

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XVII.—No. 42.

SUNDAY, OCTOBER 17, 1897.

PRICE TWOPENCE.

TENNYSON'S GOD.

I HAVE not yet had time to go through the biography of Tennyson. It seems a very able and interesting piece of work, and in a sense a monument of filial piety. Many of the letters are well worth reading, and there is a good deal of matter relating to the poet's religious opinions. When I have gone through the two volumes carefully I shall probably deal with this particular aspect of the biography at some length in the *Freethinker*. Meanwhile I desire to write a column or so on a sentence which Tennyson is alleged to have uttered in conversation with the Bishop of Ripon.

"It is hard," the poet said, "to believe in God, but it is harder not to believe. I believe in God, not from what I see in Nature, but from what I find in man."

This bears some resemblance to a famous, and most pathetic and beautiful, passage in Newman's *Apologia*. Newman said that his whole being was full of the idea of God, but when he looked abroad in the world to-day, and at the history of past ages, he found very little corroboration of that idea, and the impression made upon him was as though he looked into a mirror and saw no reflection of his face. Were it not for the voice of conscience speaking within him, he avowed that he might be driven to Pantheism, or even to Atheism.

Sir William Hamilton, the eminent Scotch metaphysician, expressed a similar view before Newman, and in language as plain, though less poetical. Hamilton said that the phenomena of Nature, taken by themselves, rather supported the Atheistic than the Theistic philosophy. The same position was taken by the Rev. Dr. Irons, in his extremely able work on *Final Causes*. Practically, too, it is the position of Professor Knight in his *Aspects of Theism*. Evolution has triumphed, and has won a silent victory over the very Churches. When the teleological argument is pursued, as it sometimes is even now by theologians, they take care to avoid the crudities of Paley. They see that the theory of Natural Selection has destroyed the force of that astute Archdeacon's arguments and illustrations; that he stands convicted of having put the cart before the horse, of placing the effect in the position of the cause; and that design in detail is absolutely disproved by modern biology. They therefore present the teleological argument in a cloud of metaphysics. The wisdom and goodness of God is not demonstrated from imperfect human eyes and ravenous shark's jaws; it is demonstrated by what is called the larger view of the world-process. Evolution has produced progress on this planet, and God is postulated as the presiding genius of the whole movement. This was done by that popular, but shallow and sophistical, book on the *Ascent of Man* by the late Professor Drummond; a book which never satisfied a single unbeliever, although it served, and perhaps still serves, as an excuse to many Christians for retaining the faith of their childhood in the light of science and in the age of Darwin.

Tennyson knew enough of nature, not as a scientist, but as an accurate observer, to settle the old theological doctrine of the strict justice and benevolence of the creator. Long ago, in *In Memoriam*, he simply trusted

that "God was love indeed, and Love creation's final law," for he perceived that "Nature, red in tooth and claw, with ravin shrieked against the creed." It is not surprising that he found it "hard to believe in God." The difficulty came from the suggestions of his intellect. But why did he find it "harder not to believe in God"? No doubt this difficulty came from the suggestions of his emotions. It was terrible to run counter to the ideas of his early training and the very first principle of his inherited faith. Besides, the poet had a strong belief in a future life, although not the future life of the orthodox Christian, with its fantastic heaven and its tragical hell. In a conversation with the Queen, he "spoke with horror (she says) of the unbelievers and philosophers who would make you believe there was no other world, no Immortality." He also said that God would be "far more cruel than any human being" if he did not compensate us for the sorrows and sufferings of this life, and restore us to the society of those we have loved and lost. Evidently, therefore, a God of Love was necessary to Tennyson, by no means as an intellectual demonstration based upon the phenomena of the universe, but as an emotional demonstration based upon the craving for another and a happier existence. Such an existence was longed for, and therefore it was certain; a God of Love would ensure it, and therefore he existed. The logic of it is childish, but the sentiment is pathetic. God becomes the dot to complete the believer's "I." A ruddy drop of heart's-blood, shed in anguish, dilates until it suffuses with a roseate hue the whole heaven of imagination.

Shakespeare was a far greater poet than Tennyson, and a far profounder and more majestic thinker than Tennyson. He understood this pathetic fallacy of the human mind. With the way he had of insinuating the subtlest things where they were sure to be overlooked by the superficial, he pointed out, as he dropped from the celestial heights of that glorious passage on the "tricks of strong imagination," that poor human nature is so constituted that when it "comprehends some joy" it "apprehends some bringer of that joy." So the emotional believer postulates God in order to provide (as he thinks) for the completion of the great sum of his desires.

Tennyson believed in God simply from what he "found in man," including this longing for immortal life—which, after all, is only the psychological side of the physical laws of self-preservation. Just as a rich man wants to feel that he will never become poor, so a living man wants to feel that he will never die. But how many of those who desire to live on in another world would be perfectly satisfied to live on in this world if they had the chance? Probably an overwhelming majority. They are more filled with the lust of life than with the joy of life. It is a blind, passionate instinct, which is only conquerable by a continuous exercise of the higher reason. Sometimes, indeed, it stands between absolute despair and actual suicide; for, as Byron pointed out, the lust of life is often strongest in those who wish the most to die.

Let us not close these observations, however, without remarking that Tennyson's God was at least a civilized conception. The poet did not believe that the Deity could burn a poor worm for ever. He scorned the doctrine of everlasting punishment. He held it was impossible that God would ever ask us what creed we held. He appears to have thought with Pope that "He can't be wrong whose life is in the right."

G. W. FOOTE.

COMPARATIVE RELIGION.*

MAJOR-GENERAL FORLONG, who has already devoted two large quarto volumes, entitled *Rivers of Life*, to the study of early faiths, has followed them by a thick book of 645 pages, entitled *Short Studies in the Science of Comparative Religions*. This work represents the labors of many years by a bold investigator and distinguished Orientalist, and I have read it through with the interest and attention which such a volume deserves. It is not easy to give within brief compass anything but the barest outline of its contents, which comprise studies of Jainism, Buddhism; Trans-Indian religions—Zoroastrianism, Hinduism, the Vedas and Vedantism; the faiths of China—Lao-tse and Tao-ism, Confucius Mencius, etc., the Elohim of the Hebrews, the Jehovah of the Hebrews, the Bible and its Versions, and Islam and the Koran. The first study is on Jainism and Buddhism, the latter being deemed as derived from the former. Many interesting points in connection with the rise of races and religions are opened up, and in particular the paths by which these faiths may have travelled westwards. This had an important bearing on the history of Christianity. Major-General Forlong says boldly in his second page:—

"Those of us who are not trammelled by our surroundings have for the most part felt convinced that there has been a close, early connection between Buddhism and Christianity, and that the younger western faith has borrowed many ideas, legends, and parables from the older eastern one; while the scientific evolutionist, who can neither find a first man, first rose, or first anything, has stood apart, silently scouting the idea of a first faith, be it that of Jew or Gentile, Buddhist or Christian. To such an one the prophet or reformer, be he Buddha, Mohammed, or Luther, is but the apex or figure-head of a pyramid, the foundations of which were laid long before his birth."

Professor Max Müller agreed there were numerous coincidences between Buddhism and Christianity, but observed that the historic channel of connection was not distinctly made out.† This our author attempts. Noticing in a footnote that Sir G. W. Cox calls Pythagoras "a mere reflection of Buddha," he shows that the great Buddhist Emperor, Asoka, sent missionaries to Antiochus, and that the Essenes represented a Jewish counterpart of Jaino-Buddhism.

Long before Gotama Buddha, there had been many enlightened pessimists who stood out and apart from the world. Of such there were twenty-four known to the Jainas. The last was called Maha-Vira, and Gotama Buddha is supposed to have been his pupil.

"At the birth of both Buddhas (Maha-Vira and Gotama) the heavenly hosts sang and rejoiced. Many wonders were seen in the heavens and the earth. 'The Almighty' bestowed on Maha-Vira a divine robe, perhaps 'seamless,' like that which it is said Sakva himself wore, and both teachers went forth on their mission on attaining full manhood, after fulfilling their duties as householders, and after seven to twelve years of meditation or study, Maha-Vira, at about thirty—the same age as Christ."

Maha-Vira seems to have been the John the Baptist to Gotama Buddha. The second study on Trans-Indian Religions gives specially interesting and original views on the character and migration of the Malays. The author advances strong reasons against the belief that Aryans were, either in India or further eastward, the first or chief civilizers; attributing this to Dravidio-Turanians and Mongolic peoples who entered India from the West and North, possibly a thousand or more years before Aryans touched the Ganges. The immense ruins of Cambodia are described, and the connection with ancient India in serpent and phallic-worship shown.

The third study is on Zoroastrianism and Mazdaism, represented by the modern Parsis. Our author places Zoroaster or Zarathustra at latest in the seventeenth

century B.C., and has a very high estimate of his work as a teacher and reformer. He says:—

"No stress is put on miracles or dogmas. 'The Excellent Religion' is said to be founded simply on reason or reasonableness: and the theory is little short of perfect, says Haug. It directly denounces murder, infanticide, adultery by either sex, sorcery, sodomy, light-weights, and all other forms of cheating, lying and deceiving, false oaths, slander, bribery, withholding the wage of the laborer, misappropriation of property, apostasy, heresy, and rebellion. It requires the pious to exhibit their piety by zeal in goodness, freedom from avarice, laziness, illiberality, egotism, and envy; and, if a ruler, by showing unswerving justice, sympathy, and tenderness. It insists on many good sanitary rules and methods, kindness to all animals, hospitality to strangers, respect to all, especially superiors, and help to the poor and needy, irrespective of age or sex, rank or creed. Such was the good gospel—an evangel of peace which this lone prophet proclaimed some 3,600 years ago."

Humat, Hukkt, and Havarst (Good Thoughts, Good Words, and Good Deeds) may be said to summarize the best teaching of the Avesta, which anticipated and may have given rise to much in the Christian faith.

The Vedas of the Hindus are next dealt with. Our author holds that the Aryans as they penetrated India took over much of the Dravidian cult and civilization. His experience in India is naturally of great value in this section. His exposition of Vedantism gives in concise compass a very valuable insight into the mystical philosophy of India. The faiths of China are dealt with in two articles; one on Lao-tse, the old philosopher, and Tao-ism, and the second on the more rationalistic system of Confucius.

