, after his death, this money should be refunded; but subsequently, under the influence probably of the "mammon of unrighteousness," this codicil was entirely rescinded, and the money thus received swells the substantial property of the venerable divine. Was it not the Master who said: "Take heed and beware of covetousness.....If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me"?

The Boston Theosophical Society claimed exemption from taxation on the ground that it was a religious body. The case came before Judge Sheldon, of the Supreme Court of Massachusetts, who has decided against the Theosophists. It is to be hoped they will now throw their weight with the Liberals, who claim the taxation of all church property alike. The decision is considered sound by the press, the *New York Mail and Express* wondering that there is sufficient credulity to enable Theosophists to possess taxable property. The *Boston Investigator* says: "We are in full sympathy with this decision, as we are strenuously opposed to further exemptions of property from taxation on any grounds, as simple justice requires that all of it should bear its fair share of the public burdens."

Turkey's victories are likely to spoil the Congress at Munich for the purpose of promoting "Zionism," and the purchase of the Holy Land with the idea of its colonization by Jews and making Palestine an independent State. Moslems will not part with what are their holy places without a bigger price than the shrewd children of Israel are likely to give.

American Jews seem little attracted by Zionism, if we may judge from the *American Hebrew*, in which Dr. Kohler says: "Let us in unmistakable terms protest against the insinuation that we are not, with every fibre of our heart, American citizens; that we have for us and our children a land dearer and holier to us, one to which we are allied with closer ties than America. We are Jews in religion; we are a race with a distinct religious mission. For the rest, we are identified with the welfare, the greatness, and progress of the people among whom we live, and we give the lie to those who say that in our heart of hearts we are Palestinian. Our Zion is humanity religionized, not Judaism nationalized."

On Thursday, the 6th inst., at Somerville, N.J., the Rev. Jacob S. Johnson, an evangelist, who, on September 18, 1895, killed and robbed a woman of the paltry sum of forty-nine dollars, was hanged. He died in the sure and certain hope of a glorious resurrection.

"If I were an employer," said the Rev. W. M. Lawrence, pastor of the Second Baptist Church, Chicago, "and one of my clerks should make a practice of spending his Sundays in this sort of recreation [riding a wheel], I would conclude that a man who could thus rob God would rob his employer, and I would discharge him so quick it would make his head swim." Employers, however, are shrewd enough to know that the really dangerous characters are those who pretend to religion.

The Rev. T. Dixon, preaching at the New York Academy of Music, is reported as saying: "The organized Church is rapidly disappearing. It has been a human organism purely, invented by man's genius to further the interests of religion. The Churches that are not reorganizing are perishing rapidly."

The Feast of Jeanne d'Arc, which had been postponed on account of the disaster at the Charity Bazaar, was celebrated with some pomp at Notre Dame, Paris, and at Lyons. At the latter city the Freemasons illuminated a transparency lodge front with the inscription: "To Jeanne d'Arc, burnt by the priests."

Lourdes always has a whip up before the tourist season, and a new miracle is announced, that of Mlle. Mazure, who is said to have been cured of paralysis. The miracle is far

better attested than any of those ascribed to the Jewish reformer of yore.

According to Mr. F. W. Sykes, in his new book on Matabeleland, Chief Faku is a very interesting character. He scoffs at the religion of his people, and regards the Mlimo, who is priest, oracle, and divine incarnation, as an arrant humbug, who ought to have a walloping. Mr. Sykes says that Lobengula was as great a disbeliever as old Faku. "The Mlimo," said Lobengula, "has a good time of it, like the missionary. He knows his business and lives on the fat of the land; he gets plenty of grain and beer, and in exchange he fools the people into believing he is a god. Leave him alone; it is his way of making a living."

"There are tens of thousands of men and women," says Talmage, "who are a nuisance to the world, and their obliteration from human society would be an advantage." We have often thought of Talmage in that way, but we did not like to say it.

Christians are boasting of what they call religious progress during the reign of Queen Victoria. Anglican Bishops have increased from 32 to 129, and Anglican clergy from 13,372 to 21,500. About the same relative increase has taken place among Nonconformists. The seating accommodation in the churches and chapels of all denominations has increased from 8½ millions to 14½ millions. Yes, but how many of the seats are occupied? Ay, there's the rub.

There's more money in Christianity than ever, but less brains and less reality. To live is to change, and Christianity has followed the general law of existence. It is gradually being diluted—that is to say, secularized.

The *Progressive Thinker*, of Chicago, has the following: "The *London Times* ascribes the defeat of the arbitration treaty with the United States to the anti-Puritan element. In this it is clearly mistaken. They who led in the opposition to the treaty in the Senate were Churchmen. It was they who were unwilling to establish a period of universal peace. The Liberals of America, the 'anti-Puritans' (as the *Times* designates them), were to a man in favor of arbitration. They have advocated such a measure for many years; it was they who organized the first peace societies, and the Church threw obstacles in their way. Hostility to England is of priestly and Puritanic parentage. Though professedly in favor of peace, their voice is ever for war. An eye to Greece, to Crete, to Spain, to Cuba, to the Philippine Islands, will furnish living evidence of this fact."

Yelling like a madman, hatless, a Bible in his left hand, his eyes bulging from their sockets in ecstasy, wildly rode through the streets of Kansas City, Mo., on the back of a bridless horse, on the 23rd ult., John Jacob Altergott, who had just got religion. The horse was attached to a furniture waggon, but John plunged on, pummelling the horse with the Bible, and digging his heels in the animal's sides, while the waggon careered from side to side, the new convert shouting to the unsaved, "Get out of the way." John, just converted, had joined a band of religious workers. With an excess of hallelujah in stock, he was working it off on a stolen rig to show the power of the gospel. Oh, there is a peace and satisfaction guaranteed to the believer that the world knows not of.

