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## ANARCHY AND ASSASSINATION.

ANY person who stands at Ludgate Circus and watches the traffic for five minutes can see for himself how Anarchy would work out in practice. Vehicles would be driven into each other, and there would be a deadlock and infinite swearing. Even if ninety-nine in every hundred drivers were mild, peaceful, and philosophical—which is surely a very liberal assumption—the hundredth cantankerous driver would play the devil with all their voluntary arrangements. At present his reins are seized by a stalwart and implacable policeman. Three or four quiet but determined gentlemen in blue enable everybody to get through, and attend to his business with the minimum of friction and delay.

Human affairs cannot be conducted without some sort of regulation, and regulation means authority, and authority means force. Whoever denies this is a closet theorist. It is idle to argue with him. One cannot always be discussing the elementary principles of common sense.

At the same time, it must be admitted that the necessity for some regulation does not involve the necessity of unlimited regulation. It is a false saying, that you cannot have too much of a good thing. You can have too much of it in eating and drinking, and too much of it in every other department of life. Government is indispensable, but it may exceed its proper functions, and meddle with matters which are best left to the individual.

Thomas Paine said that government is a necessary evil, and if an Anarchist takes the adjective with the substantive, I for one have no kind of quarrel with him. Minimise it, if you please, but do not run amuck against it as a bull rushes at a red rag.

Freedom is necessary as well as government. But as you may have too much government of the individual, so you may have too much freedom by the individual. We are entitled to just as much freedom as will go all round. Equal freedom for all is the fair and rational measure. Another man's freedom becomes aggression the moment it interferes with my freedom. This involves the necessity of a common understanding. It also involves the necessity of a power to enforce it upon the recalcitrant.

The centre of our astronomical system is the sun. It exercises an attractive power, which is absolutely coercive, on every one of its planets. But if that power were the only one, all the planets would shoot into the sun. They do not suffer this catastrophe because each planet has its own independent momentum. And the result of the two forces, the centripetal and the centrifugal, is that the sun governs in the centre, and every planet moves in its own regular orbit. This is far better than shooting into the sun, or rushing straight through infinite space.

Nature is a co-operation of forces. Her simplicity is ultimate and theoretical. In practice there is unity in diversity. So it is in human society. One man thinks much of one principle, and one man much of another.

But life is not governed by one principle, it is governed by many; and wisdom lies in the balance. This idea is at the bottom of Newman's observation, that principles may be strained until they snap. Men of judgment know this, though fools and fanatics may treat it with contempt.

Herbert Spencer defines life as the continuous adjustment of internal to external conditions. Adjustment is everything. The many principles that govern social life have to be adjusted to each other. The extreme State Socialist gets hold of one principle and tries to make it universal. We may call him the centripetalist. The extreme Anarchist gets hold of another principle, and tries to make that universal. We may call him the centrifugalist. Both are right, and both are wrong. Between them lies the golden mean of practical statesmanship. Every generation has to make its own adjustments between the social and the individual principles. The principles are imperishable; it is their adjustments that vary from age to age.

A man whose mind dwells exclusively on one idea becomes a monomaniac. His mental powers may be ever so great, and his character ever so high and pure, but both become perverted. He is self-hypnotised. He is under suggestion. And in time he ceases to be a responsible agent.

An Anarchist broods over the ills and wrongs of society, he thinks every day and all day long of the wickedness of government, he singles out one person as symbolising the object of his hatred, and he becomes an assassin. He is not selfish, he is not magignant; he is simply insane.

Nothing could be sillier than the idea that any good can come of assassination in a civilized or even a semi-civilized country. A handful of men cannot wage successful war against millions. Kill one czar, and you make room for another. That is all. The supply never fails. Kill one president in a republic, or one premier in a constitutional monarchy, and you create a vacancy which is filled immediately. Government, if it were absolutely wicked and utterly unjustifiable, cannot be suppressed in that way. What violence does is to invite reprisals. Nor is this a matter of reasonable surprise. It is idle to talk as though an Anarchist assassin were an angel of justice, and those who hang him were murderers. Those who appeal to the sword must expect cuts. It is ridiculous to whine when you feel the edge of your enemy's weapon.

Reprisals are never likely to be very humane, and they are apt to be very sweeping. Some one throws a bomb into a Catholic procession at Barcelona and kills a dozen working-class men and women, besides injuring a much larger number. Thereupon the authorities seize four or five hundred objectionable persons and clap them in prison.

Some of those prisoners have been shot, some sent to penal servitude, and some deported. A large contingent of the last are now in England. They are appealing to the English people for sympathy and support. Some of

them allege that while in prison they were infamously tortured. If this be true, the Spanish Government should be denounced by the civilised world. But is it true? This point should be settled by evidence. The Spanish refugees should prove their case to the satisfaction of an English committee. Then we shall know what to do.

Some of the refugees say they are victimised because they are Freethinkers. This is a point which I mean to investigate. I believe the National Secular Society will not hesitate to help men who are persecuted for Freethought. But we cannot help to make the running for an extreme political group. We do not believe in violence, and we detest assassination.

G. W. FOOTE.

### THE SACRED TREE.\*

THE further we delve into the early strata of human belief, the more we notice what a deep and lasting influence was made by the death of vegetation in winter and its revival in spring. This, as I have argued before, is the true mystery of the resurrection.† Early man was probably arboreal in his habits, as most boys are fond of climbing. The tree would be a place of safety—often a provider of food—and its spirit thus differentiated from those that were inimical. As Mr. Grant Allen has pointed out, from the custom of leaving seeds at the graves of the dead, the plants springing therefrom would be regarded as embodying the spirits of the dead, and thus tree and plant-worship would range itself alongside ancestor-worship. Whatever theory we assume, certain it is that in ancient times tree-worship was widespread.

The general conclusion which Bötticher gives as the result of his elaborate researches on tree-worship among the Greeks is that the adoration of trees was both the earliest form of ritual and the last to disappear before the spread of Christianity; it existed long before the erection of temples and statues to the gods, flourished side by side with them, and persisted long after they had disappeared. Dr. E. B. Tylor, with greater caution, concludes that direct and absolute tree-worship may lie very wide and deep in the history of religion; but that, apart from this, "there is a wide range of animistic conceptions connected with tree and forest-worship. The tree may be the spirits' perch, or shelter, or favorite haunt; or may serve as a scaffold or altar, where offerings can be set out for some spiritual being; or its shelter may be a place of worship set apart by nature—of some tribes the only temple, of many tribes, perhaps, the earliest; or, lastly, it may be merely a sacred object patronized by, or associated with, or symbolizing some, divinity."

To understand ancient faiths it is necessary to remember how largely, in the absence of reading and writing, ideas were conveyed through the medium of signs. The tree was the evident symbol of life, carried on year after year, passing over the winter of death. As the sun was the daily sign and the moon the monthly sign of resurrection, so was the tree the annual symbol of continuity and survival.

Mrs. Philpot follows Mr. J. G. Frazer and Herr Mannhardt in considering Osiris, Tammuz, Adonis, Attis, and Dionysus as originally tree gods, and that the ritual connected with their worship was symbolical of the annual death and revival of vegetation. This brings them in line with the Christian mythos; for assuredly the shifting celebration of Easter does not commemorate the death and resurrection of any actual Jerusalem ghost, but is a nature festival, determined by a conjunction of moon and sun. Our authoress says:—

"It is quite probable that in very early times the human representative of the spirit of vegetation was actually sacrificed, in order that the divine spirit incarnate in him might be transferred in unabated vigor to his successor, just as the old May-pole was destroyed and a new one set up in its place. Herein was typified the annual death and resurrection of the spirit of vegetation, a conception which has given rise to many celebrations, not always free from bloodshed, in different parts of the world. The rites by which, in Egypt and

Western Asia, the death and resurrection of Osiris, Adonis, Tammuz, Attis, and Dionysus were solemnized find their parallels, not only in the barbarous usages once current in Mexico, but also in certain spring and summer celebrations of the peasants of Europe."

In her first chapter Mrs. Philpot mentions the evidence of tree and ashera worship found in the Bible, concerning which I have written in *Bible Studies* in connection with Phallic worship among the Jews. In ancient ritual the sacred object was spoken of and treated as the god himself; the god inhabited the tree or stone not as a man inhabits his house, but as his soul is supposed to inhabit his body. It was natural that the god, or the teacher symbolizing the god, should say with Jesus in the newly-discovered Logia, "Raise the stone and you will find me, cleave the wood and there am I." Mrs. Philpot says: "In Babylonia the sacred tree was no doubt closely associated with Istar, the divine mother, who was originally not a Semitic but an Aocadian goddess, and whose cult, together with that of her bridegroom Tammuz, was introduced into Chaldea from Eridu, a city which flourished on the shores of the Persian Gulf between 3000 and 4000 B.C." Mrs. Philpot might have mentioned that Rim-Sin, a king of Babylonia, about B.C. 2300, named after the moon god, calls himself "King of the holy tree of Eridu."

But the conception of trees as divine and supernatural is found among all Semites. Our authoress says: "There is no country in the world where the tree was ever more evidently worshipped than it was in ancient Palestine. Among the Canaanites every altar to the god had its sacred tree beside it, and when the Israelites established local sanctuaries under their influence they set up their altar under a green tree, and planted beside it as its indispensable accompaniment an *asherah*, which was either a living tree or a tree-like post, and not a 'grove,' as rendered in the Authorized Version. This *asherah* was worshipped as a sacred symbol of the deity. Originally it appears to have been associated with Ashtoreth or Astarte, the Syrian Istar, the revolting character of whose worship perhaps explains the excessive bitterness of the Biblical denunciations. But the *asherah* was also erected by the altars of other gods, and in pre-prophetic days even beside that of Jehovah himself, whence it may be concluded that in early times tree-worship had such a vogue in Canaan that the sacred tree or the pole, its surrogate, had come to be viewed as a general symbol of deity." To Moses Jehovah was "He that dwelt in the bush" (Deut. xxxiii. 16). Probably the conception of fire as springing from wood gave a new modification of the idea of deity.

Sacred trees are mixed up with the Jewish legends of the Fall of Man. Many conventional representations of the tree of life as a symbol of fertility are to be found on Assyrian sculptures, and in an Egyptian text of the pyramid of Pepi I., inscribed about B.C. 3500, and probably in substance still older, we read that the deceased goes to the great lake, round which the gods sit, and that they give him to eat of the tree of life, upon which they themselves do live.

From the conception of the tree as sacred, spreading its roots down into the underworld, and raising its boughs to heaven, and being itself the abode of spirits, came its consultation as an oracle, as with the famous oak of Zeus at Dodona. Jahveh spoke to Moses out of the burning bush. W. Robertson Smith, in his *Religion of the Semites*, mentions the famous holy tree near Shechem called the tree of the soothsayers in Judges ix. 37; and the tree or trees of the revealer in Genesis xii. 6 and Deuteronomy xi. 30 must have been the seat of a Canaanite tree oracle. The prophetess Deborah gave her responses under a palm near Bethel; and David, when he inquired of the Lord as to the right moment for attacking the Philistines, received the signal in "the sound of a gong in the tops of the mulberry trees (2 Sam. v. 24). Hosea (iv. 12) rebukes the people who ask counsel at their stock, and their staff declareth unto them." Stories of divining rods have come down to our own day, and rhabdomancy is still believed in by many.

According to Mr. Farnell, the chief gods of the Greeks were originally deities of vegetation. Hera in Thespie was a branch of a tree; in Samos, anything made of wood; at Argos, a long wooden pillar. Artemis was a piece of unhewn wood; Tertullian calls the Attic Pallas *crucis stipes*, tree of the cross. Zeus, besides being the oak-god of Dodona, was worshipped in Attica as a god of agriculture,

\* *The Sacred Tree; or, The Tree in Religion and Myth.* By Mrs. J. H. Philpot. (London: Macmillan & Co.; 1897.)

† *Freethinker*, April 18, 1897.

and honored with cereal offerings. No sanctuary of Apollo was complete without the laurel, with whose leaves the poets are still crowned as an emblem of their immortality. Brides still wear the orange-blossom and the myrtle sacred to Aphrodite.