Interspersed with the erudite information of the book are many shrewd observations; as witness the following:—

"All gods, being the work of men's minds, if not indeed of their hands, require to be kept up to their duties, and in the prayers of most priests as well as laymen their duties are rather alertly pointed out to them, for peradventure they sleep and require rousing. Only if our God never forgets, leaves, or forsakes us do we 'praise his holy name.' Jacob chose Yahve because of his promised bounties to him. Useless and negligent gods were often cast aside, and even flogged, as we shall see in China and Polynesia."

Throughout the work there is much to show that beneath the higher cults lay a worship of divinities of vegetation, as spirits of groves, trees, corn, and the like. This cult is shown to be as strong in India and Trans-India as among Syrians, Hebrews, Tyrrhenians, Greeks, and Latins. Thus the author upholds the arguments and position he took up in his former work, some twenty years ago, that early gods were but rural and tribal divinities embodying the sensuous wants and ideas of the needy and ignorant; that there is little to choose between the ruddy Etruscan god of groves, the Pelasgian Dodona, Aryan Zeus, and the Ala, Alē, or Elohim of Semites. It is with the Jewish faith that I am here chiefly concerned; for it still sits as an incubus on many minds. I have dealt with it in my own *Bible Studies*, and must reserve till next week what Major-General Forlong has to say on the subject.

J. M. WHEELER.

SECULARISM AND SCIENCE.

It has been frequently remarked that all science is secular, which means that it is mundane in its character, belonging to earth, resting its claims upon the facts of nature, independently of any of the prevalent speculations pertaining to the alleged supernatural. Scientists in their professional pursuits confine their researches, their experiments, and their conclusions to the resources of nature. As the Bishop of Carlisle admitted, "all physical science, properly so-called, is compelled by its very nature to take no account of the being of God." Thus, in the words of Huxley, "the foundations of all natural knowledge were laid when the reason of man first came face to face with the facts of Nature." Upon these truths are based the teachings of Secularism. Reason and experience have taught us that science is the real savior of mankind, the most trustworthy helper in the hour of need. It has become the parent of thought, the moulder of opinion, and the guide of the

* *Short Studies in the Science of Comparative Religions*. By Major-General J. G. R. Forlong. (London: Quaritch, Piccadilly.)

† Yet it is Max Müller who himself tells us: "That a channel of communication was open between India, Syria, and Palestine in the time of Solomon is established beyond doubt by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, which, taken together, could not have been exported from any country but India."

civilized portion of the human race. It does its work modestly, but very effectually. Denunciation is a weapon which it disowns, persecution it leaves to its opponents, bigotry and intolerance it ignores; it is as calm as a summer's evening, and as gentle as a zephyr; but it triumphs over all opposition, notwithstanding its history is not written in blood, and no tears of widows and orphans follow in its train. It has proved itself the benefactor of man, for it is the consoler of suffering, the alleviator of pain, the promoter of peace and concord, and it will do more than all the theologies of the world to bring about the brotherhood of man.

No doubt science has been abused and its power misdirected; but that is no fault of its own, but rather the consequence of man's imperfect training and inhuman proclivities. And nothing has tended to produce and perpetuate the perversion of science more than the Church, which has always been its deadliest enemy, seeking either to crush it or to rob it of its intrinsic value. Still, in spite of all attempts to misrepresent its character and to depreciate its potency, science stands forth to-day as an established fact, and as being the greatest benefactor to the race. Those persons who are constantly questioning the truth of science and undervaluing its usefulness should study the following words of Herbert Spencer: "To ask the question which more immediately concerns our argument—whether science is substantially true?—is much like asking whether the sun gives light. And it is because they are conscious how undeniably valid are most of its propositions that the theological party regard science with so much secret alarm. They know that during the two thousand years of its growth some of its large divisions—mathematics, physics, astronomy—have been subject to the rigorous criticisms of successive generations, and have, notwithstanding, become evermore firmly established. They know that, unlike many of their own doctrines, which were once universally received, but have age by age been more frequently called in question, the doctrines of science, at first confined to a few scattered inquirers, have been slowly growing into general acceptance, and are now in great part admitted as beyond dispute. They know that men of science throughout the world subject each other's results to the most searching examination, and that error is mercilessly exposed and rejected as soon as discovered; and, finally, they know that still more conclusive testimony is to be found in the daily verification of scientific predictions, and in the never-ceasing triumphs of those arts which science guides" ("First Principles," pp. 15, 16).

Science, then, being the basis of Secular philosophy, it is gratifying to us to note the rapid progress of scientific truths during the last few decades; for such advancement really means the spread of Secularism. It is not alone that more discoveries have been made within the past fifty or sixty years than during the same period in any earlier time, but research has been carried further, and the conquests over nature's forces have been greater during the present century than in all the previous centuries since human life began. The result of this has been that revolutions in thought and opinion have occurred which must appear to most persons startling in the extreme. The recognised power of steam and its application to locomotion and the various branches of industry; the marvellous development of electricity which has recently so extensively manifested itself, and which is destined at no distant date to still further expand its potency beyond any possible calculation; the extraordinary strides made in photography; the telephone; the advance in surgical operations and in sanitary arrangements—all these secular agencies make the world in its present state, when contrasted with its condition a hundred years ago, appear as though some wizard's wand had been waved over it, the magic touch changing the whole aspect of nature as rapidly and as effectually as a transformation scene takes place in a pantomime. When we contemplate all these vast and manifold changes we feel indebted to science for thus opening up to us the great arcana of nature. And, be it remembered, all the triumphs have been achieved in the most sceptical period of the Christian era.

In fact, it was the secularization of the age that enabled the treasures of nature to be revealed. When the Church was in the ascendant the blessings of science were hidden from the masses, and every attempt to discover its untold advantages was opposed by devout theologians, who pro-

fessed to rely upon their God in heaven. The secular tendencies of the human mind, however, succeeded to a large extent in destroying confidence in this false dependence, and in vindicating the supremacy of science. Geology, which was at first sneered at and ridiculed by those who saw that its teachings were unmistakably opposed to those faiths that had so long been cherished as being infallible truth, and then opposed by all the violence that the most intolerant bigotry could display, soon came to be recognised as based upon well-established facts, which no opposition could gainsay and no sophistry overturn. As a consequence of this, all opinions had to be cast to the winds, and the theories that had been accepted in darker ages were banished to the oblivion where lie buried so many errors of the past. The antiquity of man, and many other kindred subjects, had the same fate as geology, and now evolution itself is said, by some eminent professors of Christianity, to be quite in harmony with the teachings of records which had declared in no doubtful language that all organic beings were the result of a special or supernatural creator. Even the great Roman Catholic, Dr. Zahn, at the Congress held in Switzerland in August last, said: "As against the alternative theory of creationism, the evidence, all must admit, is overwhelmingly in favor of evolution....As to science affording any positive evidence in favor of the special creation of the species, it is absolutely mute; and the negative evidence is of such a character that there are few, if any, serious men of science who are willing to consider it as having any weight. Creationism is so highly improbable as to be practically ruled out of court." This is a bold statement coming from the Roman Catholic Church, and we are told in the report of the Congress that, out of seven hundred present, "only one person presumed to hint" that the Doctor was going too far; and when this "brother read a paper advocating the opposite view he was smothered in refutations."

This certain and rapid progress of science, the groundwork of Secular philosophy, is encouraging to us as Secularists, for it inspires us with hope for the future. Theology is no longer defended upon the old lines. Christians have felt themselves compelled to relinquish their old positions, and to sweep away the ancient landmarks of their faith. The entire field of human knowledge is changed, and all thought has been cast in a new mould. This has been achieved through obeying the teachings of our Secular providence—Science.

CHARLES WATTS.

THE GOSPEL NARRATIVES.

IX.—THE SUPPER AT BETHANY.

AMONG the few stories recorded by all four evangelists is one of the anointing of Jesus while sitting at supper in a house at Bethany. This furnishes us with another illustration of the character of the Gospel narratives, which in order to better appreciate, it will be necessary to glance at each of the accounts in turn.

(1) Mark's account (xiv. 3-8):—

"And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor.....But Jesus said, Let her alone..... she hath wrought a good work on me. For ye have the poor always with you.....but me ye have not always..... She hath anointed my body aforetime for the burying."

Mark does not say who were the persons who condemned the use to which this precious ointment was put. He, however, clearly implies that they were some of Simon's guests who had no friendly feeling towards Jesus—some of those who, in the Gospel accounts, are said to have been constantly on the watch "that they might accuse him."

(2) Matthew's account (xxvi. 6-12). This is the same, and given in nearly the same words: "Now when Jesus was in Bethany, in the house of Simon the leper," etc. Matthew, however, tells us who were the persons who were so indignant at the waste of such a large sum of money (£10 12s. 6d.), and who were so

solicitous for the welfare of the poor. These ill-natured individuals turn out to be Christ's own disciples.

"But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor."

There is, of course, no actual contradiction between this statement and that in the first account; but no one upon reading the latter would think that it was the disciples, and they only, who murmured at the waste. Mark was evidently unacquainted with this fact.

(3) Luke's account (vii. 36-47):—

"And he went into the Pharisee's house, and sat down to meat. And behold a woman which was in the city, a sinner.....brought an alabaster cruse of ointment, and, standing behind at his feet weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed much his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee.....Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.....My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto her, Her sins, which are many, are forgiven; for she loved much."

