

The Free Thinker

Edited by G. W. FOOTE.]

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THE OLD WAX NOSE.

V.—MIRACLES AND WITCHCRAFT.

DR. FARRAR, as we have seen, holds that the Bible is not a revelation in science. The inspired writers were, in such matters, left to their natural knowledge. The Holy Spirit taught them that God made the world and all which it inhabits; but *how* it was made they only conjectured. The truth, in *this* respect, was left to the discovery of later ages.

This is a pretty and convenient theory. But it does not get rid of every difficulty in the relationship between science and the Bible. There still remains the question of miracles.

Dr. Farrar does not discuss this question thoroughly. He only ventures a few observations. In his opinion, the two miracles of the Creation and the Incarnation "include the credibility of all other miracles." We agree with him. Admit creation out of nothing, and there is nothing to be astonished at in the transformation of water into wine. Admit the birth of a boy from a virgin mother, and you need not raise physiological objections to the story of a man being safely entertained for three days in a whale's intestines. It is absurd to strain at gnats after swallowing camels. For this reason we are unable to understand Dr. Farrar's fastidiousness. He is ready to believe that some miracles are mistaken metaphors, that some were due to the action of unnoticed or ill-understood natural causes, and that others were providential occurrences instead of supernatural events. All this, however, is but a concession to the sceptical spirit. It is throwing out the children to the wolves. It may stop their pursuit for a little while. But they will come on again, and will flesh their jaws upon the parents.

A mixed criterion of true miracles is laid down by Dr. Farrar. They must be (1) adequately attested, and (2) wrought for adequate ends, and (3) in accordance with the revealed laws of God's immediate dealings with man. The second and third conditions are too fanciful for discussion. They are, in fact, entirely subjective. The first condition is the only one which can be applied with decisive accuracy. The miracles must be *adequately attested*. Good. But was it not David Hume who declared that "in all history" there was not a single miracle attested in this manner? And did not Professor Huxley say that Hume's assertion was "least likely" to be challenged by those who are used to weighing evidence and giving their decision with a due sense of moral responsibility?

It is easy enough to sneer at Hume. It is just as easy to answer what he never said. What the apologists of Christianity have to do is to take a single miracle of their faith and show that it rests upon adequate evidence. Anything short of this is intellectual thimble-rigging.

Dr. Farrar does not face this dreadful task. He treats us, instead, to some personal observations on the Fall, the Tower of Babel, Balaam's ass, Joshua's arrest of the sun and moon, and Jonah's submarine excursion. Let us examine these observations.

No Christian, says Dr. Farrar, is called upon to believe in an actual Garden of Eden and an actual talking serpent. Christians *have* believed in these things by the million. But that was before the clergy invented "the Higher Criticism" to disarm "infidelity." They know better now. The story of the Fall is false as a narrative. It is true as

a "vivid pictorial representation of the origin and growth of sin in the human heart." All the literature of the world has failed to set forth anything "comparable to it in insight." Therefore it is "inspired."

How hollow this sounds when we recollect that the Hebrew story of the Fall was borrowed from the Persian mythology! How much hollower when we consider it as it stands, stripped of the veil of fancy and divested of the glamor of association! The "insight" of the inspired writer could only represent God as the landlord of an orchard, and man as a being with a taste for forbidden apples. The "philosopheme," as Dr. Farrar grandiosely styles it, is so absurd in its native nakedness that Rabbis and other divines have suspected a carnal mystery behind the apples, in order to give the "sin" of Adam and Eve a darker vein of sensuality.

Nor is this all. The very idea of a Fall is inconsistent with Evolution. The true Garden of Eden lies not behind us, but before us. The true Paradise is not the earth as God made it for man, but the earth as man will make it for himself. The Bible teaches the *descent* of man. Science teaches the *ascent* of man. And the two theories are the antipodes of each other, not only in physical history, but in every moral and spiritual implication.

With regard to the story of the tower of Babel, we must not regard it as an inspired account of the origin of the diversity of human language. That is what it appears to be upon the face of it. But philology has exploded this childish legend, and a new meaning must be read into it. According to Dr. Farrar, it is a "symbolic way of expressing the truth that God breaks up into separate nationalities the tyrannous organization of cruel despotisms." Now we venture to say that there is not a suggestion of this in the text. And the "truth" which Dr. Farrar reads into it so arbitrarily is a phenomenon of modern times. Nationality is a great force at present, but in ancient days the only power that could bind tribes together in one polity was a military despotism. From the point of view of evolution, both conquest and slavery were inevitable steps in the progress of civilization. It is really nothing against the ancient Jews, for instance, that they fought like devils and made slaves of their enemies. It was the fashion of the time. The mischief comes in when we are told that their proceedings were under the sanction and control of God.

Dr. Farrar next tackles the story of Balaam, which is "another theme for ignorant ridicule." It is astonishing how sublime these Bible wonders become in the light of the Higher Criticism. A talking ass sounds like an echo of the Arabian Nights. But the author himself never intended you to believe it. Dr. Farrar is quite sure of that. You must forget the ass, and fix your attention on Balaam. Then you perceive that the story is "rich in almost unrivalled elements of moral edification." That is to say, you perceive it if you borrow Dr. Farrar's spectacles. But if you look with your naked eyes you see that ass in the foreground of the picture, with outstretched neck and open jaws, holding forth to an astonished universe.

With regard to Joshua's supreme miracle, Dr. Farrar avows his unbelief. A battle ode got mistaken for actual history. "He who chooses," says Dr. Farrar, "may believe that the most fundamental laws of the universe were arrested to enable Joshua to slaughter a few more hundred fugitives; and he who chooses may believe that nothing of the kind even entered into the mind of the narrator." You pay your money and take your choice.

Shape the old wax nose as you please. Believe what you like, and disbelieve what you like—and swear the author disbelieved it too. This is a free country, especially for Christians.

Nor must the story of Jonah be taken literally. Regard the moral, and forget its fishy setting. Jesus Christ, indeed, referred to Jonah's sojourn in the "whale's belly" as typical of his own sojourn in the heart of the earth. But referring to a story is no proof of any belief in its truth. Not in the Bible. Jesus Christ also said, "Remember Lot's wife." But of course he did not believe the story literally. He used it for his own purpose. For the rest, he did not wish to unsettle men's minds by throwing doubt on such a time-honored narrative; besides, the time had not arrived to explain the chemical composition of rock salt.

Witchcraft is a more serious matter. The Bible plainly says, "Thou shalt not suffer a witch to live." This text sealed the doom of millions of old women. It is the bloodiest text in all literature. The Jews believed in witchcraft, and the law against witches found its way into their sacred Scriptures. Sir Matthew Hale, a great English judge and a good man, sentenced witches to be burnt in 1665, and said that he made no doubt at all that there were witches, for "the Scriptures had affirmed so much." Wesley, a century later, said that to give up witchcraft was to give up the Bible. Dr. Farrar sets down these facts honestly. He is also eloquent in reprobation of the cruelty inflicted on millions of "witches" in the Middle Ages. But he denies that the Bible is responsible for those infamies. "Witches" in the Bible may not mean witches, but "nefarious impostors." Good old wax nose again! Besides, that ancient Jewish law was not binding upon Christians, and to make it so was "a gross misuse of the Bible." But how on earth could the Christians use it in any other way? The time came when men outgrew the superstition of witchcraft. Before that time they killed witches on Bible authority. Dr. Farrar himself, had he lived then, would have done the same. Living in a more enlightened age, he says that former Christians acted wrongly, and in fact diabolically. But what of the book which misled them? What of the book which, if it did not mislead them by design, harmonized so completely with their ignorant prejudices, and gave such a pious color to their unspeakable brutalities? Nor is this by any means the last word upon the subject. The witchcraft of the Old Testament has its counterpart in the demoniacal possession of the New Testament. Both are aspects of one and the same superstition. The Bible is responsible for the cruel slaughter of millions of alleged witches. It is also responsible for the prolonged treatment of lunatics as possessed. The methods of science are now adopted in civilized countries. Hysterical women are no longer tortured as witches. Lunatics are no longer chained and beaten as persons inhabited by devils. Kindness and common sense have taken the place of cruelty and superstition. This change was brought about, not through the Bible, but in spite of it. Sir Matthew Hale and John Wesley were at least honest. They were too sincere to deny the plain teaching of the Bible. Dr. Farrar represents a more enlightened, but a more hypocritical, form of Christianity. He sneers at "reconcilers" like Mr. Gladstone, who try to bolster up the Creation story as a scientific revelation. But is he not a "reconciler" himself in regard to miracles? And does he not play fast and loose with truth and honesty in his attempt to clear the Bible of its guilty responsibility in connection with that witch mania which is one of the darkest episodes in Christian history?

G. W. FOOTE.

(To be continued.)

We may bid farewell to Paul's doctrine of the Atonement. That belief is bound up with the belief in the Fall of Adam, and the Fall of Adam is now abandoned as a fact even by orthodox theologians, though they would fain substitute for it some lapse of the human race from a more perfect state, without any proof either of the more perfect state or of the lapse. As was said before, if there was no Fall, there was no need of an Atonement; if no need of an Atonement, there was no need of an Incarnation; and that whole cycle of dogma apparently falls to the ground.—*Goldwin Smith*,

SIXTY YEARS OF FREETHOUGHT.

(Concluded from page 403.)

CHARLES BRADLAUGH was elected M.P. for Northampton on April 2, 1880, polling 3,827 votes. This was the beginning of a six years' conflict for constitutional rights—so fierce that I doubt if any other man could have emerged triumphant even at the expense of his life. An outcry against an Atheist being allowed to sit in Parliament rose from every bigot, from Cardinal Manning downward. Every vested interest in England was arrayed against Bradlaugh. This is not the place to enter into details of the constitutional struggle,* ever memorable to all who took any part therein. Bradlaugh acted with judgment, determination, and unceasing vigilance. Every movement of their leader was seconded with zeal and devotion by his followers. He first asked to be allowed to affirm. A committee appointed to consider his claim reported against it. He then claimed to take the oath. Another committee reported against this, but recommended that he be allowed to affirm at his legal peril. How, for doing this, it was sought to ruin him by legal penalties; how he made Newdigate smart for bringing his action; how the Court of Appeal decided that none but Quakers, Moravians, and Separatists were entitled to affirm in Parliament; how, the seat vacated, he was returned again and again by his constituents; how petitions were got up for and against the Atheist, and many meetings throughout the country held in his favor, and one abortive meeting against him; and how he was excluded and violently ejected from Parliament, when it needed but a word from his faithful stalwarts to have hurled the whole House of Commons into the Thames—will ever be fresh in the minds of those who took part in that determined struggle. I must dwell only on one of the attempts to ruin him.

Events having forced Mr. Bradlaugh's organ, the *National Reformer*, to become political, Mr. Foote started the *Freethinker*, tentatively as a monthly, in May, 1881. It became a weekly in September, and with the New Year I became "sub." From the first this paper gave its thorough support to Mr. Bradlaugh; but the machinations of the bigots made it a serious embarrassment to him. Its policy of aggressive war on superstition and bigotry gave great offence. Our first number bore the imprint of the Freethought Publishing Company, with which Mr. Bradlaugh was avowedly connected. Yet he never had the slightest share in its production. The imprint of the number for Dec. 11, 1881, was that of W. J. Ramsey. The paper had been denounced at the Church Congress, cries of "blasphemy" had risen, and rumors of persecution were rife. Questions about it were asked in the House of Commons, and by July 11, 1882, Bradlaugh, Foote, and Ramsey were committed for trial on a charge of blasphemous libel. The paper never ceased, though our difficulties were many.† Mr. Bradlaugh got the case removed to the Queen's Bench Court, knowing a trial at the Old Bailey would be fatal.