Ovid, in his *Metamorphoses*, has many legends of persons turning into plants and trees. Such stories can be found in our own country. A legend current in Cornwall tells how, after the loss of her lover, Iseult died broken-hearted, and was buried in the same church with Tristram, but, by the king's decree, at some distance from him. Soon ivy sprang from either grave, and each branch grew until it met and clasped its fellow at the vaulted roof. A similar idea is met in the old ballad of Fair Margaret and Sweet William:—

Margaret was buried in the lower chancel,  
And William in the higher;  
Out of her breast there sprang a rose,  
And out of his a briar.  
They grew till they grew into the church top,  
And then they could grow no higher;  
And there they tyed in a true lover's knot,  
Which made all the people admire.

In many places in England, where trees grow out of graves, legends are attached, and in more than one a convincing proof of Theism is therein found. Some wicked Atheist has expressed a desire that, if there is a God, a tree may grow out of his or her heart; and the thing has accordingly happened, to the satisfaction of believers, if not of the dead person. Many, too, are the legends of the life of a person or a family being bound up with a tree. There is, or was so recently as 1885, when General Gordon noticed it, an old tree in Jerusalem, opposite Cook's office and protected by the Sultan's firman, which the Arabs consider will fall when the Sultan's rule ends. "It lost," said General Gordon, "a large limb during the Turco-Russian War, and is now [1885] in a decayed state."

In the centre of Europe, covered as it once was with dense forest, the veneration of the tree tinged the religious usages of the early inhabitants. Worship had its abode in the "grove," and the earliest efforts of the Christian missionaries were directed towards the destruction of these venerated woods, or their consecration by the erection within them of a Christian edifice. In the springing arches of the solemn and gloomy Gothic cathedral may still be traced the influence of the forest. In our own islands the oak-tree played a prominent part in Druidical worship. Old ceremonies survived in symbolism long after their origin had been forgotten. Henry VIII. used to resort to the woods with a richly-apparelled retinue in order "to fetch May." Stubbes and his fellow Puritans attacked the worship of the may-pole (see *May-Day Customs in Footsteps of the Past*, p. 180). Mrs. Philpot says that in Devon and Cornwall there still exist people who believe that oaks are inhabited by elves—

Fairy elves, whose midnight revels,  
By a forest side or fountain,  
Some belated peasant sees.

It is not yet quite an obsolete custom to turn the coat for luck when passing through elf-haunted groves. The wassailing of orchards still survives in some out-of-the-way districts and the carrying of the wassail bob, or bunch of holly and evergreens. We still decorate our houses with these at Christmas, and as Mrs. Philpot observes, "Indeed the Christmas tree may be said to recapitulate the whole story of tree worship—the May tree, the harvest tree, the Greek *ciresione* [harvest bush], the tree as the symbol and embodiment of deity; and last, but not least, the universe tree, bearing the lights of heaven for its fruit, and covering the world with its branches."

J. M. WHEELER.

Suppose a thousand babes to start together "along the bridge or causeway of life." The length of that bridge shall represent the maximum duration of life, and our cohort shall march slowly across it, completing the journey in something perhaps over the hundred years. No!—not the cohort completing the journey, the veriest remnant of the thousand who started together! At each step Death (as a marksman with a certain skewness of aim and a certain precision of weapon) takes his aim, and, one by one, individuals fall out of the ranks—terribly many in infancy, many in childhood, fewer in youth, more again in middle age, but many more still in old age.—*Karl Pearson.*

## THE EDUCATIONAL FIGHT.

THE election for the London School Board is to take place in November, and it is desirable that all friends of secular education should practically recognise their duty in that conflict. No subject can be of greater importance than the training of the young, and yet considerable indifference is being manifested by many of those who profess to be opposed to the introduction of theology into our Board schools. The evils which have arisen from the inferior instruction hitherto given to children are admitted by the very persons who are apathetic in their efforts to provide a better system of general education. There is no doubt that the Churches have completely failed to establish a proper educational system, and that the failure has been caused principally by what is termed the "religious difficulty." It is, therefore, the duty of Secularists, Free-thinkers, and all others who wish that the rising generation should be rescued from the influence of theology and priestly interference, to at once take a determined and active part in the preparation for the coming conflict with the clerical obstructionists. There should be no "compromise," but a clear and open encounter between the advocates of a purely secular education and those whose aim it is to ally with it the absurdities of theology.

That the fight which is to be won in November will be desperate is evident, from the present tactics of the Church party. Mr. Diggle has recently issued a manifesto, in which he lays down as the first consideration that no form of instruction is worthy of the name of education unless it rests upon religious faith, influencing character by religious motives, and regulating and restraining conduct by religious sanctions. Mr. Evelyn Cecil, who represents the clericals on the London School Board, wrote to the Dean of St. Paul's to ask if he would feel disposed officially to take a guiding part in the coming fight. If so, did it commend itself to his approval to require that the Christian instruction imparted in the Board schools should be given on the basis of the Bible, the Lord's Prayer, and the Apostles' Creed? According to the *Christian World* (July 8th), Dean Gregory replied thus: "I shall be very glad if the candidates of the Moderate Party agree to accept your suggestion, and I will certainly do the little I can to forward its reception, and to assist those candidates who pledge themselves to support it."

Here Mr. Diggle puts forth an appeal based upon the assumption that religion is indispensable to the formation of good characters, and that all education is useless in which this is ignored. A greater fallacy it would be impossible to conceive. It is ethical culture, and a faithful compliance with its teachings, that really mould and regulate human character, and that inspire noble and upright deeds. The *Newcastle Weekly Chronicle* of June 20th, 1896, states that "in the town of Warrington, for many years, there was only one school where there was no religious education, and that the British Schools, People's College. For twenty-five years that has been one of the leading elementary schools in England. At this school the education was good, and, as no religion was taught, it was felt all could meet on the common ground of secular education. If anyone desires proof that the after-welfare of a child is not dependent on religious instruction in elementary schools, let him search the doings in after-life of the scholars of this school. When people talk as they do about the necessity for religious education in day schools, they are often saying what they know to be untrue." In America the State of Maine exemplifies the wide sphere for moral influence open to the teacher when direct religious instruction is excluded. Its School Code contains this inclusive paragraph: "The presidents, professors, and tutors of colleges, the preceptors and teachers of academies, and all other instructors of youth in public and private institutions, shall use their best endeavors to impress on the minds of the children and youth committed to their care and instruction the principles of morality and justice, and a sacred regard for truth, love of country, humanity, and a universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance." What religious school could give a better and more useful education than that which is here said to have been imparted under the secular plan? If one can be found, let it be named.

It is quite plain, from Mr. Cecil's questions to the Dean

of St. Paul's and that gentleman's reply, that the one object of the Christians in the coming fight will be to increase their opportunities for forcing their theological notions upon the children. To base any instruction upon the supposed "Lord's Prayer and the Apostles' Creed" is only to perpetuate a superstition, and to teach as truth that which is only a theological conjecture. Besides, there is nothing either in the Prayer or in the Creed that would improve a child in the knowledge of the mundane affairs of life—which should be the object of school instruction. As to the Bible being the foundation of children's education, a more unstable basis could not be selected. We object to its being a text-book in schools for the following reasons:—(1) There is no general agreement as to what constitutes the Bible; (2) there is no unanimity as to what doctrines are taught in the book; (3) it has not yet been settled what parts are historical and what parts are allegorical; (4) it can be so manipulated by teachers as to favor their own peculiar views of religion; and (5) because it contains much that is cruel, obscene, and immoral. Where is the ethical lesson to be derived from such stories as those of Lot and his daughters, David and his adultery, Jacob and his wives, Judah and Ruth? What effect would the following passages have upon the religious youth in whom the appetite for strong drinks was hereditary? "Thou shalt bestow thy money for whatever thy soul lusteth after—wine or strong drink" (Deut. xiv. 26); "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more" (Prov. xxxi. 6, 7). It may be said that only the good portions of the Bible are to be read. If so, these (or precepts equally as useful) can be had from other books unaccompanied by what is very objectionable.

The manner in which the potentates of the Church are utilizing the Act recently passed in favor of so-called Voluntary schools shows how resolved the theologians are to make schools the training ground for religious purposes. The Archbishop of Canterbury has emphatically declared: "The Act for the first time gave them a very potent voice indeed, and where the associations were well worked he had no doubt that they would become very powerful bodies, and that it would be found that strong associations of Church schools all over the country would have a very powerful effect upon both Houses of Parliament." And he stated it "would be distinctly better that the associations should be associations of Church schools." Lord Cranborne has also said they might depend upon it that the educational question was not yet settled; that they were only at the beginning of what was to be a very bitter and prolonged controversy, and it was because he saw in the Voluntary Schools Act the machinery by which they would be better able to fight a bitter battle against the enemy that he accepted it. Here the theological cat is let out of the bag, and we are face to face with the kind of opposition that has to be dealt with by the friends of secular education. Briefly, the one point to be considered in the coming fight will be: Shall the education given in our public schools be purely secular, or shall it be marred with the teaching of a theology which is as absurd as it is incomprehensible?

We plead for a thorough system of true education, void of all religious training. We base our plea upon the following grounds:—(1) Schools are intended to train children so that they will endeavor to live useful lives and become good citizens. (2) It has been proved that religion is not necessary to the achievement of this object; therefore, considering that there are so many different forms of religion, its inculcation (where it is thought desirable) should be confined to the home circle and to what are called "places of worship." (3) As there are many thousands of citizens who do not believe in supernatural religion, it is unjust to compel such persons to render financial aid in propagating that in which they have no faith. (4) The education of the young should comprise practical truths relating to human duties, without being encumbered with those theological speculations which stultify the intellect and create false notions of the object of existence. (5) Children should be taught to be truthful, because lying tends to destroy that confidence which experience has shown to be necessary to the production and maintenance of the stability of society; to be honest, because theft may deprive persons of their just possessions, and evoke anger and enmity between man and man; to be kind and loving, inasmuch as the absence of these virtues frequently causes

regrets and mental suffering, which interfere with the happiness of life; and, finally, to be just, because injustice produces discontent, misery, and disorder throughout society.

Religious teaching has had a full and fair trial, and it has failed to secure the required educational results; therefore it is time that a better system of instruction should be put in force. Let us all bear these facts in mind during the coming fight for a reformed School Board. Our resolve should be to give our earnest support and hearty co-operation to those who are pledged to resist all theological encroachments, and to do their best to provide a secular and rational education for the rising generation.

CHARLES WATTS.

## THE GOSPEL NARRATIVES.

### II.—THE GENEALOGIES.

IN recording the life of Jesus of Nazareth, two of the evangelists deemed it necessary to give a genealogy, in order to show that that great personage was descended from the Hebrew king, David. We have thus two distinct and independent pedigrees of Christ, and are free to accept or reject either, or both. Matthew (chap. i.) gives the descent from Abraham and David down to Joseph, the reputed father of Jesus; Luke (chap. iii.) commences with Joseph the Carpenter, and traces the lineage up to David, and thence to Adam.

From Abraham to David the two pedigrees agree; but from David to Christ there are only three names that are common to the two. These are: Salathiel, Zerubbabel, and Joseph the husband of Mary. Matthew's genealogy ends as follows:—

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ."

Luke's genealogy begins:—

"And Jesus himself.....being the son (as was supposed) of Joseph, the son of Heli," &c.

Thus, at the very commencement, the two genealogies differ, and are divergent for five hundred years. They do not come together again until the time of the Exile, when they meet in Zerubbabel and Salathiel; they then diverge again, and only meet in David. The portions of the two pedigrees between David and Abraham, and Abraham and Adam, are superfluous. Every Jew knew that David, as well as the old nation, was descended from Abraham and Adam; while the Gentiles, who were unacquainted with the Hebrew Scriptures, did not know Abraham or David from Adam.