The congregation of St. Mark's, Fitzroy, Melbourne, has presented the incumbent with a bike. Religion is losing all solemnity. An incumbent who travels the narrow road to righteousness mounted on a jigger is bound to be followed by the younger ladies of the Church Guild in rationals.

The Jaffa and Jerusalem Railway announce pleasure trips through the Valley of Ge-Himmon, the Gehenna, or hell of the New Testament. A steamboat, too, is to be started on the Jordan to run a five-days' trip from the Lake of Galilee to Jericho.

The supposed grave of Eve is visited by over 40,000 pilgrims in each year. It is to be seen at Jeddah, in a cemetery outside the city walls. The tomb is fifty cubics long and twelve wide. The Arabs entertain a belief that Eve was the tallest woman that ever lived. "There were giants in the earth in those days."

Four boys were fined at Marylebone for gambling. They chose the doorstep of the St. Mary Magdalene Church, Woodchester-street, Paddington, for their purpose, greatly shocking the early morning worshippers, who had not studied the gamblers' text: "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

For the first time in England, female voices have been heard in the great Synagogue, at the Jubilee service. This is considered a great breakdown of orthodox tradition. But the American Jews have gone further, and admitted women to the pulpit.

Mr. Foote's Engagements.

Sunday, June 27, Athenæum Hall, 73 Tottenham Court-road, London, W., at 7.30, "Clerical Cant and Blasphemy on the Jubilee."

TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—August 8, Failsworth; 15, New Brompton. October 3, Sheffield. November 7, Glasgow.—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.

A LUNNON SCOT.—Cuttings are always welcome.

J. A. B.—Received. Hope to insert. We recollect your surname well. Pleased to hear that you continue to be interested in the Freethought cause.

T. G. NASH.—You omit the lecturer's name, which we are therefore unable to include in the paragraph.

C. COHEN.—Your lecture list, owing to the Jubilee obstruction, did not arrive till Wednesday morning, too late for insertion in this week's issue.

F. TODD, honorary secretary of the West London Branch, 21 Abdale-road, Shepherd's-bush, W., states that a committee has been formed for the purpose of obtaining financial and medical assistance for Mr. St. John, who is well known as a Freethought lecturer in the metropolis. He has been incapacitated for nearly two years from following his employment, and assistance is sorely needed. Friends willing to help are invited to communicate with Mr. Todd.

J. M. DAY.—Your order is handed to Mr. Forder, to whom orders for books and pamphlets should be forwarded direct. Mr. Foote will be very happy to fix up a lecturing tour in South Wales in the autumn.

R. TURNER.—The second volume of Professor Bury's edition of Gibbon has not yet been published. Our article was based upon the first volume, containing his critical introduction. We are anxious to see his notes on the famous fifteenth and sixteenth chapters, and when we have them before us we shall lose no time in writing upon them for the advantage of our readers.

PAPERS RECEIVED.—Ourselves—Sydney Bulletin—Two Worlds—Progressive Thinker—Liberty—Reynolds's Newspaper—Echo—Isle of Man Times—Truthseeker—Boston Investigator—Freethought Ideal—Torch of Reason—World's Advance Thought—Universal Republic—Daylight—Liberator—Lucifer—Crescent—Freidenker—Der Arme Teufel—Secular Thought—Yarmouth Independent.

LECTURE NOTICES must reach 23 Stonecutter-street by first post Tuesday, or they will not be inserted.

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

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

ORDERS for literature should be sent to Mr. R. Forder, 23 Stonecutter-street, E.C.

LETTERS for the Editor of the *Freethinker* should be addressed to 23 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, 8d. *Displayed Advertisements*:—One inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

SUGAR PLUMS.

MR. FOOTE had a good audience on Sunday evening at the Athenæum Hall, 73 Tottenham Court-road. His remarks on the Jubilee were greeted with much laughter and applause. This evening (June 27) Mr. Foote occupies the same platform again, taking for his subject: "Clerical Cant and Blasphemy on the Jubilee."

Last Sunday Mr. Charles Watts lectured in Liverpool, and concluded the season of the local Branch, which has now ceased its public propaganda for two months. In September next the Branch will resume its active work, and we are glad to learn that preparations are being made to carry on during the coming winter a vigorous campaign.

In consequence of the postal interruptions caused by the preparations for the Jubilee, Mr. Watts's notes on his recent lectures in Birmingham and its districts did not reach our office in time for this week's issue of the *Freethinker*. They shall appear next week.

Our Pontypridd friends are keeping the ball rolling. They have arranged for three lectures in the Porth Town

Hall to-day (June 27), but in sending us the information they have unfortunately omitted to give the lecturer's name. The morning subject, at 11, is "The Year of Jubilee"; the afternoon subject, at 3, "Is Life Worth Living?" and the evening subject, at 7, "The God of the Bible." Freethinkers and their Christian friends are cordially invited, and it is hoped that there will be some good discussion.

This Sunday afternoon, at 3 prompt, Mr. Chilperic Edwards and Mr. J. M. Wheeler will meet any friends who desire to accompany them in a stroll through the galleries of the British Museum, taking the portion, upstairs, devoted to the pre-historic remains and ethnographical collection.

We regret to learn that Moncure D. Conway, who, since 1864, with a short interval, has been the minister of South Place Institute, Finsbury, has had to resign his ministry owing to the grave condition of Mrs. Conway's health.

"N. M. X.," who contributed some good articles to the *Freethinker* a year or two ago, has an excellent letter on the subject of Christianity and Agnosticism, in the *Yarmouth Independent*. He contends that the Christianity of the present day is widely different from what it was when the Church of England was established by law; that the ameliorations which have taken place in the condition of the masses during the last three hundred years have been due to Agnosticism, and not to Christianity; that the Bible is no longer looked upon as being an infallible guide to knowledge; that Agnosticism is not the philosophy of despair; that faith is preached, but rarely practised; and that the message of the Bible is couched in language as mystical and as treacherous as was that in which the ancient oracles were delivered.

Tom Mann was asked by an interviewer from the *Labor Prophet* as to his views on the Labor Church. "Personally," he said, "I like the singing and the fraternal atmosphere of the services, and I enjoy addressing Labor Church audiences. Still, there are theological points I can't accept. For instance, on philosophical grounds I have given up the notion of a personal God, and consequently also verbal prayer."

He was further asked: "Are Frenchmen really destitute of religion, as, according to current standards, they seem to be, or does it take another form with them?" Tom Mann considered awhile before he replied: "There is a high sense of honor among them, and a fine chivalrous feeling. Their home ties and personal intimacies are often very tender and sacred. This may be where their religion crops out. I don't think the Labor Church will take root there for a long time, perhaps not at all in its present form."

Mr. Wheeler's articles on "Sixty Years of Freethought" are being translated into French by M. Victor Dave, and will probably appear in the August number of *L'Humanité Nouvelle*.

At Detroit, Mich., Judge Carpenter, of the Circuit Court, granted a mandamus, upon the petition of Conrad Pfeiffer, for the Board of Education to show cause why the reading of the Bible should be further continued in the public schools of that State. He held that the reading of selections from the Bible is in conflict with the constitutional provision respecting religious liberty.

Dr. J. E. Roberts, formerly pastor of All Souls' Unitarian Church, Kansas City, has decided that henceforward he will preach no form of religion, but a system of ethical culture combined with a doctrine of simple mental honesty about the unknowable. He says that, although the Unitarian Church is comparatively free, it is not free enough. Its very name implies a dogma, and he intends to have every dogmatic element barred out. Dr. Roberts was formerly a Baptist minister, and is a personal friend of Robert G. Ingersoll.

The *Metaphysical Magazine* has transformed itself into *Intelligence*. The opening number has a portrait of the editor, L. E. Whipple, and has articles by C. Staniland Wake, "Hudor Genone," C. Bjerregaard, C. Johnston, etc. It is devoted to occult matters, and "Allan Leo" defends "Modern Astrology."

Mr. J. Spencer Ellis deserves praise for the creditable way in which *Secular Thought* is conducted. Surrounded by a hotbed of Presbyterian orthodoxy, *Secular Thought* is always distinguished by its common sense and the verve with which it attacks superstition. That it is spreading the leaven of Secularism throughout Canada is evinced by the popular vote in favor of running Sunday cars in Toronto. We hope it will go on its way conquering and to conquer.

"There is no school question in Japan," says Mr. Takahashi. The reason is simple. All children are taught secular knowledge, and religion is left to other agencies.

WHEEL WORSHIP.

EVERYONE has heard of the praying wheel, the rotatory calabash (as Carlyle calls it) of the Buddhists. But few, indeed, know as much about it as the author of the beautiful work before me.* Mr. William Simpson has long been renowned no less as an archæologist than as an artist, and here he has brought together with pen and with pencil a most valuable collection of material bearing upon the symbolism of the wheel and circular movements in custom and religious ritual.

Monsieur H. Gaidoz, in his monograph, *Sur le dieu gaulois du soleil et le symbole de la roue*, has already ably dealt with the wheel as a symbol of the sun-god among the Gauls.† But Mr. Simpson takes us much further afield, and introduces items which, in my judgment, cannot be explained solely on the solar theory, though that undoubtedly merits a large place. Mr. Simpson takes us first "Among the Lamas," where the Tibetan monk not only twirls his *mani* or praying-cylinder sunwise, but fears lest a stranger should get his wheel and turn it the other way, which would destroy its virtue, like saying the Lord's Prayer backwards. They build piles of stones, and uniformly pass them on one side in going, and on the other in returning, thus making their circuit. The words repeated on "the precious wheel" are *Om mani padme hung*, which may be rendered: "Adoration to the jewel in the Lotus, Amen."‡

Our author deals at length with the wheel in Indian Buddhism and in the Brahmanic system, from which the Buddhists doubtless took the symbol. In the Vedas the wheel is already a sun-symbol, while a praying-wheel is mentioned in the Satapatha Brahmana. To this day the Hindus perform their *pradakshina*, or ceremonial circuit, round holy places or objects sunwise, exactly as the Highland Kelts moved *deisul*. The Shetland fishermen still turn their boats sunwise. When children dance in England "Here we go round the mulberry bush," or in India "Here we go round the tilsa tree," they are really practising ancestral rites; and when the housewife takes care to stir the pot and beat the eggs sunwise, she is preserving portions of a very ancient faith. I have observed people at cards, where the dealing is always clockwise, turn their chairs and change their places "to change the luck," without the least idea of the reasons upon which such customs were based.

Rotation to the right is frequently referred to in the classics. In Plautus we read, "Whither to turn myself I know not"; to which the answer is, "To the right if you would salute the gods." This practice is noticed by Lucretius, Propertius, Ovid, and others, and it is contrasted by Pliny (xxviii. 2) with the religious worship of the Gauls, who turned to the left, as in the Keltic "widershins."

Plutarch tells how, in the chorus of the Greek drama, "in the strophe they danced from right to left to indicate the course of the sun from east to west; in the antistrophe from the left to the right, in allusion to the motion of the planets from west to east." Mr. Robert Brown thinks this was rather in allusion to the course of the sun in the underworld. The sun-wheel, the "Phoebi-rotæ," of Statius is a common term.

A ceremony of the summer solstice, St. John's day, was the rolling of a flaming wheel§ down hill. Naageorgus, referring to it, adds that people thought they could get rid of their ill-luck by rolling down with this wheel. Barnaby Googe thus versifies it:—

Some others get a rotten wheel, all worne and cast aside,
Which, covered round with strawe and tarr, they closely hide,
And carried to some mountaine's top, being all with fire alight,
They hurle it downe with violence, when dark appears the night;
Resembling much the sunne, that from the heavens down should fall,
A strange and monstrous sight it seemes, and fearfull to them all.
But they suppose their mischiefs all are likewise throme to hell,
And that from harmes and dangers now in safetie here they dwell.

I have little doubt that it was the making of hoops to trundle in mimetic magic or to roll down hill which led to the invention of the wheel—the symbol and the aid of all future progress. Poets have sung of deeds of broil and

battle. Were I a poet—the saints forbend—methinks I would sing the making of the first wheel, and tell in lofty rhyme how man got from the hoop to the barrow, the wagon, the steam engine, the printing machine, and the ubiquitous bicycle. But my sheep are of another fold. Suffice it here to note that the wheel has been, and is, a sign of human power. With the Hindus a Universal Monarch is a Chakra vartin or wheel turner. Buddha's turning the wheel of the law was equivalent to forwarding the cause of righteousness and founding the kingdom of heaven.

No person can read through Mr. Simpson's learned, and at the same time most interesting, work, without recognising that the wheel symbol and circular movements have been of immense importance in the evolution of religious rites and customs. The only question is as to their exact place in human evolution. On this I shall venture to give my own views in our next number.

J. M. WHEELER.

(To be concluded.)

The Atonement.

The doctrine which is held by all Christian sects alike, and about which there is no diversity of opinion, is that of the atonement, or the substitution of an innocent victim for the guilty. This doctrine is calculated to annihilate every spark of dignity and justice in man's nature, and to utterly demoralize him. Excellent people, who have run out life's sand without a stain on their characters, who have spent time, energy, and wealth for the alleviation of human suffering and the elevation of the human mind, are at the present moment, according to the popular theology, writhing in the agonies of hell, unless they had, prior to their decease, cast aside all self-respect, and smothered all the noble feelings of their nature, in order to accept the doctrine of substitution, which teaches that another has been found who is willing to bear the penalty of their crimes, and thus relieve them from all responsibility. Such a demoralizing theory as this is calculated to deprave human nature almost beyond recall, placing a premium on vice and encouraging the assassin to perpetrate his execrable crimes during a long life of immorality, in the sure hope of obtaining eternal bliss by mere acceptance on the scaffold of this repugnant doctrine of substitution, by which he received the priestly assurance that he can shift all the black and hideous crimes of his wretched life upon the shoulders of a perfectly innocent substitute who is willing to accept the load and take the responsibility.—*Dr. Hardwicke.*

Did Jesus Christ Predict His Resurrection?

If one conclusion from the records be more certain than another, it is that Christ's most intimate friends and disciples, even the twelve, looked upon his crucifixion as the termination of his career, the prostration and crushing of all their hopes, and the end of all things so far as their faith and their future were concerned. They not only had no expectation of their Lord's resurrection; they had plainly never dreamt of such a thing—the bare idea of it appears never to have crossed their minds; the rumor of the occurrence, when reported to them, "seemed to them as idle tales"; nay, they had the greatest difficulty in realizing the fact even when Jesus appeared to them. Now, is it credible—is it even conceivable—that this should ever have been their state of mind if the resurrection had been repeatedly foretold to them by their beloved master, and specifically as the sequel of the crucifixion? Could the previous announcement of so astounding an event have failed to create the most intense excitement at the time, and the most vivid expectation, after the crucifixion had already three days previously so impressively recalled those (alleged) predictions of his sufferings and death, with which the prophecy of his rising from the dead was, according to the evangelists, so inconceivable? If Christ did so utter himself, wishing thereby to prepare the minds of his disciples, the least that can be said is that he entirely failed in his purpose.—*W. R. Greg.*

It is because there are so many looking for some "supernatural" way in which the world is going to be redeemed from its evils that progress halts. Construction of the good and destruction of the bad are evolved by perfectly natural and gradual processes. The houses or garments that we would wait for some God to make by some "supernatural" method would never be made; neither can the good be manifest for each individual, until he or she builds it for himself or herself out of the material at hand. The God who will redeem this world from evil is the Good in the hearts and minds of the people.—*Lucy A. Mallory.*

* *The Buddhist Praying-Wheel*, by William Simpson, R.I., M.R.A.S., F.R.G.S., etc. (Macmillan.)

† *Études de Mythologie Gauloise*. (Paris; 1886.)

‡ The jewel in the Lotus is the point within the circle. To put the *padme* before the *mani* would be sacrilege.

§ See R. T. Hampson's *Medii Aevi Kalendarium*, i. 300.

HAVE I TURNED CHRISTIAN?

A GENTLEMAN in South Australia writes to inform me that an old gentleman of his acquaintance had recently told him that I had turned Christian! My correspondent desires to know if the statement is true. My answer is as follows:—

1. It is difficult to say who is a Christian, who is not, to-day, as there is no agreement as to what Christianity is.

2. If an out-and-out Atheist, and one who disbelieves that Jesus ever lived, who regards Jesus and his Apostles as a set of myths, the Bible as the worst book in the world, and Christianity as the worst curse the world ever endured—if, I say, such a man may be a Christian, I may be one. If a man who is still doing all in his power, by exposure, reason, and ridicule, to rid the world of Christianity may be a Christian, I may be one.

3. I regard the Bible as a mixture of absurd illusions, positive lies, shocking immorality, and a few scraps of something better—a book to make the worst of savage tribes still worse than they are. I regard Christianity as a compound of illusions and frauds. I consider the Christian priests and clergy the worst and most corrupt and corrupting of all men. I consider the worst thing in the worst Christian to be his religion. I consider Christianity to be the worst foe of Liberty, the worst foe of Truth, the worst foe of personal Honor, the worst foe of Morality.

If, in face of all that, the old gentleman believes that I have "turned Christian," I fear I am powerless to convince him of the contrary.