The *Freethinker* continued its warfare and "Comic Bible Sketches" as before, and the Christmas number for 1882 gave eighteen illustrations of "A New Life of Christ." These, and an article of my own, "A Trial for Blasphemy," arraigning Matthew, Mark, Luke, and John at the Court of Common Sense, were the subject of a new indictment of Messrs. Foote, Ramsey, and Kemp. The case was heard March 1. The first jury disagreed, but the Roman Catholic Judge North, determined to retry the case, illegally refused bail, and under his direction a second jury gave the required verdict of Guilty. Mr. Foote made two magnificent defences. In the first, despite unseemly interruption from the judge, he cited blasphemy from Mill, Clifford, Amberley, Arnold, Swinburne, Byron, Shelley, and the *War Cry*. In the second he adduced a list of abusive epithets employed by Christians to their opponents and to each other. Mr. Justice North sentenced him to a year's imprisonment. Mr. Foote bowed, and said with a smile: "I thank you, my lord; your sentence is worthy of your creed." Mr. Ramsey received nine, and Mr. Kemp, three months'.

* See *Charles Bradlaugh: A Record of his Life and Work*, by his daughter, *Hypatia Bradlaugh*. (Bonner.)

† Of the number for July 23, 1882, only a very few copies were printed, and the matter was included in the issue for July 30.

imprisonment. The judge received a storm of hisses and cries of "Jeffries," which he never forgot. But the *Freethinker* was maintained.* The severity of the sentences led to strong but ineffectual protests, and to an agitation against the Blasphemy Laws, which Mr. Justice Stephen described as "ferocious," but which yet have to be repealed. Messrs. Foote and Ramsey were soon brought from Holloway to answer their original indictment before the Lord Chief Justice. Mr. Bradlaugh applied for, and obtained, a separate trial, and Sir Hardinge Giffard ruined his case by giving Messrs. Foote and Ramsey the opportunity of declaring that he was not in any way connected with the *Freethinker*, ensuring the verdict of "Not guilty." Their own trial (April 24) gave the opportunity of a third splendid public defence of Freethought, with the result of a disagreement of the jury that was equal to victory. The prisoners went back to Holloway rejoiced, though another concurrent sentence from the Lord Chief Justice would have much improved their position, removing them from the criminal to the civil side. Lord Coleridge said of Mr. Foote's writings: "He may be blasphemous, but he certainly is not licentious, in the ordinary sense of the word; and you do not find him pandering to the bad passions of mankind." His lordship laid down the law in the mildest terms then known, his charge being an indirect censure of the bigotry of Judge North, who had been rapidly removed from a criminal to a chancery court. Petitions signed by men like Herbert Spencer, Professors Huxley, and Tyndall, Dr. Tylor, Cotter Morison, Leslie Stephen, etc., were sent in, and a mass meeting was held at St. James's Hall; but Sir William Harcourt consulted "Justice" North, and would not release the "blasphemers."†

These events aided the circulation of literature. A Freethought Publishing Co. was formed, greatly by the aid of Mr. G. Anderson, a place in Fleet-street taken, and an International Library commenced, including Büchner's *Mind in Animals*, *The Student's Darwin*, Soury's *Jesus and the Gospels*, Bradlaugh's *Genesis*, Perot's *Man and God*, Mitchell's *Christian Mythology Unveiled*, etc. Many good brochures, too, were issued. In January, 1883, Mr. Foote started *Progress*, and Mrs. Besant *Our Corner*. *The Evolution of Christianity*, by C. Gill, cited by Mr. Foote on his trial, reached a second edition, and other heretical works were in demand. Gerald Massey had followed his erudite *Book of the Beginnings* by his yet more important *Natural Genesis*. Coke's *Credo of the Day*, Conder's *Bible Folk-Lore*, Yorke's acute *Notes on Evolution and Christianity*, and Laing's cheap and excellent *Modern Science and Modern Thought*, showed the trend of thought, as well as the many accommodations issued from the clerical camp. Robert Taylor's witty *Devil's Pulpit* was re-issued, as was also the *Comic Life of Christ*, for which the "blasphemers" were sentenced. Thomson's *Satires and Profanities* were collected, *The Crimes of Christianity* began, Mr. Foote's collected *Arrows* and then *Flowers of Freethought*, and issued *Infidel Death-Beds*. Maudsley wrote his *Natural Causes and Supernatural Seemings*, J. C. Morison his able and eloquent indictment of Christianity entitled *The Service of Man*, and W. M. W. Call his refutation of teleology in *Final Causes*.

At the new Parliament, 1886, the Speaker, Mr. Peel, refused to allow any interference with Mr. Bradlaugh taking his seat, and it was left to himself to carry an Affirmation Bill in 1888. The severe pressure of Parliamentary duties compelled Mr. Bradlaugh to resign his office of president of the N. S. S., Feb. 16, '90, nominating Mr. Foote as his successor. Mrs. Besant slid off to Theosophy, and within a year the lion of Freethought was dead. The loss of Mr. Bradlaugh entailed many changes and new efforts, of which the results will have yet to be recorded. This it is safe to say, that though Freethought may temporarily labor in the trough of reactionary waves, the good old ship will emerge with colors flying. Literature is safe, and year by year the number of those who see the truth, and have the courage so show it, increases, while the slaves of ignorance, intolerance, corruption, and hypo-

crisy will diminish. Anthropology is superseding theology; the vain worship of God is being displaced by the fruitful service of man.

This is shown in the literature of the day. On the theological side all the popular books are works of accommodation, like those of Gore, Ryle, Driver, Cheyne, Sayce, and Farrar. These, however, merely temporise, and do not satisfy any thinker. The recent work of Professor Goldwin Smith, *Guesses at the Riddle of Existence*, shows that Rationalism must go on to the complete rejection of the supernatural. The study of early beliefs and comparative religion is a great eye-opener, and since the publication of Tylor's *Primitive Culture* this has been going steadily on, contributed to by the labours of the Anthropological and Folk-Lore Societies, and such works as W. R. Smith's *Religion of the Semites*, the *Golden Bough*, and study of *Totemism*, by Mr. J. G. Frazer, the work of Count Goblet d'Alviella on the *Migration of Symbols* and the *Legend of Perseus*, by Mr. E. S. Hartland. Nor must I omit to mention the popularisation of science by Samuel Laing and Edward Clodd, whose *Pioneers of Evolution* has just reached a second edition, while Herbert Spencer's great synthetic system of evolutionary philosophy has recently been completed in ten volumes, which throw a flood of light on the true position of man in the universe.

If the growth of democracy has been the central fact of the century, this record reign has no less been remarkable for the spread of Freethought. Bibliolatry, Calvinism, and Puritanism have steadily declined. In the Establishment High Church attitudinarians and Broad Church latitudinarians have grown at the expense of the Low Church platitudinarians. Priests have become more sacerdotal, and laymen more free. After long struggle we have only recently obtained the Sunday opening of the national galleries and museums, but the ministerial monopoly of the day of rest is over. John Bull is proverbially slow and inaccessible to new ideas. But his mind responds to the weight of facts. Science, investigation, and reason have undermined the old creeds. Freethought is slowly but surely taking the place of the narrow and illiberal sects. What we have now to contend against is the wealthy establishment of the Church, which alone maintains it now that its intellectual basis is gone. The time has come for a legal basis, and the endowment of Freethought advocacy, The President, whom I regard as Protector of the N. S. S. Commonwealth, has carefully elaborated a plan with this object. This gained, will mean the devotion of time, wealth, thought, and energy to the amelioration of the human lot on earth and the raising of the entire level of life. Our cause is a great one, consecrated by the efforts and sufferings of glorious heroes and martyrs. Freethinkers have stood in the vanguard of progress, fronting the fire of the enemy, and sheltering behind their backs all the feebler fry. They have taken the danger, the antipathy, and the odium, while behind them even the Protestant Church has advanced to some measure of freedom. The day is not now one for giants only, but for each one doing his little level best to leave the world better than he found it.

J. M. WHEELER.

PRECEPT AND PRACTICE.

"COME now and let us reason together," said Jehovah. This is a very good motto, which should be adopted by all thinking men. Has it ever been adopted by the worshippers of Jehovah?

"Come and let us reason," said the Holy Inquisition; "the truth is on our side, and if you will speak slightly of the Holy Virgin, we shall put you in the embraces of the iron virgin. If you do not believe in the flames of hell, we shall convince you that the flames of this world are no fiction."

"Come and let us reason," said Calvin to Servetus. "If you will pray to the Son of the eternal Father, instead of praying to the eternal Son of the Father, I shall burn you at the stake."

"Come and let us reason," said the New Jersey preachers to Colonel Ingersoll. "If you dare to deny the inspiration of the Bible, we shall send a policeman to arrest you."

When the Christian Church was at the height of its power, brute force was the main "reason" upon which it depended for the demonstration of the truth of its doctrines.

CYRUS W. COOLRIDGE.

* I venture to mention that sleepless overwork for the paper, and aiding in the second defence while Mr. Foote was in Newgate, caused my complete breakdown. Dr. Aveling readily took my place, for which Mr. J. Symes was very ready. Mr. Forder took charge of the shop. Afterwards, as I slowly recovered, Mr. W. P. Ball assisted most admirably on the paper.

† On these events see *Three Trials for Blasphemy and Prisoner for Blasphemy*, by G. W. Foote; also his *Reminiscences of Bradlaugh*.

THE STORY OF THE RESURRECTION.

It is a fact, acknowledged by Christians themselves, that the basis of the orthodox faith is the alleged resurrection of Christ. St. Paul says: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." He stakes the reality of the whole of the Christian system upon this one event. He adds: "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." It would be exceedingly difficult to discover a truer specimen of real selfishness than is set forth in this advice. The resurrection of the dead is supposed to confer some personal advantage upon those who believe in it; therefore, if it be not a fact, life, according to the Apostle of the Gentiles, has no duties nor charms; in short, it is not worth having. What if the dead do not rise, have we no love for our kind? Would it not be our duty to strive to manifest conduct that would tend to promote the welfare of the human race? If death does end all, have we while living no sorrow to assuage, no hearts to gladden, no homes to make happy? Secularism says Yes, and that faith which teaches the contrary is barren of the purest incentive to human goodness.

But to urge that the truth, or otherwise, of Christianity depends upon the resurrection of Jesus is one of the greatest of theological fallacies. The good contained in the New Testament is equally useful, and the erroneous portions therein are quite as objectionable, irrespective of the question whether or not Christ rose from the dead. If he did, that would not prove that the whole of his conduct was such that we could profitably emulate, or that his teachings were of any practical value to us at the present day. A hundred resurrections would not make it true that poverty is a blessing, that non-resistance is a virtue, or that the neglect of the things of this world is wise. A "risen Jesus" would be no guarantee that he would be a useful reformer. St. Paul's contention makes the truth of a religion to rest, not on its intrinsic worth, but upon its theological sanctions, which is a most unsafe foundation. In this critical age all alleged truths should be self-evident, for, if they are not, the decision as to their veracity will depend upon individual opinions, which must necessarily vary, in consequence of the differences existing in the mental powers and the education of different persons. What would appear as a fact to a confiding believer in orthodoxy may bear a very opposite aspect to a critical thinker. It is particularly desirable that this should be remembered by those who wish to investigate thoroughly and impartially the doctrine of the resurrection of Christ.

Christians persistently urge that the verdict of reason and history is in favor of the Gospel teaching, that Christ was supernaturally raised a living man from the grave or tomb into which he had previously been consigned a lifeless corpse. There was a time when certain Christian disputants really sought to make capital out of the alleged testimony of the writer Phlegon, a Roman, who is said to have written the following, which was used for centuries as a corroboration of the resurrection doctrine: "In the fourth year of the two hundred and second Olympiad there was an eclipse of the sun greater than any ever known before; and it was night at the sixth hour of the day, so that even the stars appeared, and there was a great earthquake in Bithynia that overthrew several houses in Nice." This forgery long held its ground, and was only discarded as fraudulent in the eighteenth century, even Dr. Clarke, in his *Evidences of Religion*, condescending so far as to use the passage "for what it was worth"—which is nothing. It is in reality a patent ecclesiastical forgery, and is now (as Gibbon says, in a note to the fifteenth chapter of the *Decline and Fall*) "wisely abandoned."

But what of the Gospels themselves and their affirmations? Ought we not, it may be asked, to look upon these in the light of historical documents, and to accept them as such, and receive their testimony as that of eye-witnesses of the extraordinary events they record? In reply to these interrogations, it need only be stated that there can be no greater mark of fallacious reasoning than to confound together all supposed historical narratives, and to estimate their authenticity by the same general rules. Yet in the early history of Christianity this kind of argument prevailed; but with the Renaissance there came the spirit of criticism, which has progressed so rapidly that among eminent scholars to-day it is commonly held as incontrovertible

that there is no adequate evidence to prove that the Gospels were written by the men whose names they bear, or that their real authors are known.