Each of the genealogies is given as that of Joseph the Carpenter; yet, strange to say, that favored individual is in one of them stated to be the son of Jacob, and in the other the son of Heli; then Jacob is the son of one person, and Heli of another. Hence, in these two genealogies we have the pedigrees of two different persons, only one of which can by any possibility be that of Joseph the Carpenter. Of course, various attempts at reconciliation are made by Christian commentators and apologists. It is said that Joseph was really the son of Jacob; but, his father being dead, he had been adopted by Heli, or his mother had married Heli, and so he was reckoned the legal son of the latter. It is said, again, that the second genealogy is that of Mary, who is asserted to have been the daughter of Heli, and that Joseph, the son-in-law, is accounted Heli's son. All such statements, it is scarcely necessary to say, are apologetic assumptions; there is not a tittle of evidence to support any of them.

Matthew, at the end of his genealogy, says (i. 17):—

"So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon until Christ fourteen generations."

Now, according to the Old Testament, the number of generations between David and the Captivity is *eighteen*, and not fourteen, as Matthew states; also the number of generations from the Exile to Christ is only *thirteen*. To make the second period one of fourteen generations the writer has omitted the names Abaziah, Joash, Amaziah, and Jehoiakim; while to make the third period one of fourteen generations he has inserted "Jehoiachin," the last

of the second period, and has counted him again. This freedom in dealing with Old Testament names will be immediately recognised as a mark of inspiration; for no secular historian would dare to take such liberties with names believed to be historical.

Matthew's inspired arrangement of the names leads to fresh marks of inspiration. Thus, he says (i. 11):—

"And Josiah begat Jeconiah and his brethren."

Now, according to 2 Kings xxiv. 6, Jehoiachin or Jeconiah was not the son of Josiah, but of Jehoiakim, whom the writer has omitted.

Matthew says, again, in his genealogy (i. 12):—

"Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; and Zerubbabel begat Abiud."

According to this, Salathiel was the son of *Jeconiah*, and Jesus was descended from Zerubbabel's son *Abiud*. Bearing these inspired statements in mind, we turn to Luke's genealogy (iii. 27), and find this portion of Christ's lineage given as follows:—

"Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri."

Here, according to Luke, Salathiel was the son of *Neri*, and Jesus was descended from Zerubbabel's son *Rhesa*. It is, of course, quite possible that Zerubbabel may have had sons named Abiud and Rhesa, but it is scarcely conceivable that Jesus could have been descended from *both*. In 1 Chronicles iii. 19, 20, is given a list of the names of Zerubbabel's sons; but, as might be expected, neither Abiud nor Rhesa is found among them. Here, then, we have evidently another mark of inspiration.

There still remains the question of the paternity of Salathiel. Matthew says this personage was the son of Jeconiah; Luke says he was the son of Neri. Both statements, of course, spring from inspiration. Hence, unless we wish to be branded as "infidels," we are bound to believe that Salathiel, like Joseph the Carpenter, enjoyed the high distinction of having two fathers.

Let us now examine the two genealogies from the time of Zerubbabel to that of the birth of Christ—a period of 544 years.

MATTHEW.	LUKE.
Zerubbabel	Zerubbabel
	Rhesa
Abiud	Joanan
	Joda
Eliakim	Josech
	Semoin
Azor	Mattathias
	Maath
Sadoc	Naggai
	Esli
Achim	Nahum
	Amos
Eliud	Mattathias
	Joseph
Elcazor	Jannai
	Melchi
Matthan	Levi
	Matthat
Jacob	Holi
	Joseph

During this epoch, according to Matthew, there were 11 generations; but, according to Luke, there were 20 generations. Zerubbabel, of course, lived after his son was born, and may have lived until long after the birth of his grandson. If, however, we divide the 544 years by 11 in one case, and 20 in the other, we shall get, in each of the genealogies, the average age of the father at the time the son who follows him was born. This, in Matthew's genealogy, is 49½ years; in Luke's it is 27 years.

Now, the duration of life was not greater in those days than in the present. Let us take, for example, all the kings of Judah whose ages are recorded, omitting only those who were assassinated or slain in battle. They were: David 70 years, Rehoboam 58, Jehoshaphat 60, Jehoram 40, Uzziah 68, Ahaz 36, Hezekiah 54, and Manasseh 67. The united ages of these eight kings amount to 453 years, which gives an average of a little over 56½ years to each.

The average duration of life, then, being under sixty years, it would be ridiculous to suppose that the ancestors of Christ, for eleven successive generations, either were not married, or had no children, until they were nearly fifty years of age; and that, on an average, their marriages and

their burials were separated only by about half-a-dozen years. Yet this is what we must believe if we accept Matthew's genealogy. Clearly, then, this pedigree is a fabrication; that is to say, a document written under the aberrant influence of inspiration—the two terms I take to be synonymous.

In Luke's genealogy the average age of the father at the period of his son's birth is much nearer the mark; but we require some information as to the source of the pedigree. It has been shown, when dealing with the Preface to the Third Gospel, that Luke was not contemporary with the Apostles and first promulgators of the gospel, but lived some generations later; that in his day all the "eye-witnesses and ministers of the word" had long been dead; that Jerusalem had been taken, its temple destroyed, and the Jewish nation scattered throughout the Roman empire. Where did Luke get the names which figure in his genealogy? While the temple stood, some records, chiefly connected with the priests and those who had filled the office of high priest, might be consulted; but these did not embrace the genealogies of the whole nation, and certainly did not include the pedigree of such an obscure man as the Carpenter. Where, after the destruction of the temple and the dispersion of the Jews, did Luke find the genealogy of a poor Jewish artisan who had lived nearly a century before his own day? To this there can be but one answer. The earlier names given in the document were copied from the Old Testament (Luke used the Greek Septuagint), and those between Zerubbabel and Christ were simply fabricated. There was no authentic source open to Luke from which the genealogy he gives could have been compiled. It is also to be noted that Mark, the earliest of the four canonical Gospels, contains no pedigree of Christ.

Again, assuming the genealogies to be correct, they are valueless; for even were it shown beyond all doubt that Joseph, the reputed father of Jesus, was a lineal descendant of David, this fact could have no bearing on the lineage of Christ, since, according to the Gospel narratives, Jesus was not begotten by the Carpenter, but by the Holy Ghost (Matthew i. 28). Christ's descent from David must, therefore, be looked for on his mother's side; and, as a matter of fact, this Davidic descent was asserted of Mary, without any attempts to prove it by spurious genealogical tables, in the Gospel used by Justin (A.D. 150), as well as in the Protevangelium.

But, if we credit Luke's account, it would seem that even this poor distinction cannot be affirmed of Mary. That evangelist tells us (i. 5) that the priest Zachariah "had a wife of the daughters of Aaron, and her name was Elizabeth," and that this Elizabeth was the *cousin* of Christ's mother, Mary (i. 36)—which relationship our English Revisers, for obvious reasons, have altered into "kinswoman." Now, it is not at all likely that Elizabeth—herself the daughter of a priest, and of the tribe of Levi—should have a cousin or near relative of the tribe of Judah. In any case, we have no evidence as to the lineage of Mary, and, consequently, no evidence of the lineal descent of Christ from David or from anyone else. The genealogies which have been fabricated for this purpose are of no value whatever.

ABRACADABRA.

### THE LEE SHORE.

SOME chapters back one Bulkington was spoken of—a tall, new-landed mariner, encountered in New Bedford at the inn.

When, on that shivering winter's night, the *Pequod* thrust her vindictive bows into the cold malicious waves, who should I see standing at her helm but Bulkington! I looked with sympathetic awe and fearfulness upon the man who, in mid-winter, just landed from a four years' dangerous voyage, could so unrestingly push off again for still another tempestuous term. The land seemed scorching to his feet. Wonderfulest things are ever the unmentionable: deep memories yield no epitaphs: this six-inch chapter is the stoneless grave of Bulkington. Let me only say that it fared with him as with the storm-tossed ship, that miserably drives along the leeward land. The port would fain give succor; the port is pitiful: in the port are safety, comfort, hearthstone, supper, warm blankets, friends, all that's kind to our mortalities. But in that gale the port, the land, is that ship's direst jeopardy. She must

fly all hospitality; one touch of land, though it but graze the keel, would make her shudder through and through. With all her might she crowds all sail off shore; in so doing, fights against the very winds that fain would blow her homeward; seeks all the lashed sea's landlessness again; for refuge's sake forlornly rushing into peril—her only friend, her bitterest foe!

Know ye now Bulkington? Glimpses do ye seem to see of that mortally intolerable truth: that all deep earnest thinking is but the intrepid effort of the soul to keep the open independence of her sea; while the wildest winds of heaven and earth conspire to cast her on the treacherous, slavish shore.

But as in landlessness alone resides the highest truth, shoreless, indefinite as the Almighty—so better it is to perish in that howling infinite than be ingloriously dashed upon the lee, even if that were safety! For worm-like, then, oh! who would, craven, crawl to land? Terrors of the terrible! Is all this agony so vain? Take heart, take heart, O Bulkington! Bear thee grimly, demi-god! Up from the spray of thy ocean-perishing—straight up, leaps thy apotheosis!

—Herman Melville, "The Whale," vol. i., chap. xxiii; 1851.

## ACID DROPS.

THE Lambeth Conference was a big affair. Bishops attended from all parts of the world. There were even two black bishops in this gathering. All their deliberations were private, but the world is favored with the result. It takes the shape of an Encyclical Letter, which is published with other matter relating to the Conference by the Society for the Propagation of Christian Knowledge.

"Intemperance," the bishops say, "still continues to be one of the chief hindrances to religion in the great mass of the people." One would think that "infidels" were all drunkards, whereas most of the lushingtons are professed Christians, who abominate the very name of Freethinker. We also beg to remind the bishops that the Bible contains several texts in favor of hard drinking. This is an aspect of the question of intemperance to which they should give their earliest attention—that is, if they have a spark of common honesty among them.

After some talk about "purity," in which Christians are not conspicuous, the bishops discourse about the sanctity of marriage and the frequency and facility of divorces. These episcopal moralists do not like the idea of legal courts sundering those whom God (that is to say, the clergy) has joined together. They want to see couples like Lord and Lady Russell tied up like a brace of cats on a garden railing. And all in the interests of sanctity and purity.

The bishops are extremely vague on industrial problems. What they suggest as a remedy for social maladies is "the principle of the brotherhood of man." Was there ever such idle and ridiculous cant? Where is the brotherhood of man when a bishop lives in a palace, and enjoys an income of thousands a year, while multitudes of his "dearly-beloved brethren" pig together in filthy little rooms amid semi-starvation? Why don't the bishops begin to practise "the principle of the brotherhood of man" themselves? All they do is to recommend it to other people. They are little patent medicine vendors who never swallow their own mixture.

What the bishops say about the Bible is extremely funny. They stand up for "the critical study of the Bible by competent scholars"—not, of course, by the unwashed, illiterate mob. They say there is danger in refusing to face questions that may be raised on the authority or genuineness of any part of the Scriptures. But, on the other hand, inquiry has its dangers. It must be "protected by the guard of reverence, confidence, and patience." That is to say, we presume, the student must have reverence enough to admire what he should detest, confidence enough to believe what he knows to be false, and patience enough to sin perpetually against his intellect and conscience.

On the whole, the mountain of the Lambeth Conference has labored and brought forth a mouse in the shape of a platitudinous encyclical letter, which will do neither harm nor good, and will doubtless soon find its way to the butter shops.

The *Times* says that the resolutions come to by the Pan-Anglican Synod are "disappointingly vague." How otherwise could 200 bishops agree on 63 different propositions?

The Lambeth Fathers-in-God plaintively acknowledge "there are differences of opinion among us." They are not bold enough now-a-days to put forth the views of their leaders as the dictates of the Holy Ghost.

One result of the Synod is that the Russian Church is sending over a deputation of four to follow the movement of English ecclesiastical literature and instruct Anglicans as to the principles and doctrines of the Greek Orthodox Church. An alliance with a semi-barbarous Oriental form of Christianity is a poor rebuff to the Pope for his refusing to admit the validity of Anglican Orders.

The *Church Times* complains of the way in which the Conference of Bishops of the Anglican Church in all parts of the world has systematically snubbed the press. At the festival of Glastonbury, too, the public were only admitted to the grounds on payment of three shillings. Thousands were kept out by this high tariff, and the *Church Times* says: "It is the old story of the exclusiveness of official Anglicanism, uncaring of the masses, and caring only for the big purses."

The Italian organ-grinders, ice-vendors, and waiters in London send a lot of money to their relatives at home. Some little while since they were popping in and out of the post-offices all day long making anxious inquiries. What was the matter with them? Why, they had heard grave rumors about the validity of Anglican orders, and they were therefore anxious not to run undue risks in buying the paper money of the British Post-Office.

The Pope is making a big effort to counteract the falling-off in the matter of Peter's Pence. There has been a great diminution in France, in consequence, it is said, of the Pope's coquetting with the Republic, which annoys the wealthy and aristocratic classes. Matters are reported to be getting serious. The Papacy cannot go on without money, and plenty of it; and the faithful are being called upon to shell out more freely, or to go to the devil.

Eleven hundred French pilgrims, said to be mostly working men, were recently received by the Pope at St. Peter's. His Holiness counselled them to obey the bishops and clergy, and to respect their masters. Why, certainly!

The Court of Pope Leo XIII., we are told, comprises one thousand persons. There are twenty valets, one hundred and twenty house prelates, one hundred and seventy privy chamberlains, six chamberlains, three hundred extra-honorary chamberlains, one hundred and thirty supernumerary chamberlains, thirty officers of the noble guard and sixty guardsmen, fourteen officers of the Swiss guard and palace guard, seven honorary chaplains, twenty private secretaries, ten stewards and masters of the horse, and sixty doorkeepers. This is not bad. The old Jewish firm of Jehovah, Son, and Co. seems looking up—in Italy at least. To have an agent in Europe living in such style shows that the world is still troubled with a fine collection of fools. Freethought has yet much to do before it cleanses this Augean asinine stable.

Cardinal Vaughan is still keeping up the myth of the Prisoner of the Vatican, oblivious of the fact that the Pope is welcome to go wherever he pleases, and the more welcome should he please to go far away from Rome. Said the Cardinal, when preaching at St. Anne's Roman Catholic Church, Spitalfields: "As St. Peter, when he was in prison, was the object of the prayers of the Church, so was his successor, Leo, the object of those prayers to-day. The spirit of the Church was the same from the earliest days, and what happened to Peter was happening to the head of the Church now in another way." Truly in another way, for Pecci is one of the most wealthy and powerful potentates in the world, despite his pretended imprisonment.

Father Stack, of Glasgow, at the Catholic Young Men's Societies' Conference, read a paper entitled "Dangerous Literature." Most modern literature, he found, was in this category, and "stood in urgent need of being controlled and guided." He said the modern writer was usually an Agnostic. If he recognised a god, that god must limit himself to a policy of non-intervention. He might figure as an object of abstract reverence to, he must not expect to govern mankind. "In the light literature of the day irreligion and immorality absolutely run riot." Father Stack, like the rest of his tribe, wilfully associates and seeks to confound two totally different things. No more convincing proof that morality and religion are not identical could be possible than the history of his own Church.

It is curious that the only work singled out by name by Father Stack as an example of dangerous literature was *The Sorrows of Satan*, the authoress of which is a fervent Catholic.

Body-snatching is not yet extinct among the pious. When the late Rev. Mr. Still, curate of East Clevedon, was dying, his wife was distracted, and a maidservant, who was a Roman Catholic, sent for a Franciscan monk from a neighboring priory. The result was that the dying and unconscious man received the last rites of the Catholic Communion, and the man of God was, moreover, buried with Roman rites with all possible dispatch. His name will go to swell the list of converts. The *Church Times*, which is responsible for giving these facts, says: "We think there is sufficiently clear evidence of a very great scandal having been perpetrated in the name of religion."

The Vegetarian Society was started September 30, 1847. It thus celebrates its Jubilee this year, and in the August number of the *Vegetarian Messenger* Mr. W. E. A. Axon gives an interesting account of its progress. In fifty years the Society has had only five presidents. Mr. Simpson died at the age of forty-seven, Mr. Harvey at the age of eighty-three, and Mr. Haughton at the age of seventy-eight. Professor Newman survives in his ninety-third year, and Professor Mayor at seventy-two shows a power of work which most younger men must envy. The Vegetarian Society has no connection with the Vegetarian Federal Union, which has just issued a new rule that "The general meetings of the Union shall be commenced by five minutes' silence for meditation and prayer."

The *Daily News* gave a splendid puff preliminary to Mr. Hall Caine's novel, *The Christian*, in the form of an interview. Mr. Caine was good enough to say that his novel had been "a colossal undertaking," which is more than Shakespeare would have permitted himself to say of *Hamlet*. It was with feelings of "real gratitude" that Mr. Caine wrote "Thank God" on the last page of his manuscript. Are we to assume, then, that he felt himself under divine inspiration? And, if so, was the writing of *The Christian* a long canter before the still more colossal *Life of Christ* which the novelist has long had in contemplation?

We are glad to see novelists tackling the Life of Christ. It emphasizes the romantic character of the Gospel narratives.

Mr. Caine told the interviewer that Tolstoi sympathized with his object, which was to show "that it is impossible for a man to live the life of Christ in Christian society as it is organized to-day." Well, there is nothing new in that; and Mr. Caine is as far from living the life of Christ as any of the people he censures. "Sell that thou hast and give to the poor" was Christ's counsel of perfection. We have yet to learn that Mr. Caine is distributing in this way the £6,000 he nets from the first edition of *The Christian*.

Captain Frederick Webb, of the barge *Victoria*, was drowned through the overturning of his craft while taking part in a race on Sunday in the mouth of the Thames. The inquest was held at sleepy Minster, and the coroner remarked that, while his court was not a court of morals, he could not help expressing his regret that barge owners should desecrate Sunday by racing. However, the verdict was "Accidentally drowned." The jury did not feel equal to bringing it in as "the act of God."

At St. Jonquaire, in the province of Quebec, Canada, the Catholic church was struck by lightning while filled by a large congregation of devout worshippers, one man being instantly killed, several persons severely injured, the altar overturned, the priest prostrated, and the edifice badly wrecked.

At a Charter's Towers (N.Q.) Wesleyan picnic, after kiss-in-the-ring and all the other moral chapel games had been exhausted, the choir-boys and choir-girls started dancing. Their horrified shepherd commanded them to desist, but, Belial possessing their limbs and consciences, they only danced the faster and the more numerously. With a your-sins-be-upon-your-own-heads gesture, the shepherd decamped, washing his hands of the ungodly business. On the following Sunday not a choir-unit of the young 'uns turned up to open their throats. When the shepherd concernedly made inquiries he was met with the Cousin-Jack ultimatum: "No dancing, no singing." The matter is under perturbed consideration. It recalls the old black-fellow's decision at an aboriginal mission-station, when the supply of Gospel-rum was shut off at the fount—"No more plurry rum, no more plurry halleluoyah!"

Scripture drama catches on. When may we expect a scripture-pantomime? The Flood would give plenty of scope for spectacular effects; and a procession of the animals entering the Ark would certainly bring down the house. Incidental music ready to hand: "The animals went in two by two," etc., etc.—*Sydney Bulletin*.

Christianity must be progressing in Equatorial Africa, as

the bishop of that extensive region, an individual yeleft Tugwell, states that gin now forms the staple means of exchange between the natives over a considerable portion of that territory, his bishopric!

"Lo, he himself hath said it,  
And it's greatly to his credit,  
For he is a Christian man!"

Sunday night Church meetings are being agitated against by a citizen in a Kansas town. He says that the services don't save as many people as the heat and the bugs cause to be damned.

A White Cap band is operating in Randolph and Lawrence counties, Arkansas, in the interest of public morality. They took a widow from her house, suspecting her of unchastity, and whipped her to death. They tied a man and his wife to a tree and whipped them because they did not send their children to Sunday-school. If the White Cap moralists don't soon go to heaven, they will make that locality a hell. It is astonishing what fanatics will do for what they call religion and morality.

The beacon erected on High Down, Freshwater, in memory of Tennyson, has been unveiled by the Dean of Westminster. The Archbishop of Canterbury read a special form of prayer, and another reverend gentleman made a short speech. It was quite a parsons' holiday. These gentlemen lay their hands on everything. They forget Tennyson's sneer at their "know-all creed," and his fierce attack on their doctrine of everlasting hell.

*On and Off Duty*, a paper devoted to police interests, under the heading of "A Good Testimony" prints the statement, by a head of the Police Force in an American city, that the "police business would be wrecked" if men lost the idea of divine guidance. This is probably true in a sense which was not intended, for criminals are notoriously superstitious. If superstition diminished, there would be less crime and less business for the police.

"The Chief of Police at St. Louis," we are also informed, "once emphatically declared that a man who does not believe in God ought not to be in the Police Force." Is this on the principle of setting a thief to catch a thief?

A correspondent writes to us as follows, with respect to Francis Neale's article in last week's *Freethinker*: "Some time ago I heard Mr. Harry Furniss give a lecture, accompanied by limelight views, on the Humors of Parliament. After telling his audience that it was a custom in the House of Commons for a member to leave his hat on the particular seat he wished for his own use during the sitting, Mr. Furniss threw upon the screen a picture which was from a photograph of the House during prayer-time. It showed about half-a-dozen pious members devotionally engaged amid seats occupied by scores of members' hats. Mr. Furniss called the picture 'The Attitude of the House of Commons during Prayer.' How the owners of the top hats were spending their time while God's blessing was asked on the business of the day must be left to the imagination. No doubt a certain refreshment bar could a tale unfold."

Says the *Sydney Bulletin*: "Chainey, the long-haired individual panegyrist of Walt Whitman, and traverser of the whole gamut of belief and unbelief from rabid orthodoxy to Theosophy (through Atheism), who visited Victoria in the boom times as a Spiritualist, had, at latest, settled down into the ranks of the 'Christian Scientists,' or 'Mental Healing' people, who are now exploiting Australia."

A refreshing scene occurred at one of the sittings of the High Court of the Ancient Order of Foresters in the Agricultural Hall, Norwich. Brother Abbott, of Sheffield, opposed the resolution congratulating the Queen upon her Diamond Jubilee. He said that he was opposed to monarchy altogether, and that many present agreed with him, if they only had the courage to confess it. There were cries of "Shame!" and the closure was applied to stop the discussion. The vote was then carried by a large majority amid cheers, which, however, were mingled with groans.

Intense excitement has been caused at the village of Talence, near Bordeaux, by the reported apparition of the Virgin Mary in an old vineyard on the road to Suzon. Large crowds assemble at nightfall at the spot for a sight of the apparition, which is stated to emerge from a luminous cloud and gradually shape itself into the form of the Virgin. The people then fall on their knees and pray to the vision. A proposal has already been made to erect a church on the spot. Wicked, unbelieving Protestants, who credit such stories, when told of a far-off past, say the whole thing is a lie, invented expressly to bring grist to the opposition mill. Well, well, it may be so. But, having no experience of miracles ourselves, it would be foolish to decide. Let the truculent rascals fight out the matter among themselves.

A once famous American train-robber, who has now been incarcerated for twenty-one years, is anxious, it appears, to be liberated, and for a most extraordinary reason. Before he took to evil courses he had been a theological student, and he is now pleading urgently for his release in order, so he says, that he may become a preacher. The man's plea is perfectly reasonable. The two trades are identical. The train-robber says "Hands up" while he makes magic passes over people's pockets; the parson, too, cries "Hands up," and—well, we know the result. Curious, is it not, that between two such apparently different trades there should exist so close an affinity?

The Rev. F. W. Sandford seems to be a genuine believer. He is reported as saying: "Lots of people are sent to insane asylums every year who are not crazy, but only possessed of devils. It requires only the grace of God to drive them out. We have just the same power to do so as Christ had, if we only have faith." With faith enough Mr. Sandford should be able to drive the Devil out of the world entirely. But that would spoil the Devil-dodging business.

The Rev. C. M. Arthur, pastor of the Congregational Church in Weston, Conn., has just been expelled therefrom on account of conduct unbecoming in a Christian minister.

The Rev. Washington Craft, a Primitive Baptist minister recently on trial at Paintsville, Ky., confessed to the murder of two men.

Recent statistics show that the total number of theological students in Germany has diminished very rapidly of late years. In 1890 the number in the various universities was 4,527, while in 1896 it was 2,956. At Berlin, where the most famous professors are usually to be found, the decline is nearly fifty per cent. This has been attributed by some to the very meagre salaries paid by the State. But it does not appear that these have been lessened during the last five or six years. Perhaps there is another reason. Theology and theologians are declining in public estimation.

The Wesleyan Methodists have made a significant move in offering valuable prizes for the most successful essays which shall account for the leakage from Methodism, and suggest the most effective methods for stopping the leak. Between the Church and the Salvation Army the Methodists are as between the devil and the deep sea. The Church absorbs all who desire respectability, and the Army those who desire enthusiasm and excitement. Between them the Methodists multiply their pews only to see their occupants diminish.

Talmage is wrath, and expresses himself after the fashion of the old prophets in a letter which he sends to the *New York World*. He says: "I denounce the lying scoundrel who started the report that I am dissatisfied with my Washington church, and that I shall not return to it. That evil report was born in the very malice of hell, and is one of a hundred falsehoods manufactured about me during the last thirty years." This is the true godly tone of sweet reasonableness usually affected by the pious when suffering from trodden corns.

The Egyptians believed in four souls. It is curious that Miss Kingsley found a similar notion among the Calabar negroes. They have the being that survives death, the shadow on the bush, the dream-soul and the bush-soul. The bush-soul is detachable from the body, but if damaged or killed in its wanderings the body suffers the same fate. The soul that survives death is liable to reincarnation either in a lower or higher form. The dream-soul is the particular care of witches who lay traps for it and return it to the owner on payment. Let not the Christians laugh at giving a witch food to get back one's dream-soul. Does not this Christian nation spend some twenty millions yearly on those who pretend to save our souls after we are dead?

The vicar of Lancaster distrains for his tithes. A recent sale resulted in the attendance of a large concourse of anti-tithepayers, and, except in two cases, no genuine sales were effected. A meeting was subsequently held, at which the vicar's action was strongly denounced.

The foundations of Dane Bridge Parish Church, Northwich, have given way owing to brine-pumping. It is usually lack of salt which makes the church give way.

The steeple of St. Enoch's well-known church in Glasgow has been struck by lightning. Happily no one was hurt, but numerous deaths from lightning are reported from other parts, as well as from the extremely hot weather.

Said Skobelev, the great Russian soldier, to a friend who was looking with him on some 20,000 Russian soldiers: "You will hardly believe," said Skobelev, "that perhaps

half these men believe that the Tsar is a blood-relation of God. Their constant formula is: 'I believe in God in heaven and in the Tsar on earth.'"

The little village of Oberammergau will hold its next passion play in the summer of 1900, and the committee of management, and peasants as well, who look forward to a rare harvest on such occasions, are much troubled at the unfortunate coincidence that has fixed the Paris exhibition for the same date. They are afraid that this new conflict between the Church and the world will end disastrously for the profits of the Church. So they have sent a petition to the Prince Regent of Bavaria asking him to authorize a change of date for the passion play to the summer of 1899 or 1901. The Bavarian papers are up in arms at what they call the rapacious spirit of the "Oberammergeier," while the *Poste Catholique* of Augsburg declares that there is, on the contrary, every reason for the play to take place in 1900, for "these religious solemnities would form a valuable antidote against the frivolous amusements of the modern Babylon." Paris lies not so very far from the direct route to Oberammergau. English people will, no doubt, try a few days in "The Modern Babylon" first, and take their antidote in the religious play at Oberammergau afterwards. At all events, there is no danger of the passion play being neglected, whenever it takes place.—*Westminster Gazette*.

Considering that "Providence" controls the affairs of this world, they are an awfully curious mixture. Quite recently a London baker, named George Fuller, residing at 113 Bentham-road, South Hackney, was summoned to attend on a coroner's jury. That same evening he went to his bedroom and blew his brains out, and the next morning his body was lying beside the corpses in the dead-house.

*Appleton's Popular Science Monthly* gives the bill for the refreshments at the ordination of a clergyman at Beverly Mass in 1785. Among the items are 30 bowles punch before they went to meeting, £3; 10 bottles of wine before they went to meeting, £1 10s.; 44 bowles punch while at dinner, £1 8s.; 18 bottles of wine, £2 14s.; 8 bowles brandy, £1 2s.; cherry rum, £1 10s. The same article says: "The North American Indians were, on the whole, unaccustomed to alcoholic beverages before the arrival of the white man."

In Gordon Hake's *Memoirs of Eighty Years* it is mentioned that in the family church of the Hampdens in Buckinghamshire there was always a table in the high family pew on Sunday morning with wine glasses and a bottle of port, with which the friends regaled themselves during the dreary church service, which they attended as an example to the village folk.

It is high time the Sultan were coerced a little more effectively. We are, therefore, delighted to hear that the Admirals of the European Powers of Crete decided, with the approval of their Governments, to send the Turkish fleet to the bottom if it had the impudence to enter Cana Bay.

The Catholics are lifting up their heads in England. Pilgrimages and flaunting processions are quite the order of the day. Within the ruins of the chapel at Hastings Castle there is supposed to be a shrine of St. Mary, Star of the Sea—which, by the way, was one name of the Egyptian virgin mother Isis, and also of the Pagan Venus, who was anything but a virgin. Two hundred priests, acolytes, and thurifers went in procession to this shrine; and men and women pilgrims paraded the streets of Hastings with banners, singing hymns and saying the rosary. This was the first Catholic procession in Hastings since the Reformation. It will, probably, not be the last.

The Presbytery of Utah, apprehensive lest some of the Christian Endeavorers on their way to or from the convention at San Francisco should be deceived by Mormon advices into the belief that Mormonism is, after all, but a style of Christianity, issued a circular, giving ten reasons why Christians cannot fellowship the Mormon Church. The fact is stated that the Mormons now have 2,300 elders doing aggressive missionary work in all the States. Many young people have unwittingly been led into Mormon errors, and few, it is said, are ever delivered from the influence of the system when once under its sway, even when all its deceptions are freely exposed.

It is estimated that 200,000 persons are homeless through the floods in different parts of Germany. Several have gone out of their minds in consequence of the disaster which has overtaken them.

The history of man is neither a revelation from God nor a nature-process, but a human work.—*Dr. Tobler*.



### Mr. Foote's Engagements.

Sunday, August 15, Athenæum Hall, 73 Tottenham Court-road, London, W., at 7.30, "Mr. Hall Caine's new novel, *The Christian*."

### TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—August 15, New Brompton. September 5 and 12, Athenæum Hall, London. October 3, Sheffield; 10, Birmingham; 24, Halifax Sunday Society. November 7, Glasgow. December 5, Manchester. —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.

G. W. BLYTHE.—(1) The tortures referred to were said to have been inflicted on parts of the body that are not usually mentioned in public journals. (2) The prosecutor who elicited Mr. Justice Collins's judgment plainly stated that his object was to expose the Sunday laws. This was stated in the *Freethinker*, and we do not understand your surprise. (3) The secular power meant the civil power as distinct from the ecclesiastical power.

MARSHALL.—The discussion is not worth reopening.

R. WALKER.—We agree with you as to the great merit of Ingersoll's lecture on Shakespeare. It is very eloquent and beautiful. Freethinkers should lend a copy of it to their Christian friends. They are sure to admire it, if they are fit to do so, and they may be tempted to read Ingersoll's other lectures, and thus come under his influence as a Freethought propagandist.

W. LAMB.—We do not quite understand your question. The size of the human skeleton, and therefore its weight, varies a great deal even in persons of the same stature.

MR. FOOTE'S LECTURE SCHEME.—G. R. (per E. Truelove) £1.—Although this scheme is dropped for the present, Mr. Foote is carrying out the contract he made with Mr. C. Cohen, who is devoting himself during the summer to open-air lecturing work in London. This is a serious matter for Mr. Foote to carry through by himself. It is hardly to the credit of so many who speak highly of Mr. Cohen's work that they contribute nothing towards its expenses. After this reminder they can hardly plead ignorance of the facts.

H. P. WARD.—See "Acid Drops." Thanks.

POLICEMAN.—Your name is safe enough with us. See paragraph.

J. R. WHITELL (Hull).—Mr. Forder does not publish the three works you want by Rousseau, but could doubtless obtain them for you. English translations of the *Confessions* are common, but not of the other two. All are easily procurable in French.

G. JACOB.—Sorry we cannot add to our reply. Why not write to the *Echo*, from which we took the fact and figures?

H. NICHOLSON.—Mr. Foote sent you an answer by post as requested. The coroner acted illegally in not allowing you to affirm. You have a right to do so under the Oaths Act. Unfortunately it is not easy to bring these jacks-in-office to book. One way is open, but it requires care. When the jury is impanelled, and there are no further cases, it is clear that the person who has not been allowed to affirm cannot be wanted as a jurymen; and it is only as a jurymen or a witness that he is under the coroner's control. He should therefore walk out of court, and if anyone interferes with him the matter might be tried by an action for assault.

F. F. CLARKE (Aberdeen).—The previous letter you refer to never reached us. Please send us fuller particulars if you desire a paragraph.

G. CRUDDAS.—Thanks for your letter, which was too late to be dealt with in our last issue. A letter reached us from Mr. Nicholson the next day. We understand that he is going to expose the coroner's bigotry in the local press. Neither of you furnishes us with proper particulars for an "Acid Drop"—such as, the nature of the inquest, where it was held, and the coroner's name. These details are necessary to produce a proper impression on the reader.

E. D. H. DALY.—We regret to hear of your illness, and hope you are now thoroughly recovered. Thanks for your promise re Treasurer's scheme.

F. COLLINS, promising 10s. annually under Mr. Hartmann's scheme, earnestly hopes that every Freethinker will make "a special effort on this occasion."

B. WATERHOUSE, subscribing £1 under the Treasurer's scheme, suggests that one person in each town should be appointed to call upon known Secularists for subscriptions. He himself offers to canvas within a radius of fifteen miles round Ashford.

PAPERS RECEIVED.—Chatham and Rochester Observer—Isle of Man Times—Secular Thought—Newcastle Daily News—Firebrand—Lucifer—L'Etrille Socialiste—Zoophilist—Two Worlds—Animal's Friend—Vegetarian—Progressive Thinker—Froidenker—Boston Investigator—Truthseeker—Liberator—East London Observer—Sydney Bulletin—Islington Gazette—Islamic World—Crescent.

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.

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.

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.

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.

MR. FOOTE had a capital audience at the Athenæum Hall on Sunday evening, when he lectured on "Who was Moses? A Reply to the King of Siam's Question." Mr. Bater took the chair, and the lecture appeared to be highly relished; at any rate, there was a great deal of laughter and much applause. This evening (August 15) Mr. Foote discourses again from the same platform, taking for his subject "Mr. Hall Caine's new novel, *The Christian*." The hero of this book is a clergyman, who tries to follow Jesus Christ and comes to grief in the attempt. Mr. Caine represents the modern school of undogmatic, sentimental, and, as some people would say, jelly-fish Christianity. Mr. Foote's criticism of *The Christian* should be interesting to others as well as Freethinkers. It is to be hoped that Secularists will endeavor to bring some of their more orthodox friends to the lecture.

Mr. Foote lectures at Manchester on Sunday, September 5, opening the Secular Hall, which has been closed for repairs and decoration. It is Mr. Foote's intention to arrange some country lecture tours this side of Christmas, and branches that wish for a visit from him should communicate at once.

As this is the holiday season, it is useless to press with any vehemence the financial reorganization scheme put forward by Mr. Hartmann, the National Secular Society's treasurer, and remitted by the Annual Conference to the Executive. Briefly, the immediate object under this scheme is to obtain a list of members and friends of the Society who promise to contribute an annual donation of any amount from £100 to 5s. Mr. Hartmann himself heads the list with a promise of £50, and various other promises have already been acknowledged in the *Freethinker*.

It is pointed out by a Manchester friend that one point has not been made sufficiently clear. Promises are not absolutely binding, even morally, for more than one year. What is wanted is a good start. A member may say: "Well, I'll give such an amount now to afford the scheme a trial; whether I repeat the donation, or increase or diminish it, will depend upon the result." And this, of course, is a reasonable frame of mind. Be it understood, then, that promises only apply absolutely to the first year. It is only for the first year that Mr. Hartmann promises his £50.

Mr. Foote has received the following fresh promises:—E. D. H. Daly, £2; W. W. Roberts, 10s.; J. Hayes, 5s.; G. R., £1; F. Collins, 10s. Mr. R. Forder has received the following promises:—J. Barks, 5s.; A. Hurren (quarterly), 2s. 6d. The following have been sent to Miss E. M. Vance, secretary, 376-7 Strand, London, W.C., those marked (p) being paid:—F. W. Donaldson, 10s. 6d. (p); W. H. Spivey, 10s. (p); W. Lamb, £1 (p); T. Ollerenshaw, 10s. (p); A. G. Lye, 10s.; W. Muir, 5s.; B. Waterhouse, £1; C. Heaton, 5s.; S. Graham, 5s.; Cardiff Branch (per W. Jones), £1 15s.; F. T. Brookes, 5s.; T. Gorbell, 10s.; A. C. Byrom, 10s.; F. Theobalds, 5s.

Further promises, and there ought to be hundreds of them, should be sent either to Mr. Foote, or to the N.S.S. secretary or treasurer at 376-7 Strand. After the holidays, say in another fortnight, the matter will be pressed more decisively on the attention of the Secular party.

Mr. Charles Watts had two large and appreciative audiences last Sunday at Failsworth. In the afternoon the hall was comfortably filled, and at night it was crowded. Friends were present from Manchester, Oldham, Rochdale, and other surrounding districts. Before the afternoon lecture Mr. Watts named a sweet and fine-looking boy, Vincent Collinge, whose parents had travelled ten miles to have the ceremony performed. In the evening Mr. Watts referred to the death of Mrs. Harriet Law, and spoke in the highest terms of her ability and her services to the Freethought cause.

Mr. Watts expresses his delight at the progress that has been made by the Failsworth Secular Society; also at the

excellent music and singing on Sunday last. A band of seventeen members played really in a first-class style, and over fifty children sang Secular hymns charmingly. The entire execution was a musical treat, and reflected great credit upon all concerned.

To-day, Sunday, August 15, Mr. Watts lectures twice in New Brompton; in the morning at the "corner of the Lines," and in the evening in the Secular Hall.

The *Chatham and Rochester Observer* gives a pretty full report of an excellent lecture by W. B. Thompson, of the Gillingham School Board, delivered at the New Brompton Secular Hall, on "The New Education Bills; Government by Priests and Parsons." Mr. Thompson pointed out the inequitable provision for necessitous Board schools, as compared with that given to voluntary schools, and, in conclusion, declared that religion must be taken from the elementary school teachers and relegated to the hands of the parsons.

Mr. George Anderson has placed another large supply of tracts at the disposal of Miss E. M. Vance, the N. S. S. Secretary, 376-7 Strand, London, W.C. They are for free distribution in London, and country Branches can be supplied at the rate of eighteenpence per thousand.

*Secular Thought*, the only Secular paper in Canada, was founded at Toronto by Mr. Charles Watts, and when he returned to England it fell into the hands of Mr. J. S. Ellis, who has maintained it ever since, though often with great difficulty. That the paper does not pay its way is proved by the fact that it has a "Sustaining Fund," which is fairly well supported. We do not suppose it ever will pay its way until the Freethought movement is organized in Canada. At present it seems in a state of almost absolute chaos. Of course, this is a strong reason for maintaining *Secular Thought*, for without it the Canadian Secularists would have no means whatever of inter-communication. Mr. Ellis has our sympathy in his arduous undertaking.

The last number of *Secular Thought* to hand contains a reprint of Mr. Foote's article on Jubilee prayers, and another of a Sunday visit to the British Museum under the guidance of Messrs. Wheeler and Edwards.

Mr. E. R. Cox, a local paper says, has been causing a stir by his Secularist lectures at Porth, and circulars have been distributed among the various Nonconformist churches asking them to appoint delegates to form an "Anti-Infidel Movement." We wish this movement success, for it will help to keep alive controversy, and Secularism always gains by that. Meanwhile we are pleased to note that Mr. Cox is to hold a two nights' debate with the Rev. Mon Evans in Porth Town Hall.

The splendid Tate gallery of pictures, now the property of the nation and located at Millbank, will be open on Sunday, from two to six p.m., for the first time on August 22.

The bronze statue of Darwin, unveiled at his native place, Shrewsbury, is the work of Mr. Horace Montford, of that town. It reminds one of Boehm's fine marble statue on the staircase of the Natural History Department of the British Museum at South Kensington, where, by the way, the recent rearrangement of animals tells more than ever in favor of Darwinism.

Mr. Clement Shorter has unearthed a hitherto unpublished poem by Emily Bronte, who was the strongest spirit of that gifted family. The following three verses show how superior she was to the narrow creed of the Church to which she nominally belonged:—

The sun is near meridian height,  
And my sun sinks in endless night;  
But if that night bring only sleep,  
Then I shall rest, while thou wilt weep.

And say not that my early tomb  
Will give me to a darker doom;  
Shall these long agonizing years  
Be punished by eternal tears?

No; that, I feel, can never be;  
A god of hate could hardly bear  
To watch through all eternity  
His own creation's dread despair!

Fitzgerald's splendid rendering of Omar Khayyam—

I sent my Soul through the Invisible,  
Some letter of that After-life to spell;  
And, by-and-bye, my Soul returned to me,  
And answered: "I myself am Heaven and Hell!"—

seems to have some affinity with this verse by Emily Bronte:—

What have those lonely mountains worth revealing?  
More glory and more grief than I can tell:  
The earth that wakes one human heart to feeling  
Can centre both the worlds of Heaven and Hell.

Henry R. Wright has a good letter in the *East London Observer*, citing the behavior of the Oxford House people at the Secularist meetings in Victoria Park, where the Christian mob yell like curs, as an instance of how naturally Christianity and persecution go together.

Among representatives at the German Freethinkers Congress, held at Vienna, were the veteran Professor Ludwig Büchner, of Darmstadt; H. Gerling, of Cologne; Heberlein, of Solingen; Wutschel, of Vienna; Scholt, of Mannheim; Dr. Gleisner, of Munich; and Frau Hedwig Henrich Wilhelmi, of Stuttgart. The next congress is fixed for Wiesbaden.

The oldest university in the world is located at Fez, Morocco, and was founded by Fatimah, a Mohammedan woman, who was progressive enough to provide that both Christians and Mohammedans should have equal advantages there for gaining an education. At this time it is said to be the centre of Mohammedan theology, and that 1,000 students, half on scholarships from all parts of the Mohammedan world, are in constant attendance. It is the grossest ignorance or dishonesty that credits all the learning in the world to Christians. Paul did not suffer a woman to teach. Women were to learn at home of their husbands; but here, in what is generally known as barbarian Morocco, a woman established long ages ago an institution of learning, which is reflecting its wholesome influence on modern times.—*Progressive Thinker*.

### THEY'VE GONE TO BE WITH JESUS.

A HEARTLESS wretch was Swindleton, but pious as you please;  
He ruined many a household with his bogus companies.  
Folks trusted him, for in the church he was a shining light;  
Their trust was rash, for with their cash he vanished out of sight.

But he's gone to be with Jesus,  
He's joined the heavenly throng;  
He's strumming away on a golden harp,  
And singing a sacred song.  
He died last week, and started for  
Jerusalem the New;  
He's gone to be with the Lord J.C.,  
And a jolly good riddance too!

Bill Guzzleton believed in Christ, who "lushed" a wedding mob;  
In brandy, whiskey, rum, and gin he squandered every "bob";  
He soaked himself with spirits, till at length his "spirit" fled,  
And in the "House" his widowed spouse now lives on paupers' bread.

But he's gone to be with Jesus,  
And all the live-long day  
He's swilling himself with the wine, no doubt  
That "cheers" Almighty J.  
He's joined the thirsty Noah,  
And the rest of Jahveh's crew;  
He's left this earth for an angel's berth,  
And a jolly good riddance too!

The other day Joe Slaughterman, a sanguinary wretch,  
Inside the walls of Newgate Gaol was strung up by Jack Ketch.  
But Joe was quite prepared to die when he the scaffold trod;  
Three weeks they gave the worthless knave to "make his peace" with God.

So he's gone to be with Jesus;  
He'd a "sure and certain hope"  
When the priest and the hangman gave him a lift  
With a sure and certain rope.  
He wasn't fit for this old earth,  
They jerked him to the "new";  
He's gone to rest on his Savior's "chest,"  
And a jolly good riddance too!

ESS JAY BEE.

Any practice recommended to him which either serves no purpose in life, or offers the strongest violence to his natural inclinations; that practice he will the more readily embrace, on account of those very circumstances, which should make him absolutely reject it. It seems the more purely religious, because it proceeds from no mixture of any other motive or consideration. And if, for its sake, he sacrifices much of his ease and quiet, his claim of merit appears still to rise upon him, in proportion to the zeal and devotion which he discovers.—*David Hume*.

## MEMOIR OF THOMAS COOPER, M.D.

(Concluded from page 509.)

It may be I have placed too low an estimate upon the intellect and attainments of Dr. Cooper. His style was bold, sententious, dogmatic, but clear, simple, and perspicuous. Never was the axiom truer than in his case that "the style is the man.".....At the period of Dr. Cooper's election to the Chair of Chemistry in the South Carolina College the science was in comparative infancy, and had attracted but little attention in this country. He brought to the Chair a knowledge of it as it then existed, and soon elevated it to a rank and popularity not surpassed by any other department in the college. The secret of his success is easily told. Never, perhaps, was there a better lecturer, a finer teacher. He had the enviable gift of telling well and impressively all that he knew. The stores of his mind, as we have seen, were ample and varied, and he had the happy talent of bringing them all to bear, when needed, upon the subject under discussion. His own personal experience had been large and peculiar. He had mingled intimately with the most remarkable men of the old and the new world, and had been an eye-witness of some of the most stirring and interesting events recorded in history. He knew Fox and Pitt and Sheridan and Erskine and Burke, and would tell of the impression made upon him when he witnessed those mighty efforts which have shed such glory upon the authors and their country. With Watt he had gone to Paris during the French Revolution, and had been closeted with Robespierre, Petion, and other members of the Jacobin Club. Coming to America in 1792, he made the acquaintance of the great men of the Revolution, and, throwing himself actively in the cause of Jeffersonian democracy, was admitted to terms of intimacy with its leaders. He turned all his knowledge to account. With wonderful art he could weave a dinner with Priestley, a glass of wine with Robespierre, a supper with the Brissotins, or a race for the Convention against the Duke of Orleans, into a lecture upon asbestos, soda, or magnesia. His reading and intercourse with men had furnished him with a fund of anecdote, and this he dealt out on all proper occasions with the best effect. He knew, as a teacher, that for success the attention of the pupil must be secured, and that, owing to the nature of the subject, it is sometimes necessary to resort to extraordinary expedients for this purpose. Here he showed wonderful resources; and it may be said, without much fear of contradiction, that the less attractive the topic, the more apt was the lecturer to impress himself upon his hearers. There were in his teachings no parade, no affectation; but the great truths of science were uttered with childlike simplicity. His industry and enthusiasm were unsurpassed, and he ever brought to his task his highest powers and noblest energies. He had his prejudices of education, but he loved knowledge for its own sake, and engaged honestly in the pursuit.

Such was Dr. Cooper as a teacher; and had he been content with a professorship, he might have reposed in peace and quiet. In an evil hour he accepted the presidency, and then his troubles began.....The fact that he was elected only by a majority of one attests that he had not a cordial support, and that it was regarded as a doubtful experiment. But in what was he wanting? Why did he fail? It was not owing to his want of science and learning; his intellectual qualifications must be conceded in the fullest sense.....He loved excitement, and would participate in it wherever it was to be found. He was a partizan with more than usual bitterness. In the political controversies of the day he would act a part, and in South Carolina made himself obvious to a large number by it. Persons would believe, and would say, that he was brought here not to shape the politics of the State, not to encourage and foment dissensions among her public men, but to build up and establish the milder reign of science and of letters. But this was not all. There is an interest dearer than political interest, dear as that is; and this was not safe from his intrusion. I mean the religious. He had his own opinions. He had drunk deep at the fountain of infidelity; he had sympathized with the sneering savans of Paris, and sat at the feet of the most sceptical philosophers of England. If there were any feeling of his nature stronger than all the rest, it was the feeling of opposition to the Christian religion. He believed it to be a fraud and imposture; an artful contrivance to cheat fools and scare little children and old women. He came among a people where the universal faith was the faith of Christianity, and he proposed to subvert their altars, and to interfere with their worship. I have already said that he was bold and restless. On this delicate question, as well as others, he must define his position. He must tell the people who had honored him with their confidence that their God was an idol, and their religion a superstition. In every way he strove to impress his opinions. He had no concealment; he was known as the great adversary of the Church. On all occasions he treated its pretensions with contempt. Its great author was but an imperfect man, who was to be judged by the same rules with which we judge

other moral reformers; and the priesthood had no other than a self-conferred authority, and were banded together for the promotion of selfish ends and temporal advantages. [Clear-sighted Dr. Cooper.] All knew that these were his views. He made them known in the social circle, in his intercourse with the young men, and in various publications which he issued from time to time. Under such circumstances, what must be the impressions made by his ministrations in the college pulpit?.....He read the Bible, whose authority he openly denied, and prayed to a God in whom he did not believe, with less of reverence than he would discuss the theory of phlogiston, or the hypothesis of the igneous formation of the earth. He was now president of the College, and clothed with a most important and responsible trust. The youth of the State were before him, and he was to mould their opinions and fashion their character. It was not only the right, but the duty, of the people, whose children they were, to look into the matter. It was their part to protect them against the influence of a false and soul-destroying philosophy; a species of Pyrrhonism, a refined and subtle dialectics, which removed all the foundations of belief, and spread over the mind the dark and chilling cloud of doubt and uncertainty. The House of Representatives very properly then demanded an investigation.....The charges and specifications which were reported by the committee were amply sustained. All that I have said of Dr. Cooper was proved by reference to his known publications, and by the testimony of living witnesses. It is honorable, however, to the Board that it was reluctant to make the sacrifice.....There was nothing rash, nothing precipitate. No fanatical zeal, no blind enthusiasm, urged them forward. All was calm and deliberate. He was allowed every opportunity for defence, and his long and elaborate replies are placed on record. The charges were dismissed; this was the crowning act of kindness and charity. But the public were not satisfied, and he was finally disconnected.

I have thus endeavored to account for the failure of Dr. Cooper's administration. At other times, and in other communities, he might have succeeded; but it was impossible here. He loved the College, and was flattered by his position. He labored honestly and industriously for what he conceived to be its best interests. Nor did he labor in vain. He gave the first great impulse to the cause of physical science in our State, and it was he who first made known to our people the names of Watt, of Cavendish, of Black, of Scheele, of Davy, of Lavoisier, and of Priestley. Owing to his peculiar views [!], his suggestions on the subject of educational reform have no very great value. But his soul was in the subject, and his reports to the Board abound in them. It was a cherished notion with him to make education the cheapest of all commodities; to scatter the rich treasure amid all the ranks and classes of society. The State has a College, and he thought it beneath its dignity to charge for admission to its privileges. He remarks in one of his reports that he desires to place it on record among their documents that his full and deliberate persuasion is that a *Free College* is as necessary as a *Free School*, and that the exaction of tuition money for education cannot be defended either on the ground of justice or expediency. In this he exhibits a liberal and catholic spirit, and signalizes his sincere devotion to the sacred cause of letters.

In the last place, to speak of Dr. Cooper as a man; of his private and social relations. He was remarkable for his personal virtue. His integrity was never called in question. He was open, frank, and free from all dissimulation. He made no *mere professions*. Whether of men or measures, he said what he thought, and was never chargeable with insincerity. As may be inferred from what has already been recorded of him, the tone of his nature was strong and decided. I am guilty of no inconsistency when I say that he loved the truth; he never embraced error as error, falsehood for the sake of falsehood, though he suffered frequent imposition. In his social relations he was most agreeable. He would throw off the dogmatism of the teacher, and be like other men. He was a fine table companion, and few acted their parts on such occasions with like effect. In addition to his literary stories, his fund of incident, anecdote, and story constituted a vast treasure-house, from which he would draw to illustrate every possible topic of conversation. A Boswell could have found in his table-talk much that was entertaining and instructive, and worthy of preservation. He was punctilious in the discharge of the duties of the citizen, and set a high value upon such privileges. He was kind as a neighbor, and in his intercourse with men was free from selfishness. As a husband, a father, a master, he was without fault. What more shall I add? Death has set its seal upon him, and, while his virtues should be remembered, let his faults be forgiven. Bad is the heart which could now indulge a feeling of malignity; rather let us find excuses and palliations for his opinions and his conduct, and examine ourselves to see whether we did not judge him, while living, with too great severity. How honorable to the memory of the elder Scaliger, who was the bitter antagonist of Erasmus, that he mourned with tears because the latter

was snatched away from him before a reconciliation was effected!

I have exhausted my art: the portrait is as complete as I can make it.

### WHY I DESPISE CHRIST.

In the first place, we will assume that "all scripture is written by inspiration"—that is, that the authors, writing under the actuating influence of the Holy Ghost, have communicated to mankind whatever God wished should be known; therefore, the historical portion must be considered as a truthful record of events which actually took place. From this standpoint we cannot help seeing how inconsistent it must have been with God's honor and holiness to be begotten, as his own Son, and born under such disreputable and suspicious circumstances. Would it not have been infinitely better for Christ to have come into the world in the same miraculous manner as he is supposed to have left it, in full vigorous manhood, rather than to have come as an ordinary child through the mediumship of an earthly mother, and altogether independent of any earthly father? It ought also to have been universally made known who this divine child was, so that every word and deed of this rejuvenated God might have been faithfully recorded and jealously preserved for an exemplary guide to future rising generations.

At the age of twelve years this child Jesus, like the clever Josephus, evinced an astonishing degree of wisdom before the doctors in the temple; but the only sample of it recorded is an impertinently vulgar remark to his anxious but gentle mother. For twenty years this erudite prodigy labored mutely in a carpenter's workshop, never exhibiting one vestige of the omniscience he possessed, or of that grandiloquence wherein "he spake as never man spake."

His band of twelve chosen men was composed mainly of illiterate fishermen, one of whom he described as "a devil," and for three years these thirteen men with several women, one at least of easy virtue, tramped about the country, through Samaria to Judea and back to Galilee, living at the expense of industrial people of charitable disposition, sleeping out of doors at nights, and leading a life of abject vagrancy. His chief doctrine seems clearly to have been that people ought to spend their time in praying to their heavenly father for daily consignments of food, clothing, and shelter; rather than to be providently occupied in ploughing, sowing, reaping, garnering, threshing, grinding, and baking; or in spinning, weaving, and making clothes; or in quarrying stone, hewing wood, making bricks, and building houses.

"Labor not for the meat that perisheth," he would say; ut when he and his twelve boon companions and a few weaker vessels, weary, unwashed, and ravenously hungry, visited Lazarus and his sisters, they required very little pressing to clear the board of the *perishables* which the humane Martha had so lavishly spread. Where was his omniscience when he anticipated figs from a tree before they had grown? Where was his gentleness when, in his puerile fury, he cursed and blasted a tree for not having figs on at a wrong time of the year? What a pitiful exhibition he made of his political ignorance, when he implied that all money belonged to those whose image and superscription it bore. What a divine bigot he must have been to damn people for unbelief.

This great shining "light of the world" ought to have known that thoughts and beliefs are due to uncontrollable circumstances, such as sufficiency or deficiency of evidence or probability, etc., and that they are as purely involuntary as the respirations of the lungs or the pulsations of the heart. When he was wallowing and wailing in the garden of Gethsemane, while his sturdy and vigilant followers were all asleep on the ground, he displayed the most despicable cowardice in wanting to abandon the crucifixion business, showing that he cared nothing for the billions of fallen mortals it was to redeem. There are a great many more reasons why I cannot be a Christite, and, to use the words of the veracious John, "the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

P. W. BALDWIN.

### Good Robert Owen and Children.

He was the first publicist among us who looked with royal eyes upon children. He regarded grown persons as proprietors of the world, bound to extend the rights of hospitality to all visitors. He considered little children as little guests, to be welcomed with gentle courtesy and tenderness, to be offered knowledge and love, and charmed with song and flowers, so that they might be glad and proud that they had come into a world which gave them happiness, and only asked from them goodness.—*G. J. Holyoake, "Sixty Years of an Agitator's Life,"* vol. i., p. 127.

### HIS LATEST POEM.

MR. EDITOR.—The following is a little poem written by a brother of William Cullen Bryant. He is an intelligent Agnostic, as his lines indicate. I have been intimately acquainted with him for nearly forty years, he having settled in this (Bureau) County over fifty years ago. He has always been prominent in business and in politics, and is an outspoken Liberal.

I would be glad to have you publish his latest, and which may be his last, poem. He is the last of his family, having outlived his wife, and even all of his children.

M. B. DEWEY.

### CLOSE TO NINETY.

BY JOHN HOWARD BRYANT.

Here now I stand, upon life's outer verge;  
Close at my feet an ocean wide and deep,  
Dark, sullen, silent, and without a surge,  
Where earth's past myriads lie in dreamless sleep.  
'Tis here I stand, without a thrill of fear,  
In loneliness allied to the sublime;  
The broken links of love that bound me here  
Lie scattered on this treacherous shoal of time.  
But still I cling to the friends who yet remain,  
Still love the glorious scenes that round me lie;  
Striving to stay the waste of years in vain,  
As swifter yet the winged moments fly.  
Idly I seek the future to explore;  
I partly know what is, but nought that is before,

—*Boston Investigator.*

### Obituary.

A NOTABLE figure has passed away in the person of the veteran Samuel Laing, who died at his residence, Rockhill, Sydenham Hill, in his eighty-sixth year. Mr. Laing was born at Edinburgh in 1812. His father, Samuel Laing, of Orkney, was a distinguished economist and writer of travels. Educated at Cambridge, Samuel Laing, junr., took his degree at the age of twenty, and was called to the bar at thirty. At forty he became M.P. for Kirkwall. He was secretary of the Railway Department of the Board of Trade, and it was mainly through him that the public got Parliamentary trains with their penny per mile fares. He also helped to repeal the duty on advertisements in newspapers. In 1860 he became Financial Secretary for India. A confirmed Agnostic, Samuel Laing did much to popularize science, and to show its incompatibility with dogmatic theology. His best-known work was *Modern Science and Modern Thought*. His *Human Origins* is well worth reading, though not so careful as the expositions of Mr. Clodd. In *A Modern Zoroastrian* he gives the doctrine of polarity, and his *Problems of the Future* deals with important questions in a clear and direct manner. Mr. Laing's long life was one of secular usefulness, and he earned the respect of all lovers of their kind. A year or two ago Mr. Laing was presented with an address in Orkney, and gave some interesting reminiscences of his career at home and abroad. Here is one passage from it bearing on his scientific and religious ideas: "It struck me very much in your address, emanating as it doubtless does from educated Scotchmen of various creeds and denominations, that you agree in commending the 'frank outspokenness' of my writings on scientific and religious subjects. Three centuries ago I should have been burnt, and one century ago boycotted, for such opinions, and now they are rather a bond of union among men of all shades of religious beliefs who delight to dwell in unity with brothers, who agree with them in the fundamental principle of trying to lead upright lives and do some good in their generation." That Mr. Laing was able to speak in this strain in the Farthest North was a remarkable tribute to his own popularity, no less than to the liberal-mindedness of those among whom he spent a number of pleasant years.

### Perception and Reason.

Reasoning is the same intellectual process as perception, with this difference: that perception is inferential respecting objects *present*, and reasoning is inferential respecting objects *absent*. In the laxity of current language, sensations and perceptions are almost convertible terms; but, if we rigorously separate from our perceptions all those elements not actually given in the momentary sensation, it will be evident that perception is distinguished from sensation by the addition of certain inferences, as when we perceive a substance to be hard, square, odorous, sweet, etc., although we do not actually touch, smell, or taste the object. What is this process of inference? It is a presentation before the consciousness of something which has been formerly observed in conjunction with the object, and is therefore supposed to be now actually present in fact, although not present in sensation.—*G. H. Lewes, in "History of Philosophy."*

## BOOK CHAT.

*The Deadly 73°: A Business Tragedy in Two Hemispheres* (Simpkin, Marshall, & Co.; 1s.), is an exposure of the doings of the Standard Oil Trust, bossed by the pious John D. Rockefeller, "the richest Baptist on earth," renowned for his religious benefactions and his unscrupulous building up of a monopoly. The author, who has evidently studied his subject with great care, and who writes with a vivid pen which makes every detail interesting, contends that one great source of the Rockefeller millions is that the low flash point permitted in this country enables the Trust to flood Europe with refuse oils, which are prohibited in three-fourths of the American States, and which are mainly responsible for the long series of lamp explosions and fires in oilshops. The flash point of 73° is shown, on the authority of men like Lord Kelvin and Sir H. Roscoe, to be an unsafe one; and that used for the Government lighthouses and the Liverpool Docks is 120°. The exhibition of how far a powerful corporation can suppress and pervert evidence is wonderfully suggestive of how the great ecclesiastical corporation may have acted when all power was in its hands, and all learning at its command.

Two volumes will be issued by the Humanitarian League in the autumn—viz., (1) *Humanitarian Essays*, a selection from the League's pamphlets during the last three years, dealing with hospital reform, war, vaccination, capital punishment, sweating, and humane diet, and edited by Mr. H. S. Salt, which will form the third and concluding volume of *Cruelties of Civilization*; and (2) *Humane Science Lectures*, the series of addresses given last winter at St. Martin's Town Hall, W.C., by Edward Carpenter, Prince Kropotkin, the Rev. Douglas Morrison, Chaplain of Wandsworth Prison, Professor Thomson of Edinburgh University, and Dr. Milne Bramwell. A new series of pamphlets will be commenced in November, differing altogether from the first in size and form. No. 1 of these will probably be on the subject of the Game Laws.

H. P. Blavatsky has published her *Posthumous Memoirs* through Jos. M. Wade, Boston, Mass. They purport to be dictated by her spirit to a typewriter. She says Sinnett and others "have lived off my personality as crows would feed off any element which their taste accepted." Of Mrs. Besant she says: "Poor Annie, fallen in the opinion of her friends, accused by her enemies of insanities, and being under dominion of Buddhist black magicians, she now can understand a small tittle of the dreadful injury which skilful calumny will work. From the plane of a respected leader of thought she has fallen to that of a victim of William Q. Judge, and not only has her own injury to account for, but that of those who followed her, as the blind are led by others equally blind." The author of these *Posthumous Memoirs* evidently knows a deal about the Theosophical movement.

Mr. Zangwill's book, *Dreamers of the Ghetto*, will appear in September. It is a group of stories, and in each of these there figures a celebrated Jew.

The Roxburghe Press have recently issued a volume entitled *Lord Bolingbroke*, being excerpts from the political works of Henry St. John Viscount Bolingbroke, with a few biographical details of the author, by that Victorian Jacobite, the Hon. Stuart Erskine. Some selections from Bolingbroke's criticisms of religion would be also well worth making.

*Science et Religion*—par Malvert—is a very successful popular explanation of Christian myths (Paris: Société d'éditions scientifiques, 4 Rue Autoine-Dubois), which has reached its eleventh thousand. Chapter i. deals with the Trinity and its analogies in India and elsewhere. Chapter ii. is on sun-worship, traced through many cults to Christianity. Chapter iii. deals with the Cross, which is connected with the Swastika and the worship of fire. Chapter iv. treats of the gospel, dealing first with the predicted Messiah, and next with gospel morality, which is compared with that found in Buddhism and in the Egyptian Book of the Dead. Chapter v.—"Lo Culte"—deals with the festivals, rites, sacrament, prayers, and processions of the Church, showing their connection with Pagan beliefs and customs. Chapter vi. is on the saints, whose connections with heathen deities are traced. Incidentally, the author treats of stone and phallic worship, and gives some amusing particulars of Christian relics. The last chapter is on science, whose services to humanity are contrasted with those of religion. The work is illustrated with over eighty engravings, representing medals, statues, ornaments, symbols from the Musée Guimet, and other sources. It is written in an interesting and popular style, and must be a powerful aid to the well-established cause of Rationalism in France.

The critic of the *Athenæum* (August 7), noticing the new sayings of Jesus, thinks that possibly the assertion, "Lift the stone and there you will find me, cleave the wood and I am there," may refer to the assertion of Josephus, that roots and stones were employed to cure diseases. This seems far-fetched. A reference to stone- and tree-worship is at least as plausible.

Mr. F. P. Badham, in a letter to the same journal, gives the verse as, "Where men are impious and godless, and there is one believer, let him live alone. I am with him. Lift a stone and you shall find me, cleave the wood and I am there." This, he says, is radically different from the only analogous passage in the New Testament. In Matthew xviii. 20 the leading idea is the blessedness of association, whereas here it is the blessedness of solitude. It, like the other logia, gives the idea of spiritual discernment that, by some particular course of action, we shall see and "find" Christ. He paraphrases it as meaning, "If thy home is godless, go forth and find me in the stocks and stones of the desert." Mr. Badham thinks "no other source than the Egyptian Gospel seems possible."

Mr. F. C. Burkett has been fortunate enough to discover at the Genezah, attached to the so-called synagogue of Ezra the Scribe in Cairo, what he believes to be a portion of the manuscript of Aquila's Greek translation of the Old Testament. The portion contains about sixteen verses of 2 Kings xxiii. It is a palimpsest, the upper writing being some Hebrew liturgy, while Aquila's work is written in bold Egyptian Greek uncials, like those of the sixth century. The name of Jahveh is curiously written in old Hebrew letters, like those of the Siloam inscription.

A new edition of Lester F. Ward's important work on *Dynamic Sociology*, as based upon static sociology and less complex sciences, has been issued by D. Appleton & Co., 772 Fifth-avenue, New York.

## PROFANE JOKES.

PARSON (to Bullocky)—"Why, my good man, do you use such shocking language when addressing those poor horned beasts?" Bullocky—"It's all very fine for you to talk, mister; you've only one devil to drive, I've got fourteen!"

Young Solomons—"Father, take me to see the 'Sign of the Cross.'" Old Man—"Arch! I wouldn't spend tuppence on the play!" Young Solomons—"But, father, they torture the Christians in this piece." Old Man—"Vell, dot is another matter."

"Methuselah must have felt very old." "Tut! If he'd run up against some of our modern young men he'd have felt like a child."

A Sunday school teacher, at the close of an address on Creation, which he was sure he had kept within the comprehension of the least intelligent scholars, smilingly invited questions. A tiny boy, with a white, eager face and large brow, at once held up his hand. "Please, sir, why was Adam never a baby?" The superintendent coughed in some doubt as to what answer to give, but a little girl of nine, the eldest of several brothers and sisters, came promptly to his aid. "Please, sir," she said, smartly, "there was nobody to nurse him."

Preacher—"The meek shall inherit the earth." Scoffer—"Yes, the graveyards are full of them."

## Failsworth Secular Sunday School.

The annual services in connection with this school took place on Sunday, August 7, Mr. Charles Watts delivering two addresses: "The Drawbacks of Christianity" being the subject of the afternoon lecture, and "Sin and Secular Salvation" that of the evening. Notwithstanding the heavy rains during the early afternoon, the first lecture was well attended, while at night the school was crowded, Mr. Watts's addresses meeting with a very hearty reception in both instances.

During the afternoon the very interesting ceremony of introducing and naming a child to the cause of Secularism was performed by Mr. Watts, the child being Vincent Collinge, the son of Frederick and Martha Collinge, of Droylsden.

Hymns and choruses were rendered by the School choir, assisted by the Failsworth String Band, and conducted by Mr. Alfred Warren.

The services were successful in every way, numerically and financially.

## 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, "Mr. Hall Caine's new novel, *The Christian*."  
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, H. P. Ward, "Charles Bradlaugh, Atheist."

### OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, A lecture.  
CAMBERWELL BRANCH (Peckham Rye): 3.15 and 7, A lecture.  
EDMONTON (Angel-road): 7, Stanley Jones.  
FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, B. Calvert, "Science, the Savior of Man."  
HAMMERSMITH (The Grove, near S.W.R. station): 7, O. Cohen.  
HYDE PARK (near Marble Arch): 11.30, Lucretius Keen; 3.30, R. P. Edwards, "A Common-sense View of the Bible."  
ISLINGTON (Highbury Fields, Highbury Corner): 11.30, A lecture.  
KILBURN (High-road, corner of Victoria-road): 7, R. P. Edwards.  
KINGSLAND (Ridley-road, near Dalston Junction): 11.30, E. Calvert, "The March of Time."  
LIMEHOUSE (Triangle, Salmon-lane): 11.30, W. J. Ramsey. August 17, at 8.30, H. P. Ward.  
MILE END WASTE: 11.30, Stanley Jones; 7, E. Pack. August 18, at 8.30, O. Cohen. 19, at 8, Mr. Westacott.  
OLD PIMLICO PIER: 11.30, Chilperic Edwards, "The Bible and the Monuments"; 7, Conrad Goodrich, "Theatres Full, Churches Empty."  
VICTORIA PARK (near the fountain): 3.15, O. Cohen.  
WOOD GREEN (Jolly Butchers' Hill): 11.30, O. Cohen, "Christianity and Woman."

### COUNTRY.

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, O. Watts, "Sin and Secular Salvation."  
PONTYPRIDD (23 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.  
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Musical and other recitals, etc.; 8, Announcement as to postponed excursion, through rain, to Wharfedale side.  
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7.30, Business meeting; 7.30, D. R. Bow, "The Industrial Outlook."

### OPEN-AIR PROPAGANDA.

CHATHAM (corner of Lines): 11.15, C. Watts, "The Drawbacks of Christianity."

### Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—August 15, m., Wood Green; a., Victoria Park; e., Hammersmith. 18, Mile End. 22, m., Limehouse; a., Victoria Park; e., Peckham Rye. 25, Mile End. 29, m., Hyde Park; a., Victoria Park; e., Peckham Rye. September 5, Sheffield. 12 and 19, Glasgow. 25, Edinburgh. October 10, Gateshead. 16, 17, and 18, Stanley. 24, Newcastle.

A. B. MOSS, 44 Oredon-road, London, S.E.—August 22, m., Wood Green; a., Peckham Rye. 29, Edmonton.

J. FAGAN, 48 Popham-road, New North-road, London, N.—September 19, e., Hammersmith. 26, m., Hyde Park.

J. T. THURLOW, 350 Old Ford-road, London, E.—September 5, Limehouse.

H. PERCY WARD, Leighton Hall, N.W.—August 15, m., Clerkenwell Green; e., Bradlaugh Club. 22, m., Mile End Waste; a., Harrow-road. 29, m., Camberwell; a., Peckham Rye.

E. PACK, 90 Camden-street, N.W.—August 15, m., Camberwell; a., Peckham Rye. 22, Limehouse. 29, m., Mile End. September 5, e., Clerkenwell Green. 12, m., Kingsland. 19, m., Camberwell; a., Peckham Rye. 26, m., Mile End; a., Finsbury Park. October 17, m., Camberwell.

## POSITIVISM.

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

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

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

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

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