4. I am not likely to turn Christian. I cannot forget that Christians murdered Bradlaugh, much more atrociously than they would have done had they burnt him at the stake, or stabbed or shot him. I am not likely to forget that. Can I forget the hundred years of horrid slanders with which Christians have loaded the memory of Thomas Paine? Am I likely to forget the slanders they industriously spread about myself and my wife—the thirteen years of persecution I have received here from pulpit, pious press, government officials, and judges? As I know the Christians to be the worst liars and backbiters in the world, the most malicious of mortals, hating and slandering each other, damning each other, and sending all honest people to hell, am I likely to join them?

It would argue the greatest demoralization in me—or positive insanity in me—to become converted to Christianity. By growing out of that gross and malignant superstition I rose to a higher moral plane; to return to it would be to descend to the level of the priests and parsons—the worst quacks in existence. So far, abuse, slander, persecution, poverty, bribery, have not induced me to show any quarter to Christianity. I cannot imagine any force strong enough to draw or drive me into the Christian camp, so long as I retain my reason. When I become insane I may become correspondingly pious.

People who wish me to become a Christian understand neither Christianity nor me—do not understand themselves. Those who accuse me of turning Christian probably comfort themselves by doing so; or else they are sharpers who gull their dupes by telling them the gospel is powerful enough to convert even a Symes.

When I do get converted the *Liberator* will reveal it in no uncertain manner.

In the meantime, let the Christians leave no stone unturned for my conversion. I am quite ready to change if they can give me honest reasons for it. Can they? The clergy and the pretended converts from Atheism and infidelity must be a most paltry set, not to be able to give me so much as one honest reason for adopting Christianity! If they have such honest reason, and will not impart it, they must be the worst cowards in the world.

Here is the *Liberator* open free of cost to the clergy. In it they are invited—as they have been for nearly thirteen years—to give the reason for the faith or hope that is in them, to attack Freethought, to defend or commend Christianity. But the rogues shun it, and are too cowardly to submit to Freethought readers their reasons for being what they are!

Could any better proof exist that the clergy are fully conscious of the utter weakness of their cause, the perfect falsity of their religion, and the absolute quackery of their calling? Let the reader say.

JOSEPH SYMES.

WHY AM I A MATERIALIST?

BECAUSE an intelligent conviction of the truth of Materialism surpasses all other theories, and casts into the shade all the dogmas of theology. Materialism is a positive philosophy, and is by some men rejected, because Atheism is a logical deduction or inference from the facts of Materialism.

While it is true that Materialism involves Atheism, Atheism does not involve Materialism; in other words, every Materialist is an Atheist, but every Atheist is not a Materialist.

Mathematics is universally regarded as an exact science, because it has for its basic principles postulates and axioms, or self-evident propositions. If, with this consideration, it can be shown that Materialism rests upon its basic principles—that is, its postulates and axioms—it should be placed in the category of the exact sciences.

I start out with the postulates. Let it be granted there is something; I exist. These are self-evident propositions. They need no proof. To deny them is to deny everything. The something which exists, exists *per se*—that is, of and by itself. It is that the conception of which does not involve the conception of anything else as antecedent to it. Now, let the intelligent reader hold his thought here for a minute; the antecedent referred to is understood by the theologian to be God, the creator of the universe, or the cause of it. Now, either the universe that God is said to have created was the same as himself, or different from himself. It could not have been the same as himself, otherwise there would have been no discontinuity, no break; there would have been nothing to distinguish the creator from the created—no break of continuity to enable us to conceive creation possible, for it is an undeniable fact that without discontinuation origination is impossible. Nor could that which God created have been different from himself, because then, having nothing in common with each other, they could not stand in the relation of cause to effect—one could not be the cause of the other. Now, the legitimate conclusion being that the assumed antecedent, or God, was neither the creator of the universe nor the cause of it, the further conclusion is irresistible and undeniable, that the universe, the one existence, is infinite; and because an antecedent would be a *reductio ad absurdum*, therefore the universe is also eternal. Eternal in time, infinite in extent.

It is evident from the foregoing that which is called Atheism is not a denial of a God, but a logical conclusion drawn from fundamental principles. The philosophy of Materialism is the basis of Atheism; and to this conclusion the rational mind that enters upon a thorough, patient investigation of this subject must come.

T. R. KINGET.

THE MESSIANIC DREAM.

DID Jesus give himself out, or allow his disciples to designate him, as the Messiah? It is impossible to tell. All that we can say is that his disciples, and not only those whose traditions are embodied in the first gospel, desired to identify him with the hope of Israel, and applied or wrested passages of the Old Testament to that intent. With that object evidently were produced, by two different hands, the two genealogies, which hopelessly diverge from each other; while one of them, by arbitrary erasion, forces the pedigree into three mystic sections of fourteen each—a clear proof that it was not taken from any public record, even if we could suppose it possible that, amid all the convulsions of Judea, the record of a peasant's pedigree had been preserved. One of the genealogies, moreover, includes the mythical line of patriarchs between Adam and Abraham. The Messiahship of Jesus is a question with which we need practically concern ourselves no more. The Messiah was a dream of the tribal pride of the Jew, to which, as to other creations of tribal or national pride or fancy, we may bid a long farewell. That it should be necessary for the redeemer of the Jewish race to trace his pedigree to a hero so dear to the national heart, though morally so questionable, as David, was natural enough; but who can believe that this was necessary for the redeemer of mankind? It is rather lamentable to think how much study and thought have been wasted in the attempt to establish the fulfilment of a Hebrew vision, devoid of importance or interest for the rest of the human race.—*Goldwin Smith.*

ADMIRAL NOAH'S CRUISE.

ACCORDING TO THE HIGHEST CRITICISM.

[We hope the *Westminster Gazette* will pardon us for reproducing the following clever verses from its columns.]

WHEN father Noah laid down the Ark
His sea-craft was not large ;
No proper sea-boat he turned her out,
But flat as an Erith barge :
As flat, Mr. Dean, as ever was seen
The style of your Bishop's charge.

There was Shem lieutenant and bo'sen and all,
And Japhet the bold marine,
And Ham the black loblolly boy
For to keep the galley clean ;
But you, Mr. Vicar, would miss your liquor,
For the Ark had no canteen.

He crammed her with a wild-beast show
Till you couldn't swing a cat,
And ran her aground like a land-lubber
On the rocks of Ararat :
Where they'd lit no beacon, Mr. Archdeacon,
To warn him off Ararat.

Court-martialled Noah would sure have been,
But a Court could ne'er be found ;
He feared no captains nor admirals,
For why ? they all were drowned :
And would you not wish up to hang, my Lord
Bishop,
Some critics who don't get drowned ?

He sent out Shem in the cutter *Dove*
To see what was there for seeing,
And Shem reported the seas all clear,
With no other fleet in being :
Now, Captain Mahan, could you mend that plan,
To be all the Fleet in Being ?

So Noah sat down and fudged his log—
A trick some practise yet ;
And Moses put it for gospel truth
In the special *Flood Gazette*.
My Lord Archbishop, will you pray fish up
The moral of that *Gazette* ?

There was Shem lieutenant and bo'sen and all,
And Japhet the bold marine,
And Ham the black loblolly boy
For to keep the galley clean ;
But you, Mr. Vicar, would miss your liquor,
For the Ark had no canteen.

The American Church and Slavery.

When abolition was proposed it was Christians who most strenuously resisted it; and in doing so they entrenched themselves in Bible ground, and fought with weapons drawn from Holy Writ. In 1853 the various Protestant ministers and Church members held no less than 650,563 slaves in America. No doubt they understood the letter and spirit of the Bible as well as the abolitionists. If not, how and why not? The Rev. James Smylie, A.M., of the Amity Presbytery, Mississippi, is reported to have said: "If slavery be a sin, and advertizing and apprehending slaves, with a view to restore them to their masters, is a direct violation of the divine law; and if the buying, selling, or holding of a slave, for the sake of gain, is a heinous sin and scandal, then verily three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in eleven States of the Union are of the Devil. They hold, if they do not buy and sell, slaves; and, with few exceptions, they hesitate not to apprehend and restore runaway slaves when in their power."

Christianity and Brotherhood.

As to the proclamation of the brotherhood of man which the Gospels are said to contain, does it require to be pointed out that the religion there proclaimed is an essentially exclusive one, granting salvation to those only who will believe in Jesus, and damning all the rest; that Jesus himself exhibited at times the narrowest sectarian spirit; that he made a distinction between the Jews and the Gentiles; that he expressly forbade his disciples on one occasion to preach the Gospel to the Gentiles and the Samaritans; and that he threatened with the most dreadful punishment the cities that would not accept the teaching of twelve ignorant fishermen.—H. M. Cecil, "*Pseudo-Philosophy*."

Four compilations of legend cannot be pieced together so as to make the history of a life.—*Goldwin Smith*.

BOOK CHAT.

THE medical gentleman who writes as "Aletheia, M.D." has been very active of late in writing works of propaganda for the Freethought cause. He has followed *The Agnostic's Primer* and *A Rationalist Catechism* with *The Rationalist's Manual*, which is just issued by Watts & Co. (2s. 6d.). We can recommend it as worthy the attention of Freethinkers and orthodox Christians alike. The work is divided into two parts. The first, dealing with "Christianism: Its Superstitions and Origin," is destructive. The second, dealing with "Rationalism: Its Philosophy and Rule of Life," is constructive, and gives a scientific account of evolution and the natural foundations of the ethics and customs of social life. Both parts are written with concision and care, and are divided into sections, facilitating easy reference. There is also a good index.

* * *

That "Aletheia, M.D.," is thoroughly outspoken may be judged from the following extract from his Introduction: "The Christian myth is based on no valid evidence: it rests only on the assumed 'inspiration' of the Bible—a collection of ancient writings, most of them written no one knows when, where, or by whom. Some people fear lest, if the Christian myth were discarded, each individual would seize the liberty to do as he liked, and give way to all kinds of libertinism, and repeat the motto of the debauchee, 'Eat, drink, and be merry, for to-morrow we die.' But this very fear suggests the existence of an improper motive to goodness, and that a selfish prudence and pious cunning had been the only means to virtue furnished by Christianism. Shall we admit that there can be any true spring of morality in the fear of offending a deity who possesses the bad attributes of vindictiveness, jealousy, and cruelty; and in the dread of losing heaven and incurring the pains of hell? Such an inadequate motive to right conduct leaves out of the consideration the welfare of our fellow men, and the desire to please and make others happy."

* * *

In the *Scots Pictorial* are some anecdotes of Lord Young, one of the judges of the Court of Session. Once Lord Young and the late Lord Deas happened to be on circuit together at Glasgow. As the custom then was, and at some circuits still is, the courts were opened with prayer by a prominent divine. At luncheon afterwards Lord Young said to a friend, who was lunching with the judges, "Very long prayer that fellow gave us to-day; but, after all, I suppose it's quite right that when Deas goes on circuit the attention of the Almighty should be specially called to the fact." Of the munificent contribution of a quarter of a million to the funds of the Church of Scotland made by the late Mr. Baird, he remarked that it was "the heaviest insurance against fire on record." The manager of a Scottish fire office, who happened to be present when the remark was made, offered his comment. "Possibly, my lord; but your lordship will admit that cases occur where the premium scarcely covers the risk."

* * *

The Other New Woman, by Mrs. Leigh Hunt (Wallace, 4 Albany-terrace, N.W.), is a sixpenny brochure of amusing reading, designed to help the cause of a rational hygienic dress for women.

* * *

In *The Fallacy of Marx's Theory of Surplus-value* (Murdoch & Co., 26 Paternoster-square, E.C.; 1s.) Mr. Henry Seymour, as the advocate of "Free Currency," reviews the first seven chapters of *Das Kapital*, noting both points of agreement and of difference. It is contended that the theory of surplus-value is essentially the economic corner-stone of the Social Democratic system, and that the refutation of this theory logically breaks down the claim of Social Democrats, that their system is sanctioned by science and rests on a sound economic basis. The principles of money are discussed at considerable length, and it is argued that on the subject of surplus-value the whole train of Marx's reasoning was vitiated by an ignorance of the rôle that money plays in distribution. Mr. Seymour writes with *verve*, and his brochure is worth the attention of those interested in social economics.

* * *

In the just-issued volume of *The Dictionary of National Biography*, the article on Shakespeare is written by the editor, Mr. Sidney Lee, and that on Sir Walter Scott, by Mr. Leslie Stephen. Thomas Scott, the Freethinker, is too briefly dealt with by Mr. J. M. Wheeler. Sir John Seeley, author of *Ecce Homo* and *The Expansion of England*, has been assigned to Professor Prothero.

* * *

The University Press (16 John-street, Bedford-row) has issued a handsome half-crown book, entitled *The Blight of Respectability*—an anatomy of the disease and a theory of curative treatment, by Geoffrey Mortimer. The work is well written, and contains passages we shall further introduce to our readers.

CORRESPONDENCE.

FREETHOUGHT AND SUCCESS IN LIFE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Your correspondent, "J. W.," in yours of the 6th, deals with a really vital matter in his letter, "Freethought and Success in Life"; and I venture to ask that you will allow me to add a few words, which possibly, by the aid of others to follow, may result in an organized method of putting the suggestion usefully in motion.

It has often occurred to me that a great deal might be done by Freethinkers acting and working together in business matters. There is hardly one of us in business but what at some time or the other has been injured, or at least prejudiced, by being known as heterodox. In some places the screw is applied more sharply than in others; in restricted areas it often, if not always, results in the Freethinker being smashed right out; in the most favorable circumstances there is always an under-current of steady opposition, or at least "restriction of recommendation" by orthodox to orthodox, of any trader known to be heterodox. As in every trade and every district the orthodox outnumber by so many the other class, it is evident that almost every Freethought trader and worker must depend on the orthodox for some of his living; it seems manifest to me that in self-defence we should take every possible means to circumvent the saints.

There are two ways by which we can work to the desired end of making Freethinkers safer and stronger against the attack of the bigoted saints, who aim at owning all the earth now as well as all the heavens hereafter. The first and most manifest is that we should in every way, as far as possible, deal with each other. While, however, we are so few and so scattered this method cannot count for very much.

Take my own case, for instance, which I beg to give as a fair illustration. As a house-agent in suburban London I cannot expect much business—certainly not a living—from Freethinkers; there are not enough in the district to make their changes of residence or dealings in real estate a very big item. Further, as a rule we do not count many rich enough to rely on for a revenue from that source. As a decorator and builder, while the above applies in much the same force as to local dealing, there is, I think, a way by which N. S. S. members could help me, and I be of profit to them. This I will explain by a recent experience.

I attended the Conference at Leicester, purposing to take the opportunity of being so far on the way to go on to Birmingham and Walsall to buy, first hand, of the makers, some goods as to which I had had considerable trouble with the London factors and merchants. If I had been wise, or if we had been properly organized in this direction, I should have consulted our secretary before the Conference, and have secured some direct introductions to the delegates assembled during Sunday or Monday; but it was not until Monday evening after the return from the drive that it occurred to me to ask if she knew of any N. S. S. people in the several places I proposed to visit. Of course, some had gone, but she did the best possible then, which was to give me a note to Messrs. Partridge and Armfield, of the Birmingham Branch. Mr. Stephen Armfield is proprietor of a very old established file-and-rasp-making business, in one of the busiest centres of the metal trade, and therefore in touch with many of the several branches of that industry. On the introduction of the secretary, he received me handsomely, and gave me great help in getting to some of the places in the shortest time; and, though he had none of the particular information I was in search of—he only supplying makers with a special tool, and having no particular knowledge of the goods the tool worked on—he was able to give me an introduction which put me in the right track for my business. With this introduction I was enabled to buy goods of the absolute producer, and on terms which will most probably be of great value to me.

So far so good; but, from want of organization, here experiment fails, and suggestion only remains.

The goods required by me at the moment are not made in Birmingham, but some miles further north, and time did not allow any inquiry as to whether there were any Freethinkers available. The introduction, therefore, was, of course, the ordinary business introduction; and this is where it seems to me we can do some useful organization.

I was well pleased to be able to get the goods required made to special pattern, and at terms agreed to at once and without the days (sometimes weeks) of delay which arises from passing through several intermediate dealers; but I should have been infinitely more pleased if I could be assured that I was doing a good turn to a fellow member of our body, and I feel strongly this idea is worth cultivating.

The man I was dealing with was, I take it, glad to have my order; he was getting some advance on what he would have received from the factor. I was glad, because I was saving some of Mr. Factor's profit, and having the security

of giving the special instructions to the man who had to carry them out, which was a vital consideration.

There is yet a further detail, the immediate value of which may not be so apparent as the first portion.

Every man in business has found by experience the almost insuperable difficulties of getting at the real producer of certain goods first hand. Naturally, I suppose, in a nation of shopkeepers we may expect to find ring fences to protect the middleman's interests, and droll instances could be given of the trouble taken to prevent the real consumer coming into direct relations with the real maker. In this connection, if a register could be kept at the centre of the occupations of every member, members could often be of immense assistance to one another, adding to and strengthening the business or occupation of each other, giving rise to a greater feeling of solidarity, and leading to new business developments, which, acting and interacting among us, would of necessity help us to treat with somewhat less concern the insidious "starve-him-to-death" boycott, of which there is a really serious amount.

I earnestly urge the above on the careful consideration of members, and trust that you will be able to give some space to allow the matter to be discussed; adding, by way of conclusion, that in a future letter (if permitted) I think I can show that some amount of organization on the above lines can be made to work to the direct financial and monetary support of our movement.

THOMAS SHORE.

PROFANE JOKES.

"I SHALL be happy to answer the questions of any one with religious difficulties," said the sky-pilot at the close of an *al fresco* discourse in Hawick Market Place. There appeared to be but one perplexed mind among the listeners, a gentleman of well-known sporting proclivities. He said: "I should like to ask by what means Samson caught the three hundred foxes whose tails he tied together, and sent them adrift among the Philistine's corn, when it took the Duke o' Buccleuch's hounds a hail day to catch ane?" The sky-pilot wilted. He either could not or would not answer, but simply said, "Let us pray!"

A clergyman, who recently called upon a young widow to condole with her upon the loss of her husband, placed considerable emphasis upon the proposition that the separation was merely temporal, and painted in vivid colors the happiness of friends reunited after death. When he stopped for breath, the sorrowing one heaved a deep sigh, and quietly remarked: "Well, I suppose his first wife has got him again, then."

"Kindly shut the window behind me," said a bishop on one occasion, "and open it behind a curate. The episcopal bench is limited in numbers; the supply of curates is inexhaustible."

He put a penny in a plate
Each Sunday did this man,
To buy a mansion in the skies
On the instalment plan!

A "down South" colored philosopher recently remarked: "Life, my broddern, am mos'ly made up of prayin' for rain an' then wishin' it would cl'ar off."

RELIGIOUS IDEALS.

THE ideas of religion among the lower classes of men are intimately associated with—if, indeed, they have not originated from—the condition of man during sleep; and especially from dreams. Sleep and death have always been regarded as nearly related to one another. Thus, in classical mythology, Somnus, the god of sleep, and Mors, the god of death, were both fabled to have been the children of Nox, the goddess of night. So, also, the savage would look on death as a kind of sleep, and would expect and hope—hoping on even against hope—to see his friend awake from the one as he had often done from the other. Hence, probably, one reason for the great importance ascribed to the treatment of the body after death.

But what happens to the spirit during sleep? The body lies lifeless, and the savage, not unnaturally, concludes that the spirit has left it. In this he is confirmed by the phenomena of dreams, and, consequently, to the savage, they have a reality and an importance which we can scarcely appreciate. During sleep the spirit appears to desert the body; and, as in our dreams we seem to visit other countries and distant regions while the body remains, as it were, lifeless, the two phenomena were naturally placed side by side, and regarded as the complements one of the other. Hence the savage considers the events in his dreams when he is awake, and hence he naturally feels that he has a spirit which can quit the body, if not when it likes, at least under certain circumstances.—*Sir John Lubbock.*

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, "Clerical Cant and Blasphemy on the Jubilee."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 6, Tea and Garden Party at "The Nook," 19 Alwyne-road, Canonbury, N.; dramatic performance of the *Married Bachelor*. Tickets 1s. each. June 26, at 9, Variety Entertainment and Sketch, *Hook and Eye*. June 30, at 8.30, Dance.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, A lecture.

SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday School; 7, Dr. Stanton Coit.

WEST LONDON BRANCH N.S.S. 381 Harrow-road, Paddington: June 28, at 8.30, Half-yearly general meeting.

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "Education."

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, H. P. Ward.

CAMBERWELL BRANCH (Peckham Rye): 3.15, H. P. Ward.

CLERKENWELL GREEN (Finsbury Branch): 11.30, W. Heaford, "The Kingdom of God."

EDMONTON (Angel-road): 7, A. B. Moss.

FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, W. Heaford, "Faith and its Idols."

HAMMERSMITH (The Grove, near S.W.R. station): 7, A lecture.

HARROW-ROAD (corner of Chippenham-road): 3.30, A lecture.

HYDE PARK (near Marble Arch): 11.30, A lecture.

KILBURN (High-road, corner of Victoria-road): 7, A lecture.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, Stanley Jones.

LIMEHOUSE (Triangle, Salmon's-lane): 11.30, E. Pack.

MILE END WASTE: 11.30, W. J. Ramsey; 7, W. J. Ramsey. June 30, at 8, C. Cohen.

WOOD GREEN (Jolly Butchers' Hill): 11.30, A. B. Moss.

COUNTRY.

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, C. Cohen, "Is the Belief in God Reasonable?"

DERBY (Pollicott's Dining Rooms, Market-place): 7, Election of officers and balance-sheet.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, Important general meeting. Members and friends requested to attend.

NEWCASTLE-ON-TYNE (Northumberland Hall): 8, Members' annual meeting for election of officers, etc.

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

PONTYPRIDD (28 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): Members and friends meet corner of Arundel and Norfolk-streets at 1.30, and at 1.45 will leave, by conveyance, for Oordwell Valley, Holmesfield, where Mrs. Key will provide tea at 5 o'clock.

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Annual meeting; election of officers.

OPEN-AIR PROPAGANDA.

BARNESLEY (May Day Green): W. Dyson—11, "Jubilee Reflections"; 6.30, "Christianity a Borrowed Religion."

CHATHAM (corner of Lines): 11.15, C. Cohen, "The Case Against Christianity."

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—June 27, m., Chatham; e., Chatham.

A. B. MOSS, 44 Oredon-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 13, 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 27, m., Limehouse. July 4, Limehouse; e., Clerkenwell Green. 18, m., Camberwell; a., Peckham Rye. 25, m., Mile End.

H. P. WARD, 9 Leighton-crescent, Leighton-road, N.W.—June 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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