Renan, in the Introduction to his *Life of Jesus* (p. 41), says: "In nearly all ancient histories, even in those which are much less legendary than these [the Gospels], the details leave room for infinite doubt. When we have two accounts of the same act, it is extremely rare that the two accounts agree. Is not this a reason, when we have but one, for imagining many perplexities? We may say that among the anecdotes, the speeches, the celebrated sayings reported by the historians, not one is rigorously authentic" (American edition). If this be the case with respect to events which are comparatively of lesser importance in the Gospel narratives, what shall be said respecting this resurrection story, which describes an event altogether unique and absolutely foreign to the experience of every living being? We are more or less familiar with death in a hundred varying forms and aspects, from that on the battle-field and in the mine to that by lightning, pestilence, old age, and decay. It is the common lot of all men and of all things. The grass withers and dies, the very rocks disintegrate and lose their special characteristics; organic life comes to an end, and the once active organisms (however disposed of, whether by cremation or by interment in the earth) become converted into their primal elements. Of this, universal, every-day experience assures us; but it has nothing affirmative to say respecting the re-vivifying of an organized body from which the life has once departed. Nevertheless, we are invited to believe that such an event occurred nearly two thousand years ago, in an obscure part of the world, and this claim is sought to be enforced on the bare assertion of four documents, which are confessedly not authentic (except to the unquestioning eye of faith), whose true authors are unknown, and the oldest manuscript of which does not go beyond the fourth century! Such "proofs," historical proofs, forsooth, would be ridiculed if urged in a court of law with respect to the ownership of a paltry rood of land, and shall we for a moment accept them in opposition to our sense and reason when the issues at stake are said to be so great and so momentous?

Believers in the resurrection are continually asking the following question: "If Christ did not rise from the dead, how are the origin and perpetuation of the belief that he did to be accounted for?" It is said that those who do not believe that Christ rose from the dead are bound to account for the belief, etc. Logically, we are not bound to do anything of the kind. Superstitions associated with other religions than Christianity have originated, and have been perpetuated; but do Christians hold themselves compelled to account for the rise and continuity of such superstitions? We think not. When Christians can explain the existence of, and the belief in, the religion of Mohammed, the system of Buddha, the so-called miracles of the Roman Catholic Church, the pretensions of Joseph Smith, and many other similar faiths, they will have discovered the foundation for the belief in their own pet doctrine of the Resurrection. In taking the negative position of the question, "Did Christ rise from the dead?" all that is logically incumbent upon us is, in the first place, to inquire if there are any historical facts to support the affirmative reply? and, secondly, to examine the "reasons" given to establish the theory that he did rise from the grave. Before, however, dealing with these points, we propose to state what appears to us to be some of the probable causes of the origin and perpetuation of the belief in the story of the resurrection of Jesus of Nazareth.

CHARLES WATTS.

(To be continued.)

No philosophical speculation should begin with a fiction, and it is altogether a fiction to represent natural law (i.e., the qualities of objects around us) as commands. No commands are issued, and none should be assumed. It is equally indulging in fiction to speak of observing and transgressing the said laws; of reaping the reward attendant on the first, and incurring the punishment appointed for the second. The truth involved in this verbiage is nothing more than that similar causes produce similar effects, and that it is a knowledge of these uniform successions which enables us to adjust our conduct to them so as to avoid evil and to secure good.—Samuel Bailey, "Letters on the Philosophy of the Human Mind," third series, p. 73.

WHEEL WORSHIP.*

(Concluded from page 410.†)

As a Wheeler, I have long been interested in the wheel symbol. My ancestors, too, came from a district near Long Compton, where Warwickshire borders Oxfordshire and Gloucestershire, and they were both wheelwrights and priests of the rotatory rites of the Wrights and the Wheelers round the Great Rollwright Stones and the sacred elder-tree; probably the only spot in England where the fairies still perform their ring-dance on Midsummer Eve.‡ Of the importance of dancing in the history of evolution I have dealt in a chapter on "Religious Dances" in *Footsteps of the Past*. Mine, however, are but the speculations of a book student of customs, an observer only of children's games; while Mr. Simpson has been a wide traveller, recording notes on the wheel symbol and circular movements with pen and pencil from many lands. To understand ancient rites, we must go back to the primitive ideas and gesture language of early man. For this, as for understanding the mysteries of theology, it is necessary to become as a little child. I, therefore, speak as dogmatically as a preacher, with the warning that what I say is mere arm-chair hypothesis, if not pure conjecture from beginning to end.

Man evolved his hands by climbing, and the use of sticks and stones. His ideas came largely through his hands, as we may see in the beginnings of arithmetic by counting on the fingers. Probably from the heart being to the left, those survived who used that arm for a shield, while the right was used for tools or weapons, stones, stick, club, lance, or sword. At any rate, all nations are right-handed, and have the left lobe of the brain most developed. Hence the right hand becomes, in sign language, the Taker, the Doer, the male; the left hand, the Holder, the maintainer, the female. A right-hand gesture in war and hunting means "forward"; a left-hand, "back." To describe the motion of the sun, early man would dance or draw a circle in the sun's direction to the right, or an arc from east to west. To describe the moon he would dance or draw circling to the left. When writing was attained, the moon would be differentiated from the sun circle as a crescent.§ Man's first worship of the sun would be with right-handed movements. He might seek to influence it, or put himself in line with it by imitative movements or mimetic magic.|| But with the moon, the feminine time-keeper, the movement would be contra-clockwise. Deeper than moon or sun-worship is fear of the dead, and the worship at tombs would have the left-hand gestures and movements, meaning "keep back; stay where you are." Thus the left-hand movements represent the lower strata of religious rites.

In the Moslem ceremony of the *Taw'af*, or the seven ceremonial circuits around the Kaaba, at Mecca, that building is kept to the left hand. This, and the Moslem crescent, suggest that moon-worship rather than sun-worship is at the foundation of the Semitic faith. The seven courses indicate this, being the division of the phases of the moon, which, as a time measurer, was more important than the sun, the month being known before the year. To nomadic pastoral people moon and star observation and worship is of importance, while with agriculturalists the sun asserts its supremacy. Ancient as are Aryan movements sunwise, going back to pre-Vedic times, the ceremonies of

the dead are yet older, and these are contra-sunwise. The Jews at burial of males in Jerusalem perform the *hakafoth*, going round the corpse seven times from the right side towards the head; and a similar ceremony, which yet exists among the Irish peasantry, is known as "paying the rounds."

If, as I suggest, the movement to the left in funeral ceremonies be designed to keep the ghost back, it is curious that this is still kept up at the Holy Sepulchre at Jerusalem. The pilgrims pray for the return of the Christ, or the Mahdi, but their action in circumambulating it with the left hand inside, says, "Keep back." And the prayer of the circuit is the deeper prayer. Despite Mr. Jevons, magic and prayer are closely allied in early man, and the praying-wheel is an existing proof. The first prayer is imitative action. Prostration, kneeling, and clasped hands still mean "I am at your mercy, a slave."

Sun charms to the right would come to have a joyous meaning, as in maypole dances. "Right" becomes the sign of dexterous work and straightforward conduct. Sinistral circuits, from association with night and death, acquire a sinister meaning, like left-handed compliments. Left-handed people, too, from their rarity would be considered uncanny. Every charm has its counter charm, and if movements sunwise were lucky because the right hand was more powerful, reverse movements would be unlucky. From notions of luck we have the idea of the wheel of fortune, and the use of the wheel as an amulet, of which Mr. Simpson gives illustrations.

In the witches' orgies they formed a circle face outwards, dancing *wiederscheins*—i.e., the sinistral circuit—showing, perhaps, their connection with Hecate, or moon- and night-worship, as opposed to that of the sun and day,* though doubtless the idea of a counter-charm for ill-luck on enemies also crept in.

Hech! sirs, but we had gran' fun
Wi' the muckle black de'il in the chair,
And the muckle Bible upside doon,
A' ganging withershins roun' and roun',
And backwards saying the prayer.

Witchcraft, black magic, and devil-worship, like the left-hand Tantra faith of the Hindus, take us back to an older cult.† The left hand circuit round the altar at the marriage of the Czarewitch is another, very different, illustration.

Our author, in his summary, observes:—

"The circumambulation of sacred shrines, such as stupas and temples, and also round holy persons and things, has been described as only another form of the circular motion having the same symbolism as the wheel. To go round in the opposite direction, or with the left hand to the centre, was the rule at death ceremonies; it was, at the same time, unlucky and productive of evil, being a similar notion to that which was held in this country regarding the same movement known as 'widdershins.'"

There are just two points which I think Mr. Simpson might have treated with advantage: first, the evidence of children's circular dances, giant's stride rotation round the pole, and games with hoops, balls, and marbles; second, the wheel of the stars around the pole.‡ In making a circle man thinks of a fixed centre and a moving circumference. This, star-gazers noticed, was the case with the gradual movement of the constellations, the smallest orbs "still quiring to the young-eyed cherubims," as "when the morning stars sang together, and all the sons of God shouted for joy."

But I must pull up. This wheeler once on the wheel might become "a fair scorcher." Mr. Simpson, too, may complain that my own hobby-horse has ridden me almost out of sight of his *Buddhist Praying-Wheel*, which I must not conclude without commending both as the best book on the subject, and as being a most valuable contribution to the study of human evolution in religious rites and customs. The book is the result of much personal observation, for which, as a special artist of the *Illustrated London News*, Mr. Simpson had special opportunities and acquirements, as well as of the study of forty years. It has an excellent index, and the neat and artistic illustrations greatly aid the text.

J. M. W.

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

† At line thirty-seven, for "tilsa" read "tulsi."

‡ The King's Stone, alas, is sadly reduced by the Welsh and others taking chips as a charm to ward off the devil. "In Wales one of the most frequent punishments that fall upon those who transgress against the stone is the breaking down of the transgressor's wagon, and this belief still survives at Rowldrich. A ploughman informed me that one day a man who was driving along the road from Banbury swore to a friend that he would carry off a chip of the king's stone, 'though his wheel locked.' He chipped a piece from the stone, but when he tried to drive on he found that one wheel was locked in such a way that nothing he could do would make it go round again" (A. J. Evans, M.A., F.S.A., "The Rollwright Stones and their Folk-Lore," in *Folk-Lore*, March, 1895).

§ At midnight the stones of the circle become men again for a moment, join hands, and dance round in the air" (*ibid*).

¶ Writing from right to left, as in Hebrew, was possibly sacred, and in its original form done by moon-worshippers with the left hand.

** See the chapter on "Sympathetic Magic" in *Footsteps of the Past*.

* See *Footsteps of the Past*, p. 103.

† The serpent-worshipping Indians of Arizona dance sinistrally.

‡ The late J. O'Neill, in his *Night of the Gods*, deals with polar worship, and in his second volume—alas, yet unpublished—had considered the question of the wheel and circular dances from that point of view.

ACID DROPS.

CARDINAL VAUGHAN must be a very subtle humorist. In a pastoral letter on the Queen's Jubilee he calls particular attention to the fact that during Her Majesty's reign antiquated restrictions and disabilities have given place to freedom of speech and action. Satan rebuking Sin was not more edifying than Cardinal Vaughan congratulating Englishmen on the extension of religious liberty. Has not this same Cardinal Vaughan boasted that the Catholic Church has never *spared the knife* in dealing with heretics? And was it not his predecessor, Cardinal Manning, who declared that England would be ruined in the sight of God if Charles Bradlaugh were allowed to enter Parliament?

Dean Farrar's sermon on the Jubilee referred to "the kind hand of our God upon us." This may be apparent in the happy lot of our luxurious royalty. But is it apparent in the lot of hundreds of thousands of half-starved wretches who jump at the chance of a Jubilee dinner? To eat enough once in a lifetime is a never-to-be-forgotten treat to these unfortunates. How much do *they* owe to the kind hand of God?