Here we find that the master of the house, "Simon the leper," was of the sect of the Pharisees. That this is an account of the same supper there can be no reason to doubt, for it records the same incident—a woman with "an alabaster cruse of ointment"—and Jesus addresses his host as "Simon." It will scarcely be asserted that Jesus was twice anointed in the manner described, and that in each case it was done while he was at supper in the house of one named Simon, and in each case by a woman who brought "an alabaster cruse of ointment." The woman, according to this version, did not anoint Christ's head, as in the accounts of Matthew and Mark, but his feet; and, in addition, before doing so, she first wetted them with her tears, and then dried them with the hair of her head, to prepare them for the anointing. We learn, also, for the first time, that the woman was a well-known "sinner," and that Jesus tacitly admitted such to be the case. In this version there is no indignation at the waste of so much costly ointment. Instead of some of the guests, or Christ's disciples, saying it would have been better had the value of the unguent been distributed among the poor, it is the master of the house himself who "spake within himself" of a totally different matter—viz., of Christ's apparent ignorance that the woman belonged to a certain class of sinners. Also, in this version, Jesus does not excuse the waste of such a large sum on the ground that the anointing was for his burial, nor does he refer to that matter at all. He replies to Simon's unspoken thoughts respecting the woman, and he assigns a totally different reason for the anointing—his host's lack of hospitality. Thus, as in the case of the call of Peter to the apostleship, Luke's method of writing a correct account of the incident was to so completely alter it that the original inventor of the anecdote, could he have read it, would scarcely have recognised his own fabrication.

It need, of course, scarcely be added that a woman known to all the city as a harlot would never have been permitted to enter the guest chamber in a respectable house. If the master of the house knew her character, so would also his servants.

(4) John's account (xii. 1-8):—

"Jesus therefore six days before the Passover came to Bethany..... So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair.....But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence and given to the poor? Jesus therefore said, Let her alone, that she may keep this against the day of my burying. For the poor ye have always with you, but me ye have not always."

According to this account, the supper was given in the house of Lazarus, who himself sat at the table, while his

sister Martha "served" and waited on the guests. We have found out at last the name of the remarkable woman who anointed Jesus—viz., Mary, another sister of Lazarus. The account agrees with that of Luke with regard to the feet being the portion of the body anointed, and also as regards the woman wiping the feet with her hair; but there is no mention of tears. We find, further, that it was the miserable traitor Judas, and he only, who complained of the waste of what might have been sold for three hundred pence, and not the guests or the disciples collectively, and also that it was not his regard for the poor which caused him to protest, but "because he was a thief, and having the bag took away what was put therein" (xii. 6). Furthermore, we learn that the person who did the anointing was not a "sinner" after all—or, at least, not in the sense Luke implies—but an honorable woman and a saint; in fact, the most beloved of the lady friends of Jesus.

Why, then, it may be asked, has neither Matthew, Mark, nor Luke given us the name of this woman? To this there can be but one answer. It was for the same reason that they make no mention of Christ's greatest miracle—the restoration to life of Lazarus, after he had been dead four days—viz., because they had never heard of it. Not one of the three Synoptists appears to have known anything about Lazarus, and only one of them, Luke, mentions the name of Martha and Mary. The last-named writer says (x. 38-42):—

"Now, as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet and heard his word. But Martha was distracted with much serving; and she came up to him and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her, therefore, that she help me."

The Lord, however, like Gallio (Acts xviii. 17), "cared for none of these things," and, instead of asking Mary to assist her sister, he said that the one who had shirked her duties "hath chosen the good part."

It seems more than probable that the writer of the Fourth Gospel has combined the latter incident with the supper in the house of Simon the leper. The two sisters, according to his Gospel (xi. i.), lived in Bethany, and his statement that "Martha served" while Mary was busy at the feet of Jesus points to this inference. It is to be noticed, too, that Luke, in the only passage in which he names Mary and Martha, speaks of the latter as the owner of the house, and says that she "had a sister called Mary"; but he does not say that the sisters had a brother named Lazarus. The last-named individual appears to have lived only in the imagination of the writer of the Fourth Gospel; no one else seems ever to have heard of him.

Looking now at the four versions of this supper, and taking into account the nature and number of the contradictory statements, we can arrive at but one conclusion on the subject. This is: that an original anecdote concocted by nobody knows whom has been re-edited by the four evangelists, the first two compilers giving a fair reproduction of the older account, the other two altering the narrative as each thought fit; furthermore, each of the four publishes his version as a historical incident in the life of Christ, which he coolly expects all good Christians to receive and accept without going into such an unnecessary matter as evidence. This being the case, we have but one course open to us—to reject them all.

ABRACADABRA.

The Way it was Done.

In 1539 King Henry VIII., then on the English throne, himself the author, procured the enactment of a law punishing with death all persons who refused to acknowledge that the bread and wine in the eucharist is converted into the body and blood of Christ. Five other religious opinions were threatened, in the same Act of Parliament, with the same penalty. Our brother Ingersoll would have been an earnest Christian had he lived in those times, else he would have ceased to live. It was by similar methods, beginning with Constantine, that every feature of the Christian creed was made what it is to-day. And the clergy now weep because the American Constitution and advanced civilization will not allow these old-time penalties to be employed in aid of the Church.—*Progressive Thinker.*

THE NEW "LOGIA" AND THE NEW TESTAMENT.

THERE has been much fluttering in the clerical dovecotes over the recently-discovered "Logia of the Lord." The orthodox clergy are by no means enamored of these new sayings, and those who have to any extent brought the higher critical method to bear upon the contents of the New Testament are inclined to look somewhat askance at them, and to doubt whether the support they lend to the standpoint of the Higher Criticism is not a somewhat dearly-bought advantage, in face of the fact that these Logia appear to present us with an entirely different type of character from that of the Gospel Jesus. It is astonishing how completely what may be called the Freethought tradition with regard to the books of the Bible—and in this connection, particularly, those of the New Testament—has been vindicated by archæological discovery and first-hand critical research. The Freethought contention has long been that there is no evidence that the Four Gospels were in existence in their present form prior to the latter half at least of the second century. The alleged quotations of the words of Jesus found in Clement of Rome, Polycarp, Ignatius, and Justin Martyr have by Freethinkers always been regarded as of no value as evidence that they were taken from our Gospels, seeing that those Gospels are never mentioned by name, and that these sayings might have been floating about in the form of oral tradition, or, failing that, have been taken from older documents, of the existence of which there are many indirect proofs, and from which, in all probability, the Canonical Gospels were compiled. Stress, also, has been laid on the fact that these quotations are seldom, if ever, literally the same as their assumed counterparts in the New Testament. How often have we been told by Christian apologists that this laxity was owing to the fact that the Fathers were quoting from memory? But the discovery of these "Logia" has robbed even this argument of whatever force it might have been fondly supposed to possess, and has rendered it impossible that it should ever again be advanced by apologists who take serious account of themselves. Professor Rendel Harris, himself an apologist, puts the case with an emphasis which leaves nothing to be desired. Writing in the *Contemporary Review* for September on these Logia, he says: "Here, for the first time, we are definitely introduced to a new stratum in the history of the Evangelical literature, which may be only separated from the lowest stratum of the deposited tradition by the fact of a translation from Hebrew into Greek—that is to say, *we are behind the Gospels.*" Yesterday there were no Logia in the minds of the majority of English-speaking critics. To-day everyone is talking Logia, and when we read over, in the light of the present discovery, the laborious attempts made by Westcott, in his *History of the Canon*, to prove that the variations in the Evangelical quotations of the Fathers are not due to extra-canonical sources, the conviction is overwhelming that he was defending an untenable position.

Again, Mr. Harris says: "We cannot any longer say, with the easy confidence that Westcott does, that 'Papias bears direct testimony to our Gospels'; nor can we assent, without grave reservations, to the statement that Papias tells us the Gospels of St. Matthew and St. Mark were *current in his time*, and that of the former Papias says: 'Matthew composed the oracles in Hebrew, and each one interpreted them as he was able. It may be so, but it does not seem any longer likely'—*i. e.*, that they were *our* Gospels. After quoting from the epistle of Clement of Rome, Professor Harris proceeds: "Now, these are certainly Logia, but they vary from the existing Logia of the New Testament in such a way as to preclude the thought that they are a free reminiscence of Matthew and Luke." Finally, he says these Logia give us on the "one hand the suggestion of an earlier Gospel or Gospels than any of our existing volumes. On the other hand, they prevent us from quoting Clement and Polycarp as attesting the antiquity of the Canon of the Gospels, and this means a possible lowering of our idea of the antiquity of the extant Synoptics." So that, putting aside Freethinkers with undisputed pretensions to scholarly equipment, even the mere Freethought layman, as we may put it, without technical scholarship, and having nothing to guide him save his own critical intuition, has been nearer the truth than the much-vaunted Christian scholars who have written their ponderous

tomies in support of the orthodox tradition. The whole critical edifice they had erected has, by the discovery of these Logia, come tumbling about their ears.

BLOOMFIELD STEVENS.

(To be concluded.)

HOLY HEEDLESSNESS.

[In a recent debate a parson said that "jumping suddenly into the water to save life obeyed Christ's command to 'Take no thought for the morrow.'"]

A PARSON, disputing a sceptic's objection
To "never take thought of the morrow,"
Said: Diving impulsively, *minus* reflection,
To rescue the drowning, obeyed this direction;
The fallacy's odd, and of easy detection—
I write not in scorn, but in sorrow.

Although but a parson, he should be acquainted
With some of the methods of logic,
And know how to think in a manner untainted
With logical vice, the disease of the sainted—
The Stagyrite, Mill, and the rest would have fainted
To hear his discourse anagogic.

Unknown to the ghost-guided parson erratic,
His words have this wide implication:
That all are obedient to Christ the ecstatic,
Whenever their actions are unsystematic,
Spontaneous, impulsive, impassioned, fanatic,
And void of the least calculation.

Since thoughtlessness constitutes all of this action
That follows "ne'er think of the morrow,"
The parson must hold that the vilest infraction
Of laws that are wholesome gives Christ satisfaction,
If done as the sudden result of distraction—
I write not in scorn, but in sorrow.

The parson, in giving us this illustration
Of "Taking no thought for the morrow,"
Was taking no thought of his own reputation,
Nor thinking of rules of correct disputation,
But blindly obeying Christ's heedless hortation—
I write not in scorn, but in sorrow.

G. L. MACKENZIE.

A PATHETIC STORY.

MUCH is heard of the wonderful demand for the Bible in heathen lands. The religious press teems with accounts of its translation into new tongues, and its appeals are constant to the generous for pecuniary aid to pay the cost of printing and distribution. *The Church Missionary Intelligencer*, of London, tells a pathetic story in connection with this supply of God's holy word. We copy:—

"Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank £100, the savings of her lifetime, and with it had printed five-hundred copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at Shilob, her husband's mission station. During the revolt the Matabeles stole copies and used them as headgear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home."

A new edition of this book should be immediately brought out. They should enlarge the page, make it somewhat thicker by using heavy paper, and multiply the edition by thousands, as the tribe is now quite numerous. A strong cord should be passed through its centre—a strap could be used—and it should be long enough to suspend the book from the necks of the warriors, so as to cover the

vital organs. Such a shield, properly used, would be invaluable, and would doubtless save the lives of thousands should they engage in war again with the British. Serving as breast-plate, shield, and buckler, instead of headgear, it would inspire confidence in their own prowess, and probably make them victors. During the wars in British India a large importation of Bibles supplied the natives with the requisite paper for making cartridges. In this form, with a bullet inside, they were sent back to the donors, and it is said they made a strong impression on the usurpers.

J. R. FRASER.

GOD AND DISEASE.

THE horrible typhoid epidemic now raging at Maidstone affords another hard nut to crack for believers in God's Providence, and once more shows how utterly false is the doctrine of Providence as taught by Jesus Christ. A Maidstone clergyman has naturally made it the subject of a sermon, in which he assured his hearers that the typhoid was not God's work. He attempted to save the reputation of God's goodness by casting doubts upon his omnipotence, and by denying the truth of his Holy Word when he said: "I make peace and create evil. I, the Lord, do all these things." I would call the attention of this clergyman to Amos iii. 6: "Shall there be evil in a city, and the Lord hath not done it." Some preachers do not deny this. I remember Dr. Pierson preaching a sermon at the time of the influenza epidemic in London, in which he declared that the epidemic was sent by God as a punishment.

To deny that God is in disease, as the Maidstone preacher does, is to deny God. God must be either all or nothing; everywhere or nowhere. God, if he exists, must be as much in disease as in health. God can never be inactive; to deny this would be to deny his existence. He must be everywhere, and at every moment, a living force, a producing will. Continuous and universal action is implied in the very idea of God.

Let us further examine the defence of this clergyman. Justice demands that the criminal be punished himself; with our ideas of justice, we could not possibly let the criminal go free, and feel satisfied with punishing some innocent person in his stead. Such a proceeding would contradict all we understand by the principle of justice. Good men would never stand by and witness such a thing without a protest, and without doing all they could to stop it.

But what good men would not and could not do is precisely the thing we are asked to believe God guilty of. Disease attacks the innocent and guilty, those who had nothing whatever to do with it, and who, in fact, have always been careful, by cleanliness of person and dwelling, to keep free from disease. Admitting that this typhoid is the result of some person's uncleanness and neglect, justice demands that these should be the persons to suffer, and not the innocent ones, among whom are little toddling mites in all the beauty and innocence of childhood, young maidens guiltless and pure as the riven snow; and God looks on and allows it, permits it. God is dumb while child is taken from parent, parent from child. Tears flow like boiling lava down the cheeks of the suffering ones, homes made black as night by death, hearts torn with anguish by the loss of those whose smile they shall no more see, while prayers ascend to a silent heaven, where we are taught to believe there dwells a loving Father—one who numbers the hairs of our head, and without whose knowledge not a sparrow falls.

Prayers are heard—not, however, by God, but man; not in heaven, but earth. From man comes that help and relief that heaven never gives. Why is it that the innocent suffer, and not always the wicked? Why that the noble are taken, while the mean and ignominious are left? Does not God care for nobility and innocence? A literary man of some note, it is said,* once made use in private of the following: "For the sake of our conception of what goodness ought to be, let us hope there is no God." Can we believe that a good Father would or could stand by and see his innocent loved ones suffer unspeakable agony, which by a word he could end? A thousand times no. The paternal heart abhors the thought. It is indeed "sober truth" which John Stuart Mill gave utterance to when he said: "Nearly all the things which men are hanged or imprisoned for doing to one another are nature's every-day performances."

W. WITT LEAVIS.

Do I seem to say, Let us eat and drink, for to-morrow we die? Far from it; on the contrary, I say, Let us take hands and help, for this day we are alive together.—W. K. Clifford.

* "The Mystery of Evil." (Scott's tracts.)

ACID DROPS.

SUPPORTING a Sunday Closing Bill recently, Archbishop Temple said: "There was a strong feeling that drunkenness on Sunday was an enormous evil, and a disgrace to our religion and hateful to God." What a beautiful instance of ecclesiasticism! How can drunkenness be more (or less) evil on one day than on another? How can it be worse on Sunday than on Monday? The spirit which dictated the Archbishop's observation is kindled by the knowledge that the public-house is a rival of the Church. For the same reason that he wants to close public-houses on Sunday, the Archbishop wants to close museums, libraries, art galleries, and Secular lecture halls. He is simply a trade protectionist.

An extraordinary argument for Sunday opening was quoted by one of the speakers at the Temperance Convention. He related that, at a public meeting once held in Coventry, an orator urged that public-houses should be opened at noon on Sundays in order that working men should have an opportunity of discussing together the sermons they had heard in the morning. The ingenuity of thirsty souls knows no limits.

Our teetotal Archbishop is still beating the drum ecclesiastic in favor of Sunday closing. Much parsonic support may be expected, for they all keep their own cellar casks. Even the teetotal Archbishop has a good stock of wine for visitors, as the burglars at Fulham Palace tested some years ago.

There is a very pretty quarrel down at Maidstone. The town is plagued with typhoid fever, and the ministers of religion are denouncing the Town Council for not taking scientific precautions. This is extremely rich, and the poor Mayor is highly indignant. It is a pity, though, that he does not rise to the full height of this occasion. "Gentlemen," he should say to the ministers, "the sanitation of the town is our business, and when we want assistance we shall not trouble you. Your business is to pray for the town, and you seem to do it devilish badly. If the fever carries off any more victims, we shall ask the townspeople to sack you and hire a fresh lot of praying machines, or else to suspend your stipends while the hospital statistics prove your uselessness."

A good deal of grumbling appears to have gone on at Maidstone over the inactivity of the clergy, who have at length aroused themselves. A special form of prayer has been drawn up by the Archbishop of Canterbury, and the whole town is invited to join in a day of intercession. Probably the fever will be got under by that time; and, if so, the clergy will claim that their prayers settled the epidemic.

The Rev. E. G. Gauge, the president of the Baptist Union, in his address to the Assembly at Plymouth, contended that in international, national, and municipal questions Christ's will should be done. Well, Christ said "Give to him that asketh." Will Mr. Gauge endorse giving Great Britain over to William of Germany, who is said to claim it on the score of being the eldest son of the Queen's eldest child? Christ said: "Take no thought for the morrow." Will Mr. Gauge tell us how this would work in international, national, and municipal questions?

The growth of Romanism in England was one of the subjects that occupied the attention of the Baptist Union Assembly. The Rev. George Hawker, of London, gave some interesting figures. In 1837 there were 502 Romanist chapels; in 1897 there are 1,812. The clergy were 567; they are now 3,115. Religious houses for men were 6; they are now 253. For women 17; they are now 524. There are also 235,000 children in Catholic schools. It appears that Baptist ministers only number 1,800. Still, they are full of fight, and they mean to put down Romanism somehow. But all the Conference did was to pass a resolution against it—at which, we dare say, Cardinal Vaughan will smile serenely.

The Rev. W. H. Shaw, who is agent of the Baptist Missionary Society in Italy, said at a meeting of the Baptist Union in Huddersfield, that "Roman Catholicism was the most powerful engine ever constructed by Satanic ingenuity for degrading, enslaving, and cursing nations." Yes, but Roman Catholicism represents the faith from which his own is derived.

The Baptist Union also tackled the education question. They resolved to accept the challenge of the present Government, and to throw compromise to the winds. But these brave words were soon discounted, for the assembled Baptists went on to declare that no sectarian doctrines should be taught in public schools; by which they mean,

of course, that Christianity shall be taught in them (in spite of Jews and Freethinkers), but the Christianity so taught shall be of the description that just suits the Baptists.

The Congregational Union passed a resolution, "That while undisturbed by assumptions of the Papal See, and convinced that Roman Catholics were not increasing, the meeting regarded the sacerdotal claims and Ritualistic practices of English clergymen with stern disapprobation as being a degradation of Christianity." Good! But Christianity must make up with paint outside for its disintegration within.

Fresh excavations at Turnovsky, in the district of Tiraspol, the scene of the horrible self-slaughter by religious fanatics, who allowed themselves to be immured or buried alive, have led to the discovery of six other bodies—men, women, and children. It is believed that thirty more corpses will be found, and the search continues.

Kovaleff, the man who was at the head of the self-immolating sect, says there is no doubt that the bodies already recovered include those of a vine dresser and his two children, girls of eight and six. But his evidence is no longer trustworthy since he has become remorseful. He makes all kinds of contradictory statements to save himself. It is difficult to understand why the judicial authorities do not put this man on his trial under the capital indictment.

It is stated from St. Petersburg that the police have ascertained that the fanatic sect at Tiraspol has also a branch at Bender. Its principal representative was a woman named Kayiowa, the owner of a vineyard, and seventy-five years of age. It was in her house that the meetings were held. It is supposed that persons who have disappeared have been buried alive in the vineyard. During the census the woman refused to make any statements, and offered the vineyard to her neighbors for four hundred roubles, although it is worth eight thousand. She has since disappeared. The vineyard is to be dug up and the bodies searched for.

The woman Pépé, who stabbed that priest in Paris, was fond of attending church, and was regular at confession. She stabbed him because he was handsome and eloquent, and did not reciprocate her affection. She was resolved that he should not have the opportunity of falling in love with some other woman. This sort of erotic piety, or pious eroticism, is only too common in Catholic countries. It gets toned down in Protestant countries, where the clergy marry and there is no confession, and finds expression in slippers for the curate and furtive little caresses at church bazaars.

Prophet Baxter's final fixture for the end of the world is March, 1899. He has shifted the date often, but this is the latest. When '99 arrives we may learn that the correct date is 1903. Herr Falb, an Austrian, also fixes '99 as the date of a catastrophe; but it is fixed for November 13. Nothing like precision in these matters.

A well-known prophet, who lately announced the "final and irretrievable" end of the world in 1900, has this week paid a high premium to secure the lease of business premises for fifteen years. What he intends to do with them after the catastrophe is a mystery.

The Congregationalists of Southport have not got over the marriage of "Miss Thompson" as a man to one of the Sunday-school young ladies. "Miss Thompson," it is said, had the task of preparing the young ladies of the Sunday-school for church membership. "She" was the trusted confidant of the ministers, and a constant visitor to their wives.

One of the warmest mining meetings yet held in Adelaide happened the other day. It was held in a Sunday school. When the language became sulphurous, excited shareholders would grab prayer-books and assume attitudes of defiance, and over and anon a shareholder, who had perhaps called another gentleman a liar, would duck behind a copy of the Revised Version, and then read out the Lord's Prayer and ask his enemy if he had ever heard that before. The chairman of directors, at the conclusion of the meeting, expressed his belief in a personal devil, mentioning a shareholder.

A Sydney bookshop, which often shows rare volumes in its window, lately displayed a very old and massive Bible, opened at random, and, as it happened, at a chapter wherein some very gaudy obscenity appears. A clergyman, in passing, saw and read the awful passage, which was in large enough print to stop a whole presbytery on its way to meeting. Horrified, the good man rushed inside and drew the proprietor's attention to the fact. "Oh, dear! oh dear!" exclaimed the bookseller, "now I shall have to redress the whole window!"—*Bulletin*.

William Gargett, the son of a farmer at Darlington, entered the kitchen, knelt down, and prayed. Then, in the presence of his mother and sister, he seized a table-knife, and cut his throat so terribly that in a few minutes he expired.

Miss Sawtell owed her maid-servant for money lent, and when the girl sought to distrain she pretended she had made over her goods to Baron Nieroth, a Lutheran missionary who resided in her house, because she was charmed with his preaching. The Baron jumped up, and said he considered the action a most shameful persecution. It would never be allowed in his native land. He said he came to London as a missionary to the poor moral cannibals who infested it. He had simply done what any other Christian would do—helped a friendless orphan. His Honor set aside the deed, and gave judgment for the servant for the full amount claimed, with costs on the higher scale. The verdict was received with applause, and leave to appeal was refused.

A funny story concerning the trousers of a Christian man of God and two Jewish clothes-dealers came before Mr. Horace Smith at Clerkenwell Police-court. The Rev. A. Joynt, of 15 Heathcote-street, St. Pancras, charged Benjamin Benjamin with stealing his trousers, valued at one pound. The prisoners were asked into his parlor, and he sold them one pair of trousers for 1s. 6d., another for 2s., and a pair of boots for 6d. After they had gone he discovered he had sold the wrong pair of trousers. When he saw Benjamin again he did not give him his cloak also, but gave him into custody. Benjamin proved that he sold for 5s. 6d. what he gave 4s. for, and said clergymen's clothes went very cheap. He was discharged.

The Bishop of Southwell has deprived the Rev. J. E. Andrew, vicar of Derwent Woodlands, N. Derbyshire, of his orders for drunkenness during public worship. There was also a general charge of frequenting taverns and committing excesses.

A Dutch watchmaker, named Gustave Carl Friedrich Muller, killed his wife and child. He says that, like Abraham, he heard a voice calling to him to use his knife and cut his wife's throat, and he was compelled to obey. He declared he had murdered his father and mother, and in various parts of the world had married fourteen wives, whom, with one or two of their infants, he had also done to death.

A Spiritualist medium named Lang, operating in Louisville, Ky., gave an aged woman "magnetized" water in order to facilitate the development of her occult powers. The woman died, and, some of her property being found in Lang's possession, he was arrested and charged with poisoning her.

Rev. John Emery, pastor of a church in Leavenworth, Kan., committed suicide on September 15, having been charged with seducing his stepdaughter.

It is said that an attempt is being made in Japan to follow the example set by India in the Brahma Somaj, and to organize a new religion, which shall be a combination of elements from Christianity, Buddhism, and Confucianism. The new religion is to venerate Christ as a Great Teacher—an Adept, may be—but to discard the Trinity, and the Atonement, and miracles. Vestments and bishoprics and fat livings no doubt will be retained, or why "organize" the new religion? Of course it is being organized by the shepherds, and the sheep will be fleeced as before; but still, if it abolishes some of the most degrading of the Christian doctrines, it will go a long way towards keeping out the Western missionary fakirs, and will pave the way for rational progress.—*Secular Thought*.

The Rev. Dr. Ecob says in the *New York Independent*: "The cry of debt is heard at the treasury of every one of the denominations." According to him, it all comes from rivalry, each denomination setting up little churches in towns where one would suffice. "At the very heart of its communal life," he says, "division and wicked competition are instituted. The religion of Christ comes as a minister of disintegration, debate, and pettiness. Back of this lies a deeper curse. This little community, broken into helpless fragments, must hang for years upon the charity of others. The people are pauperized at the very altars of their worship."

Conselheiro, the leader of the fanatics in Brazil, who has been playing the rôle of Messiah, has been killed and captured by the Government troops. They will take care he does not rise again.

Going, going, gone! The City Corporation have advertised for a spiritual guide for the "living" of St. George-

the-Martyr, Southwark. Who would like a "cure of souls"? Must be of genteel appearance, good digestion, and a Tory; a relative of the aristocracy preferred; religion no object.

People in London and other large cities, as an esteemed country correspondent remarks, have little notion how ignorant, intolerant, and bigoted many of the country clergy are. They still set up as petty God-almighties, and foster the impression that they are the sole depositories of the knowledge that makes wise unto salvation. Any one who questions their teaching or disputes their authority is made to feel the weight of their displeasure, and stands a good chance of being boycotted as an enemy of society.

A specimen of the amenities of clerical correspondence is communicated to the press by F. Farrington, of Exmouth, from the Rev. S. G. Potter, D.D. The divine sent Mr. Farrington his lecture entitled "Naturalism and Christianity." Mr. Farrington, in thanking him for his kindness, took occasion to remark: "It is a matter for regret that 'fifty years of ministry' has not taught you that it is possible there are other 'sane' and 'honest' men in the world, conscientiously holding views opposed to yours." This mild remonstrance roused the ire of the doctor of divinity, who addressed a letter to his correspondent beginning: "I have long since found you to be one of those my Master bid his followers not to cast pearls before, or as designated by the mighty Paul as 'one full of subtlety and all mischief.' I therefore wash my hands clean of you, and hand you over to the justice of that God who will know how to deal with blasphemers." A second letter from Mr. Farrington was returned unopened by the rev. gentleman, who is a worthy Christian in having no fellowship with unbelievers.

The *Christian World* says: "The following well-authenticated report of a recent pulpit utterance of a clergyman reaches us:—After many years of quiet times the village has been stirred by a revival; and one Sunday evening the vicar noticed some persons present in his congregation whom he knew to belong to the Congregational chapel. In the course of his sermon he said: 'Some of you were at the little hell below here (pointing over his shoulder in the direction of the Congregational chapel) this morning, and now you are here to-night. Why do you not come here always? I would have you know that these are the only valid sacraments, and I am the only person qualified to administer the sacraments in this place.' And yet there is the Congregational pastor, a saintly old man, who has ministered in holy things in that village for thirty-five years. The same Christian minister, when asked to bury a man who had attended the Primitive Methodist chapel occasionally, flatly refused, saying, 'I sha'n't bury the poor devil,' and sent his curate to perform the ceremony. In how many other villages are similar things going on which never come to the light, but which, nevertheless, are well known locally, and help to explain the rural antipathy to the parish church and its parson?"

The spectacle of a wealthy corporation leaving the London County Council to take steps that one of its churches shall not be a danger to the neighborhood is an edifying one. The church is that of St. Mary the Virgin, in Charing Cross-road. It has gone through a varied history. In 1677 it was built as a church for the Greek colony. It was afterwards taken by the Huguenots for the Soho French Protestants, and then by the Baptists, who gave it up in 1849. As it was in danger of being turned into a temple of Terpischore, it was taken over by the Church and consecrated by Bishop Bloomfield in 1850. There have been recent appeals for money for its restoration; but, as neither the Rev. Dr. Gwynne, the incumbent, nor the Ecclesiastical Commissioners, will shell out, the County Council has been obliged to partly pull it down as a dangerous structure, and it is now left open to the elements.

The old Gravel Pit Chapel, Hackney, has, after years of gradual decline, been closed to public worship. At the farewell service, which was but meagrely attended, though specially advertised, the late pastor, the Rev. J. Irving, said "the people in the neighborhood had tried religion and turned it up." Ichabod.

A distinguished folk-lorist, who has just gone through the correspondence in the *Church Times* on the researches of Messrs. Frazer and Hartland on early beliefs, describes it sarcastically and truthfully as "a monument of the intellect and learning of the English clergy at the end of the nineteenth century."

Lord Salisbury, 'as protector of the privileged classes, says: "We are all Socialists now." So Dean Farrar, the well-paid pluralist and upholder of the Establishment, declares: "We are all Freethinkers now." He knows that his admissions as to Bible errancy uproot the doctrines which his Church still teaches to children. But the real

meaning of Broad Churchmen is "anything you like so that we retain our billets."

The Archdeacon of Maidstone has come to the conclusion that the salvation of working men's souls largely depends on their avocations. A lady worker in Coventry had told him that after the youths had left her influence, and gone into work, it depended on the trade they entered whether or no they retained their religious worship. If they went into the ribbon trade, they would probably remain religious; but if they went into the watch trade, it was equally certain that she would never see them again. The watch trade gives some opportunities for quiet thought. But the Archdeacon put it all down to the labor associations.

A case heard the other day was a new departure in Australian divorces, there being no co-respondent, and no giddiness on either hand. On the contrary, the husband obtained his rule nisi because madame was too monotonously holy for an ordinary human being to live with and retain his reason. She desired him to go to church twice on Sundays, and be a shining light at tea and prayer meetings, and other melancholy church festivities, six nights a week. The stricken man attended sermon once a week, under protest, but kicked at bun-struggles and handicapped prayer-meetings, and his wife preached at him, and bombarded him with texts, and hymns, and tracts, and prayed aloud far into the night when he was perishing for the want of sleep. Finding, however, that she could not convert him to true holiness and a passion for sacerdotal scones, she packed up and went home to 'pa, and hubby started out after a divorce. The fact that he got it tends to increase one's respect for the administration of local justice.—*Bulletin*

On and Off Duty is a monthly journal for policemen. It does not appear to rate their intelligence very highly. The October number opens with an hysterical hymn, "Are you shining to-day? Shining for Jesus, Shining all the way." The Jubilee offering of the policeman is put down "as an answer to prayer, put up to the Father above."

Canon Reith, vicar of St. Andrew's, Watford, preaching at Shaftesbury-avenue on Sunday last, said Almighty God was much more merciful to us than we were to each other. Well, he puts us all to rest eventually, though he usually precedes it with plentiful aches and pains. Canon Reith eulogized the early Church as having been faithful to the Divine principle as seen in the institution of those ever-welcome periods of rest—Christmas, Easter, and Whitsuntide. He ought to know that these were Pagan festivals which existed before Christianity, and may remain after it has departed.

Noticing *Chips from my Blockheads*, by Mr. Garrett, a schoolmaster, the *Daily News* remarks: "Scriptural blunders are frequent, but not always very quotable. 'Jehu was one of the most wicked and pious kings of Israel' can scarcely be called a blunder. It is an epigram. History is full of 'wicked and pious' characters, especially the history of the Reformation in Scotland, every man murdering and contriving murder with a text on his lips. That Samson killed the Philistines 'with the pillows' may be a mere mis-spelling, or may be one of the many blunders which children make from a confusion of sounds. Another is, 'The descendants of Noah became very humorous.'"

The divinely-ordained fast on the day of Atonement resulted in the death of Abraham Brodyoseph, a Jewish drug merchant, aged fifty-six. He was found dead with a bruise on his face, having fallen down from exhaustion.

Dr. Theodor Herzl, in his paper on "The Zionist Congress" in the current *Contemporary Review*, gives his testimony, taken from his own observations during his Easter tour, and from trustworthy reports, that "it is just the Mussalmans who are very tolerant towards the religious confessions of others." The spectacle of the Jews anxious to obtain relief from Christian persecution, even under the suzerainty of the Sultan, is a striking comment on the religion of peace and goodwill.

The Bishop of Chester has been lecturing at Macclesfield as a Christian Socialist. We gather that the real object of this prelate is to take the wind out of the sails of the Socialist party, and also, if possible, of the Radical party. All old institutions should be left as they are, but there should be a "policy of conciliation" between the oppressors and the oppressed. Which is a very fine program, particularly for bishops. We do not believe the working man is soft enough to be caught with such a simple bait.

An elderly Christian Evidence man, so we are informed, has recently destroyed a complete set of the *National Reformer*. This shows what he thinks of the free expression of opinion. His action assists to make existing copies more valuable.

Mr. Foote's Engagements.

Sunday, October 17, Athenæum Hall, Tottenham Court-road, at 7.30, subject, "In Abraham's Bosom."

October 24, Athenæum Hall, London; 31, Camberwell.

November 23, Leicester.

TO CORRESPONDENTS.

MR. WATTS'S LECTURING ENGAGEMENTS.—October 17, Huddersfield; 18 and 19, lectures at Bristol-street Board School, Birmingham, under the Hartmann Scheme; 24, Camberwell, London; 31, Stanley, Durham; October 30, November 1, 2, and 3, debate at Stanley; 7, Glasgow; 14, Edinburgh. 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.

J. HAYES.—Received, and will be officially acknowledged on Mr. Foote's return to London.

MUCH correspondence stands over till next week, in consequence of Mr. Foote being occupied in Scotland.

J. L. WHITE.—A discussion on the subject would only arouse ill blood. At least we think so. You might see Mr. Foote at the Athenæum Hall, as you suggest.

J. H. G.—What you say about the Dives and Lazarus story is good sense, but you can hardly expect a Gospel parable to stand a thorough criticism. You will find a chapter on Paul in Mr. Foote's *Bible Heroes*. There is no more evidence that this apostle ever visited England than that he visited Timbuctoo.

TORREDOR, promising 10s. annually to the Treasurer's Scheme, says: "I should like to say that I do this as a very slight mark of my admiration for your bold and manly fight against superstition and bigotry."

G. DUCKINGFIELD.—The poem, "Actor and Preacher," appeared in the *Freethinker* for July 17, 1892. It should make a good recitation.

H. P. WARD.—Thanks for cuttings. Mr. Foote will see your letter on his return.

A. J. HOOPER.—Many thanks.

F. WOOD.—Cuttings are always welcome.

TREASURER'S SCHEME.—*Per E. M. Vance*: M. Christopher, £1 (*p*); H. Barratt, £1 (*p*); A. Cayford, 5s.; T. Holstead, £1.

A. KURNPYRU (André Office, Ceylon).—We shall be pleased to exchange with the *Buddhist*, but the paper has not yet reached us.

A. J. H.—Your cuttings are always welcome.

L. EARL.—Certainly you should ask the candidate if parents are not the proper persons to teach religion, and if what all have to pay for all should not agree upon.

C. COHEN.—Your corrections arrived too late.

PAPERS RECEIVED.—Homeopathic World—Birmingham Post—Creecent—Eastern Post—Secular Thought—Nya Sanningar—On and Off Duty—Progressive Thinker—Two Worlds—Ourselves—Torch of Reason—Liberty—Liberator—Isle of Man Times—Der Arme Teufel—Freidonker—Devon Express—Humanity—Wood Green Sentinel—Echo—Lloyd's News—Daily Mail—Truthseeker—Boston Investigator.

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

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

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.

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

LETTERS for the Editor of the *Freethinker* should be addressed to 23 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.

How to Help Us.

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

SUGAR PLUMS.

MR. FOOTE had capital audiences on Sunday at Glasgow. There were good meetings in the morning and afternoon, and the hall was crowded in the evening, most of the standing room at the back being occupied. The morning lecture was followed by some discussion, the orthodox side being curiously represented by an Orangeman, a Catholic, and a Christadelphian. The Orangeman was violent and insulting; in fact, he had to apologize twice for unparliamentary language. The Christadelphian was preternaturally solemn and minatory; his opinion evidently was that the only true and perfect Christians were the professors of his own little sect.

The Glasgow Branch is delighted with Sunday's meetings, especially with the very fine one in the evening. It has had difficulties to contend with, but it has triumphed over them, and is now more prosperous than ever. The little knot of bitter malcontents who tried to induce the Branch to secede from the N. S. S., and, failing that, to break it up altogether, have been foiled and beaten, and will now be left to sink into their natural oblivion. The Branch has an increasing membership and an excellent program of lectures and other functions up to Christmas.

During the week Mr. Foote has been debating with Mr. Lee at Glasgow. Some report of this encounter will appear in our next issue. Meanwhile we have to announce that Mr. Foote lectures this evening (October 17) at the Athenæum Hall, 73 Tottenham Court-road, London, W., his subject being "In Abraham's Bosom."

Mr. Moss was well received by an excellent audience at the Athenæum last Sunday, and his lecture appears to have given much satisfaction. This evening he visits the new hall, Station-road, Wood Green.

Last Sunday Mr. Charles Watts lectured twice in Birmingham to splendid audiences. In the morning the hall was comfortably filled, and in the evening it was packed to the doors. Except when he spoke at the Town Hall, they were the largest audiences Mr. Watts has had in Birmingham. Although extra *Freethinkers* were on hand, every copy was sold. Mr. C. H. Cattell presided in the morning, and Mr. Ridgway in the evening. The local Branch of the N. S. S. is exceedingly active this season in propagandist work, and we are pleased to learn that its efforts are most successful.

During the past week Mr. Watts has been debating four nights with the Rev. A. J. Waldron in Birmingham and Bradford, and to-day, Sunday, October 17, he lectures afternoon and evening in Huddersfield. To-morrow and Tuesday Mr. Watts returns to Birmingham to give two lectures under Mr. Hartmann's Scheme.

Our Camberwell friends inform us that the Entertainment and Dance last Sunday was a great success, about 250 people being present, many of whom had never spent Sunday evening in such a manner before.

Those in the neighborhood should certainly attend the new Science Classes, under the Science and Art Department, just started at the Camberwell Hall, 61 New Church-road. The subjects are the useful ones of Hygiene, taught by Mr. W. A. Clark; and Chemistry, taught by Mr. E. Watkins. Both are duly qualified teachers. The classes commence at 7.45 on Friday, and are entirely free to students. All are invited to attend, and those who propose to do so should join at once.

The Camberwell Guardians have saved the ratepayers the goodly sum usually apportioned to the payment of a workhouse chaplain. They find, they say, that the difficulty is not to obtain religious ministrations, but to limit the supply of voluntary ministers. They mean to allow religious equality and no interference with freedom.

The East London Branch began their winter season last Sunday evening with a highly successful tea and concert, which took place at the King's Hall, Commercial-road. The attendance was about two hundred, which included a good proportion of ladies. The program—an excellent one—was prepared under the direction of Mr. M. Loafer, to whom great credit is due in bringing together such a good array of talent.

Many tributes to the late Professor Newman have appeared in the public press. A notable one was in the *Daily News* from T. Hornblower Gill, a Christian, who remarks: "His great endowment, his vast attainments, his large reputation, never impaired the singular kindness and courtesy of his manner, the remarkable considerateness of his conduct towards others."

The *Nation*, the leading critical journal of the United States, observes: "The calm, not to say indifferent, reception of the discovery of the *logia* by the theological world, by the organs of religious opinion, is a thing to make people with memories rub their eyes. It would not have been possible fifty, or even twenty-five, years ago. We should have had hasty champions rushing forward to declare the whole affair incredible, an invention of the Evil One to try the faith of the elect. The solemn threat of the Scriptures against any man who should 'add unto the words of the prophecy of this book' would have been levelled at the audacious discoverers and publishers of the *logia*. But things have changed, even with those who vow that they have not changed. It is not simply the growth of tolerance that makes the difference; it is the growth of knowledge."

So, too, with the recent Babylonian discoveries. Thirty years ago the statement, that anything happened among men on this planet more than six thousand years ago, was regarded as a sign of infidelity. Now the alleged doings in Eden are being slowly relegated to the realm of myth and legend.

Reynolds's Newspaper has opened its columns to a discussion on "What is Religion?" Nearly all the contributors appear to be heretics. "South London" says Christianity is but a more elaborate form of fetish worship. Kenneth Ffarrington Bellairs says religion is simply a clever machinery whereby brains have lived on idiots for "countless centuries." Another defines religion as Thomas Paine's motto—"To do good." E. C. Rae says it is the outcome of a purely selfish instinct—distinct altogether from morality—and originated in the mind of primitive man simply from fear, selfishness, and ignorance. Steel, of Wolverhampton, describes Christianity as "the most shameless fraud that ever existed on this planet—a gigantic begging system from beginning to end." F. H. Cliffe gives the excellent advice to study Schopenhauer. Crom Avon says: "I have never yet known a man professing extra religion that did not turn out a thorough scoundrel." "A Victim" accounts for our ready acceptance of an Asiatic faith by the fact that the impressionable minds of children are imbued with the story, and the vanity of manhood prevents its being renounced. W. S. Clogg says that we are all born Atheists. Religion does not come naturally, like eating and drinking, but has to be taught. Therefore, he contends, it is a convention of human society.

Christ is supposed to have brought immortality to light, but an article by "A. G. W.," in the *Glasgow Weekly Citizen*, on "The Hades of the Ancient Egyptians," shows that Christianity in this matter was long anticipated in Egypt.

Mr. James Hooper, of Nottingham, was a brave fighter for Freethought in the old days. Many a time has he stood by the late Harriet Law when she was openly insulted by Christian bigots. Many a time, too, has he fought in the Midlands for the late Charles Bradlaugh when he was persecuted by the Tories and hounded down by a coalition of all the enemies of freedom and progress. We regret to hear that Mr. Hooper is now in a necessitous condition. He has been ill ever since February, and quite unable to earn a single penny; and in this extremity he has to bear the brunt of a painful and costly domestic trouble. A few Nottingham friends are trying to obtain for him a little assistance, and we earnestly hope they will succeed. Subscriptions can be sent to either of the three following gentlemen: T. Bellamy, 6 Thoresby-street, Sneinton; J. Birkhead, 7 St. Luke's-street, Carlton-road; and F. Smith (secretary, Nottingham Branch, Railway Workers' Society), 7 Wool-alley, Woolpack-lane. These gentlemen ask if we will let them acknowledge subscriptions in the *Freethinker*. Certainly.

There must be many friends with saleable articles they can contribute to the Bazaar on behalf of the enlargement of the Secular school at 52 Pole-lane, Failsworth. They should be sent to Mr. Taylor, 428 Oldham-road, Failsworth, before the 28th inst. Failsworth station is on the Lancashire and Yorkshire Railway, and the Globe Parcel Express delivers daily.

Mr. W. G. Pearson, of the Social Democratic Federation, is standing as a School Board candidate in the Tower Hamlets division. His program includes "free maintenance for all children," but, though foolish (as we think), this is perfectly harmless, as School Boards have no power to carry it into effect. On the other hand, Mr. Pearson is in favor of secular education; and, as this can be carried out, even as the law now stands, we commend his candidature to the attention of our Tower Hamlets readers.

Mr. George Anderson is sending out, through Mr. Forder, Christmas parcels of literature to soldiers and sailors. He suggests that other "stay-at-home" friends might help to

thus enliven our defenders at Christmas time when far from home.

The *Secular Almanack*, which is now in its twenty-ninth year of publication, is for the most part in the printer's hands. We hope that advertisers will yet give it a turn. Societies whose secretaries have not sent in particulars may find themselves omitted, for publication cannot be delayed on account of their remissness.

THE NATIONAL SECULAR SOCIETY.

REPORT of monthly Executive Meeting held at the Society's offices, Thursday, September 30; the President in the chair. Present: Messrs. E. Bater, T. Gorniot, F. Schaller, H. J. Stace, G. J. Warren, C. Watts, Annie Brown, J. M. Wheeler, W. Heaford, A. B. Moss, J. Neate, P. Sabine, M. Loafer, W. Leat, E. W. Quay, C. Mascall, and the secretary.

Minutes of previous meeting read and confirmed.

Cash statement received and adopted.

The President reported that he had interviewed Mr. J. P. Green, as requested at the last meeting, and who had intended to run upon the Secular Education ticket; but that gentleman had now decided not to offer himself for election.

It was resolved that the Treasurer be asked to send a cheque for the balance of subscriptions raised in the *Freethinker* for the Spanish Atrocities Committee, and close the matter.

The officers were instructed to arrange for the Society's annual dinner at the Holborn Restaurant early in January.

In the absence of Mr. Forder, the President reported upon the case of Mr. F. M. Browne, which had now taken another turn, and it was then resolved: "That the Executive endorses the action of Mr. Foote and Mr. Forder in the Browne case, and leaves any further action to their discretion." Carried.

Mr. Charles Watts then reported the result of his attendances at the meetings of the Union of Ethical Societies and, being somewhat dissatisfied at the lack of progress, desired to tender his resignation as the representative of the N. S. S. The resignation was accepted, and the following resolution carried unanimously: "That the N. S. S. Executive, having seen the manifesto of the Moral Instruction Conference Committee, does not consider that it sets forth any immediate object to be striven for, and does not consider that it faces the direct issue between those who would and those who would not have the Bible read in public schools. This Executive must, therefore, withdraw its delegate, and pay its share of one guinea towards the preliminary expenses."

The sub-committee's minutes were then read and discussed, and it was moved that at the next Executive meeting a resolution should be drawn up clearly defining the duties of the sub-committee. Carried.

The President then read the draft of the Appeal for Funds, which was greatly appreciated, and ordered to be printed.

The Treasurer was instructed to pay certain accounts, and the meeting closed.

E. M. VANCE, *Secretary*.

The Bible God.

Our liturgies truly say that it is a fearful thing to fall into Yahve's hands. He abhors even his chosen people, said the Deuteronomist (xxx. 11), and was like a fire which burns to the lowest hell, and consumes the earth and all its increase; he delights in heaping mischief upon them and shooting arrows at them; in burning them with hunger, and devouring them with heat and bitter destruction. He sends upon them the teeth of beasts and the poison of serpents. The "sword without and the terror (or plague) within is to destroy the young man and the virgin, the suckling and him with grey hairs." Yahve is to "whet a glittering sword and arrows which shall devour flesh and be drunk with the blood of Islam." He "sets snares" for his children "to provoke them to wrath, so that they may be destroyed and consumed with fire and everlasting burnings."—*Major General Forlong, "Short Studies," p. 352.*

Men of God and Money.

There is scarcely a religion or sect on the face of the earth in which the possession of wealth is not spoken of in terms of disapprobation. Neither do we know of one the ministers and priests in which have not courted its possessors, connived at its misuse, and been eager to share in the possession, exemplifying that vice in most religious teaching and practice is professing in words what is never intended to be practised in conduct, often what could not be performed were it attempted.—"*Studies of Man," by a Japanese, p. 44.*

A SABBATH MORN AT WADDY.

SUNDAY-SCHOOL was "in" at Waddy. The classes were all in place, and of the teachers only Brother Spence was absent, strange to say. This was the first Sunday of the new superintendent's term, always an evil time for grace, and a season of sulkiness, and bickering, and bad blood. Each beloved brother coveted the dignity of the office, and those who failed to get it were consumed with envy and all uncharitableness for many Sabbaths after. Some deserted the little wooden chapel on the hill till the natural emotions of prayerful men, pent in their bosoms, could no longer be borne, and then they stole back, one by one, and condoned in hurricanes of exhortation with rain and thunder.

Brother Nehemiah Best occupied the seat of office behind a deal table on the small platform, under faded floral decorations left since last anniversary. Rumor declared that Brother Best was unable to write his own name, and whispered that he spent laborious nights learning the hymns by heart before he could give them out on Sunday, as witness the fact that he "read" with equal facility whether the book was straight, or end-ways, or upside-down. Brother Best was thin-voiced, weak in wind, and resourceless and unconvincing in prayer. No wonder Brother Spence was disgusted. Brother Spence could write his own name with scarcely more effort than it cost him to swing the trucks at the Phoenix; his voice raised in prayer set the loose shingles fairly dancing on the old roof; and his recitation of "The Drunkard's Doom" had been the chief attraction on Band of Hope nights for years past. Ernest Spence had not hesitated to express himself freely at Friday evening's meeting:—

"Ay, they Brother Best, he no more fit for pourin' out the spirit, yon, than a blin' kitten. Look at the chest of en!"

"True for en, Ernie!" cried Brother Tresize. "They old Devil, yon, he laugh at Best's prayin', sureli. Brother Spence come tuss, you."

But Brother Spence had left the meeting in a state of righteous indignation. Yet here were Brothers Tresize, and Tregastis, and Praetor, and Pearce, and Eddy. True, they all looked grim and unchastened, and there was an uneasy, shifty feeling in the chapel that inspired boys and girls, young men and young women, teachers and choir, with great expectations.

Brother Best, in his favorite attitude, with one arm behind him under his coat tails, his right hand holding the book a yard from his eyes, his right foot thrust well out, the toe touching the floor daintily, made his first official announcement:—

"We will open they service this mornin' by singing hymn won, nought, won."

Then, in a nasal sing-song, swinging with a long sweep from toe to heel and heel to toe, he gave out the first verse and the chorus, ending unctuously with a smack of the lips at the line:—

Thou beautiful, beautiful Poley Star!

Nehemiah was a dairyman, and had a fixed conviction that the polar star and a poley cow had something in common.

The hymn being sung, the superintendent engaged in prayer, speaking weakly, with a wearisome repetition of stock phrases, eked out with labored groans and random cries.

Brother Tresize could not disguise his cynical disgust, and remained mute. A prayer to be successful among the Wesleyans of Waddy must make the hearers squirm and wriggle upon their knees, and cry aloud. Brothers and sisters were all happy when moved to wild sobbing, to the utterance of moans, and groans, and hysterical appeals to heaven, and when impelled to sustain a sonorous volley by the vigorous use of pocket-handkerchiefs; but that was a spiritual treat that came only once in a while, with the visit of a specialist, or when the spirit moved Brother Spence or Brother Tresize to unusual fervor.

The superintendent's prayer did not raise a single qualm; and the boys of class two straggled openly over the forms, pinched each other, and passed such rubbish as they could collect to Dicky Haddon, the pale, saintly, ginger-headed boy at the top of the class, who was in honor bound to drop everything so sent him in among the mysteries of the old, yellow, guttural harmonium through a convenient crack in the back.

Throughout the service Brother Best, proud of his new office, watched the scholars diligently, visiting little boys and girls with sudden sharp raps or twitches of the ear if they dared even to sneeze, but judiciously overlooking much that was injurious and unbecoming in the bigger boys of class two, who had a vicious habit of sullenly kicking elderly shins when cuffed or wiggled for their misdeeds.

The Bible-reading, with wonderful, original expositions

of the obscure passages by horny-handed miners, occupied about half-an-hour, and then the superintendent stilled the racket and clatter of stowing away the tattered books with an authoritative hand, and invited Brother Tresize to pray. If he was great, he could be merciful.

Brother Tresize made his preparations with great deliberation, spreading a handkerchief large enough for a bed-cover to save the knees of his sacred black-cloth trousers, hitching up the latter to prevent bagging, and finally loosening his paper collar from the button in front to give free vent to his emotions—and preserve the collar. Then, the rattling of feet, the pushing and shoving, the coughing and whispering and sniffing having subsided, and all being on their knees, Brother Tresize began his prayer in a soft, low, reverent voice that speedily rose to a reverberant roar.

"Oh, Gawd, ah! look down upon we here, ah; let the light of Thy countenance ahluminate, ah, this little corner of Thy vineyard, ah. Oh, Gawd, ah! be merciful to they sinners what be assembled here, ah; pour down Thy sperit upon they, ah, make they whole, ah. Oh, Gawd, ah! Thoo knowest they be some here, ah, that be wallerin' in sin, ah, some that be hippycrits, ah, some that be cheats, ah, some that be scoffers, an' misbelievers, an' heathens, oh, Gawd, ah! Have mercy on they people, oh, Gawd, ah! Show they fires of hell, ah, an' turn they from the wrath, oh, Loord Gawd, ah!"

Brother Tresize was evidently in fine form this morning; already the windows were vibrating before the concussions of his tremendous voice, and the floor bounded under the great blows that punctuated his sentences. As he went on the air became electrical, and the spirit moved among the flock. The women felt it first.

"Oh, Gawd, ah!" interjected Mrs. Eddy from her corner.

"Throw up they windies, an' let the sperit in!" sobbed Mrs. Best.

Brother Praetor blew his nose with a loud report, a touching and helpful manifestation.

Brother Tresize prayed with every atom of energy he possessed. His opinion was on record:

"A good prayer Sunday mornin', you, takes it out of en more'n a hard shift in a hot drive, you."

When his proper momentum was attained, he oscillated to and fro between the floor and the form, swaying back over his heels till his head almost touched the boards—a gymnastic feat that was the envy of all the brethren—he shook his clenched fist at the rafters and reached his highest note. The plunge forward was accompanied by falling tones, and ended with a blow on the form that made every article of furniture in the building jump. The perspiration ran in streams down his face and neck; dry sobs broke from his laboring chest; long strands of his moist, well-oiled, red hair separated themselves from the flattened mass and stood out like feelers, to the wild, ungodly delight of class two; and while he prayed the brethren and "sistern" kept up a continuous fire of interjections and heart-rending groans.

"They be people here, ah, what is careless of Thy grace; chasten 'em with fire an' brimstone—chasten 'em, oh Lord, ah! They be those of uz what go to be thy servants, oh Gawd, ah! an' to do thy work here below, ah, what is tried an' found wantin', ah—some do water they milk, oh Gawd, ah! an' some do be misleadin' they neighbors' hens to lay away. Smite they people for thy glory, oh Loord, ah!"

A great moaning filled the chapel, and all heads turned towards Brother Nehemiah Best, kneeling at his chair, with his face buried in his hands, trembling violently. Nehemiah, two years earlier, had been fined for watering the milk sold to his Ballarat customers; quite recently he had been thrown into the Phoenix slurry by an unregenerate trucker, who accused him of beguiling his hens to lay from home. Brother Tresize was wrestling with the superintendent in prayer, and the excitement rose instantly to fever heat.

"They what do not as they wad be done by, pursue 'em, ah, smite they with thy right hand, oh, Lord Gawd, ah! so they may be turned from they wickedness, ah. They what have better food to they table for theselves than for they children or they wives, ah, they what be filled with vanity, ah, they what havin' no book-learnin' do deceive thy people, an' fill the seats o' the learned, ah, deal with such, oh, Gawd, ah!"

Brother Tresize was now almost frantic with the ecstasy of his zeal. His exhortation was continued in this strain, and every word was a lance to prick the cowering superintendent. The women sniffed and sobbed, the men groaned and cried "Ahmen, ah!" It was a great time for grace.

But suddenly a new voice broke in—a shrill, thin voice, splitting into that of Brother Tresize like a steam-whistle. Brother Best had assumed the defensive.

"Oh, Lord, ah!" he cried, "give no ear to they what bears false witness against they neighbors, to they what backbite, ah, an' slander, ah, an' bear malice, ah; heed they not, oh, Lord, ah!"

Abel Tresize rose to the occasion. It was a battle. His voice swelled till it rivalled the roar of the ravening lion; he no longer selected his words or cared to make himself

understood of the people; it was necessary only to smother Brother Best, to pray him down, and Abel prayed as no man had ever before prayed at Waddy. A curious crowd—the Irish children, Dan the Drover, an old shepherd, and a few cattlemen from the Red Cow—attracted by the great commotion, had assembled in the porch, and were gazing in open mouthed, delighted.

Tresize persevered, but Best's shrill, penetrating voice rang out distinctly above all. Brother Best was transformed, inspired; under the influence of his great wrath he had waxed eloquent; he smote his enemy hip and thigh, he heaped coals of fire upon his head, and marshalled St. Peter and all the angels against him.

The severity of his exertions was telling heavily upon Abel Tresize; he was dreadfully hoarse, his great hands fell upon the form without emphasis, he was almost winded, and his legs wobbled under him. He pulled himself together for another effort, and the cry that he uttered thrilled every heart, but it quite exhausted him, and he went over backwards, striking his head upon the floor, and lay in the aisle convulsed in a fit.

Instantly the chapel became a babel. The teachers ran to Brother Tresize, and bore him into the open air, the wondering children crowding after, and left the new super-intendent sobbing on his table like a broken-hearted boy.

—*Sydney Bulletin.*

EDWARD DYSON.

THE LATE FRANCIS WILLIAM NEWMAN.

PROFESSOR F. W. NEWMAN, who died on October 4 at his residence, Norwood House, Weston-super-Mare, had far exceeded the usual age of mankind, and had lived to see many of the ideas he had advanced, and some of the most important of the reforms he had advocated, adopted by public opinion. He was the youngest of three remarkable brothers. The eldest, John Henry, is best known, since he became a Catholic, and his talents led to his becoming the most eminent of English cardinals. The second, Charles Robert, was more original, but less ambitious. He became an Atheist. This opened no career. He lost his post as schoolmaster, and lived in retirement. So little was he known that in few of the obituary notices of his brother is he as much as mentioned, and most write as if there were but two brothers, the *Weekly Times* and *Echo* alone mentioning three. But Charles Robert had the distinction and intellectual power of the family, and his contributions to the *Reasoner*, reprinted as *Essays in Rationalism*, are worthy of being better known.

Francis William was born in London in 1805. His father was a banker of rational views, his mother a pious descendant of the Huguenots. Educated at home, and by Dr. G. Nicholas at Ealing, he went to Oxford in 1822. He took the first honors in classics and mathematics, and in 1826 was elected Fellow of Balliol College, a position he held until 1830. He should then have proceeded to his M.A. degree; but, as a preliminary to this step, it was then necessary for him to sign the Thirty-nine Articles. Newman had been baptized and confirmed in the Church of England, and had subscribed her Articles at matriculation, and again on taking the B.A. degree. But by this time he had come to doubt the truth of some of the doctrines of those formularies, and, being unable to repeat his subscription, he resigned his fellowship. Striving after a more primitive Christianity, he then went to Bagdad with the object of assisting in a Christian mission; but his further studies convinced him he could not conscientiously undertake the work. He returned to England, and became classical teacher in Bristol in 1834. In the following year he married a daughter of Sir John Kennaway. In 1846 he was appointed Professor of Latin in the University of London—a position which he occupied for seventeen years.

In 1844 Mr. Newman published *Catholic Union*, being essays towards a church of the future as the organization of philanthropy. In 1847 he wrote *A History of the Hebrew Monarchy*, dealing with Biblical events from a critical standpoint. In *The Soul: Its Sorrows and Aspirations* (1849) he states his Theistic position, and in *Phases of Faith* (1850) he explains how he came to give up Christianity. This work, written in a powerful yet simple style, is comparable to his brother's famous *Apologia*, and shows the development of his own mind from his youthful creed and abandonment of Calvinism to his renunciation of the religion of the letter, and of second-hand faith to his discovery that history and miracle were no part of religion, and that even the moral perfection of Jesus could no longer be maintained.

In politics, also, Newman was an ardent reformer. He wrote on behalf of Hungary and for a united Italy. During the Chartist agitation in '48 he published an "Appeal to the Middle Classes on the Urgent Necessity of Numerous Radical Reforms, Financial and Organic," and within the next three years "Lectures on Political Economy," and others on the "Constitutional and Moral Right or Wrong of our National Debt." He wrote much for the *Westminster*,

Prospective, and *Eclectic Reviews*, and contributed to *Fraser's Magazine* and also to the *Reasoner*, at the same time as his brother was writing for it, without his knowledge. To the series of Freethought tracts issued by Thomas Scott he contributed some capital papers against "Hero-Making in Religion," "The Defective Morality of the New Testament," "The Historical Depravation of Christianity," "The Religious Weakness of Protestantism," etc. He also published *Religion not History* (1877); *What is Christianity Without Christ?* (1881); *Christianity in its Cradle* (1884); and a palinode on *Life After Death* (1886). