

255

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XVII.—No. 34.

SUNDAY, AUGUST 22, 1897.

PRICE TWOPENCE.

## MR. HALL CAINE'S "CHRISTIAN."

*The Christian: A Story.* By HALL CAINE. (London: William Heinemann.)

THREE popular novelists have from time to time been reported as engaged on Lives of Christ. If they were to co-operate, the subject would be in appropriate hands. The fictionists who wrote the biography of Jesus some sixteen hundred years ago lived in the infancy of their profession. Time has brought with it many improvements, and it would be well if their work were rewritten and brought up to date. Nor need there be any dread of a lack of inspiration, for each of the aforesaid three gentlemen has a high sense of his "mission," and is looked upon as oracular by his own set of devotees.

One of these three pious novelists is Mr. Hall Caine, the author of several romances which have been praised highly, not to speak it profanely, by all sorts of critics, from Mr. Gladstone downwards—or upwards, according to preference. Every now and then a meteor flashes across the sky and nearly eclipses the steady stars. And in literature we hear every year or two that the book of the century has just been published. When a man looks into it who has read the really great books of the world, he smiles with a certain contemptuous compassion, and says to himself: "Bottomless is the conceit, ill taste, and weak judgment of professional and anonymous reviewers; and measureless is the craft of literary log-rolling."

For my own part, I must make the frank confession that I have never read any of Mr. Hall Caine's books but the one I am going to criticise. The extracts in the advertisements from his chorus of flattering reviewers gave me "a scunner"—to use an expressive Scotticism which has no exact equivalent in English. One of these unknown and known gentlemen, writing in a leading north-country journal, places a certain novel of Mr. Caine's "distinctly ahead of all the fictional literature of our time." Well, I have read *The Christian* carefully, and I can only conclude that this exuberant reviewer is vastly mistaken, or else that Mr. Caine has miraculously degenerated. His work is not in the same street with that of George Meredith and Thomas Hardy. He does not understand human nature as they do. His characters are moved about vigorously, but they are lay figures, and not real men and women. They simulate life admirably, but after all they are only puppets. It is merely the penny novellette carried to the highest degree of amplification and intensity. A page of *Tom Jones*, a page of *Richard Feverel*, a page of *Tess of the D'Urbervilles*, is more than worth a thousand tons of such writing.

Mr. Caine's style is what Matthew Arnold would have called *Daily Telegraphese*. It might be envied by newspaper reporters. There is vigor of a sort, and graphical power of a sort; but no subtlety, no *finesse*, and no distinction. You never come across an exquisite felicity, or indeed any felicity at all. I cannot imagine a reader copying out a passage or a sentence of this book. Of course it may be said that I am fastidious and exacting; but should I not be in the face of such pretensions? Side by side with this book, as a corrective, I have read over again a volume of Flaubert's *Correspondance*. There you have the artist, the master of a great style, who lends a magic to his thoughts by his beauty and accuracy of expression. Without this you may have books, but you cannot have literature. One reads a letter of Flaubert's as one sips

chartreuse; one reads pages of Mr. Caine's as one swallows lager beer.

It is Mr. Caine's own opinion that *The Christian* is "a colossal undertaking." He gave this opinion to a *Daily News* interviewer, a few days before publication. Mr. Caine actually spent several days and nights in London to familiarize himself more or less with the scenes he intended to describe; and he appears to think that this is quite a gratuitous trouble on the part of a novelist. He also says of his book that "it was actually written and re-written three times." This is rather enigmatic, but life is not long enough to puzzle out its meaning. As for the proofs, they have been "read by not less than twenty different persons, each a specialist in some walk of life, as divergent as, for instance, Albert Chevalier and Father Adderley." Mr. Caine is also good enough to inform us that he wrote his novel in bed in the mornings, or late at night in the arm-chair in his study. But he omitted to specify the parts that were written in these respective times and positions, and we are therefore unable to tell when his genius is at its apogee. All these details may be interesting to "the general," as Hamlet calls them, but their publication shows that Mr. Caine takes himself with a seriousness that o'erleaps itself and falls into comicality. When he states that at the end of his manuscript he wrote the words "Thank God," it probably did not occur to him that the same exclamation might spring from the lips of some of his readers.

Mr. Caine is a man with a mission; a sort of Hebrew prophet or Christian apostle, born out of due season, and living luxuriously in a fine house on the Isle of Man, instead of fasting in the desert or being chased from city to city with the fire of martyrdom at the end of the flight. His colossal undertaking is not a mere romance to tickle the imagination of idle readers. Its object is to show that "it is impossible for a man to live the life of Christ in Christian society as it is organized to-day." The interviewer was unkind enough to suggest that this had been pointed out before. Mr. Caine admitted that it had, but he replied: "No message is new entirely, but shall one be silent on that account?" Certainly not, especially when there is plenty of popularity and money in preaching.

Mr. Gladstone's inevitable advertisement comes as an endorsement of Mr. Caine's mission. "I cannot," he says, "but regard with warm respect and admiration the conduct of one holding your position as an admired and accepted novelist, who stakes himself, so to speak, on so bold a protestation on behalf of the things which are unseen as against those which are seen, and are so terribly effective in chaining us down to the level of our earthly existence."

Let us examine this testimonial; bearing in mind, by the way, that Mr. Gladstone gave a similar one to that worthless play, *The Sign of the Cross*, which is spectacular melodrama at the best, and at the worst a vicious pandering to the lowest instincts of Christian bigotry.

How does Mr. Caine "stake himself" in this instance? According to the preliminary puffings, he is to net six thousand pounds by the first English edition. How many thousands of men would "stake" themselves for the same consideration! There is no "staking" in the matter. Christian sentimentalism, which supersedes Christian dogma, is widely prevalent in the English-speaking world. Nothing else could account for the success of Mr. Wilson Barrett's drama, or the vogue of books like those of the late Professor Drummond. Intellectually speaking, Christianity has long been dead. It lies floating many a rood,

like a huge dead whale, out of which many "missioned" gentlemen are carving blubber. Mr. Caine is one of these, and he knows there is a good market for the commodity.

And what is the real value of Mr. Caine's "bold protestation"? What danger does he incur? Does not the danger lie all on the other side? Is the protestation really "bold"? Unless Mr. Caine is merely a literary adventurer, we are to conclude that he is a Christian himself, and that his ideal of Christianity is John Storm, the hero of this novel, who denounces worldly Church dignitaries to their faces, gives up wealth and earthly prospects, and spends himself in what is called rescue-work in the London slums, nursing abandoned babies, and standing up for the female victims of male profligacy. Very well, if this is Mr. Caine's ideal Christianity, let him follow it. That would be a bold protestation, and we should honor his courage, whatever we might think of his intelligence. But one fails to see the "boldness" of picturing this high ideal amid personal comfort and rural beauties, with several thousand pounds as reward when the picture is ready for public exhibition. Mr. Caine may reply that he is an artist. Very good then; let him drop this cant about his message and his mission, and desist from sending to the press these testimonials to his astonishing bravery.

We now turn to the novel itself, which must ultimately stand or fall on its own merits. And let us first take its *technique*. Mr. Albert Chevalier has revised the Cockneyisms, so they are presumably accurate; though, after all, a slip in London dialect is far more trivial than a falsity in human character. Who cares that Shakespeare makes a clock strike in one of his Roman plays? It is an anachronism, of course; but Shakespeare would have smiled sarcastically at the painful scholar who fastened on that blot. Truth to nature, not mere truth to philology and archæology, is the great thing for the artist. Now I am bound to say that Mr. Hall Caine does not stand this test in *The Christian*. His hero, John Storm, is represented as a fine fellow, with a good figure, grand eyes, and a grander character; but in act and speech he is a monomaniacal fanatic. At one point of his Christian career he visits the girl he loves with the purpose of killing her body to save her soul. At another point he gravely proposes to marry her, and go out to take the place of Father Damien among the South Sea lepers, where they are to live together as brother and sister, until they die of the frightful malady. The case is one of pathology, and John Storm's proper place is a comfortable asylum.

Glory Quaille, the heroine, comes from the Isle of Man. So does the hero. Mr. Caine's island seems to breed special types of humanity. Glory is very beautiful, and very bright and intelligent—until she talks and writes, when she is insufferably shallow-smart and egotistical. At the age of eighteen she leaves the three-legged island with a rich supply of Cockney slang and some choice Americanisms. On the voyage from Douglas to Liverpool she asks John Storm if he would like to talk of love, and while they discourse on this fascinating theme there comes "a wonderful light into his splendid eyes," as she tells her grandfather. In her next letter she uses expressions such as "like blazes," and speaks of a patient in the hospital as "an old hippopotamus of a German musician." Shortly after she thinks it must be great fun to "be a barmaid, and have the gentlemen wink at you, and be laughing back at them." She goes to a ball with another nurse at the hospital, and comes home in a hansom at three in the morning! which shows how Mr. Caine has studied hospital life. In a month or so she goes with the same other nurse to the bachelor chambers of two rich "swells," where she puts on man's clothes and gives a little performance; all which she communicates in slangy language to her aunt. "I want to become great and glorious," she says in the same letter, "I could do it too—I know I could. I have got it in me, I am sure I have." In a very short time this young lady becomes a music-hall star, and her name is blazoned all over the metropolis. Mr. Caine's profound studies have led him to think that a music-hall star is made in a few months; that a schoolgirl, almost, can rush into sudden and brilliant notoriety. Dear, dear! What was Mr. Chevalier doing when he let this pass uncensured? Did he wink to himself and say, "That's not my affair: let Caine revise that rot himself"?

G. W. FOOTE.

(To be continued.)

## RELIGION AND CRIME.

"In fact, religion has much less influence on morals—at least, on that portion of morals which falls under the jurisdiction of the police—than we are in the habit of believing, and our confidence in the ethical benefits derived from Christian teaching is unfortunately not justified by facts."—H. C. LEA, *History of Auricular Confession and Indulgences*, vol. ii., p. 431; 1896.

No objection to Freethought is more common than the assertion that its adoption will withdraw the restraints upon crime. How simply standing for truth, instead of for hypocrisy, can effect this is never clearly made out; but, most people having been trained to suppose that religion and right conduct are inseparable, it is taken for granted that any departure from the one must be attended by disastrous consequence to the other. This despite the evidence that some of the noblest-minded men and women—such as Bentham, the two Mills, Grote, Darwin, Clifford, Huxley, "George Eliot," and Harriet Martineau—have been entirely free from religion.

Now, I contend that men and women become Freethinkers, not because they have less concern for the well-being of society, but because they have more. In devoting themselves to the actual needed service of mankind, instead of to the worship of a god who cannot need our praises, they have reached a higher platform than that called religious. Crime and religion, in fact, are both atavistic, being the survival of earlier and more savage states in the midst of civilized life. This is the conclusion to which anthropologists are being forced by a study of the facts.

Garofalo, in his profound study, *La Criminalite*, points out that usually brigands and assassins are devoted to the virgin and the saints. He says, too (p. 162): "*Des dames très croyantes peuvent passer toute leur vie dans l'adulteré, et à l'église pleurer agenouillées au pied de la croix. Car la luxure est un péché mortel, comme le haine et la colère, mais la bénédiction d'un prêtre peut également les absoudre tous.*" Absolution can wipe out all sins. Ferri, in *La Sociologie Criminelle* (p. 240), is of the same opinion as to the influence of religion. He says: "The common psychological illusion, that the religious sentiment can by itself be a preventive of crime, must be renounced. It happens, on the contrary, that the immense majority of criminals are sincere believers." The following table, showing the proportion of murders to every 100,000 inhabitants, is suggestive:—Italy, 12.67; Spain, 8.59; Austria, 3.11; Belgium, 2.52; France, 2.13; Ireland, 1.93; Germany, 1.14; England, 1.08; Scotland, 0.94.

Joly, in *La France Criminelle*, gives affirmative evidence. He points out (p. 274) that Lozère is the department which gives the highest percentage of criminals, and yet where the people are especially religious. There is a popular saying in the vicinage: "*Lozèreen! le chapelet d'une main, le couteau de l'autre.*" The rosary in one hand and the knife in the other is a good description of many of the most pious people of southern Europe.

Mr. Henry Havelock Ellis, in his excellent study of *The Criminal*, says (p. 156): "In all countries religion or superstition is closely related with crime. The Sansya dacoits, in the Highlands of Central India, would spill a little liquor on the ground before starting on an expedition, in order to propitiate Devi." Among 200 Italian murderers Ferri did not find one who was irreligious. "A Russian peasant," remarks Mr. Kennan, "may be a highway robber or a murderer, but he continues, nevertheless, to cross himself and say his prayers." Dostoeffsky also notes the religious ardor with which the convicts gave candles and gifts to the Church. All those who live by unlawful methods, said Cassanova, "confide in the help of God." Naples is the worst city in Europe for crimes against the person. It is also the most religious city in Europe. "No other city," observes Garofalo, "can boast of such frequent processions; no other, perhaps, is so zealous an observer of the practices of the Church. But, unfortunately, as an illustrious historian [Sismondi], speaking of the Italians of his day, wrote: 'The murderer, still stained with the blood he has just shed, devoutly fasts, even while he is meditating a fresh assassination; the prostitute places the image of the Virgin near her bed, and recites her rosary devoutly before it; the priest, convicted of perjury, is never inadvertently guilty of drinking a glass of water before mass.'" Those words of Sismondi's, Garofalo adds, "are as true to-day as when they were written."

Lombroso found 248 tattooed prisoners, out of 2,480, bearing religious symbols; while the slang of criminals witnesses to a faith in God, in the immortality of the soul, and in the Church. Mr. H. H. Ellis says (p. 159): "It seems extremely rare to find intelligent irreligious men in prison. The sublime criminals whom we meet with in Elizabethan dramas, arguing haughtily concerning divine things and performing unheard-of atrocities, are not found in our prisons. Freethinkers are rarely found."

In the sixteenth century, says Mr. Lea, Bishop Guevara felt obliged to admit that the morality of the Spanish Moors was higher than that of the Christians. It is the same to-day where the rival faiths of Christianity and Islam are brought into competition. In Algeria the arrests for all offences of European foreigners average 111 per annum for every 10,000; of Frenchmen, 71; of Arabs, only 34.

Still more striking are the carefully-kept statistics of India, where the dense population and dire poverty might seem to form a breeding ground for crime, but where there are far fewer offences against either person or property, relative to the population, than in any Christian country. India has scarce one-fifth of the crime of England, the least being among the adherents of Brahmanism, and the most among the adherents of Christianity. But even here this comparative immunity is attributed by those best able to judge, not to the tenets of Brahmanism, but to the caste system under which every individual is a member of a body, exercising close supervision over his every act, and inflicting penalties for transgression, culminating in expulsion, which destroys his career for life.

A comparison between Judaism and Christianity is not flattering to the latter. Jews have far fewer criminals in proportion than either Protestants or Catholics. Even in the matter of legitimate births they stand ahead. In Vienna the proportion of illegitimate to legitimate births among the Jews is only between a third and a fourth of that among the Catholics; in Prussia it is between a third and a half of that among Christians. And the Jews are the nearest to Secularists among all the religionists. In Liverpool, and other towns of mixed Catholic and Protestant population, it is found that a larger proportion of criminal offences takes place among the Catholics, the most strictly religious portion of the population. Facts, then, do not countenance the theory that the rejection of religion removes any of the real restraints upon crime.

As human nature is constituted, imminent temporal earthly penalties will always outweigh, and have a more restraining influencing than, contingent post-mortem ones, which may be averted by timely repentance, for

While the lamp holds out to burn  
The vilest sinner may return.

Religion veils the natural consequences of wrong-doing, and promises immunity to sinners because Jesus paid for all. It very rarely happens that a criminal condemned to death fails to avail himself of the ministrations of the chaplain. Convicts at their last hour usually die as piously as any christom child. This is the error of religion. It provides a safe conduct to glory for the murderer, and none for the victim. It substitutes a confession at death for right conduct in life, and confounds ceremonial observances with real duties.

The attitude of religion to crime is either one of denunciation, or of wiping out offences by confession and absolution, or by faith in the blood of the Lamb. Secularism has no such easy method. It teaches that all actions must have their consequences. It looks rather to prevention than punishment. Much crime arises from social conditions, which may be improved. The Secularist trusts rather in the school than in the prison. Instead of teaching children from a barbarous book, full of records of bloodshed, lust, and all forms of criminality, it would inculcate practical knowledge of what tends to social well-being in our own day—in short, give to every child the sound physical, mental, and moral training that constitutes true education.

J. M. WHEELER.

Every one who looks back and compares his early impressions respecting states of things in his own society, with the impressions he now has, will see how erroneous were the beliefs once so decided, and how probable it is that even his revised beliefs are but partially true.—*Herbert Spencer*.  
Time destroys the speculations of man, but it confirms the judgments of Nature.—*Cicero*.

## "THE LORD'S PRAYER."

THE subject of prayer constitutes one of the most prominent doctrines taught by professed Christians. They regard it as not only a source of consolation, but as the means of securing material assistance from God through Christ. It is true that the absolute reliance which was once placed upon "supplications to heaven" is not now so general as it was, experience having shown that help in daily life can be obtained only by secular effort. Even eminent Christian writers have deemed it necessary to put an arbitrary interpretation upon the objects of prayer. With many of them it is not an act of supplication, but an emotional gratification. They allege that the change, which prayer is intended to produce, is not in God, but in those who indulge in the devotional exercise. This is the position taken by Dr. Blair, Lord Kames, and Dr. Leechman, who was for years the Principal of Glasgow College. More recently Dr. Newman Hall has adopted the same view in his popular book, *The Lord's Prayer*, a third edition of which he has recently issued. Most "advanced Christians" to-day profess to regard prayer in a similar light.

Dr. Newman Hall considers that God knows the thoughts of men before they pray; but, says the Doctor, God "desires also to know our wishes from ourselves. An earthly parent may know many of the child's desires and griefs, but likes to hear them from the child's own lips; and the habit of telling them cultivates filial affection. In prayer we are not instructing God, but communing with him." But there is no analogy in the two cases. We have personal knowledge of "an earthly parent," while in respect to God one can only have belief. Moreover, human parents, if they are good, will comply with a child's wish, if by so doing his happiness and well-being are increased. This cannot be said in reference to the supplications to God. For many cases have come under our own observation where sincere believers in prayer have made appeals to God, in which their comfort, health, and life were concerned; and yet no answer was given.

It would be interesting to know where Dr. Newman Hall learnt what God's "desires" are upon the subject. According to the Bible, prayers mean much more than that for which the Doctor contends. It is there stated that prayers influenced God and made him change his conduct. For instance, he tells Abimelech that Abraham shall pray for him, and thereby save his life (Gen. xx. 7). Moses is reported to have "cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses, and the frogs died" (Exodus viii. 12 and 13). Again, when the Lord was displeased at certain people complaining, "his anger was kindled; and the fire of the Lord burnt among them"; but "when Moses prayed unto the Lord the fire was quenched" (Numbers xi. 1 and 2). Hannah found herself childless, and she prayed to become a mother, and her request was granted, for "she bare a son," saying, "Because I have asked him of the Lord" (1 Samuel i. 10 and 20). The same doctrine is taught in the New Testament, where we are informed that Elias prayed that it might not rain, and no rain fell for three years and a half. Then he prayed for rain, and it came (James v. 17 and 18). Those who are afflicted are told to pray, and "the prayer of faith shall save the sick" (*ibid.*, 13 and 15). If a man lack wisdom, he is told to "ask of God," and "it shall be given him" (James i. 5). Christ distinctly says that whatever men pray for that shall they receive, and what they ask him to do he will do it (Mark xi. 24; John xiv. 13). It is clear, therefore, that, according to the Bible, prayer is supposed to influence the conduct of God, which to our mind is a false and pernicious doctrine. Kant was about right when he said, "He who has made great moral progress ceases to pray."

But we are not so much concerned in this article with prayer in general as we are with the nature and value of what is termed the "Lord's Prayer." It is claimed to be a model production upon the part of Christ, surpassing in "beauty of expression, simplicity of purpose, and dignity of request" all other prayers, both ancient and modern. We do not share this extravagant laudation. In the first place, it is exceedingly doubtful if Jesus ever uttered the prayer at all. Professor Huxley gives some potent reasons for holding the opinion, "that there is the gravest reason for doubting whether the so-called 'Lord's Prayer' was

ever prayed by Jesus" (*Controverted Questions*, p. 415). He notices the fact that the oldest of the four Gospels (that ascribed to St. Mark) does not contain the prayer. Having given other reasons in favor of his position, he states that he thinks "the Gospel evidence in general, as to the sayings of Jesus, to be of questionable value" (*ibid.*, 489).

There is, however, ample evidence to justify the opinion that the Prayer did not originate with Jesus. Evan Powell Meredith, in *The Prophet of Nazareth*, writes: "The model prayer, called the *Lord's Prayer*, with which Jesus furnished his followers, he evidently borrowed from Jewish literature. The few instances of verbal difference between it and the following translation of a part of the Jewish Eucharist, made by a *reverend and pious Christian*, may be the result of a little alteration effected by time, either in the Christian or the Jewish prayer, or even in both; or may have arisen either from Jesus's imperfect recollection of the Jewish prayer, or from the imperfect manner in which his repetition of it was reported by the Evangelists. The principal difference, however, is caused by Jesus's omission of several words found in the Jewish prayer, which would indicate that he knew it but imperfectly. But even now, at this distant time, when each has undergone a translation from a dead language, they are so much alike that they furnish ample internal evidence of their identity. The Jewish prayer runs thus: '*Our Father, which art in heaven, be gracious to us, O Lord our God; hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. The holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory, for ever and for evermore.*' (*The Works of the Rev. John Gregorie*, p. 168; London, 1685). All the expressions italicized in the foregoing prayer will be found in the following: '*Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen*' (Matthew vi. 9-13; Luke xi. 2-4). Well might Basnage (*Hist. des Juifs*, tom. vi., p. 374) say that the Jews had an ancient prayer called the *Kadish*, precisely like Jesus's prayer; and Wetstein remarked that 'it is a curious fact that the *Lord's Prayer* may be reconstructed almost verbatim out of the *Talmud*'" (p. 426).

But, apart from the gratification which this Prayer is said to afford the emotional believer, of what value is it in our daily life? It has two radical defects—namely, its inefficacy and its vicious incentive to the performance of good acts. For centuries the appeal to God, "Thy will be done on earth," has been made by thousands of earnest and trusty believers; but can it be said, with truth, that "God's will" governs the world to-day? We think not. If, however, it does, then, to say the least, God's government is capable of great improvement. Thousands of broken-hearted and starving supplicants have each morning exclaimed, "Give us this day our daily bread," but no bread has come, and the poor suffering believers have had to depend upon the generosity of man rather than upon any help from God. And, in too many instances, no assistance has come at all; while the victims of a "divinely-governed" world have died cruel and premature deaths. So much for the alleged efficacy of the "Lord's Prayer."

In this Prayer we are told to ask God to "forgive us our debts as we forgive our debtors." This is theological nonsense. As a rule, there is no forgiveness between debtor and creditor. People who are honest, and have the means, pay what they owe; therefore there is nothing to forgive. Christ tells us that, if we forgive others, God will forgive us; but if we refuse to do so, God will follow our example. Thus, if we fail to perform a good act, God will do likewise. According to this teaching, God is destitute of generosity, and is placed upon a level with an inferior type of human beings.

CHARLES WATTS.

## THE GOSPEL NARRATIVES.

### III.—THE DATE OF THE BIRTH OF CHRIST.

IN reading the Gospel narratives of the Nativity, the first matter that calls for our attention is the date at which the illustrious personage therein mentioned is said to have been born. This, like the genealogies, is one of the few subjects in which the two Synoptists, Matthew and Luke, do not take their information from copies of the same document. Let us see, then, what these inspired historians have to say upon the matter.

Commencing with Matthew, we find that that veracious evangelist says that the great teacher, Jesus, was born "in Bethlehem of Judea in the days of Herod the king"; that is, some time during the reign of Herod the Great. Now, this notorious king reigned for thirty-four years, from what is called B.C. 37 to B.C. 3. But Matthew does not say whether the supernatural event which he records occurred in the beginning, end, or middle of the reign. His inspiration did not extend so far as this. We have, therefore, to find out the date, as near as we can, from the narrative.

First, then, we are told that when certain "wise men," who had been following a star for some unnamed period, came to Jerusalem, Herod "learned of them carefully *what time the star appeared.*" Here it is clearly implied that the birth coincided with the appearance of the star. Next, when the Magi did not return to the king, as commanded, it is said that Herod "sent forth and slew all the male children that were in Bethlehem.....from two years old and under, according to the time which he had carefully learned of the wise men." Here it is plainly implied that at the time of this alleged massacre the child Jesus was nearly, if not quite, two years old. Lastly, we are told that Joseph, who had fled to Egypt on the eve of the massacre, remained in that country for some unstated period, and did not return until after the death of Herod. The latter event took place, as stated, in the year 3 B.C. If we reckon this sojourn in Egypt as of only one year's duration (and there is nothing in Matthew's account against our making it ten years), then the birth of Christ, according to Matthew, cannot be placed later than B.C. 6, though it may have occurred many years prior to that date.

Neither Mark nor John has anything to say respecting the time of Christ's birth; Luke alone has the courage to do so, and that evangelist, guided by inspiration, has, without knowing it, contrived to give three different periods as the date of this wonderful event, thus contradicting not only Matthew, but himself. These it is my duty to now briefly notice.

1. The events related in the first chapter of Luke's Gospel—the story of Zachariah in the temple, of the angel Gabriel's visit to Mary announcing the birth of Jesus, and Mary's visit to Elizabeth—are stated to have occurred "in the days of Herod, king of Judea" (i. 5). Hence, the birth, which soon followed, is implied to have taken place in the reign of Herod the Great. This indefinite date will agree with that indirectly given by Matthew—that is, if we choose to make it; for, since only the reign is mentioned, the birth can be placed in any of the thirty-four years of that reign, including those which are excluded by Matthew—viz., B.C. 5 to B.C. 3.

2. Luke says (iii. 1) that John the Baptist began to preach "in the fifteenth year of Tiberias Cæsar" (viz., in A.D. 28), and that some time later Jesus also appeared as a teacher. This would be in A.D. 29. Luke further says, according to the Authorized Version (iii. 23), that at this time Jesus "began to be about thirty years of age." This reading our Revisers have altered (for a reason which will presently be seen) into "was about thirty years of age."

According to these texts, Christ was, in A.D. 29, either about thirty years of age, or had only just entered upon his thirtieth year. Which of these is correct? To decide this point I turn to Irenæus, who, in speaking of Christ's age, has quoted this verse. That worthy father says (*Her.*, ii. 22):—

"For thus Luke, who has mentioned his years, *has expressed it*, 'Now Jesus was, as it were, beginning to be thirty years old' when he came to receive baptism."

Taking this as the reading in the time of Irenæus, it is stated, then, according to Luke, that Jesus was, in A.D. 29, either nearly thirty years of age, or just thirty years of age; he must therefore have been born in B.C. 1—two

years after the death of Herod the Great, and four or five years subsequent to the time indirectly mentioned by Matthew. Here we have a sample of the results produced by inspiration.

3. In narrating the birth of Christ, in his second chapter, Luke states that, in consequence of a decree of Cæsar Augustus, that "all the inhabited earth" should be enrolled or taxed, Joseph and Mary went from Nazareth to Bethlehem, and that while there Jesus was born. He also says (ii. 2) :—

"This taxing was first made when Cyrenius was governor of Syria."

The word "first," in this passage, is an interpolation; there was but one taxing. Our English Revisers have, however, made the passage read as follows :—

"This was the first enrolment made when Quirinus was governor of Syria."

Here, it will be seen, the meaning is entirely changed. According to the latter reading, there were at least two enrolments; whereas, as a matter of history, there was but one. This census, enrolment, or taxing was made immediately after the deposition of Archelaus, who had reigned nine years. It was commenced in A.D. 6, and was completed A.D. 7. Quirinus, who, at that time, had just been appointed governor of Syria, received orders to come into Judea and superintend it, and he did so. It was not made throughout "all the inhabited earth," as Luke states, but was confined to the southern portion of Palestine. This enrolment was a matter of too much importance to be omitted by Josephus. That historian says (*Antiq.*, xviii, i. 1) :—

"Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did leave off any further opposition to it by the persuasion of Joazer, who was the son of Boethus, and high priest."

Josephus, also, when dealing with other matters, thus fixes the date :—

"When Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the 37th year of Cæsar's victory over Antony at Actium, he deprived Joazer of the high priesthood," etc.

The engagement at Actium took place B.C. 31; the taxings, therefore, began to be taken in A.D. 6, as before.

Luke, following the Protevangelium, makes Joseph go from Nazareth to Bethlehem to be enrolled, because that individual was said to be descended from David, and because David had lived at Bethlehem. This is supremely ridiculous. In the first place, the census was taken from house to house, and the enrolments were made solely for the purpose of taxation. It was not a question of lineage, but of residence within certain provinces which were about to be taxed. In the next place, this taxing applied only to those living within the territory which had been governed by Archelaus, and which had now become a Roman province—viz., Judea and Samaria. Dwellers in Galilee, including Joseph and Mary, were not affected by it. Joseph, if he resided in the northern province, as Luke asserts, would pay his taxes to the collectors of Antipas, the tetrarch. There was no reason for him to go to Bethlehem at all. We have thus in this story a clear proof of fabrication—or inspiration, whichever term may be preferred.

This last account, it will be seen, is a flat contradiction both of Matthew and of Luke himself. According to Matthew, Jesus was born at some unstated time during the long reign of Herod the Great, and not later than B.C. 6. According to Luke, the Savior came into the world at three different periods—viz., (1) "In the days of Herod, king of Judea"—i.e., any time between B.C. 37 and B.C. 3; (2) in B.C. 1, two years after Herod's death; (3) in A.D. 6 or 7, nine or ten years after the death of Herod. It will thus be seen that there is a difference of twelve or thirteen years between the dates given by Matthew and Luke. Here we have another sample of the results derived from inspiration.

Looking now at these four divergent accounts, it would seem a perfectly hopeless task to attempt to reconcile them. But, difficult though the task may be, the attempt is made—by Bible commentators and Christian Evidence mongers.

With these gentry no contradiction is so great that it cannot by the exercise of a little ingenuity be satisfactorily explained away. The first step is to call the contradictions and discrepancies which have been pointed out "Infidel Objections"; the next is to turn and twist the narratives about until they are made to mean anything the reconcilers please.

Thus, the first date given by Luke—"in the days of Herod the king"—agrees exactly with that named by Matthew. Next, Luke's second date also coincides with that given by Matthew; for Christ was born, according to Matthew, in the year before Herod's death, B.C. 4—that evangelist says nothing to the contrary—and Luke says that Jesus was, in A.D. 29, "about" thirty years of age; that is to say, Christ was really thirty-three, and was therefore born B.C. 4. Could any profane historians agree better? Lastly, there were two enrolments by Quirinus, one in the reign of Herod the Great, and the other ten years after that king's death; Jesus was of course born during the first enrolment. Does not Luke say, according to the Revised Version, "This was the first enrolment"? These assertions are certainly ingenious; but, it is scarcely necessary to say, there is not the smallest authority for any of them. A somewhat less unscrupulous attempt at reconciliation is that made by Dr. Zumpt, of Berlin, who imagines he has discovered reasons for believing that Quirinus was governor of Syria between B.C. 1 and A.D. 1, as well as from A.D. 6 to A.D. 11; but the only thing lacking to prove the claim is evidence of the first governorship; of this there is not a scrap. Further, even were this claim fully established, there would still be needed evidence of an enrolment at the earlier date—which there is not. Lack of evidence, however, appears to be a small matter to Christian apologists. Dean Farrar, for instance, says of this matter (*Witness of History to Christ*, page 77) :

"The taxing in the time of Cyrenius had long been branded as a flagrant and damaging anachronism, till the industry of Zumpt demonstrated that it was an historical datum, implied, though not recorded, by other historians."

Luke's statement respecting Cyrenius remains "a flagrant and damaging anachronism" still, and even the "industry" of Zumpt has not been able to place an enrolment by Quirinus either in B.C. 1 or—what is more to the point—in the reign of Herod the Great.

That there was but one enrolment or taxing in the reign of the Emperor Augustus is, however, perfectly clear. This was when Quirinus came into Judea for that purpose in A.D. 6, as related by Josephus. The mere fact of the general opposition to this taxing, and of the insurrection of Judas of Galilee in consequence of its enforcement, prove beyond a doubt that it was something new. Josephus, also, several times refers to this taxing, and never to any other. He says, for example (*Antiq.*, xx. v. 2) :

"And, besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt when Cyrenius came to take an account of the estates of the Jews, as we have shown in a foregoing book" (see also *War*, vii. viii. 1).

But even Luke himself was acquainted with but one enrolment; for he makes one of his characters in the Acts say (v. 37) :—

"After this man rose up Judas of Galilee, in the days of the enrolment, and drew many people after him."

There is no first or second enrolment here; the reference, as in Josephus, is to a memorable event in Jewish history that happened but once.

The result, then, of our examination of the Gospel accounts respecting the date of Christ's birth is to show beyond all possibility of doubt that in this matter, as in the case of the genealogies, we are not dealing with history, but with clumsily-concocted fables. ABRACADABRA.

If we could only see in one view the torrents of hypocrisy and cruelty, the lies, the slaughter, the violation of every obligation of humanity, which have flowed from this source—the doctrine that honest disbelief is a moral offence—along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision.—*Huxley*.  
The idea of certain supernatural gifts being conferred upon certain men is the common error of the most advanced races as well as the most degraded people of antiquity.—*Renan*.

## INGERSOLL ON SCIENCE AND SENTIMENT IN MARRIAGE.

Do I believe that science will do away with sentiment as a basis of love and marriage?

It was thought at one time by many that science would do away with poetry—that it was the enemy of the imagination. We know now that is not true. We know that science goes hand in hand with the imagination. We know that it is in the highest degree poetic, and that the old ideas, once considered so beautiful, are flat and stale. Compare Kepler's laws with the old Greek idea that the planets were boosted or pushed by angels. The more we know, the more beauty, the more poetry we find. Ignorance is not the mother of the poetic or artistic.

So some people imagine that science will do away with sentiment. In my judgment, science will not only increase sentiment, but sense.

A person will be attracted to another for a thousand reasons, and what person is attracted to another may, and in some degree will, depend upon the intellectual, artistic, and ethical development of each.

The handsomest girl in Zululand might not be attractive to Herbert Spencer, and the fairest girl in England might not be able to hasten the pulse of a Choctaw brave. This does not prove that there is any lack of sentiment. Men are influenced according to their capacity, their temperament, their knowledge.

Some men fall in love with a small waist, an arched instep, or curly hair, without the slightest regard to mind or muscle. This we call sentiment.

Now, educate such men, develop their brains, enlarge their intellectual horizon, teach them something of the laws of health, and then they may fall in love with women because they are developed grandly in body and mind. The sentiment is still there—still controls; but back of the sentiment is science.

Sentiment can never be destroyed, and love will forever rule the human race.

Thousands, millions of people fear that science will destroy not only poetry, not only sentiment, but religion. This fear is idiotic. Science will destroy superstition, but it will not injure true religion. Science is the foundation of real religion. Science teaches us the consequences of actions, the rights and duties of all. Without science there can be no real religion.

Only those who live on the labor of the ignorant are the enemies of science. Real love and real religion are in no danger from science. The more we know, the safer all good things are.

Do I think that the marriage of the sickly and diseased ought to be prevented by law?

I have not much confidence in law—in law that I know cannot be carried out. The poor, the sickly, the diseased, as long as they are ignorant, will marry and help fill the world with wretchedness and want.

We must rely on education instead of legislation.

We must teach the consequences of actions. We must show the sickly and diseased what their children must be. We must preach the gospel of the body. I believe the time will come when the public thought will be so great and grand that it will be looked upon as infamous to perpetuate disease—to leave a legacy of agony.

I believe the time will come when men will refuse to fill the future with consumption and insanity. Yes, we will study ourselves. We will understand the conditions of health, and then we will say: "We are under obligation to put the flags of health in the cheeks of our children."

Even if I should get to heaven and have a harp, I know that I could not bear to see my descendants still on the earth, diseased, deformed, crazed—all suffering the penalties of my ignorance. Let us have more science and more sentiment—more knowledge and more conscience—more liberty and more love.

The inclination to sink into the slumber of dogma is so natural to every generation that the most uncompromising critical intellect must without intermission stand upon the watch against it.—*Otto Pfeiderer.*

Think of the energy that has been wasted trying to prove ancient lies to be divine truths.—*Torch of Reason.*

All that man is he owes to others.—*D. G. Brinton.*

## ACID DROPS.

ROYAL personages get a ridiculous amount of attention in the newspapers. Columns have been printed about the nonsensical duel between Prince Henry of Orleans (French) and the Count of Turin (Italian). These two young gentlemen fought for half an hour; one got scratched on the hand, and the other on the stomach. Prince Henry, with the scratch on his abdomen, goes to bed; and the Count of Turin, with the scratch on his fist, is the hero of the hour at Rome.

"The secret of England's greatness" story is pretty well on its last legs, though we dare say it will hobble and stagger along for a good while yet in the lowest religious circles. Some recent letters in the *Daily News* put it plainly on record that the Queen never did give a barbarous chief a copy of the Bible with the words above quoted, and that the actuality of the incident was denied by her secretary, the late Sir Henry Ponsonby. Even the *Sunday Companion* can only say that the story has "some foundation in fact"—the said foundation being an alleged letter by the Earl of Chichester, written as far back as 1844 to Prince Sagbu. That is to say, the story being exploded, its circulators try to give it a fresh start in another form, by means of fresh allegations, which cannot, at this time of day, be either proved or disproved.

At the unveiling of Darwin's statue, at his native town of Shrewsbury, the local bishop had the effrontery to cite the saying of the Bishop of Hereford, that Darwin was "ordained one of the doorkeepers of the vast temple of the universe, who pointed out to us new vistas, every one of them leading up to the throne of God." Darwin himself was not conscious of any such position. But what a change has come over the clericals since they denounced Darwinism as one of the devices of Satan.

A gentleman called D. Balsillie, writing in Mr. A. E. Fletcher's *New Age*, has a curious way of reconciling Christianity and Evolution. The central truth of the Christian religion, he says, is self-sacrifice; and is there not self-sacrifice in Natural Selection, under which the unfit perish that the fittest may survive and perpetuate the race? But what a confusion is here! Self-sacrifice is one thing, and being sacrificed is quite another. The latter is the lot of the unfit in the struggle for existence. They are never consulted at any point of the process. They are pitchforked into life, knocked about in it, and kicked out of it. And at the finish a Christian gentleman says to them: "My dear unfortunate friends, you have all been sacrificed for the good of the race, and every one of you is a proof of the wisdom and goodness of God." Really such logic is enough to drive a teetotaler to drink.

The women on the Italian frontier are very pious in their devotions to the sanctuary of the Madonna della Salute, near Belluna. The Customs' officers noticed that nearly every adult woman had a child in her arms. On returning across the frontier, the poor mothers had their innocents torn from their arms. Instead of fighting in defence of their little ones, they ran off and left their babes behind them. When the innocents were anatomized, they were discovered to be bundles of sugar, coffee, and other excisable articles.

At a Thanksgiving Service held in connection with the Jubilee by the Australian Council of Churches, the Rev. J. Berry said: "It was a cause of thanksgiving that they had now done justice to Jews, Roman Catholics, and Freethinkers." Mr. Charles Rose sends an excellent letter to the *Adelaide Advertiser*. He shows that, so far from this being the case, Freethinkers are still most unjustly treated. As the law stands all legacies left for the diffusion of opinion adverse to Christianity can be confiscated. Is this justice? asks Mr. Rose. Why should any Freethought Society be debarred from holding property with full legal security? During the last seven years many thousands of pounds had in this way been lost to the National Secular Society of the United Kingdom. Until this state of things is altered let us hear no more of justice having been done to Freethinkers.

Even the *Hull Catholic Herald* speaks of the Blasphemy Laws as the English Inquisition. It says: "As to the essence of the thing, there is an Inquisition in England still—a statement which may surprise many Englishmen, but which is nevertheless true. There are laws known in the country as Blasphemy Laws, and they are not obsolete instruments either, as Mr. Bradlaugh found to his cost. In truth, in essence these laws are exactly what Protestants reprehend as having existed in other countries hundreds of years ago."

The *Hull Catholic Herald* continues: "A man in England may not think what he pleases about England's system of religion, and express his thought; for if he think something that is contrary to the Blasphemy Laws, and if he give

utterance to his opinions, then he is liable by the statute now current in England to be laid by the heels as a common prisoner, and haled to durance vile for having 'said what he pleased' about England's religious system." This from a Catholic source drops a hint that, should Catholicism ever be restored in England, the continuance of Blasphemy Laws by Protestants would form a good excuse for the Inquisition.

Mark Twain gets in a Jubilee sarcasm at the expense of England. After observing that her estate covers a fourth part of the habitable globe, with four hundred millions of population, the American humorist says: "And I perceive now that the English are mentioned in the Bible—'Blessed are the Meek, for they shall inherit the earth.'"

Mark Twain's sarcasm is at the expense of Jesus Christ too. It shows the absurdity of the Sermon on the Mount after nearly two thousand years' experience.

"I want everyone to know," said Madame Canovas beside the dead man's bier, "that I forgive the assassin of my husband." It would have been a sublime utterance if the assassin's fate were in her hands.

Mr. Frederick Wicks has settled the hash of another haunted house, and gives an account of it in the *Times*. The house is at Esher, and previous to his entering it was a picture of "desolation, ruin, and damp." After a time the vague rumors which had been current took shape, and circumstantial stories went about of a "little white-haired lady" who dodged about the attic "knocking, bumping, scratching, and wailing." Mr. Wicks' son undertook to sleep in the haunted room, where he heard all the sounds which had caused several servants to leave the place. A local carpenter was called in to investigate the mystery, and it was discovered that four bats were nesting above the ceiling, having found their way in through a hole in the roof. The bats were banished, the hole was closed up, and the house is no longer haunted. And thus ends another ghost story.

"One or two sober-minded investigators," says Mr. Wicks, "are more likely to produce satisfactory results than thirty seekers after the phenomenal." This is a hit, a palpable hit, at the *Psychical Research* people.

The Rev. Beauchamp Stannus, of Arrow Rectory, Alcester, is a perfect theological Rip Van Winkle. He wants to know how it is, if the Bible be not inspired, that its "about fifty writers" never contradict each other. We beg to tell the reverend gentleman that we have published forty pages of *Bible Contradictions*, not as exhaustive, but as samples from bulk.

After a lot of loose talk about the Bible, which might have done very well fifty years ago, the Rev. Beauchamp Stannus delivers himself of the sapient observation that "None are so keen in finding difficulties in Scripture as they who have no desire that the Bible should not be found true." We will not stop to discuss this. What we wish to say is, that a difficulty is a difficulty, whatever the motives of its discoverer; and the business of the clergy is to face the difficulty, not to run away shouting that the discoverer is a bad man.

This reverend Rip Van Winkle says that our laws are wise, just, and righteous only so far as they are founded on the Bible. Well now, the Bible orders the killing of witches; and if Mr. Stannus will just kill one in his own neighborhood, he will afterwards be hung by the neck till he is dead.

In Australia, as in America, the pious party are attempting to get God into the constitution. The *Sydney Bulletin* hits the situation with a cartoon better than any words. The recognition of Deity is the thin edge inserted into Parliamentary Government of a long log upheld by the men of God. Its thick end is labelled "Sectarianism," and is being driven home by the Church Militant. Another sketch pictures the Devil asking "Leader" Lyne, who proposes amending the Commonwealth Bill by duly acknowledging God: "And where do I come in?"

Dunoon Pier is still closed to the Sunday excursionists from Glasgow. It is also reported that the farmers in the Rosneath district will not supply milk on the blessed Sabbath. Jehovah ought to have given these Scotch bigots a special breed of cows, warranted to yield milk six days a week instead of seven.

The worthy magistrates of Yarmouth have decided that oysters on Sunday are not "refreshment" within the meaning of the Act. This brings them under that enlightened piece of legislation known as the Sabbath Observance Act, by which the pious reign of Charles II. is commemorated. Those who have found refreshment in oysters will think

that the Yarmouth magistrates deserve to live on cockles for the rest of their days.

Your oyster, it seems, if not "refreshment" within the meaning of the Act, hath yet memory enough to refresh himself. An oyster breeder at Courselles-sur-Mer was observed to keep a great number of the bivalves on a slope where, as the tide ebbed, they were left dry for a certain time twice a day. On being asked why he did this, he replied that the oysters were being "educated" before being sent to Paris, and taught to economize water in their shells. Oysters immediately from the water are said to open on the road and arrive at their destination dried out, dead, and spoiled. If they are first placed where they are alternately under water and high and dry, they realize in a few days that they will experience discomfort if they open under the latter conditions. When they learn to wisely retain the liquid they are sufficiently advanced to pass examinations in Paris.

The Rev. A. St. Leger Westall, of St. Savior's, Croydon, has resigned, and been received into the Roman Catholic church by the Jesuit Fathers of Farm-street. The wealthy Lady Roper is also said to have been roped in by the Jesuits.

Miss Edith Howard Hodges, another wealthy lady, has also been received into the R. C. Church by Father Gallway, S.J., at the Church of the Immaculate Conception, Farm-street. The Jesuits do not seek to convert the poor of this world. They can go to purgatory headlong if they like. They look after people with landed property. One Marquis of Bute is worth all the Salvation Army have got.

The Attorney-General recently stated that Roman Catholic processions with priests wearing their vestments were illegal in England under Act 10, Geo. IV., 7; but the priests continue to treat the law as obsolete.

The Roman Catholic *Tablet* jeers the Church of England Bishops for meeting and doing nothing. It says: "Private judgment runs riot on vital doctrines in the Anglican Church, and yet no authoritative voice has spoken. The reason surely is not far to seek. All sensitiveness to dogmatic truth must have been lost by a system which cannot repudiate that which is ruinous to it. There seems to be no authority, either collective or individual. The bishops have talked of unity, but the only remedy they have for the division that exists seems to be in the cultivation of fresh differences." The Anglicans may reply that when the Roman bishops met they decreed the immaculate conception of the Virgin and the infallibility of the Pope. At least the Lambeth Conference did not perpetrate any such nonsense as this.

One of the statements made by the Lambeth Fathers-in-God was that "the conversion of the Jews is much hindered by the severe persecutions to which Jewish converts are often exposed from their own people." Mr. Oswald J. Simon has written a letter to the Archbishop of Canterbury in which he declares that the statement "is absolutely false," and calls upon his Grace publicly to withdraw it; which of course his Grace has not done. Mr. Simon tells the Primate his own experience with Christian converts. He says he is intimately acquainted with the work of the "London Society for Promoting Christianity among the Jews," and has had conversations with their converts in Palestine Place. Every youth whom he saw admitted that he only resided at the institution and went through the form of baptism for want of a better means of subsistence, and offered to return to the synagogue in consideration of a similar maintenance. Mr. Simon's answer was significant: "I told them that they had been bribed to call themselves Christians, but that I, as a Jew, declined to bribe them back again." The fact is, the alleged conversion of Jews is mainly a swindle, and to cover up the fact of their palpable non-success the right reverend Fathers-in-God have resorted to lying.

Says the *British Review*: "A Mohammedan converted is usually a Mohammedan spoiled, and the Jew is so rarely converted to the Church of England that it hardly seems worth while to keep an expensive missionary machinery for his benefit."

The Roman Catholic priests in the Durham mining villages where Irish Catholics abound have, it appears, for years made arrangements with certain coalowners whereby portions of the wages of every Roman Catholic man and boy are deducted and handed over to the priests. Mr. H. Snell says he has in his possession pay tickets with the item "Priest" printed on them. The system is a monstrous one, whether it be in violation of the Truck Act or not, and this question will, we trust, be speedily tested.

Despite the opposition of the Rabbis and the well-off

Jewish magnates, Zionism, including the project of a purchase of Palestine for the formation of a Jewish State, has excited great interest among the poorer classes of the chosen race. The Conference on the 28th at Basle, called by Dr. Theodore Herzl, is likely to increase the interest. Dr. Herzl's schemes are rather Socialistic than religious. The State is to be a vast co-operative company, a seven-hour labor day introduced from the beginning, payment to be made in rations. Ministers of religion are to have no part in the direction of the State, but to be kept to their spiritual work. This, the Rabbis say, is not in accordance with the prophets. Whether the Jews will ever set up a State in Palestine or not, they have purchased a considerable estate in Essex at Benfleet, where a colony are going to settle. It is questionable whether they intend it for agriculture, or to develop a new town as a holiday resort for the Jews of East London.

The *Echo* of August 14 has an article entitled "Darius the Mede Identified," in which the cylinder of Cyrus, now in the British Museum, is cited as showing that the Darius the Median spoken of in Daniel v. 31 must have been identical with Gobryas the governor. But even this is not clear, for Gobryas was only governor under Cyrus. The writer in the *Echo* forgets to mention that Daniel was written some four hundred years after these events, and may have confused Cyrus of the first siege of Babylon with Darius Hystapes of the second. Anyway, profane history knows nothing of Darius the Median.

We have done away with purchase in the Army, but it is as rife as ever in the Church Militant. It is just as much a matter of £ s. d. who comes into the parish to look after my soul or yours as it ever was; the result, of course, being the total indifference of the Reverend Demas to the souls or bodies of those who cannot help him to some return on his investment.—*Weekly Times and Echo*.

The colored Rev. A. Jones, from Petersburg, Virginia, went to Chicago, recently, with the reputation of having predicted the Charleston earthquake, the Johnstown flood, the St. Louis cyclone, and many other great disasters. His meetings in Friendship Baptist Church, in West Lake-street, were well attended, and the colored people had much faith in him when he predicted that the earth would come to an end at three o'clock on June 3. Since that day rolled by his reputation has declined, but the faithful few declare "It's coming yet for all that."

According to the *New York Journal*, a new Messiah has arisen out of the woods of Northern Maine, who, after fighting the devil in the wilderness for, it is said, twenty-five years, has emerged to preach the gospel. His name is Mediator Trustum H. Brown. He is armed with a manuscript Bible a foot thick. He has written this book since his seclusion. He affirms that he has a distinctly revealed mission to be the new mediator between man and God. In the Northern Maine settlements he has been healing the sick, casting out devils, explaining away knotty theological points, singing new psalms he has composed, and performing some singular tricks that he calls "miracles."

The *Church Times*, in an article on "The New Anti-Christ," signals out Mr. E. Sidney Hartland's *Legend of Perseus* for attack. It says: "The implicit argument of men like Mr. Hartland is as dangerous as that of Hume and Voltaire." It cites what Mr. Hartland has to say on "The Supernatural Birth," and says: "Nor is the necessity of grappling with this new method of attack diminished by the fact that the older, coarser weapons, the bludgeon and blunderbuss of Tom Paine, Voltaire, and Charles Bradlaugh, are now exchanged for the delicate rapier and the polished revolver, wielded with punctilious politeness and according to the strict rules of the duello." Mr. E. Clodd's *Pioneers of Evolution*, which is called *History of Evolution*, is also attacked for teaching that the history of Christianity is the history of an arrested growth.

The *Spectator*, in an article on "Dread of the Supernatural," says: "On the whole, we should say that more people have been frightened out of their wits by what they believed to be supernatural phenomena than by accidents involving great risk to life." If people really believed in devils and hell, the statistics of insanity would be vastly larger than they are.

Coleridge said he found on inquiry, when a preacher, that four-fifths of his congregation went to hear him preach from a sense of duty to the other fifth. The other fifth went from habit.

The Rev. W. W. Elley, pastor at North Manchester, Indiana, got engaged to three young ladies at the same time. The consequence has been that he has had to resign and leave North Manchester, and the ladies are also left lamenting.

The following items of clerical intelligence are all from the *Truthseeker*, New York, of August 7: "The Rev. A. C. Davis, Methodist, left Billings, Mont., to escape tar and feathers. It transpired that he had been guilty of an unnatural crime.

"The Rev. Kenneth Duncan, of San Francisco, is a fugitive from justice. He stole \$80 from John Axtell, a restaurant keeper, and fled.

"The Rev. S. P. Parker, Baptist, of Ottumwa, Ia., has eloped with the wife of the cashier of the bank at Eddyville, leaving a wife and two children.

"Deacon Patterson was killed in the pulpit of the Dexter Avenue Colored Baptist church, of Montgomery, Ala., July 28, during a row over charges of immorality against the pastor.

"The *Times*, of Wamego, Kan., describes the career of a Methodist minister known as the Rev. G. Wynne Richmond, and under numerous aliases. He is a seducer and a swindler.

"The Rev. George Barnaby, of the Christian Church, Anaconda, Mont., is accused of immorality by his wife, who says she picked him up out of the gutter when he was a gambler and boozier, and a divorce suit has ensued.

"An evangelist named Warner attempted the seduction of Mrs. Perry, a farmer's wife living near Oakland, Mich., recently, and was horsewhipped by the husband. Confessing his guilt, Warner was allowed to leave the vicinity.

"A warrant was issued in Rochester, N.Y., last Friday, for the arrest of the Rev. John M. Fitzgerald, a Catholic priest, charged with swindling and extortion. Fitzgerald is already under conviction of burning a schoolhouse at Charlotte.

"The Rev. Leondias Brown, Methodist, of St. Paul, Minn., was arrested in his church, recently, on the charge of forcibly ravishing a fourteen-year-old girl. He was admitted to bail, but disappeared during the trial, and it is inferred that he has fled to avoid conviction and punishment.

"The Rev. Gilbert F. Williams, of Christ Church, Washington, suddenly abandoned his pulpit a short time ago, and vanished from the sight of his congregation. Miss Denham, a member of the choir, and a strenuous church worker, has a young infant, of which the Rev. Mr. Gilbert is the father."

When murderer Butler was caught, there was much nervousness among the sects, not one of which desired him to claim it as his own. In a word, none of the sects, which are supposed to rejoice in the repentance of sinners, wanted the Glenbrook butcher to pray in its yard. Mr. Butler seems to have at last selected a ghostly comforter. He says he is a Wesleyan.—*Sydney Bulletin*.

Church religion was revealed in a new and interesting light at a Melbourne inquest the other day. Hear the seven-year-old son of deceased: "Mrs. Blank told her husband there was poison in the box, and she intended to take it. He said, 'Well, take it.' She emptied the contents of the box into her mouth, and then threw the box itself into the fire. Next, she drank some milk from a jug, and became sick. During this time Blank was sitting in the kitchen. He saw Mrs. Blank take the poison, but did not see her vomiting. He put on his hat and coat, and, having kissed witness and the second child, went to church."—*Sydney Bulletin*.

The good people of Beaconsfield-street, Blyth, petitioned the Urban Council against allowing a chapel to be built in their street. They alleged that it would obstruct the light, create noise, and deteriorate property.

It is well known (in Christian countries) that Christians monopolize all the virtues on this planet, including charity. It is curious, however, that the King of Siam spent a lot of time beside the children's beds in the Edinburgh Infirmary. "I am so fond of little children," he said, "and I have hospitals for them in my country." Facts like this are carefully kept back by the missionaries. These gentlemen's salaries depend on the "heathen" being painted as black as hell.

There are no secret springs, no occult forces, in the historic development of culture. Whatever seems hidden or mysterious is so only because our knowledge of the facts is imperfect. No magic and no miracle has aided man in his long conflict with the material forces around him. No ghost has come from the grave, no God from on high, to help him in the bitter struggle.—*Daniel Garrison Brinton*, in "An Ethnologist's View of History."



## Mr. Foote's Engagements.

Sunday, August 22, Athenæum Hall, 73 Tottenham Court-road, London, W., at 7.30, "God and the Devil."

## TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—September 5 and 12, Athenæum Hall, Tottenham Court-road, 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. F. DUPLAY.—Why not read our article carefully before criticising it? We did not say that Anarchists were insane. What we said was that a particular Anarchist who brooded over the ills of society, picked out a single politician as symbolising them, and then killed him; this man, we said, was insane. "Blood draws blood," you say yourself, in your concluding sentence. Precisely so. That is what *we* said. On this point, therefore, we agree; and this point is all-important.

G. R.'s promised subscription to the N. S. S. Treasurer's scheme was acknowledged in error as £1. It should have been £2, and another £2 should have been acknowledged as promised by E. Truelove.

LOVER OF TRUTH.—Thanks. See "Acid Drops."

H. A. HOPKINS.—Anarchism does not seem to teach you good manners. We do not expect that every one of our articles will entirely please everyone of our readers.

GYMNASI.—Never mind what the *Saturday Review* says about Cromwell. Form your own judgment on the facts, which you appear to be studying. Carlyle's book is indispensable. By the time you have finished it you will have the best key to work with. Dr. Gardiner's new volume is entitled *Cromwell's Place in History*. The writer is a sober critic and an accurate and painstaking chronicler. He is now writing a full *History of the Commonwealth*, two volumes of which have appeared. Another book you would do well to read, if you can obtain it, is the Cromwell volume in Forster's *English Statesmen*. It was written before Carlyle's *Cromwell*, but is a capital piece of work, although needing revision, as Forster afterwards admitted, in the light of the great Lord Protector's letters and speeches. Mr. Foote would much like to write on Cromwell again, but he has no time for it at present.

OLD BRADLAUGHITE.—The statement *re* Northampton is—to put it mildly—inaccurate. Mr. Foote has not sent lecturers there under his Scheme at all. What he did was to supplement, out of his Fund, the trifling amount that was paid at Northampton to a few of the N. S. S. lecturers. In addition to this, he visited Northampton himself to start the work, and delivered two Sunday lectures, taking the bare surplus after the payment of all expenses. This surplus amounted to twelve shillings, which just paid for his railway ticket.

J. LEES SUMNER (Birmingham).—Mr. Partridge has sent us your £1 towards the Treasurer's Scheme. Thanks.

E. PINDER.—Thanks. See paragraph.

LE DIABLE.—No letter was enclosed with the postal orders. Kindly say whether both orders were for the same object—that on the printed slip attached to one of them. We fancy so, but we want to be sure.

PAPERS RECEIVED.—Wellington Journal—Shrewsbury News—Anglo-Russian—Daylight—Liberty—Lucifer—Blyth News—Echo—Freethought Magazine—Catholic News—Hull Catholic Herald—Two Worlds—Adelaide Advertiser—Progressive Thinker—Animal's Friend—Torch of Reason—New York Public Opinion—Liberator—East London Observer.

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 23 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.

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. Fordor, 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.

A Christian who is not ready and willing to be martyred is not a Christian; a Catholic who does not accept the Inquisition, or who discusses the syllabus, is not a Catholic; a Freethinker who consents to a religious marriage in order to obtain the young girl he loves, or who allows himself to be buried by the Church in order not to vex his family, is not a Freethinker; those are mere amateurs, mere "supers" in the great human tragedy.—*Alexander Dumas fils.*

## SUGAR PLUMS.

THERE was an excellent audience at the Athenæum Hall on Sunday evening, when Mr. Foote lectured on Hall Caine's new novel, *The Christian*. Mr. White occupied the chair. This evening (Aug. 22) Mr. Foote lectures again from the same platform, taking for his subject "God and the Devil."

Mr. Charles Watts had a most successful day last Sunday at New Brompton. In the morning he spoke at the "Corner of the Lines" to a very large and attentive audience. There was not the slightest hostility manifested. There were three representatives of the Christian Evidence Society present, but they offered no opposition. Mr. Swan presided, and made an excellent and judicious speech in opening the proceedings. In the evening Mr. Watts lectured in the Secular Hall, which was filled by an enthusiastic audience. Mr. Thompson made a first-class chairman. Friends mustered in good force from surrounding districts. One party came from Maidstone, a distance of ten miles. Mr. Watts informs us that he was much pleased with his visit to New Brompton.

The National Secular Society's Treasurer's Scheme of financial reorganization is still before the Secular party, although we do not mean to press it during the holiday season. We shall throw our energy into the appeal during September. Meanwhile, we hope that all who have read what has already appeared on the subject in the *Freethinker* will ask themselves what they can afford to promise for the first year. Freethinkers who do nothing to help Freethought might just as well be Christians.

The Birmingham Branch sends us the following resolution, passed at a members' meeting last Sunday: "That this Branch of the N. S. S. heartily approves the Treasurer's Scheme, and promises the same its best support, with the hope that it will be taken up and earnestly supported by the Society at large."

Mr. J. Partridge, secretary of the Birmingham Branch, sends us the following list of promises for the first year from various members:—J. H. R., 10s. 6d.; Dr. T. Bullons, £1 1s.; W. H. Wood, £1 1s.; J. P., £1 1s.; J. Sumner, 10s. 6d.; C. H. Cattell, 5s.; R. Meredith, 5s.; W. T. Pitt, £1 1s.; S. Armfield, £1 1s.; J. Terry, £1 1s.; Lees Sumner, £1; R. Taylor, 10s. 6d.; B. A. Millichamp, 5s.—This is a total of £9 12s. 6d., and probably other promises will be obtained. If other branches will imitate the Birmingham example, it will be a good thing for the Scheme, and for the work which the Scheme is designed to promote.

Mr. George Anderson writes that he has waited to see what the Branches would do in the matter of the Treasurer's Scheme before promising his own donation. He says that he has subscribed a good deal during many years, and he is afraid that too many Freethinkers who don't subscribe at all, or very little, are more fond of enjoyment and personal fads than of promoting Freethought. Mr. Anderson points out that Glasgow and Edinburgh, fifty years ago, had each a paid lecturer. He would like to have a list of towns which, in whole or in part, support a lecturer now. We do not know of one. All our lecturers travel about from one place to another. Mr. Anderson is willing to continue supporting the cause if other Secularists will do their share. Well, we hope they will. And we also hope that enough of them will do so at once to justify Mr. Anderson, who has a large heart as well as a shrewd head, in promising a handsome subscription for the first year.

We have received the following further promises towards the Treasurer's Scheme:—G. Dixon, £2 (this for certain, and perhaps more). *Per Mr. Fordor*:—Dr. Walker, £2; F. H., 5s.

Mr. Hartmann himself, who started the subscription list with a promise of £50 for the first year, wishes us to announce that he will make it £75 on condition that five more offer a similar amount by the first of October. We could name five Secularists who might easily vie with Mr. Hartmann in this generous enterprise.

Mr. Cohen will not lecture at Peckham Rye on August 22 and 29, as announced. He finds that all meetings there must, according to the regulations, close at 7 o'clock. Mr. Cohen will lecture instead in Victoria Park each evening at 6.30.

The Bradlaugh Club goes on excursion to-day (Aug. 22) to Broxbourne and Rye House. There are ample facilities for "feeding" in the neighborhood. Early application should be made by those desiring free children's tickets. The train times have already been given, though one blunder occurred, Dalston Lane Station (9.21) being printed

for Hackney Downs. Stewards, wearing green, white, and red rosettes, will be in attendance at Liverpool-street and Hackney Downs stations with tickets to sell to those who are not already provided.

*To-Day* has a strong article on the decadence of Christianity, *apropos* of Mr. Hall Caine's novel. Mr. Jerome points out that Christianity is just a prosperous social organization. "A man," he says, "cannot hope to succeed in society or trade or public life without Christianity. A Bradlaugh or a Paine becomes an outcast." Christianity has been captured by Mammon. "Christianity," Mr. Jerome concludes, "may number its millions in theory; in practice, they are counted by thousands, and the millions increase while the thousands diminish. The passive acceptance of Christianity is the worst thing about it. It has become fashionable to profess; it has become vulgar to practise it."

The *Freethought Magazine*, of Chicago, gives in its Aug us number a reprint of Colonel Ingersoll's lecture on the Gods. There is also a good article by D. K. Tenney on the claim that Jesus is a perfect human example.

The fine building erected on the site of the old Millbank Prison, and given with his collection of pictures to the nation by Sir Henry Tate, is now open to the public this and succeeding Sundays. It deserves to be visited by all lovers of art. The building is handsome and well situated, facing the Thames. One painting alone is worth a journey—Sir L. Fildes's noble picture of "The Doctor," quite inadequately known by the popular engraving. This picture preaches a better sermon than any to be heard in the church, and there are many others, among them Calderon's Elizabeth of Hungary making her Act of Renunciation in a state of nudity before the altar and crucifix with a draped figure, about which the Catholics made a fuss when it was first exhibited at the Royal Academy.

The number for August 14 of that capital literary journal, the *Glasgow Weekly Citizen*, now in its fiftieth volume, has an article on the Encyclical letter from Lambeth, pointing out the limitations which the Church desires to put on free inquiry. There is also a good paper on the School and the Bible by "A. G. W.," who commends Mr. Gould's plan of moral instruction, but points out that the first thing is to make the public realize the unsatisfactory character of the present scheme of religious teaching.

Professor Huxley's life is being written by his son, Mr. Leonard Huxley, who is a master at Charterhouse School, and resides at Godalming. The task, which is nearly completed, has been an arduous one, owing to the wide range of subjects dealt with by the great Evolutionist. It is expected that the book will be published in a few months.

## NEOLOGIA OF JESUS THE CHRIST, UP TO DATE.

(Communicated to Charles Kroll Laporte by the Holy Ghost.)

1. In the midst of life we are in debt.
2. Resist evil with all your might.
3. The meek shall inherit the workhouse.
4. The land is the landlords' (plural), and the fulness thereof.
5. Avoid writing the truth, for it will get you into trouble.
6. Pay tribute to Cæsar, for the reigning monarch is always the best.
7. Take heed of the morrow, and put your money in the saving's bank.
8. Woe to millionaires, for they are the scourge of mankind!
9. Without any will men and sparrows fall.
10. Help yourselves on earth, for God is too busy in heaven.
11. Do not give *all* you have to the poor, for they will surely become rich, and forget you in the hour of need.
12. Blessed are the big bullies, for they shall inherit the earth.
13. If a man smite thee on the right cheek, give him a black eye à l'Anglaise.
14. Love not your neighbor, but his wife.
15. Beware of false prophets à la Baxter.
16. Forgive neither debts nor trespasses, but sue in a court of law.
17. Ye *can* serve two masters—God and Mammon; God on the Sabbath day, Mammon on week days.
18. Beget few children; they cause much trouble and expense.
19. Beware of very religious folks.
20. "On n'est jamais trahi que par les siens." A delicate allusion to his betrayer. I think he meant: "Beware of a cashier, à la Judas, who will sell you when the exchequer is empty."

## CAPTAIN NOAH.

WHEN the windows of heaven were opened  
And the founts of the deep were let go,  
When fathoms were reckoned by millions  
And the tops of the mountains sank low,  
The Father of Seamen went groping  
His way over land and o'er sea,  
With ballast of rock, and a cargo of stock,  
In an ark of the gopher-wood tree.  
And he was a seaman—a genuine seaman—  
A sailor and ship-builder too;  
For his tree-decker ship he had built for the trip,  
So, Noah, here's looking to you!

The voyage was long, and the weather  
Was hard on a man of his age  
(Six centuries old and a trifle  
When he locked the last beast in its cage);  
But he stuck to the job like a good 'un,  
With Japhet and Shem as his mates,  
While Ham they all took as the nigger to cook,  
And to wash the ship's company's plates.  
All hands were good seamen—the first of all  
seamen—  
A rattling good deep-water crew,  
And he kept them at work with no chance of a  
shirk,  
So, Noah, here's looking to you!

Though he'd no wire rigging, or patents,  
Or compass, or sextant, or chart,  
He made his landfall (with no pilot)  
By pluck and by firmness of heart.  
Then he reckoned he'd finished his contract  
When he landed the stock without harm,  
So he gave the sea best, and he took out his rest  
On a snug little vineyard and farm.  
Well, he was a seaman—a deep-water seaman—  
And to him our gratitude's due,  
For we wouldn't be here if he'd shown any fear;  
So, Noah, here's looking to you!

—Sydney Bulletin.

I. P.

## The Miracle at Cana.

When nothing was known of the constitution of wine or water, except that they were both fluids, it was comparatively easy to accept the statement that such a conversion really took place. But now we know that water consists of oxygen and hydrogen combined in a certain simple proportion, and of these and nothing else; while wine contains, in addition, nitrogen, carbon, and other elements combined in very complicated proportions. If the water was not really changed into wine, but only seemed to be so, it was a mere juggling trick, such as the Wizard of the North can show us any day for a shilling. But if it was really changed, something must have been created out of nothing to supply the elements which were not in the original water, and were not put into it from without.—S. Laing, "Modern Science and Modern Thought."

## The Tomb of Eve.

The tomb of Mother Eve is located by Moslems outside the walls of Jeddah. She is supposed to lie, like a Moslem, fronting the Kaabah, with her feet northwards, her head southwards, and her right cheek propped by her hand. The length of her grave is such that she must have borne out the legend that she was the tallest as well as the first of women. Sir R. Burton says: "I could not help remarking to the boy Mohammed that, if our first parent measured a hundred paces from head to waist, and eighty from waist to heel, she must have presented much the appearance of a duck. To this the youth replied flippantly that he thanked his stars the Mother was under ground, otherwise that men would lose their senses with fright."

"When you say your prayers, Georgie, ask God to make you a better boy. You have been very naughty to-day." The youngster put up his petitions in the usual form, and then, before closing with "Amen," added: "And, please, God, make me a good boy." He paused a second, and, to the consternation of his mother, concluded with unabated gravity: "Nevertheless, not my will, O Lord, but thine, be done!" The mother knew not what to say, and wisely said nothing.  
"Mamma, will heaven be just like church all the time?" "I hope so, dear," said her mother. "Well, I shan't say my prayers any more; I'd rather go to the other place."

## A FASHIONABLE CLERGYMAN.

EVERYONE who is anyone has heard of the Hon. and Rev. Augustine Allsobs, rector of All Saints, at the rising watering-place of Fastport. The Hon. and Rev. A. Allsobs is a scion of the Malingerer magnates, who have contributed so many distinguished names to the annals of the peerage and the divorce court. He is, in consequence, most highly respected by all who do not know him. The Hon. Augustine early in life gave great promise of being, *par excellence*, the fool in a family of rogues. That apparent disqualification was of course discounted by educating him for the Church. At Eton he was neither renowned for his studies, his cricket, his rowing, nor his beagle-hunting; but he was noted for the amount of pocket-money wheedled from a fond mamma, and spent in vicious, but not convivial, pleasures. At Cambridge his conduct was brought to the attention of the proctors, but winked at on account of his family. He was "plucked," of course. That was of no consequence, as the family had several livings at its disposal. The Hon. Augustine had no other objection to the Thirty-nine Articles than that they were too few for his Gargantuan palate; and Bishop Soderanbee had no scruples in ordaining and endowing him with as much of the Holy Ghost as would ooze out of his own fat fingers at one attempt. The Hon. Augustine accordingly took a curacy under his uncle, the Hon. and Rev. Ignatius Malingerer, rector of Bogocum Marsh. They had only one notion in theology between them. Both were decidedly High Church—nothing low about their family, you know. Augustine accordingly laid himself out for hearing the confessions of the juvenile village maidens, who were found decidedly to prefer the ministrations of his venerable-looking uncle, the Hon. and Rev. Ignatius; while Augustine received the confidences and the worked slippers of the unjuvenile village virgins, verging from the ages of thirty-five to double those summers and winters. None the less, scandals arose, and it was found necessary for our young curate to take a trip to the Continent and study the wickedness of "infidel France." This he investigated so thoroughly that he was able to dilate upon it for the rest of his natural life. When a few children, known by the natal name of Bogo, had been provided for, an incumbency was found at Parva Magna, and a wealthy widow undertook to go through the marriage service with Augustine. She, poor woman, having no happiness in her home, was soon glad to devote her attention to Dorcas meetings, held with a view to providing Matabili maidens with chemisettes. She pined for want of the society of her hero; for Augustine was her hero—till she found out his secret habits, and then she sickened and died. Allsobs found Parva Magna too slow, and exchanged for Fastport, where he soon attracted attention by the gorgeousness of his vestments and his insistence on a display of ritual.

Allsobs knows little about theology, though his friends say he has mastered the idea that "days" in Genesis mean "long periods"; as when he borrows money it is always for a few "days," which prove to be of true Mosaic dimensions. He thinks it "a beastly shame" that he has never had the preferment due to his talents, his family, and his popularity with the females. He swears he should become a "silk apron" or "pinafore," as he expresses it, better than the Bishop of Runtifoo; but his ecclesiastical superiors say the idea of advancing Allsobs would be too ridiculous. He has absolutely no brains. Allsobs buys his sermons by the gross, and reads them to his congregation, as he might to a field of cabbage-stalks. But the dear man's sermons are highly esteemed. He is so well bred and well connected, you know.

Allsobs, now a widower, is still the darling of the ladies. They dote on him all the more because he regards them but little, and his tastes are said to be of the decadent order. He keeps a cabinet full of slippers which his devotees have worked for him, and the height of his humor is displayed in having a number placed around his billiard-room to serve as spittoons.

Allsobs' vanity, as he grows older, tends to the sacerdotal variety. He prides himself on being highly connected, both on earth and in heaven. He is sure that, if God thinks twice before damning any person of quality, he has reserved snug quarters for himself as one of his elect ministers. This belief is very excusable. Providence has dropped him and his relatives into such pleasant places all their lives on earth that an almighty Uncle or supreme Grandfather could scarcely have done more for them. It would be a sad rebuff, and nothing less than a beastly shame, if the expectations thus held out do not receive post-mortem fulfilment.

When he comes to his latter end, he will doubtless, like Addison, send for his aristocratic friends to come and see how a Christian can die. A deity who should tell him, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise, Lazarus, evil things, but now he is comforted and thou tormented," would, it is to be feared, terribly shock the tender nerves of poor Allsobs.

UNCLE BEN.

## A FEW PERSONAL RECOLLECTIONS OF MRS. LAW.

It was in the winter of 1864 that Mrs. Law first lectured in Newcastle. She was then in her prime, and the effect she produced was a lasting one. She had a good voice, which she well knew how to use, being at times sweetly pathetic, while on other occasions it overwhelmed an unfair opponent with indignant scorn. Mrs. Law was always logical and painstaking as a debater. She put her points naturally and without strain, and after her first visit to Newcastle she was regarded with admiration by all the Secular party and many of her Christian hearers. The ultra-school, on the other hand, simply detested her, and no lie was black enough to satisfy some of them. Joseph Barker was in some measure the cause of this. He had quarrelled with Charles Bradlaugh and left the *Reformer*. Drifting back to his first home among the Methodists, he left along the road he travelled a train of vituperation and innuendo, which it was the pleasure of his orthodox friends to gather up and throw at any Freethought advocate as authentic and undeniable fact.

Very different is the treatment received by Freethought advocates now compared with thirty years ago, and even then it was not so bad as it had been in Emma Martin's day. I have seen the platform at Newcastle fairly besieged by half-a-dozen zealots, who vied with each other which should be first to attack the lady, and who all preferred slander to argument, working up the feelings of the audience to white heat.

It was no uncommon thing to have rooms closed against the Freethought party in those days. The Lecture Room, Nelson-street, was on one occasion so closed; but the party secured a much larger room (the Tyne Concert Hall), on condition that no charge be made at the doors. The result was a series of enormous but most disorderly meetings, many going because it was free, who would have regarded it as a deadly sin to pay towards the expenses of the lectures.

At Bedlington the vicar threatened the owner of the only available hall with the loss of her licence (she was a widow, and the hall was attached to an inn), and Mrs. Law was consequently locked out. But she lectured on the Market Cross, with the result of increasing her audiences; and the vicar, on leaving his church, had to make his way through a crowd such as he had never before seen in his parish.

Mrs. Law was seldom treated to personal violence after her first visit to any place, the rare good humor with which she received the "opposition," and her ready tongue, frequently turning the tide in her favor; and those who before regarded her with hatred not infrequently became her best friends, and even those who failed to be brought to her way of thinking could not help admiring the "plucky little lady."

The Whitehaven incident was a case in point. Mrs. Law had been lecturing in Whitehaven. During her first visit nothing unusual occurred; but Barker visited the place, and left a lot of rubbish in his wake. Mrs. Law was requested to reply to him. A mob surrounded the hall, armed with brickbats, clubs, and weapons of various descriptions. Her friends formed a bodyguard, and protected her as best they could into a cab. Her head was severely cut, and the cab windows smashed.

On the second night Mrs. Law appeared, undaunted, in the hall with a large surface of her head covered with diachylon plaster. For three or four hours she faced the storm of angry people, and she did not get away from the hall until the early hours of the morning. On the third occasion she faced the audience, and was allowed to proceed with her lecture—she had lived down her foes.

On another occasion Mrs. Law was announced to follow Joseph at Windy Nook, a village a few miles south of Newcastle. She travelled in a small waggonette, and in passing through one of the contiguous hamlets the vehicle was suddenly surrounded by a mob of infuriated women armed with all the tin utensils available. With these musical instruments they set up a terrible row; but noise soon gave place to violence. Boys began to throw stones on the outskirts of the demonstration. One stone was thrown with deadly precision. A friend sitting immediately behind Mrs. Law held his hand between the intended victim's head and the coming missile; it cut through the palm; had it struck her on the head, the result must have been serious. Notwithstanding, Mrs. Law wished to stop when she saw the leader of the assailants become deadly pale. They were ascending a steep hill, and she was afraid the poor woman was going to die of heart disease. But the driver pushed on, and at the hall door Mrs. Law stood up in the waggonette, thanked the escort for the kind reception, and emptied her pocket of all the copper coin she happened to have about her. The effect was simply marvellous, and she delivered the lecture without the least sign of opposition; and many of her principal supporters in after years in Windy Nook had been members of that "Tin-pot Band."

Another event which took place in the North of England

was her meeting with Barker at Bebside. Mr. Barker was announced to lecture in the chapel there, and discussion was, for a wonder, "invited." Possibly this would not have been the case had the promoters of the meeting expected any serious opposition. But as soon as the intrepid lady heard of it she resolved to seize the opportunity and beard him in his stronghold. After the lecture she rose in the pew, where she had been through his discourse, and essayed a reply. The lecturer immediately rose and announced that discussion would be limited to question and answer. Mrs. Law protested that this was a breach of the terms of the bill. He retorted that unless she sat down he would send for a policeman and have her "quietly removed." A shout of astonishment and indignation greeted this declaration, many of the audience having journeyed from Blyth, Bedlington, etc., in the hope of witnessing an encounter in which the Christian champion would triumph over the "detested infidel." While the noise was at its height an official of the chapel entered the pew and attempted to eject the obnoxious interrupter, but he was not permitted to touch her. Every time he put forth his hand to lay hold of her, her companion in the pew brought the edge of his hand sharply down on the thick of the arm of the representative of Christian freedom, causing it to fall helpless by his side. Two policemen were sent for, but they refused to interfere, as the lady was obviously only claiming a right under the terms of Mr. Barker's placards. The result was a lively debate, which went on for some time, until the Barker party found the gas metre and put the place in darkness.

The Anti-Missionary Meeting at Manchester gave Mrs. Law an opportunity to show the sterling grit of her character, and do a grand stroke of work in the interest of peace and just dealing with a foreign nation, who only wished to live on terms of amity with us.

In 1868 there was every prospect that we were about to drift into another missionary war with China. At the instance of the Foreign Affairs Association a town's meeting had been called by the mayor; it was shown from the blue-books that the whole of the circumstances which had led up to the situation had been greatly exaggerated, and that the deadlock arose from the Chinese resisting a series of mendacious claims for damages which the missionaries had never sustained. The Rev. Mr. Vasey (at one time President of the Methodist F.C. Assembly) attempted a defence of the missionaries, and Mrs. Law replied to him. When she rose there was a most extraordinary demonstration of hostility on the part of a large body of Methodists who had come prepared to support the claims of the missionaries. Mrs. Law stood unmoved before the infuriated host. Meanwhile the Mayor (Dr. Gregson) said that for the first time in his life he was ashamed of his townsmen, who refused a lady the right to address a public meeting. This appeal of the Mayor's told; Mrs. Law got her chance, and, in comparative quiet, she fairly extinguished any effect Mr. Vasey's speech had produced. Facts, argument, and denunciation were used with such effect that the audience was taken by surprise, the missionary party thoroughly routed, the facts which were disclosed at the meeting became national property, owing to the attention directed to the manner in which what at one time promised to become a riot had been overcome, and the country heard no more of gunboats for the propagation of the gospel in China. This was the last attempt to so use the forces of war for that purpose in the Far East.

Mrs. Law was a little woman, but there were occasions when she appeared to tower over the heads of everyone in her company. She was on one occasion lecturing in Felling. Having business in the outskirts of Gateshead, I walked down the road to the village, and, entering the Co-operative Hall, took a seat at the back of the meeting. Sitting in front of me was a cadaverous, ill-thrown young man of the Sunday-school variety. He was entertaining those around him with a picture of the lecturer's private life, her disreputable relations with the individual whom she called her husband, and the abject wretchedness of the half-dozen children whom she had brought into the world, to play barefooted in the Whitechapel gutters, while she paraded the country, destroying people's faith in God for a lecture fee, which it was well known she spent in dissipation. At the conclusion of the lecture I invited the graphic painter to give the whole audience the benefit of his knowledge. At first he made no sign, but, on being pressed, he made a rambling statement about persons who disbelieved in religion being unable to marry. "That was not what the gentleman said in the hearing of several people at this end of the hall," I explained, and again challenged him to repeat his vile slanders. He was silent, so it devolved upon me to give the meeting an outline of his remarks. Mrs. Law rose in her dignity to reply. She thrashed him until his limp and bloodless body seemed to sink into his boots. In the process she was more than grand—she was sublime. Everyone present, even Christians, shared in the spirit her vindication had evoked, and in the end the young man slunk out of the room; and I don't believe any one was sorry for him, except the lady he had attempted to injure with his serpent's tongue.

N.

## NATIONAL SECULAR SOCIETY.

REPORT of Executive meeting, held at the Society's offices, 377 Strand, on August 12; the President, Mr. G. W. Foote, in the chair. There were present: Messrs. E. Bater, C. Cohen, R. Forder, T. Gorniot, S. Hartmann, M. Loafer, W. Leat, E. W. Quay, C. Mascal, S. Jones, F. Schaller, H. J. Stace, C. Watts, J. M. Wheeler, W. Heaford, and the secretary.

Minutes of previous meeting read and confirmed.

Cash statement received.

Mr. Foote gave a report of the Conference called by the Union of Ethical Societies, whose desire it was to introduce a system of non-theological moral instruction into the Board schools. One of the N. S. S. delegates, Mr. Charles Watts, had been elected to serve on the Executive Committee.

The secretary read a communication from the Spanish Atrocities Committee, inviting the N. S. S. to participate in its meetings. A long discussion ensued, in which Messrs. Bater, Watts, Cohen, Heaford, Gorniot, and the President took part. Mr. J. M. Wheeler had interviewed some of the recent arrivals in London, and expressed himself as being convinced of their Secular views. Finally, the President explained the position of the party, and departed from his usual custom by moving the following resolution, Mr. Cohen seconding: "That the N. S. S. Executive appoint three delegates to assist in the protest against the infliction of torture on Spanish prisoners; but that the said delegates be instructed to retire from the Atrocities Committee, and from all participation in the movement, if they find the protest is not humanitarian, but political, or is made to subserve the interests of any political or social group." The resolution was carried with one dissident (Mr. Bater).

Messrs. G. W. Foote, C. Cohen, and R. Forder were elected as delegates, and it was resolved that a special meeting should be held on Friday, August 28, to receive the report of the delegates.

The Treasurer and Secretary reported the amount of promises received up to date in relation to Mr. Hartmann's scheme, and Mr. Hartmann made a few suggestions as to the way in which he would wish the scheme to be carried out. It was then proposed that a sub-committee be elected, and names were suggested; but, in consequence of the absence of some of the gentlemen proposed, it was resolved to postpone such election until the next meeting.

Mr. J. M. Wheeler then referred to the death of Mrs. Harriet Law, and the following resolution was passed unanimously: "That this Executive offers its condolence and sympathy with the family of Mrs. Harriet Law in their bereavement, and expresses its strong sense of appreciation of her brave services to the cause of Free-thought in the days when struggles were severe and workers few."

A cheque was ordered to be drawn for office and other expenses, and the meeting adjourned.

EDITH M. VANCE (Secretary).

## WHO IS RESPONSIBLE?

THE minor prophet Amos, in the sixth verse of his third chapter, asks: "Shall there be evil in a city, and the Lord hath not done it?" implying that the Lord does all the evil in a city. Upon asking a question on this of a minister, he said it referred to physical, not to moral, evil. It seems to me, however, that the word "evil" has this double meaning, just because physical and moral evil are inextricably conjoined. If I break my leg and lose my temper and my situation, and am unable to support my family, all the consequences arising from the calamity lie at the door of the author of the physical evil. If God be Omnipotent, he must be responsible for everything. This is clearly expressed in the major prophet Isaiah, Jehovah declaring in the seventh verse of his forty-fifth chapter: "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." Here the antithesis with peace leaves no room for the clerical cavil that moral evil is not intended. Why, then, is the author of sin supposed to punish it perpetually?

SHINTO.

The Jacobin Convention of 1793-4 may serve as a measure to show how mild are the most ferocious of human beings when compared to an exasperated priesthood. By the September massacre, the fusillade at Lyons, by the drownings on the Loire, five thousand men and women suffered a comparatively easy death. Multiply the five thousand by ten, and you do not reach the number of those who met their death in France alone in August and September, 1572. Fifty thousand more were killed in the Netherlands under Charles the Fifth. The age was not cruel until the Church made it so.—J. A. Froude.

## BOOK CHAT.

A NUMBER of earless donkeys, mostly on the other side of the herring pond, have amused themselves with scribbling roams of trash to prove that the author of *Hamlet* was also the author of Bacon's translation of the Psalms. The perverted ingenuity brought to bear on this thesis is simply astounding. Mr. Ignatius Donnelly, who has hitherto held the cake for his cryptogram, may perhaps now pass it over to Mr. Isaac Hull Platt, who suggests that the Shakespeare plays are "signed by Francis Bacon," because in the word *honorificabilitudinatibus*, used by Costard in *Love's Labour Lost*, v. 1, one may find an anagram of Francis Bacon. And then Mrs. Quickly says: "Hang hog is Latten for bacon, I warrant you." When the carrier in *Henry IV.* says, "I have a gammon of bacon," he means that Francis Lord Verulam is gammoning us!

Under the title of *The Extinction of War, Poverty, and Infectious Diseases*, a Doctor of Medicine, the author of *The Elements of Social Science*, has published essays on "Home Rule and Federation," "Can War be Suppressed?" "State Remedies for Poverty," and "The Extinction of Infectious Diseases" (London: E. Truelove, 17 Alexandra-road, N.; R. Forder, 28 Stonecutter-street, E.C.; 6d.). No open mind can mistake the worthy humanitarian aim of these essays. That on Home Rule and Federation appears to have been written some time ago, when Mr. Parnell still directed the Irish party. Incidentally the author discusses the functions of government and a federal system for the leading nations of Europe as a step to the federation of mankind. He advocates the Federal Union of France and England as tending powerfully to promote peace, and to solve the problems of government in every part of the world. The brief essay on "Can War be Suppressed?" also suggests a general reduction of armaments, a confederation of States with international tribunal and international armies. "State Remedies for Poverty" (which also, we believe, we have read before) deals with the regulation of wages, hours of work, and size of families—proposals of most controversial character. "The Extinction of Infectious Diseases" is also a subject bristling with difficulties—difficulties which should be faced and surmounted by those having the welfare of humanity at heart, as the author evidently has. The price of the work places it within the reach of all interested in these most important problems.

It is curious that, while a Doctor of Medicine is proposing a tax on large families in England, M. Blowitz, the well-known Paris correspondent of the *Times*, proposes a family tax as a panacea for the ills of France. But the family tax is designed to place the burden of those with many children upon those with few, and has a special clause providing dowries for twins.

*A Lonely God* is the title of a new reprint of one of Mr. Coulson Kernahan's "Strange Sins" series. The study suggests that man need fear no loneliness in life or death, since "on the shadowless, shining peaks of Eternity God sits lonely forever." Mr. Kernahan makes us contemplate the horrible picture of the ancient of days, whose creatures are infinitely removed and can never be his companions, till we really begin to wish that he would provide his masculine poor old bachelor deity with a wife and a thriving family of juvenile godlings. "A Suicide" and "A Lost Soul" are fitly bound up in the same little volume with *A Lonely God*. Mr. Kernahan is not exactly a Jean Paul the Unique, but he has a Richterian vividness of phantasy picture-painting, and, as his stories appear intended to subserve the interests of the pulpit, we do not wonder at their popularity in pious quarters. If Mr. Kernahan would discipline his intellect, he might do better work for humanity than presenting it with the nightmare of *A Lonely God*.

Spurgeon is to have four volumes to his life. This may prove an effectual burial of the man under a big monument.

Vol. I. of an important book on recent exploration of Babylon has just been published by Messrs. Putnam. It is entitled *Nippur, and Adventures on the Euphrates*, and is written by J. P. Peters, director of the expedition. Dr. Peters says that the Temple of Bel at Nippur was to Babylonians very much what the temple of Jerusalem was to the Jews.

Mr. J. M. Robertson issues a Jubilee counterblast in the shape of a penny pamphlet—the twelfth of his "Papers for the People"—entitled *Why Preserve the Monarchy?* (London: Forder). Of course, it is ably written, and puts the case against Monarchy in a forcible manner. We hope it will be widely circulated. Mr. Robertson concludes by asking for a fresh Republican movement in England. At present, we

are afraid, he will ask in vain. We are going through a period of reaction, and opportunities may be seized when they occur, but can hardly be created.

We have published from time to time many good profane jokes from children, some of them having been sent to us by parents and guardians. Professor Sully, in his *Children's Ways*, has a good one which must be added to our collection. It was a boy of eight who put it thus to a "distinguished biologist": "Mr. —, Mr. —, if God wanted me to be good, and I wouldn't be good, who would win?" The answer of the biologist is not given. Another girl, a little girl whose grandfather had just died, prayed God would mind and shut the door, "because grandpa can't stand the draught."

## CORRESPONDENCE.

## DID CHRIST GO TO HELL?

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I used to recite in the Apostles' Creed, "He descended into hell." I could never find clear authority for this in Scripture, though Peter says he preached to some spirits in prison. Jesus himself is represented as saying to the thief on the cross, "To-day shalt thou be with me in Paradise" (Luke xxiii. 43); but the exact situation of Paradise I have no more been able to determine than that of the Garden of Eden. Jesus, however, laid it down that "whosoever shall say, Thou fool, shall be in danger of hell-fire" (Matthew v. 22). Yet he ran this danger himself in stigmatizing the scribes and pharisees as "ye fools and blind" (Matthew xxiii. 17). What I want to know is, if he descended into hell, how can we be sure he ever got out again?

BIBLE STUDENT.

## THOSE KIDS.

ON the way he inquired: "Mamma, does God make shunks?" "Why, yes, Eddie; I suppose he does," was the hesitating answer. Eddie, after a moment's thought: "Well, if he got a good sniff of one once, I'll bet he'd never make another."

"Remember, Bobby," said his mother, "when you are about to do something you know to be wrong, that although I may not see you there is one who does." "Who do you mean?" inquired Bobby, anxiously. "God." "Oh," said Bobby, with a look of intense relief, "I thought you meant pa."

There is a teacher in the St. Paul public schools who will hereafter be very careful about asking her pupils scriptural conundrums. She said to them the other day: "Noah had three sons—Japhet, Ham, and Shem. Who was their father?" The children, suspecting a catch, replied variously. One answered Ham, another Japhet, and a third Shem. Finally a precocious little boy shut them all up by inquiring: "Who did Noah suspect?"

A story was told by Judge W. M. Weaver, of Greensboro', illustrative of the strict construction children sometimes put upon remarks from the pulpit. The judge's little granddaughter, Margie Burke, recently received a large doll as a present. She was delighted with the gift, and named the doll "Gesie," after the donor. Measles broke out in the community, and the little one said her Gesie had the measles too. On the Sabbath the little one went with her uncle to church, the two taking a seat directly in front of and near to the pulpit. The preacher warmed to his theme, and spoke with much earnestness. At last, pointing with his index finger and looking straight towards the little girl, he asked impressively, "How stands it with you and Jesus?" Quick as thought she answered in a clear voice, heard throughout the house: "I am very well, I thank you; but Gesie's got the measles!"

Country minister (to little boy fishing)—"Sonny, do you know that in fishing on Sunday you are breaking one of God's commandments?" Little boy—"Yes, sir, 'Remember the Sabbath day an' keep it holy.' Oh, I don't go to Sunday-school for nothin', mister."

A little boy in New England was questioned as to whether he had ever stolen any grapes. "Yes," he replied, "but I don't mind if only God and my brother see me, for God can't tell mamma if he wants to, and I know Ralph won't."

A cabin-boy on board a ship, the captain of which was a very religious man, was called up to be whipped for some misdemeanor. Little Jack went crying and trembling to the captain. "Kind sir," said he, "will you wait till I say my prayers?" "Yes," was the stern reply. "Well, then," replied little Jack, looking up and smiling triumphantly, "I'll say them when I get ashore!"

## 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, "God and the Devil."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): Excursion to Broxbourne and Rye House. Liverpool-street 9.10 a.m., Bethnal Green 9.15. G.E.R. Return from Rye House at 7.20 p.m.

### OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, A. B. Moss.

CAMBERWELL BRANCH (Peckham Rye): 3.15, A. B. Moss.

CLERKENWELL GREEN (Finsbury Branch): 11.30, Stanley Jones.

EDMONTON (Angel-road): 7, W. Heaford.

FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, A. Guest, "What is the Use of Prayer?"

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

HYDE PARK (near Marble Arch): 11.30, R. Rosetti; 3.30, H. P. Ward.

ISLINGTON (Highbury Fields, Highbury Corner): 11.30, A lecture.

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

KINGSLAND (Ridley-road, near Dalston Junction): Excursion to Broxbourne and Rye House. From Hackney Downs at 9.21 a.m. G.E.R.

LIMEHOUSE (Triangle, Salmon-lane): 11.30, C. Cohen. August 24, at 8.30, H. P. Ward.

MILE END WASTE: 11.30, H. P. Ward; 7, E. Pack. August 25, at 8.30, C. Cohen. 26, at 8, Mr. Westacott.

VICTORIA PARK (near the fountain): 3.15, C. Cohen.

WOOD GREEN (Jolly Butchers' Hill): 11.30, W. Heaford, "God, Man, and the Bible."

### COUNTRY.

PONTYPRIDD (23 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited. August 25 and 26, in the Town Hall, Porth, two debates between Mr. J. W. Cox and the Rev. Mon Evans—subjects: "Is the God of Creation the God of the Bible?" and "Has Christianity Benefited the World?"

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): Postponed excursion to Wharfedale side (Mr. Ewing's). Members and friends meet at 1.30 corner of Arundel and Norfolk-streets, and will leave at 1.45. Tea at 5.

### Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—August 22, m., Limehouse; a., Victoria Park; e., Victoria Park. 25, Mile End. 29, m., Hyde Park; a., Victoria Park; e., Victoria Park. September 5, Sheffield. 12 and 19, Glasgow. 26, Edinburgh. October 10, Gateshead. 16, 17, and 18, Stanley. 24, Newcastle.

A. B. MOSS, 44 Credon-road, London, S.E.—August 22, m., Station-road, Camberwell; 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 22, m., Mile End Waste; a., Harrow-road. 29, m., Camberwell; a., Peckham Rye.

E. PACK, 90 Camden-street, N.W.—August 22, m., Limehouse; e., Mile End. 29, m. and e., Mile End. September 5, e., Clerkenwell Green. 7, e., Limehouse. 13, Northampton. 14, e., Limehouse. 19, m., Camberwell; a., Peckham Rye. 21, e., Limehouse. 26, m., Mile End; e., Limehouse; a., Finsbury Park. 28, e., Limehouse. 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 Blandford-street. Service and discourse every Sunday afternoon at 3.15.

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

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

### THOMAS PAINE'S WORKS.

The Rights of Man. Centenary edition. With a Political Biography by J. M. WHEELER. 1s.; bound in cloth, 2s.

The Age of Reason. New edition, with Preface by G. W. FOOTE. 1s.

Complete Theological Works. (Including the *Age of Reason*.) Cloth, 2s. 6d.

London: R. Forder, 28 Stonecutter-street, E.C.

Price One Shilling,

# THEISM OR ATHEISM: Which is the More Reasonable? A PUBLIC DEBATE

BETWEEN

Mr. W. T. LEE, Lecturer to the Christian Evidence Society,

AND

Mr. G. W. FOOTE, President of the National Secular Society.

Held in the Temperance Hall, Derby, May 15 and 16, 1895.

CHAIRMAN—J. W. PIPER, Editor of the *Derby Daily Telegraph*.

REVISED BY BOTH DISPUTANTS.

London: R. Forder, 28 Stonecutter-street, E.C.

Price Twopence,

# Who Was the Father of Jesus?

BY

G. W. FOOTE.

London: R. Forder, 28 Stonecutter-street, E.C.

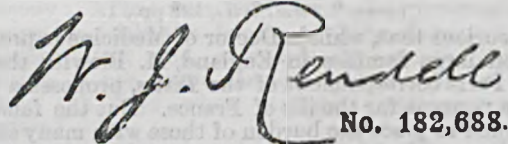
# W. J. Rendell's "Wife's Friend"

Recommended by Mrs. Besant in *Law of Population*, p. 32, and Dr. Allbutt in *Wife's Handbook*, p. 51. Made ONLY at No. 15 Chadwell-street, Clerkenwell; 2s. per doz., post free (reduction in larger quantities). For particulars send stamped envelope.

### IMPORTANT CAUTION.

Beware of useless imitations substituted by some dealers and chemists, the words "Rendell & Co" and "J. W. Rendell," etc., being speciously and plausibly introduced to deceive the public.

LOOK FOR AUTOGRAPH REGISTERED TRADE MARK

  
No. 182,688.

IN RED INK ON EACH BOX, WITHOUT WHICH NONE ARE GENUINE

Higginson's Syringe, with Vertical and Reverse Current, 8s. 6d., 4s. 6d., and 6s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 8s. per doz. All prices pos. free.

W. J. RENDELL, 15 Chadwell-st., Clerkenwell, E.C.

# THE BEST BOOK

ON NEO-MALTHUSIANISM IS, I BELIEVE,

TRUE MORALITY, OR THE THEORY AND PRACTICE OF NEO-MALTHUSIANISM.

By J. R. HOLMES, M.M.L., M.V.S., M.N.S.S.

160 pages, with portrait and autograph, bound in cloth, gilt lettered. Price 1s., post free.

\*.\* In order to bring the information within the reach of the poor, the most important parts of the book are issued in a pamphlet of 112 pages at ONE PENNY, post free 2d. Copies of the pamphlet for distribution 1s. a dozen post free.

The *National Reformer* of 4th September, 1892, says: "Mr. Holmes' pamphlet . . . is an almost unexceptionable statement of the Neo-Malthusian theory and practice . . . and throughout appeals to moral feeling. . . . The special value of Mr. Holmes' service to the Neo-Malthusian cause and to human well-being generally is just his combination in his pamphlet of a plain statement of the physical and moral need for family limitation with a plain account of the means by which it can be secured, and an offer to all concerned of the requisites at the lowest possible prices."

The Council of the Malthusian League, Dr. Drysdale, Dr. Allbutt, and others, have also spoken of it in very high terms.

The Trade supplied by R. FORDER, 28 Stonecutter-street, London, E.C. Other orders should be sent to the author.

J. R. HOLMES, HANNEY, WANTAGE, BERKS.

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each; upper or lower set, £1. Best Quality, 4s. each; upper or lower, £2. Completed in four hours when required; repairing or alterations in two hours. If you pay more than the above, they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18 ct. gold, 16s.; stopping, 2s. 6d.; extraction, 1s.; painless by gas, 6s.

## WORKS BY G. W. FOOTE.

- Bible Handbook for Freethinkers and Inquiring Christians.** [Edited in conjunction with W. P. Ball.] Superior edition, on superfine paper, bound in cloth, 2s.
- The Sign of the Cross.** A Candid Criticism of Wilson Barrett's Play. 48 pp., beautifully printed and elegantly bound, 6d.
- Bible and Beer.** 4d.
- Was Jesus Insane?** A Searching Inquiry into the Mental Condition of the Prophet of Nazareth. 1d.
- Royal Paupers.** Showing what Royalty does for the People, and what the People do for Royalty. 2d.
- Philosophy of Secularism.** 3d.
- Atheism and Morality.** 2d.
- The Bible God.** 2d.
- Interview with the Devil.** 2d.
- The Dying Atheist.** A Story. 1d.
- Bible Romances.** New Edition. Revised and largely re-written. (1) Creation Story, 2d.; (2) Eve and the Apple, 1d.; (3) Cain and Abel, 1d.; (4) Noah's Flood, 1d.; (5) The Tower of Babel, 1d.; (6) Lot's Wife, 1d.; (7) The Ten Plagues, 1d.; (8) The Wandering Jews, 1d.; (9) Balaam's Ass, 1d.; (10) God in a Box, 1d.; (11) Jonah and the Whale, 1d.; (12) Bible Animals, 1d.; (13) A Virgin Mother, 1d.; (14) The Resurrection, 2d.; (15) The Crucifixion, 1d.; (16) John's Nightmare, 1d.
- Rome or Atheism—the Great Alternative.** 3d.
- Letters to Jesus Christ.** 4d.
- What was Christ?** A Reply to J. S. Mill. 2d.
- Christianity and Progress.** A Reply to Mr. Gladstone. 2d.
- The Rev. Hugh Price Hughes's Converted Atheist.** A Lie in Five Chapters. 1d.
- Salvation Syrup; or, Light on Darkest England.** A Reply to General Booth. 2d.
- The Impossible Creed.** An Open Letter to Bishop Magee on the Sermon on the Mount. 2d.
- Ingersollism Defended against Archdeacon Farrar.** 2d.
- Mrs. Besant's Theosophy.** A Candid Criticism. 2d.
- Secularism and Theosophy.** A Rejoinder to Mrs. Besant. 2d.
- The Grand Old Book.** A Reply to the Gand Old Man. An exhaustive answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture." 1s.; bound in cloth, 1s. 6d.
- Bible Heroes.** Cloth, 2s. 6d.
- Letters to the Clergy.** *First Series*, 128 pp., 1s.
- Christianity and Secularism.** Four Nights' Public Debate with the Rev. Dr. James McCann. 1s.; superior edition, in cloth, 1s. 6d.
- Infidel Death-Beds.** Second edition, much enlarged, 8d. On superfine paper, in cloth, 1s. 3d.
- Darwin on God.** 6d.; superior edition, in cloth, 1s.
- Comic Sermons and Other Fantasias.** 8d.
- Will Christ Save Us?** A Thorough Examination of the Claims of Jesus Christ to be considered the Savior of the World. 6d.
- Reminiscences of Charles Bradlaugh.** 6d.
- Crimes of Christianity.** Vol. I. [Written in conjunction with J. M. Wheeler.] Hundreds of exact references to Standard Authorities. No pains spared to make it a complete, trustworthy, final, unanswerable Indictment of Christianity. Cloth, gilt, 216 pp., 2s. 6d.

London: R. Forder, 28 Stonecutter-street, E.C.

## FLOWERS OF FREETHOUGHT.

BY  
G. W. FOOTE.

Second Series (cloth), 2s. 6d.

**CONTENTS:**—Luscious Piety—The Jewish Sabbath—God's Day—Professor Stokes on Immortality—Paul Bert—Converting a Corpse—Bradlaugh's Ghost—Christ and Brotherhood—The Sons of God—Melchizedek—S'w'elp me God—Infidel Homes—Are Atheists Cruel?—Are Atheists Wicked?—Rain Doctors—Pious Puerilities—"Thus Saith the Lord"—Believe or be Damned—Christian Charity—Religion and Money—Clotted Bosh—Lord Bacon on Atheism—Christianity and Slavery—Christ Up to Date—Secularism and Christianity—Altar and Throne—Martin Luther—The Praise of Folly—A Lost Soul—Happy in Hell—The Act of God—Keir Hardie on Christ—Blessed be ye Poor—Converted Infidels—Mrs. Booth's Ghost—Talmage on the Bible—Mrs. Besant on Death and After—The Poets and Liberal Theology—Christianity and Labor—Dueling—An Easter Egg for Christians—Down Among the Dead Men—Smirching a Hero—Kit Marlowe and Jesus Christ—Jehovah the Ripper—The Parson's Living Wage—Did Bradlaugh Backslide?—Frederic Harrison on Atheism—Save the Bible!—Forgive and Forget—The Star of Bethlehem—The Great Ghost—Atheism and the French Revolution—Figgottism—Jesus at the Derby—Atheist Murderers—A Religion for Eunuchs—Rose-Water Religion.

London: R. Forder, 28 Stonecutter-street, E.C.

## Works by Colonel R. G. Ingersoll.

- SOME MISTAKES OF MOSES.** The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132 pp. 1s. Superior paper, cloth 1s. 6d.
- DEFENCE OF FREETHOUGHT.** A Five Hours' Speech at the Trial of C. B. Reynolds for Blasphemy. 6d.
- THE GODS.** 6d.
- THE HOLY BIBLE.** 6d.
- REPLY TO GLADSTONE.** With a Biography by J. M. Wheeler. 4d.
- ROME OR REASON?** A Reply to Cardinal Manning. 4d.
- CRIMES AGAINST CRIMINALS.** 3d.
- ORATION ON WALT WHITMAN.** 3d.
- ORATION ON VOLTAIRE.** 3d.
- ABRAHAM LINCOLN.** 3d.
- PAINE THE PIONEER.** 2d.
- HUMANITY'S DEBT TO THOMAS PAINE.** 2d.
- ERNEST RENAN AND JESUS CHRIST.** 2d.
- TRUE RELIGION.** 2d.
- THE THREE PHILANTHROPISTS.** 2d.
- LOVE THE REDEEMER.** 2d.
- IS SUICIDE A SIN?** 2d.
- LAST WORDS ON SUICIDE.** 2d.
- GOD AND THE STATE.** 2d.
- WHY AM I AN AGNOSTIC?** Part I. 2d.
- WHY AM I AN AGNOSTIC?** Part II. 2d.
- FAITH AND FACT.** Reply to Dr. Field. 2d.
- GOD AND MAN.** Second reply to Dr. Field. 2d.
- THE DYING CREED.** 2d.
- THE LIMITS OF TOLERATION.** A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford. 2d.
- THE HOUSEHOLD OF FAITH.** 2d.
- ART AND MORALITY.** 2d.
- DO I BLASPHEME?** 2d.
- THE CLERGY AND COMMON SENSE.** 2d.
- SOCIAL SALVATION.** 2d.
- MARRIAGE AND DIVORCE.** 2d.
- SKULLS.** 2d.
- THE GREAT MISTAKE.** 1d.
- LIVE TOPICS.** 1d.
- MYTH AND MIRACLE.** 1d.
- REAL BLASPHEMY.** 1d.
- REPAIRING THE IDOLS.** 1d.
- CHRIST AND MIRACLES.** 1d.
- CREEDS & SPIRITUALITY.** 1d.

London: R. Forder, 28 Stonecutter-street, E.C.

Recently published, price 3d., by post 4d.,

THE  
**Secularist's Catechism.**

BEING

*An Exposition of Secular Principles, showing their Relation to the Political and Social Problems of the Day.*

BY CHARLES WATTS

(Vice-President of the National Secular Society).

London: Watts & Co., 17 Johnson's-court, Fleet-street, E.C

Now Ready, price 1s.,

**The People's Darwin;  
Or, Darwin Made Easy.**

BY E. B. AVELING, D.Sc.

London: R. Forder, 28 Stonecutter-street, E.C.

NOW READY. Price Twopence.

**What is the Use of Prayer?**

BY C. COHEN.

London: R. Forder, 28 Stonecutter-street, E.C.

**Works by J. M. Wheeler.**

- Biographical Dictionary of Freethinkers of All Ages and Nations.** Containing the Lives of over 1,600 Men and Women of Light and Leading. Reduced to 5s.
- Footsteps of the Past.** Essays on Human Evolution in Religion and Custom. 3s.
- Bible Studies.** Essays on Phallic Worship, Circumcision, Blood Rites, Jewish Sacrifices, Taboos, Ordeals, Witchcraft, Prophets, Song of Solomon, Etc. Cloth illustrated, 2s. 6d.
- The Life and Writings of Voltaire.** 1s. paper; 2s. cloth.
- Secular Songs and Freethought Readings.** 1s.
- The Christian Doctrine of Hell.** 2d.
- Satan, Witchcraft, and the Bible.** 2d.
- Types of Religionists.** 2d.
- London: R. Forder, 28 Stonecutter-street, E.C.

**UNIGRAPHIC SHORTHAND** is the Briefest and most Perfect of all Systems. Parts I. to VII. now ready. 6d. post free. P. W. BALDWIN, C.M., Ashton-on-Ribble.

# GRAND CLEARING LINE.

## 630

## LADIES' MACKINTOSHES

Warranted thoroughly Waterproof and Odorless. Sizes, length at back 54, 56, 58, and 60 inches. Very latest style, and every garment well finished.

Colors: Black, Navy, Brown, Fawn, Slate, and Grey. To fit persons up to 36 inch Bust.

Price Carriage Paid.	12/6	Worth nearly double.	1 Copy of G. W. Foote's "Flowers of Free- thought," value 2s. 6d., will be presented to each customer.
----------------------------	------	----------------------------	--

J. W. GOTT, 2 & 4 UNION STREET, BRADFORD.

Price 2d., by post 2½d.; yearly subscription (including Supplements), 2s. 8d.

## THE LITERARY GUIDE:

A RATIONALIST REVIEW.

*Devoted mainly to Books and Publications which deal with Religion, Philosophy, Science, and Ethics from a Rationalist standpoint.*

THE AUGUST NUMBER CONTAINS:—

Rationalism in Fiction.  
The Gospel in the Dust.  
Out-of-date Theology.  
The Cross and the Crescent.  
Mrs. Besant's New Book.  
The Ghost of Khammurabi.  
A First-Century Manifesto.  
Moral Instruction in France.  
Arguing for Immortality.  
Random Jottings.  
Our Library Shelves.—*Ruskin's Time and Tide.*  
A Public School for the Unorthodox.  
Signs and Warnings (gleaned from the Religious Press).

\*.\* Copies of the July issue, containing two important Supplements, may be still had, price 2d., by post 3d.

London: Watts & Co., 17 Johnson's-court, Fleet-street, E.C.

Vol. I., cloth gilt, 216 pp., 2s. 6d., post free,

## CRIMES OF CHRISTIANITY.

BY  
G. W. FOOTE AND J. M. WHEELER.

Hundreds of exact References to Standard Authorities. No pains spared to make it a complete, trustworthy, final, unanswerable Indictment of Christianity.

London: R. Forder, 28 Stonecutter-street, E.C.

SECULAR SUNDAY-SCHOOL, FAILSWORTH, near Manchester. The above SCHOOL having become too small for the requirements of the members they are desirous of EXTENDING it. To raise the necessary funds—about £500—they are promoting a BAZAAR to be held at the end of October next. Contributions in money or articles from any Freethought well-wisher would be thankfully received

H. TAYLOR, Sec., 428 Oldham-road, Failsworth.

NOW READY.

## INGERSOLL'S

Greatest Lecture

ON

## SHAKESPEARE

HANDSOMELY PRINTED.

Price Sixpence.

London: R. Forder, 28 Stonecutter-street, E.C.

Price Sixpence,

## THE BIRTH OF CHRIST.

A CHAPTER FROM

Strauss's Original "Life of Jesus."

WITH AN INTRODUCTION BY

G. W. FOOTE.

(A Most Thorough Analysis and Exposure of the Gospel Story by a Master Hand.)

London: R. Forder, 28 Stonecutter-street, E.C.

Printed and Published by G. W. FOOTE, at 28 Stonecutter-street, London, E.C.