Dr. Farrar evidently places the British Empire above the Roman Empire. But is not this a little "previous"? The British Empire is as yet a thing of yesterday, while the Roman Empire lasted for centuries; and Gibbon says that the happiest period in the world's history was from the death of Domitian to the accession of Commodus. During that period the Roman Empire was governed by a succession of the wisest and greatest rulers the world has ever seen. It is impossible to find their equals in the history of any Christian nations, or even in the history of all Christian nations together.

A great feature of the Jubilee show was the enclosing of Monsignor Cesare Sambucetti, the Envoy Extraordinary from the Pope, in the same carriage with the Chinese Ambassador. The crowd regarded them as a pair of played-out fossils.

The Russian Church was represented by the Archbishop of Finland. This ecclesiastic was met at Victoria Station by a crowd of ladies and persons of the clerical sex; and we read that he extended his hand to be kissed on every side as he made his way through the kneeling crowd to the reception-room. Such is Christianity in the nineteenth century!

The new Bishop of London took part in the Jubilee service, and was "glorious in an embroidered cope and a gold cap." An admirer in the gallery cried out "Bravo, Bishop of London," and the Bishop looked up with a radiant smile. It was so different from the old days, when the wardrobe of Jesus Christ and the twelve apostles would probably have fetched something under five shillings.

Mr. Hughes took part in the Jubilee service outside St. Paul's Cathedral. But he was less intent on worshipping God than in "very closely" watching the Queen. Mr. Hughes is familiar with God, and the Queen was a novelty. Of course he may have plenty of time to watch her in heaven; but then he may not. You never know, you know.

Rev. Hugh Price Hughes mentions our matronly Queen Victoria in the same breath with Marcus Aurelius, Oliver Cromwell, and George Washington, and adds that she is "in some respects greatest of all." She has "grasped the divine conception of kingship"—that is, doing nothing at all. In the course of time, we hope, the payment will be proportionate.

Mr. Hughes is so lost in admiration of the Queen's political virtues, as an official endorser of Acts of Parliament, that he declares "it must be regarded as an astounding manifestation of the grace of God." This needs thinking over. Mr. Hughes is such a profound philosopher that all he says will bear long reflection. Meanwhile it is pleasant to be assured by so high an authority that "when the majority of the people have unmistakably and finally declared their will the Queen always accepts it." Surely it is very good of the Queen to be so compliantly accommodating as to yield to the irresistible will of those who pay her salary. It is really "astounding"—with or without the grace of God.

"If the other rulers of the world were to walk in her footsteps," Mr. Hughes says, "the Millennium would immediately begin." Well, the Queen has been ruling, or rather reigning, for sixty years in England, and the millennium has not yet begun in this highly-favored country. There is a great gulf between pulpit rhetoric and plain matter of fact.

One thing is frankly admitted by Mr. Hughes—namely,

that the Jubilee pageant was a middle-class celebration. The working classes were "conspicuously absent," and "the New Democracy was not there."

One Jubilee incident was laughably curious. The Fabian Society's Executive, including one gentleman who is a bitter enemy of the National Secular Society, voted money for the decoration of their office windows in the Strand. This was resented by the members, and the vote had to be rescinded.

"General" Booth is stated by the *Guardian* to have returned the ticket sent him for the steps of St. Paul's Cathedral, and it was then given to Dr. Monroe Gibson, president of the National Council of Evangelical Free Churches. According to the newspaper reports, however, a representative of the Salvation Army was present at the Jubilee Service. We fancy that the head of the Salvation Army was too shrewd to lose such a good advertisement; on the other hand, it wouldn't do for him to play second fiddle to anybody—for is he not God's special representative on earth, at least in his own esteem?

What this Jubilee business really means may be understood in the light of two facts. When the House of Commons waited on the Queen with a loyal address they were treated with gross disrespect. When they went to the Naval Review the Government could not afford to find them a ship to themselves. They were packed in the same boat with a lot of other sight-seers who paid so much a head for the trip. This shows what the monarchists and imperialists think of the House of Commons. And the worst of it is that the English people have not manliness enough to be angry at the affront to their representatives.

What a farce, after all, is the great art of destruction! While our unparalleled assembly of ironclads is riding off the Isle of Wight, Mr. Hudson Maxim prophesies that a torpedo cruiser will soon be constructed that will be able, by hurling the latest explosives to a distance of nine miles, to destroy the most magnificent fleet that even England could get together. And the cream of the joke is that this is a Christian country.

The Bishop of London's garden parties are among the most swell functions of the season. "Peter Lombard" says: "One feature which struck me on the first day remains as of old. A French window opens from the beautiful lawn into the Porteus Library, and the latter room is devoted for the day to tea, ices, etc. At first it was the only place set apart for refreshments, and consequently you saw a steady convergence of black coats from the lawn towards that window. And this procured for the meeting the name by which it was long known—viz., 'the beetle trap.' But since that day things have altered, first in the gathering of swarms of ladies, and secondly in the placing of refreshment tables outside."

The following opinion, that of a "great nerve specialist" from the United States now on a visit to our metropolis, is recorded in the *Hospital*, and is worth thinking over: "Your English women used to be quiet, comely, and restful to mind and eyes. But when I come to London now, I might almost as well be on Fifth-avenue, for your women are becoming haggard and sallow, jerky in their movements, incessant talkers, and in perpetual motion. They never seem satisfied unless they are using their faculties to the utmost—bicycling, rushing to theatres, shops, and parties; always seeking, seeking, apparently never finding what they seek, but going on like the restless waves of the sea. Looking at the surging crowd of restless women in London, I see before me whole generations of neurotics to come."

Lady Henry Somerset declared at the London Council of Women recently that it "is Atheistic for a woman to try to hide her limbs. Only an Atheist would do it. It is equivalent to saying that she is ashamed of that which the Lord has given her." Lady Somerset, like Anthony Comstock, is noted for her piety, but the two differ as to the propriety of showing "that which the Lord has given her." Comstock has publicly (though privately he is not shocked by nude figures) a great aversion for anything naked—even for the naked truth. How long is it since squeamishness and prudery have become Atheistic? How people do like to apply words, which in the popular mind imply reproach, to whatever they dislike, whether or not there is any justice or relevancy in the application of the words.—*Secular Thought*.

The Church is always behind the age. Women are eligible on Parish Councils; but the bishops have resolved that in Parish Church Councils, designed to give the laity an interest in Church affairs, and to make them contribute thereto, the seats are to be—like the sermons of some purists—"for men only." Paul said: "I suffer not a woman to speak in the church." His worthy successor, the Bishop of Lichfield, says women have no call to govern in the Church, though he deliciously adds: "I hope I fully appreciate

their ministrations in various other ways." It would be hard to beat this. Woman's place in the Church has ever been "at the feet of Jesus"—that is, of the priest.

Mrs. Ormiston Chant has been flying in the teeth of Paul by speaking in the Congregational Church, and adding to her offence by appearing in the pulpit bare-headed, in complete disregard of the Apostolic directions.

Noticing the work of the Society for Promoting Christian Knowledge, the *Leader* says: "The distribution of translated Bibles is a matter which has occasionally resulted in grave disaster. It is, in the opinion of the S.P.C.K., vastly important that Bibles should not be placed in the hands of the heathen unless accompanied with a full exposition and commentary. Illustrating the evil results which may follow, there is a sect of Maoris who have built up on the translated copies of the Bible, which accident had left in their hands, a religion the like of which exists nowhere else on the face of the earth."

The Rev. Secretary of the S.P.C.K. says that the natives in Luganda are so anxious to buy the Holy Word that the books had to be protected from them by the police. The explanation is that they regard books as gri-gri or charms, that will bring them luck. He says that last year 1,000 copies of *Helps to the Study of the Bible*, and 500 copies of a *Life of Mahomet* were disposed of in that country. Where selling the books is impossible, they are, of course, given away; but this course is not advisable unless compulsory, as the natives are apt to put no value on gifts.

Rev. Dr. Barrett, of Norwich has been making what the *Methodist Times* calls "some weighty observations" on the condition of Nonconformity. "If," he said, "they considered the increase of the population in this country, they must admit that Nonconformity was not as strong to-day, relatively, as twenty years ago. A good test was to be found in the number of sittings provided in chapels as compared with those provided by the Church of England. The progress made by the Church of England was astonishing, and Nonconformists were falling behind." Dr. Barrett prophesied that a better time was coming, but meanwhile the bad time remains. It is all very well to say that the richer members of Nonconformist bodies drift away to the State Church. No doubt this is true. But there is a graver malady behind. The truth is that Nonconformity has become faithless to its own principles. It has been signally worsted by the Church of England in the education struggle in consequence.

The Rev. Dr. Dowie, a faith-healer, and a foe to secret societies, who has been holding a series of all-day meetings and using the most extraordinary devices in order to attract attention, introduced into his pulpit a hideous hobby-horse with great goggle eyes and a lolling tongue, which delightful beast, he says, people have to straddle in their initiation into the order of Mystic Shriners.—*Progressive Thinker*.

How often we are told that Christianity proclaims that all believers are brethren. The practical illustrations which this doctrine has received have continued from the days of Constantine till now. The General Assembly of the Southern Presbyterian Church, which met recently at Charlotte, North Carolina, resolved that separate churches and separate synods should be established for negroes. Their white brethren admit the fraternity, but prefer to worship in separate buildings.

Mr. Stead announces—not through Julia, but through *Borderland*—that Mrs. Piper, the Boston mejum, relict of the late Peter Piper, Esq., had been chiefly "controlled by a French Doctor 'Phinuit,' and the spirit of a recently-deceased neighbor." These controls, who certainly used to tear the poor woman about horribly, have now been expelled, and their places has been taken by no less eminent a body of guides than those who used to control "M. A., Oxon"—i.e., the poor maunders of imbecile theology and water that the late Rev. Stanton Moses styled "Imperator."

Cheiro, the palmist, who has been puffed by Mrs. Besant into a lofty position in Bond-street, where he will read your palms or photograph your thoughts, must look out for his laurels. A Parisian occultist, named Garré, has invented a new science called scarpology, by which he deciphers the characters of people by the manner in which they wear out their boots. He holds that man's boots bear the impress given to them by the wearer. If that wearer climbed the steep and thorny way to heaven, or if, recking not his own rede, he trod the primrose path to the everlasting bonfire, the nature of his journeyings left its mark upon the coverings of his extremities.

Dr. Garré has formed a fine collection of old boots illustrating his position. He claims that scarpology is as "exact" as phrenology or chiromancy. Broadly stated,

the canons of the art seem to be somewhat as follows: If the soles and heels are worn down evenly, and there is no undue tendency to thinness in any part, Dr. Garré is able to assert that the wearer was a steady, respectable, methodical business man, of regular habits—a man of even temper, seldom or never stirred by passions. If it is a bottine that is thus evenly worn, it belonged to some chaste and unexpressive she of simple tastes and constant mind; one who is content to never wander from her own clean-swept hearth, and who would betray no emotion if an earthquake brought her choicest Worcester tea-set rattling from its shelves. Jealous husbands, who think that their wives' "tootsicums" have strayed from the paths of wifely duty, can have, it is said, their worst suspicions confirmed or dissipated by simply showing the scarpologist a pair of the suspected matron's bottines. Even scarpologists are but fallible, and a hasty judgment on a worn-out sole might cause some rash Othello to smother some innocent Desdemona, when perhaps the fault was due to some defective bit of leather.

The *Liverpool Courier* says that, at the Jubilee celebration at St. Nathaniel's, all the Sunday scholars, numbering over 1,300, on leaving, had a souvenir on cardboard of the coronation of the Queen with her hand on the Bible, as she swore to defend the Reformed Protestant Religion with a large *Diamond Jubilee bun*. This bun defence must account for the spread of Romanism in the Church.

The *English Churchman*, in noticing Cardinal Vaughan's pastoral letter on the Jubilee junketings, laments that "unhappily the leading men in the Church of England, instead of glorying in its Protestant character, seem only too ready to ignore it, and delight instead to array themselves in the borrowed plumes of Rome."

At the Anglican Church of St. Cuthbert's, Philbeach-gardens, on Corpus Christi day, the reserved sacrament was brought out and laid on the altar for adoration and genuflection. Worship of the Host was also shown by carrying it in procession, before placing the wafer-god on the altar, and then kneeling down before it. "Father" Black, who officiated, pointed in his sermon to the Host on the altar, and said that Jesus was there at that moment in his godhead and humanity. This "Father" Black is the Anglican clergyman who has shown such anxiety to prevent the re-marriage of divorced persons, whether guilty or innocent.

In the Catholic rite imitated by our Romanisers, the priest blesses the eucharist, and after the pronouncement of his words, the substance of the bread is changed into the substance of Christ's body, blood, soul, and divinity. He then breaks Christ's body, blood, soul, and divinity and puts it into the chalice. In offering the sacrifice of the Mass, the priest, however, does not necessarily become an iconoclast or godbreaker. If he has no intention of breaking up God Almighty, why, then, God almighty isn't broken up; and if he has no intention to change the bread into God, then the bread doesn't become God. So much depends on good intentions.

Marlow Church was badly injured by the storm which followed the Jubilee. Two of the steeple pinnacles were blown off, one of them crashing through the roof while a service was being held. Many of the windows were blown in. One piece of glass fell and rested on an open Bible. No doubt the two pages of Holy Writ left open contained some good text about that dear old "Providence."

One of the Jubilee thankgivers took his text from 1 Cor. xv. 57, which he reads as "thanks be unto God which giveth us Victoria," omitting the words "through our Lord Jesus Christ."

The *Church Times*, of course, finds the moral of the Jubilee in the union of Church and State. It says: "May this lesson, too, never be lost; may every member of the British empire recognise in all his ways, political or domestic, or civil, or military, or scientific, that the blessings of loyalty and fraternity depend for their origin and maintenance upon religion, and upon nothing else." Yes, and religion depends upon the priest, and the priest on his salary.

We have all made mirth of the farmer whose whole life was spent in buying land, to raise corn, to feed hogs, to get money to buy more land, to raise more corn, to fatten more swine, to get more money; and thus on from year to year in an endless round. Is not the life of the preacher a somewhat parallel one? Does he not labor in a similar circle, preaching an eternal hell in which he does not believe, to frighten sinners and convert them to his pretended belief, that they may join his church, to contribute money for his support, that he may frighten other sinners and convert them to his belief, that they may join his church and contribute more money, that he may preach more hell, and so

on in a continuous circle, through a useless life? That is the way it appears to—*The Progressive Thinker*.

A gentleman called F. Lockett, writes to us from East View, Thanet-road, Ramsgate. He is alarmed at the prospect of our immortal soul, and in all "love" sends us a friendly warning. He saw a copy of the *Freethinker* in a window, bought it, and read it; and hence his trouble. He says he is sure that we "would never publish another line" if we only knew how much we grieve real Christians and their Master. Well now, we have for many years been looking out for a real Christian—one who bears the marks that are specified in the last chapter of Mark, one who can drink poison and play with deadly serpents. Mr. Lockett may be the very person we are in quest of. We hope he will soon arrange for a public performance.

Our Ramsgate friend thinks that we are ignorant of the contents of the Bible. The dear innocent! He refers us to two texts, which declare that the Gospel is foolishness to the natural man. We quite agree with these texts. The Gospel is foolishness to every man possessed of his natural wits. He only appreciates it when he is born again, out of common sense into superstition.

The Rev. J. Lyne, "Father Ignatius, O.S.B., of Llanthony Abbey," seems to have made no progress since the days when he debated with Mr. Bradlaugh. He is reported in the *Herts Leader* as preaching at Bushey that "the existence of the Jews was a standing miracle and witness to the truth of the Gospel." The existence of a race who say that their Messiah did not come is a proof that he did come, and their denial of the truth of the gospels makes their veracity certain. After this we are not surprised to find Father Ignatius lament that all Churches were now permeated with Rationalism, which would culminate in Atheism—a sign of the approaching end of the age.

The *Athenaeum* (June 26), noticing Mr. Conway's edition of *The Writings of Thomas Paine*, says of his *Age of Reason*: "His unbelief was not so uncompromising as his phrases, and if he had been a greater master in the art of putting things, he might have lived without reproach, and died without leaving a name to be denounced." This seems to us very poor criticism indeed. Paine's service was that he did make a stir and excite opposition by putting things plainly. He might have been as great a master in putting things as the *Athenaeum* critic, only by wrapping his meaning up, so that those who run could not read, he would have left no name at all.

"Dr. Jekyll and Mr. Hyde" is one of the late Robert Louis Stevenson's finest efforts, and has had an extensive circulation. Mr. Andrew Lang says that when it was first published the public scarcely purchased a copy. Presently however, a long review appeared in the *Times*; then the clergy found it out, and their advertisement made its fortune. They have also puffed Marie Corelli's novels and Mr. Wilson Barrett's *Sign of the Cross*. Evidently, therefore, they did not value Stevenson from the point of view of good literature.

The *Berwick Advertiser* notes that "the *Freethinker* is very jubilant over the Sunday opening of Berwick Bandstand." Our northern contemporary appears to hope that this fact will serve as a warning to the whole neighborhood. What the *Freethinker* approves is, of course, extremely devilish.

The German Roman Catholic organ, *Germania*, says of Leo Taxil's hoax as to devil-worship: "Good comes, however, out of evil. Far too much of the so-called 'supernatural' is offered the Catholic reading public in Catholic publications. We do not object to the publication of miraculous influences that have been duly attested by the Church after investigation. But there is too ready a belief in supposed evidences of divine or diabolic interference in cases which have not been pronounced genuine by the clerical authorities." The *Kölnische Volks-Zeitung*, another Catholic organ, urges that "an end should be put to all the numerous stories which fantastic souls, addleheads, fake-converts, and conscienceless liars offer the public in the shape of revelations, secrets, and predictions." The legends of the saints are quite another matter. They are all gospel.

Straws tell which way the wind blows. Here is a specimen from the States, which indicates the decline of the black business in popularity. Of 388 seniors at Harvard college who have thus far replied to the questions in the class secretary's circular, 102 say they intend to study law, and thirty-five medicine or surgery, but not one theology. Fifty-two will teach, and sixty-four engage in business.

Oom Paul preached in the Dutch Reformed Church on what, for want of a better term, I will call "Rinderpest Sabbath." He told the congregation that many things in the country called for the divine displeasure. I quite

agree. Johannes Stephanus, if asked for particulars, would probably reply: "Rinderpest, Reformers, cattle plague, and *Critic* cartoons!" My list would be slightly different. It would embrace a gentleman whose name begins with "K," but who is by no means "O K!"—*African Critic*.

"Peter Lombard" tells of a Warwickshire parish clerk whose invariable notice of a funeral to the rector is: "Please, your reverence, there's a party come as wishes to be buried."

We learn from the *Bristol Times and Mirror* that, in connection with the realization of a deceased lady's estate, three of the pews of the parish church of Clifton were offered for sale the other day. The purchase-money was £45, and the pews were as much personal property as the lady's wardrobe.

Who are the members of the Church of England Working Men's Federation at Liverpool? This formidable body had decided to memorialize the archbishops and bishops and members of the Pan-Anglican Synod against the rationalizing tendencies of the teachings of Dean Fremantle, Archdeacon Wilson, and Canons Wilberforce, Eytton, and Gore. Their teaching was denounced as dangerous to the faith, and opposed to the doctrines and formularies of the Church of England.

Miss Betham-Edwards, who has written many books on France, where she has long been a resident, writes most instructively in the *Daily News* on "Anglophobia in France." She says: "Sad it is, yet true, and certainly not new, that professors of Christian charity and brotherly love should be the first to stir up international animosities. Ultramontane abbé and Protestant pastor are here offenders. By help of the former, ex-Boulangists and the Colonial party have lately been preaching a veritable crusade against English Dissenters."

"Northumbria" has an article on missions in *Reynolds's Newspaper*. He asks: "How should we like a lot of strange Chinese women, of unknown intentions and doubtful morals, to invade our houses and secretly corrupt our wives and daughters? And would it be likely or not to provoke your British congregation into a riot if the Buddhist missionary men stalked into our churches during service and openly mocked at every symbol there held sacred, and attempted to dispute with the clergy in the very discharge of their office? And yet, if we were not so blinded with insular prejudice and self-conceit, we should see that these are precisely the things which our unwise, narrow-minded missionaries are doing in China and in India, as they are doing, to a more or less extent, all over the so-called 'heathen' world."

The Rev. J. H. Parry, vicar of Dulas, Herefordshire, has been remanded on a charge of shooting a laborer named John King. King went to the vicarage for money due; he was paid a shilling short, which he continued to demand, whereupon the man of God fetched a gun and shot King in the chest and arm.

They have a comic man as minister of a chapel near Oxford, and the advertisement he puts on his notice-board is called attention to in the *Oxford Times*. It is as under: "Missing.—Last Sunday, some people from chapel. Stolen.—Several hours from the Lord's day by a number of people of different ages, dressed in their Sunday clothes. Strayed.—A few children, believed to have gone in the direction of no Sunday school. Mislaid.—Some silver and copper coins on the bar of a public-house, the owner being in a state of excitement at the time. Wanted.—Several young people, when last seen walking up Sabbath Breaker's-lane, which leads to the city of 'no good.' Any person recovering the above shall receive their reward." The wicked smile and pass on; but the author, like all the best wits, is in dead earnest, and does not know how funny he is.

A church in Chicago was "dedicated to God" the other day. Great scheme that; it saves the owners of the church from paying taxes, as the tax-collector cannot find God.

A universal God ought to have revealed a universal religion. By what fatality are so many different religions found on earth? Which is the true one among the great number of those of which each one pretends to be the right one to the exclusion of all others? We have every reason to believe that not one of them enjoys this advantage. The divisions and the disputes about opinions are indubitable signs of the uncertainty and of the obscurity of the principles which they profess.—*Jean Meslier*.

The bigot is like the pupil of the eye—the more light you put upon it, the more it will contract.—*Oliver Wendell Holmes*.

Mr. Foote's Engagements.

Sunday, July 4, Athenæum Hall, 73 Tottenham Court-road, London, W., at 7.30, "Providence and the British Empire."

TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—July 11, Athenæum Hall, London; 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.

J. PARTRIDGE, on behalf of the Birmingham Branch, tenders thanks to Mr. Foote for the two lectures delivered by Mr. Watts on June 15 and 16 under the Lecture Scheme.

T. MARTIN, for the Pontypridd Branch, thanks the friends at Porth for their kindness and hospitality last Sunday on the occasion of lectures in the Town Hall.

J. SUMNER.—G. Bedborough, 16, John-street, Bedford-row, London, W.C.

A. J. MARRIOTT.—Subscription handed to Miss Vance.

MR. FOOTE'S LECTURE SCHEME.—G. Brady (monthly subscription) 10s. *Per David Watt*:—David Watt, 1s.; John Millar, 1s.; S. Alexander, 1s.; J. Bryce, 1s.; A. Turner, 1s.; L. S. 1s.; A. McLelland, 1s.; J. Garven, 1s.; J. Terrier, 2s.; G. Colquhoun, 5s.; J. McLelland, 1s.; Fannie Garven, 1s.

G. BEDBOROUGH.—Your notice arrived too late to be of any use. The meeting takes place on July 1, and few of our readers will get this copy of the *Freethinker* before the evening of that day. Why not send earlier? We go to press on Wednesday.

G. BRADY.—Thanks for subscription and good wishes.

A. C. DAVIE.—Miss Vance has sent you a withdrawal form. Fill it in and post it, or deliver it yourself, to the schoolmaster. If he persists in illegally disregarding your notice, by not withdrawing your child from religious instruction, make a formal complaint to the School Board; and if you are still without redress, send us a careful statement of the whole case, and it shall be laid before the Education Department in London.

S. BURTON.—The Sunday Societies are pressing for an alteration of the law, and Lord Hobhouse has brought forward a Bill to that end. It provides that lectures and musical performances may be given on Sundays, with a charge for admission, if they are under the control of a Society, or other body of persons, for the public advantage, and not for pecuniary profit; and that no proceedings under the Lord's Day Act shall henceforth be taken without the assent of the Attorney-General. The best people in the country are in favor of this Bill, but bigotry is still very powerful, and we have small hope of Lord Hobhouse's success.

A. J. H.—Thanks. Mr. Wheeler can look up the volumes of the *People's Journal* at the British Museum.

C. K. L.—The Jubilee, with us, is now "out of date."

JAMES READ.—*Reynolds's* answer to a correspondent is probably accurate as far as England is concerned. Hospitals for the sick do not seem to have existed in this country before Christianity, but they existed in more civilized countries, such as India, Greece, and Rome. Nor did they come into England with Christianity. If the first effort in this direction was made in 1030, that is several centuries after the conversion of England. The answer in *Reynolds's*? is certainly misleading.

STANLEY JONES.—You complained some time ago, by letter, that your lecturing engagements were not published in the *Freethinker*. We replied, by letter, that they were not published because you never took the trouble to send in your list. You have not sent it yet. And as your complaint seems to have been made elsewhere, we deem it advisable to print the explanation.

H. GARCKE.—Pleased to hear that you so much admire Mr. Watts's articles on the Jubilee Craze. Your suggestion that the articles should be reprinted as a pamphlet or leaflet for general distribution is perhaps a good one, but the Jubilee fever has nearly run its course now, and Mr. Watts does not feel able to undertake the republication.

PAPERS RECEIVED.—Yarmouth Mercury—The New Age—Glasgow Weekly Herald—English Mechanic—Liverpool Courier—Herts Leader—Berwick Advertiser—Vegetarian—People's Newspaper—Isle of Man Times—Progressive Thinker—Church Weekly—The New Age—Truthseeker—Boston Investigator—Firebrand—Morning Leader—Oxford Review—Yarmouth Independent—Two Worlds—Liberator—Humanity.

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

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

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention. The National Secular Society's office is at No. 377 Strand, London, where all letters should be addressed to Miss Vance.

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

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.

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

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

SUGAR PLUMS.

In spite of the sultry weather, Mr. Foote had a good audience at the Athenæum Hall on Sunday evening. He occupies the same platform again this evening (July 4), taking for his subject "Providence and the British Empire."

During his recent visit to Birmingham, Mr. Watts delivered two lectures in the district under Mr. Foote's Lecture Scheme. One of them, at Handsworth, was "A Plea for Secular Education." It has since been reported at some length in the *Handsworth Herald*.

Mr. A. B. Moss has been invited to lecture at Plymouth during his annual holiday, between July 24 and August 15. To do this he will need to make other engagements in the west, say at Bristol and in South Wales. Perhaps the friends in those parts will communicate with him, with a view to making use of his services. We hear that Mr. Moss lectured to a large and enthusiastic open-air meeting at Tottenham on Sunday evening.

Mr. Conway writes to the *Athenæum* stating his belief that the portrait of Thomas Paine, painted by Romney in 1792, has at length been found. The portrait was painted for Dr. Thomas Cooper, of Manchester, an English Jacobin and admirer of Paine, who went to America in 1795, became President of South Carolina College, and died at Columbia May 11, 1840. Mr. Conway identifies the portrait with one of Paine, which belonged to a Mr. Matsell, an official of Brooklyn, and which was for many years known to a small circle of Free Inquirers there. It was, however, always ascribed to Jarvis. Mr. Conway is convinced that the tradition of the New York Freethinkers is erroneous, and that this portrait is the veritable Romney. It, however, differs somewhat from Sharpe's engraving of Romney's picture of Paine, published by Mr. Truelove. The picture has been placed in the National Portrait Gallery, Trafalgar-square, and the critics will doubtless soon decide whether it is Romney's work or not.

Mr. and Mrs. Conway are on their way back to America. There was a considerable gathering of Freethinkers at South-place Chapel on the occasion of his last discourse. We wish them health and prosperity.

Enlarged copies of the photograph of the N. S. S. delegates to Leicester, taken by a local friend at Longcliffe, can now be obtained, price eightpence, from Mr. Pinder at the Hall, Humberstone Gate, Leicester, or from Mr. Forder.

The *University Magazine* for July opens with an indictment of "William the Cad," and the Prussian prosecutions for the crime of *lèse majesté*. Hugh Mortimer Cecil follows with an excellent article on "Atheism"—a term he thinks more philosophical and just than Agnosticism. "If, upon analysing a mathematical treatise, and tracing its conclusions to their source, you discover that the author has begun by defining an octagon as a six-sided figure, and has argued upon this basis throughout, you simply point out to him his fundamental error. You do not adopt the 'modest attitude of agnosticism,' and profess your willingness to suspend your judgment until further proof is forthcoming as to the number of sides an octagon may have." The Atheist holds that the fundamental propositions of Theism are self-contradictory, or unmeaning. We commend Mr. Cecil's paper to all professed "Agnostics." The other contents of the *University Magazine* include a paper on *International Ethics*, by J. M. Robertson; an account of popular sky-pilots, especially Dr. Parker, entitled "Boaneges as Merry Andrew," in which the writer refers to *The Atheist Shoemaker* as "that Wesleyan classic"; and a paper on "Relics of Sun-worship in Judaism and Christianity."

Mr. S. R. Thompson gives three lectures this Sunday in the Town Hall-square, Rochdale. Friends should make a point of attending to support him.

Humanity, the monthly organ of the Humanitarian League, opens its July number with a strong protest against the Jubilee fever, written we presume by Mr. H. S. Salt. "The whole ceremony," it is said, "has been an organized rally of the forces most opposed to humane progress. It has deliberately glorified the detestable spirit of imperialism and militarism, and has deliberately neglected all the higher and worthier instinct of the English-speaking race. It is

only fitting that such a design should be celebrated in such a manner—that imperialist and upholsterer between them should have made London hideous, and themselves contemptible, by the heartless and ostentatious vulgarity of their display.”

We are glad to see the *World* denouncing as a fraud that “silly story” about the Queen presenting a Bible to an Indian chief, with the remark that “*This* is the secret of England’s greatness.” “It is the purest fiction,” our contemporary says, “although for half a century it has been complacently related by thousands of preachers and school teachers.” Yet this apocryphal story has got such a hold upon the general mind that the *Westminster Gazette* gravely asks whether the *World’s* statement “is quite accurate.”

The funeral of a workman in Japan costs from about three to five shillings. The coffin is supplied for twenty cents; for cremation seventy-five cents is paid; and the mourners cheer themselves with refreshments which cost about eleven cents, and sometimes go as high as twenty-five cents. Cremation at this rate in Europe would soon become fashionable.

Both the *Independent* and the *Mercury* of Yarmouth have been printing letters on “Christianity and Agnosticism”—which is evidently a controversy of interest. The latter paper inserts a very good letter from Mr. J. M. Headley.

“A. G. W.” contributes to the *Glasgow Saturday Weekly Citizen* of June 26 an excellent paper entitled “Sixty Years of Religious Progress. He says: “The battle between science and religion may be held to be at an end. The real religious struggle of the present and the future lies between Christianity and Secularism. The former refers every step taken to a definite conception of the proper order of the universe, governed by a divine ruler who bears a peculiar relation to mankind, through Jesus Christ. Secularism abandons any appeal to the supernatural, and bases its plans for the improvement of mankind entirely on the teachings of experience and cultivated reason.”

“A. G. W.” continues: “Recent history seems to show that as the dissolution of Christianity has proceeded, so Secularism, in one form or another, has developed and strengthened. Christianity, in losing its unity, is losing its strength. Preachers speak with uncertain voices, and each pulpit seems to have a different message. These signs of the times undoubtedly give cause for disquietude, but they imply an urgent need for the re-organization of the Christian forces to meet the modern enemy of Secularism.”

THE FALL OF ADAM AND EVE.

THIS is a Frenchman’s version of the Fall of Adam and Eve: “Monsieur Adam, he wake up—he sees une belle demoiselle aslip in ze garden. Voila de la chance! ‘Bon jour, Madame Iv.’ Madame Iv, she wake; she hole her fan before to her face. Adam put on his eye-glass to admire ze tableaux, and zey make von promenade. Madame Iv, she feel hungry. She sees appel on ze arbre. Serpent se promene sur l’arbre—make one walk on ze tree. ‘Monsieur le Serpent,’ say Iv, ‘vill vous not have ze bonté to peek some appel? j’ais faim.’ ‘Certainement, Madame Iv, charmé de vous voir.’ ‘Hola, mon ami, ar-r-retez, vous!’ says Adam—‘stop! stop que songez vous faire? Was madness is zees? You must not pick ze appel!’ Ze snake, he take one pinch of schnuff, he say: ‘Au, Monsieur Adam, do you not know how zere is nossing probeebet ze ladies? Madame Iv, permit me to offer you some of zeeze fruit defendu—zeese forbidden fruit.’ Iv, she make one courtesy—ze snake, he fill her parasol wiz ze appel. He says: ‘Eritis sicut Deus. Monsieur Adam, he will eat ze appel, he will become like one Dieu; know ze good and ze evell—but you, Madame Iv, cannot become more of a goddess than you are now.’ An’ zat feenish Madame Iv.”

Obituary.

It is with deep regret that I have to record the death of Mr. Charles Pottage, son of Mr. C. D. Pottage, of the North West London Branch, at the early age of thirty-six. The deceased had been a great traveller in the Orient and the Antipodes, a sunstroke some years ago, in an eastern land, having undermined his constitution. Although he knew for some days before he passed away that recovery was impossible, yet he glided into his last sleep in the most peaceful calm. The writer conducted the service at his funeral at East Finchley Cemetery on Wednesday.—ROBERT FORDER.

BRIEF NOTES.

THE present is by no means the lecturing season. With the tremendous heat we have had of late, and the absurd excitement caused by the Jubilee craze, all indoor meetings have been for some time at a discount. Moreover, it must not be overlooked that in our parks numerous speakers, and in many instances some excellent music, are to be found on Sundays. These are attractions always appreciated by a large section of the British public. It is not surprising, therefore, that audiences in our halls are just now rather limited. As a set-off against this, it is encouraging to know that both in London and in the provinces great activity is manifested in the preparations for active propagandist work to be carried on during the coming winter. It is intended that the Executive of the N.S.S. will, at an early date, take into consideration the scheme of Mr. Hartmann for the improvement of the Society’s financial position, which he presented to the Leicester Conference. Without committing myself at present to any particular details, I recognise in Mr. Hartmann’s proposals the elements of an extended and successful propaganda. It has long occurred to me that we required a well-arranged and systematic plan whereby lectures could be regularly given by competent persons, not only in London, but throughout the country. In my opinion, if Mr. Hartmann’s scheme is properly worked out, this useful work can be done.

The late Conference remitted to the Executive the task of putting Mr. Hartmann’s scheme in a practicable shape, and I presume that will be one of our first duties. Each member of the Executive should deem it a personal duty to assist in bringing this enterprise to a successful issue. The labor should not be left to any one person, but should be officially done by the Society on a purely business basis. There has been too much of leaving the responsibility to one individual, and thereby imposing upon him more toil and care than he could possibly endure with any comfort to himself or profit to others. The result has been discontent, which was caused by the indifference of the many in refusing to take their share of the work to be done. To obviate this in the future, my suggestion is that those who were appointed by the Conference to carry on the operations of the N.S.S. should not be mere ciphers, but practical workers. We have quite a number of young, earnest men in our movement, who are able and willing to do both platform and Committee work, if they have only the opportunity. Let those who have the means to render pecuniary aid, but who have not time to assist in any other way, do what they can, and I feel assured that the results will be as encouraging to the workers as they will be serviceable to the great cause which we should all have at heart.

As no one else moved in the matter, Mr. Foote started his lecturing scheme, which has been admitted on all hands to have been a great success. Under its auspices, hundreds of lectures have been given, and numerous fresh places have been visited. The President has now expressed his willingness to allow others to continue the useful work, which, in my opinion, is a wise decision upon his part.

At my recent visit to Birmingham and its districts, I was pleased to note the increased activity there shown by the committee and the members of the local Branch. One and all appeared determined to do solid work, and their arrangements already matured for the coming season are admirable. On Sunday, June 13, I lectured to three capital audiences, and at the conclusion several ladies and gentlemen joined the Branch. I am much indebted to Mr. and Mrs. Armfield for their kind hospitality during the whole of Sunday. On the Tuesday and Wednesday, June 15 and 16, I spoke at Aston and Handsworth, under Mr. Foote’s Lecturing Scheme. The meetings were not large, but strangers were present on each occasion. In the opinion of the local friends, those week-night gatherings, where the admission was free, in comparatively new places, did much good, for they were the means of imparting to strangers a knowledge of Secular principles. One interesting feature of my visit was a social gathering which Mr.

and Mrs. Hodgkins, members of the Branch, had arranged at their house. About twenty of the Secular friends sat down to an excellent supper, after which the evening was devoted to conversation, brief speeches, toasts, songs, and recitations. The principal topic was the success of the Secular Cause, and it was cheering to listen to the bright hopes expressed as to the future. Personally, I thank our host and hostess for their unremitting attention to the comforts of their guests, and also for giving me an opportunity of meeting so many old and new friends of the good old Cause.

From the Midlands I went to Liverpool, where I lectured on Sunday, June 20. The audiences were limited in consequence of the many processions and the military display going on throughout the town in connection with the Jubilee. I had some very interesting conversations with the members of the Branch, who are looking forward with cheerful anticipations to their work of next season. Mr. Hammond and Mr. Small presided at my meetings, and I was exceedingly pleased with the hearty reception afforded me.

Now the royal fever is subsiding, perhaps business will resume its normal condition, and people will begin to realize that there is something more dignified, and of far greater importance to the welfare of the nation, than the recent absurd shows which the Church and the aristocracy have recently imposed upon the people.

CHARLES WATTS.

SUNDAY WITH PRE-HISTORIC MAN.

In spite of the threatening weather, a fair number assembled last Sunday to accompany Mr. J. M. Wheeler and Mr. Chilperic Edwards through the Pre-historic and Ethnographical departments of the British Museum. The "Drift" implements were first taken. These pear-shaped or oval fragments of worked flints were found throughout Europe, Asia, and Africa in gravels and drift deposits, laid down in geologically recent times by river action. This demonstrated that they were first fabricated at a period when the surface of the continents was very different to what it is now; for it was evident that they had been gradually washed into the river-beds by the action of "denudation" which is continually at work, and which tends to level the highest hills into the valleys. This action, however, is necessarily slow. Roman remains, found in this and other countries, show that two thousand years ago the level of the land was very much the same as to-day, the Roman roads and bridges being laid out in accordance with the present position of land and water. It was still more important to observe that the Pyramids, built five thousand years ago, stand upon what is still the land level; showing that no appreciable change had taken place during that period. In one part of the Nile Valley was a sandstone formation, which was so hard four thousand years ago that the Egyptian kings excavated their tombs in it; and yet geologists had dug into the walls of these tombs, and found flint implements embedded in the sandstone, proving that man existed in the Nile Valley before the very rocks of Egypt were formed. To show the enormous period necessary to sweep the drift implements into the present gravels, it was remarked that at the present rate of denudation it took 11,740 years to lower the Thames Valley one foot; but it had been proved that the flint implements had been washed down from land which was once one hundred and fifty or two hundred feet above the present level of the river. Mr. Flinders Petrie had lately shown that some of the flint implements found in the Nile must have been brought down a distance of one thousand five hundred feet to place them where they are found now. The British flint implements are found associated with the remains of long extinct animals, the best known of which were the mammoth elephants, whose large and dense bones had survived the action of the elements the longest. The first implement of the drift type, noticed by the learned, was a pear-shaped article shown in the case, which was found in Gray's Inn-lane in 1697 together with a mammoth's tooth. The savants of that day of course knew nothing of the mammoth; but they recognised the tooth as being like an elephant's, so they explained the find as the spearhead of an Ancient Briton who had killed a Roman elephant. Scattered through these same gravels were a number of fresh-water shells, some of which no longer live in England, though found elsewhere; but the most important was the *Cyrena flumenalis*, which is now extinct throughout Europe, and found only in the Nile and the rivers of Asia, as far north

as Cashmere. The presence of this shell showed that at the Drift period the climate of this country was very much warmer than at present. No remains of the Drift man had yet been discovered, but his tools are so abundant that it was evident he existed during an enormous period of time.

Cave man was next taken in hand. The climate had become arctic in character, and primitive man was glad to shelter himself in caves, where his flint and bone tools are found associated with the remains of reindeer and other animals he had slaughtered for food. His implements, however, were far superior to those of the Drift period; and as he made use of bone needles it is evident that he wore clothing of some kind. The most striking examples of his skill are the drawings of animals found scratched on bone, fine specimens of which have been exhumed in France and Germany; though England has only one to show at present, the drawing of a horse's head, which is in the Museum. One of the cases contained a large piece from the floor of a cavern, showing how the cave deposits are found. Mr. Edwards had brought with him a stalactite, and a piece of stalagmite, to illustrate the nature and formation of stalagmite, which has played such an important part in sealing up these deposits for the benefit of the student. The stalagmite is found overlaying the remains of cave man in deposits of such thickness that they must have taken at the very least 40,000 years in formation, the estimates of some geologists being twenty times this figure. The Cave Age was coincident with the Glacial period, when Europe, Asia, and North America were shrouded in vast masses of ice. The generally accepted dating of this period was by means of the astronomical theory of Dr. Croll, according to which the latest stage of the glacial period began 250,000 years ago, and finally passed away 80,000 years ago. American geologists, however, claim that their Ice Age persisted much longer, and only passed away 10,000 years ago, as proved by the retrocession of the Falls of Niagara. Greenland is still in the glacial stage. Cave man existed throughout this long period; and it is in the caves that we meet with the earliest known bones of man. These bones show that in the earlier periods of the Ice Age the men living here were of extremely low type, having ape-like features, with projecting eye-brows and no chin; while the bones of the legs showed that they could not walk perfectly upright. Towards the close of the Glacial period, however, the type had vastly improved, and is scarcely distinguishable from the European of the present day.

The Drift and Cave implements were both formed by chipping stone into some sort of useful shape; but the next department showed a distinct advance upon this paleolithic, or "Old Stone" type. The implements, though still of stone, are skilfully worked into the desired form, and then ground and polished. This period is known as the neolithic, or "New Stone" Age. The climate had reverted to a condition similar to what we find it to-day, and the animals of that time did not differ materially from those now found in Europe. With the polished stone tools man advanced from hunting and fishing to agriculture. Neolithic men lived together in stockaded villages, raised crops of grain, and had domesticated all our tame animals except the horse and the cat. The power of their kings was shown by the huge stone dolmens erected as tombs, once attributed to the Druids. The skeletons and remains of neolithic men showed them to be of the present European type. The New Stone Age must have endured some thousands of years.

At the end of the case dedicated to the stone tools there are moulds used for casting bronze weapons. The transfer from the age of stone to the age of bronze was the most important ever made by man. The beginning of the Bronze Age is still shrouded in mystery. We only know that at the beginning of Egyptian and Babylonian history, 7,000 or 8,000 years ago, bronze had long been in use. In Western Europe its use must have extended over many centuries, for we can trace gradual improvements in the shapes of the weapons. The last and most important tool evolved by the bronze men was the sword. One of the cases in the Museum was especially interesting to the Londoner, as it was devoted entirely to bronze weapons found in the Thames. We may say, with a fair approach to certainty, that the men of the Bronze Age were the immediate ancestors of the European nations of the present day, and spoke forms of the Aryan languages.

Passing across the Pre-historic Saloon brought us in front of the iron swords from the Swiss lake-dwellings, which inaugurated the early Iron Age. Iron tools were in use 4,000 years ago in Babylonia and Egypt; but the countries north of the Mediterranean received the metal much later. In Switzerland the Iron Age commenced about the fifth century B.C., because the iron weapons are always found associated with Greek and Etruscan coins of that period. In England the use of iron cannot be dated earlier than 300 B.C.; and in Denmark not till the reign of Augustus Cæsar. Behind the Swiss are the Keltic exhibits, consisting chiefly of specimens of the weapons with which the Ancient Britons were armed about the time of Julius Cæsar; and here, on the threshold of English history, we took our leave of pre-historic man.

The historical period is but an infinitesimal portion of the time that man has existed on the earth. We have to look back through the long vistas of the Bronze and Stone Ages, and the very lowest date we can give for the first appearance of man in Western Europe is at least 800,000 years ago.

Pausing before the bust of Henry Christy, Mr. J. M. Wheeler gave some particulars of the life of that man, to whom anthropology is so much indebted, and referred to the works of Dr. E. B. Tylor, who accompanied Mr. Christy to Mexico. In an adjacent case is a bronze medallion of the French Abbé, Boucher de Perthes, who first directed attention to the Drift implements; it being at that time strenuously denied, even by geologists, that man was contemporaneous with any extinct animals. The Abbé was always being asked how he could reconcile his discoveries with the Bible; but he only shrugged his shoulders, and said that he studied the matter as a man of science, and not as a theologian.

Passing into the Ethnographical Gallery, Mr. Wheeler pointed to the many wooden implements displayed, and maintained that, even before the Stone Age, there must have been an Age of Wood. He illustrated the stick evolving into the club, the boomerang, the battle-axe, and mace; the dart into the spear, arrow, crossbow, and rifle; and also directed attention to the evolution of musical instruments, the masks, etc., for ceremonial dances among modern savages, and the "bull-roarer" for warning females from the mysteries. There were the different ingenious devices for obtaining fire; and he recalled the care with which this useful element is maintained by savages, and even civilized peoples, telling a story of a Dartmoor housewife, who had a firm hope of a glorious hereafter because she had never once let her fire go out for fifty years. The "Messages" were also pointed out as important links in human culture, and showing methods of mnemonic writing that are only very recently being studied by scientific men.

After a very interesting excursion through the treasures of the Museum, the party separated, quite convinced that "The proper study of mankind is man."

A CURIOUS EPITAPH.

COLLECTORS of epitaphs may note one on the tombstone of a Dr. Luck, who died in 1858 at East Franklin, Vermont. It reads:—

I have no fears, because I've got
No faith nor hope in Juggernaut;
Nor Jah, Pope, Lama, Boud, nor Zend,
Nor Bible systems without end;
Nor Alcoran, nor Mormon's views,
Nor any creeds that priests' dupes use;
Each class self-pure condemns the rest,
Enlightened minds the whole detest;
In strongest faith no virtue lies,
And unbelief no vice implies.
A bare opinion hurts no man;
Then prove it hurts a God who can.
To others do, to others give,
As you'd have done, or would receive.

Damnation is a New Testament doctrine, and has been held by all the great sections of Christianity. And to repudiate it is to repudiate Christianity. Indeed, puzzling as the Christian scheme is with hell-fire, it is ten times more so without it. What means the incarnation of the son of God? What means his suffering sacrificial death, if eternal damnation is a fable? The Atonement and this doctrine stand or fall together.—*J. Symes.*

How to Help Us.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
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"LORD, THINK OF THE LAMBS!"

THE sun was hot and the box-trees drooped,
And the hills and the ranges hazed,
And the stones in the creek were afire with drought,
And the tin roofs crackled and blazed.
There was little grass on the river flats,
The dams were like shaking bogs,
When the parson came with a prayer for rain
To the station at Cedar Logs.

The parson came and the parson prayed,
And he patted his God on the head;
He spoke of famine and seven kine,
Of Egypt and waters red;
And the service closed with a little hymn
That was sung through the parson's nose,
And the boss got up with a visage grim,
And the congregation rose.

They followed him down to the wool-shed door,
And the parson walked behind;
"Mac" stopped, and he stood and he turned about
And he spoke from his inner mind.
He opened the door that was eight feet wide,
Let in the streaming sun;
He beckoned the parson to come beside,
And the parson heard and was dumb.

"Do ye see yon flat beyond the crick?
Do ye smell the beastly scent
O' the rotting yows and the fetid cows?
Was this what yer Goddy meant
When He closed on Adam for breaking laws,
By 'sweat o' the brow and graft'?
Did He burn my draffin' yairds for fun
When he saw there'd be nocht to draft?"

"Is it right for an 'evolution' man
To blether o' 'walls' and 'the weak'?
I'm strong; I've brains, and a level head;
I've toiled; I've sweated; I, weak!
Hear me, whiles I pray to my ain true God
For my land and my life and soul;
Then go and pray to your little Lord
To pluck me from hot hell-hole.

"O God of the men that are men,
Look round on the land!
See the dryness and drouth and sore sorrow!
Stretch forth thy strong hand!
Look, Lord, at the sheep in the dams
Boggit deep in the mud, and their eyes
Taken alive by the crows!
Lord, think o' the lambs!"

"Almighty! I've sinned, I've no sorrow;
I'd live just again as I've lived;
But please send thy rain on the morrow—
Or soon. Not for me. I'm broke as it is.
Consider thy beasties!"

"Think o' the anguish of mothers
With no milk for their bairns!
Hear, Lord, the bleat of the mothers,
The woe of the dying;
Just one big cloud, God—you've so many—
To burst on the ranges!
Think of fresh grass, roaring gullies,
Think on the changes!"

"O send rain ere the frost comes;
Be merciful, pitiful, kind;
Visit not the sins of such ones
As me on thy beasties.

"Tak' thy horse, God, and ride by the rivers,
Smell the stinks in the creek;
By scorched plains where hot sunlight shivers;
Mark fat crows on dead trees!
God, think of thy cattle!"

The parson mounted his weary nag,
That was galled and raw on the back;
He spoke no word as he road away
Alone, down the dusty track.

—*Sydney Bulletin.* J. H. M. ABBOTT.

In all the history of the Caliphs there cannot be shown anything half so infamous as the Inquisition; not a single instance of an individual being burnt for his religious opinions, nor put to death for not embracing Islam.—*Godfrey Higgins.*

LESSONS FROM CALAMITIES.

On December 8, 1863, the great cathedral at Santiago, Chili, was destroyed by fire. With it were burned two thousand persons, mostly women, two-thirds of the entire congregation. It was the grandest holocaust of any age or country, and it occurred in the midst of divine service. The clergy ever labor to draw lessons in the interest of their creed from calamities. Their ambition is to show the instability of life, so they turn these heartrending accounts to practical use, as they did the recent burning of the Charity Bazaar in Paris. Never was a theatre burned and life lost without making the event a subject for declamation against the overwhelming sin of attending upon places of amusement. They have a lesson from the alleged founder of their faith to do so. When told that the Tower of Siloam had fallen and killed eighteen persons, he said: "Unless ye repent ye shall all likewise perish"; as if repentance would save from such catastrophes, and that they occurred for lack of such repentance. The conclusion follows: When fires burn cathedrals, churches, and charity bazaars, unless you repent and avoid such places, you shall also perish and in like manner. Fear, cowardly fear, is the impelling motive for goodness, as inculcated by the great Teacher, and is still practised by his priestly representatives; and it is on that base emotion of the human soul the Church was built, and is still maintained.

CORRESPONDENCE.

THE COST OF NATIONAL BLOOD-POISONING.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—In a recent issue of the *Freethinker* (May 31) I read an interesting notice of Humanitarian League publications, among which was a projected paper by Mr. Joseph Collinson on "What it Costs to be Vaccinated," which prompts me to offer a few remarks. Few taxpayers are aware of the enormous cost of public vaccination in this country, and what a fruitful source of revenue the reputed discovery of Jenner proves, directly and indirectly, to the medical profession. The cost of public vaccination in England and Wales consists of (1) vaccination fees and expenses paid out of the poor-rate, which, for the five years ending Lady Day, 1845, amounted to £104,718; 1850, £120,544; 1855, £179,175; 1860, £218,998; 1865, £257,089; 1870, £278,571; 1875, £447,364; 1880, £437,398; 1885, £463,380; 1890, £500,000—£3,008,237; (2) awards or bonuses in consideration of the excellence of the work done by the public vaccinators—work they have already been paid for doing, under charges No. 1. These awards are paid by an annual grant of Parliament, under section 5 of the Vaccination Act of 1867. They were first granted in 1868, and from that year to 1890 amounted to a total of £301,314. (3) Salaries and expenses of the vaccination staff of the Local Government Board; these, as shown by the Civil Service Estimates for the year ending March 31, 1887, are:—Chief medical officer, £1,200; assistant ditto, £1,000; two inspectors at £800 each, one ditto at £700, six ditto £500 to £600 each—£3,567 altogether; assistant vaccine inspector, £400; two vaccinators, £150 each and travelling expenses, amount not clearly defined, but probably over £1,000; annual total, £9,767. (4) The Government calf-lymph establishment for the manufacture of *bovine virus*, in Lamb's Conduit-street, founded in 1881; director, £400; assistant director, £300; vaccination clerk, £52; two attendants, £135; two servants, £130; purchase of lymph, ivory points, tubes, and other apparatus, etc., £900; cartage of manure, £13; total, £3,090.

The estimated annual cost of public vaccination is £123,000. The emoluments derived from vaccination serve to perpetuate the disgusting rite. Abolish them, and substitute a scientific system of personal and public sanitation, and small-pox and many other diseases would disappear from our midst. If vaccination were a prophylactic against variola, there would be some excuse for the expenditure, but none for its compulsory infliction. No honest medical practitioner pretends that this is the case; it is, therefore, a total and inexcusable waste of public money. I have omitted from this abstract the steady fees extracted from the public by the medical profession for the attempted cure of vaccinal diseases, also the enormous incomes derived from re-vaccination during small-pox epidemics, and panics created by the doctors, and for the treatment of post-vaccinal small-pox, the majority of the patients in small-pox hospitals and elsewhere having been vaccinated. It will be seen, however, by the foregoing figures that the medical enthusiasm for compulsory vaccination is not so entirely disinterested as its leading promoters have tried to make out.

Cordially thanking you for your courtesy,

JAMES R. WILLIAMSON.

THOSE BOYS!

"I DON'T like Willie 'tall," the first youngster asserted, emphatically. "Why not?" he was asked. "'Cause every night he goes and blabs everything to God."

Sky-Pilot—"And how do you get on at Sunday-school, Billie?" Billie—"Pretty well; I've just learned about the whale swallowing Jonah." Pilot—"That's good." Billie—"Yes, sir; and next Sunday I'm going to begin to believe it."

"I don't see what's the use of me being vaccinated again," said Tommy, baring his arm reluctantly for the doctor. "The human body changes every seven years, Tommy," replied his mother. "You are eleven years old now. You were in your fourth year when you were vaccinated first, and it has run out." "Well, I was baptized when I was a baby. Has that run out, too?"

A sky-pilot promised a crown to any boy who should propound a riddle that he could not answer. One and another tried, and at last one boy asked: "Why am I like the Prince of Wales?" The man of God puzzled his wits in vain, and finally was compelled to admit that he did not know. "Why," said the boy, "it's because I'm waiting for the crown."

It's "don't you make a bit of noise,"

And "don't go out of door";

And "don't you spread your stock of toys

About the parlor floor";

And "don't you dare play in the dust";

And "don't you tease the cat"

And "don't you get your clothing mussed";

And "don't" do this and that.

It seems to me I've never found

A thing I'd like to do

But what there's some one close around

At's got a "don't" or two.

And Sunday—at's the day 'at "don't"

Is worst of all the seven.

Oh, goodness! but I hope there won't

Be any "don'ts" in heaven!

PROFANE JOKES.

JONES, a professed religionist, had for years taunted Brown with his unorthodox doubtings. At a certain dinner, given by Jones, the host became obstreperously tipsy. Ladies were present, and after they had withdrawn Jones flung himself, with a lighted cigar, into a chair beside his friend. "Before I die, old chap," he announced, rather thick of tongue, "I'm determined to convert you." "As to the truth of one dogma," said Brown, "you've certainly done so." "Which is that?" mumbled Jones. "The elevation of the host."

The Ancient and Honorable Artillery Company of Boston has been in existence almost as long as Boston itself. Once a year its members have been accustomed to go to church in a body and hear a sermon. Bishop Clarke, of Rhode Island, says that he was once called upon to deliver this discourse, and he took for his text Isaiah ix. 15: "The ancient and honorable, he is the head." Some surprise was expressed that so appropriate a text had never before been used in that connection, but the reason became apparent before many hours had passed. Next morning a newspaper, devoted to the extermination of anything touching upon military preparations, called the public attention to the fact that, though the preacher had only quoted the first part of the passage, his discourse had amply vindicated the truth of the last part of it. It ended by quoting the entire text: "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail."

"And now, little children," said the sky-pilot, "if you are good children, some day you may wear a golden crown." "Paw's got one on his tooth now," chirped the newest boy.

Men of genius are generally sadly careless of their own interests. Look at Jesus Christ! If he had kept the copyright of the Gospels, just think what a fortune it would have been for his heirs—that is, if he had written any gospels and produced any heirs.

What language did Balaam's donkey speak? It is conjectured he was either a He-brayist or spoke Assyrian.

What scripture authority have tailors, stonemasons, and barbers for claiming the Lord God as one of their craft? (1) Genesis iii. 21; (2) Exodus xxiv. 12; (3) Isaiah vii. 20.

Sky-pilot (examining Sunday-school)—"Why did they take Stephen outside the city to stone him?" Big Boy—"So they could get a better shy at him."

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, "Providence and the British Empire."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, E. Calvert, "Religious Symbolism."

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, C. Cohen.
CAMBERWELL BRANCH (Peckham Rye): 3.15, O. Cohen; 7, O. Cohen.
EDMONTON (Angel-road): 7, J. Thurlow.
FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, A. Guest, "The Cross and the Crescent."
CLERKENWELL GREEN (Finsbury Branch): 11.30, E. White.
HAMMERSMITH (The Grove, near S.W.B. station): 7, H. P. Ward.
HARROW-ROAD (corner of Chippenham-road): 3.30, A. B. Moss, "Design and Natural Selection."
HYDE PARK (near Marble Arch): 11.30, A. B. Moss, "The Gospel of Evolution."
KILBURN (High-road, corner of Victoria-road): 7, A. B. Moss, "A Crumbling Creed."
KINGSLAND (Ridley-road, near Dalston Junction): 11.30, H. P. Ward, "What will you Give us in Place of Christianity?"
LIMEHOUSE (Triangle, Salmon lane): 11.30, E. Pack.
MILE END WASTE: 11.30, T. J. Thurlow; 7, W. J. Ramsey.
VICTORIA PARK (near the fountain): 3.15, H. P. Ward.
WOOD GREEN (Jolly Butchers' Hill): 11.30, A. lecture.

COUNTRY.

BRISTOL BRANCH (70 Sevier-street, Baptist Mills): 7, Mary Paskey.
CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, Stanley Jones, "Religion in Modern Literature."
PONTYPRIDD (28 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): W. Heaford—11, "An Incredible Creed"; 3, "God, Man, and the Bible"; 7, "Is Christianity, after all, the Safe Side?" The first two lectures will, weather permitting, be given near the Monolith.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7.30, Business meeting.

OPEN-AIR PROPAGANDA.

CHATHAM (corner of Lines): 11.15, Stanley Jones, "Lord Salisbury Politician and Philosopher."
ROCHDALE (Town Hall Square): S. B. Thompson—11, "True Liberty"; 3, "The Plagues of Egypt"; 6.30, "Roman Catholic or Atheist: Which?"

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—July 4, m., Camberwell; a and e., Peckham Rye. 11, m., Mile End; a., Victoria Park; e., Edmonton. 18, m., Wood Green; a., Victoria Park. 25, m., Kingsland; a., Finsbury Park. August 1, m., Camberwell; a., Peckham Rye. 8, m., Mile End; a., Victoria Park; e., Edmonton.

A. B. MOSS, 44 Oredon-road, London, S.E.—July 4, m., Hyde Park; a., Harrow-road; e., Kilburn. 11, m., Clerkenwell; a., Finsbury Park. 18, m. and a., New Brompton. 25, m., Wood Green; e., Tottenham. August 8, m., Camberwell; a., Peckham Rye. 22, a., Peckham Rye. 22, m., Wood Green. 29, Tottenham.

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

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

E. PACK, 90 Camden-street, Camden-road, N.W.—July 4, Limehouse; e., Clerkenwell Green. 18, m., Camberwell; a., Peckham Rye. 25, m., Mile End.

H. P. WARD, Leighton Hall, N.W.—July 4, m., Kingsland; a., Victoria Park; e., Hammersmith. 11, m., Limehouse. 18, m., Clerkenwell Green; a., Finsbury Park; e., Bradlaugh Club. 25, 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.

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

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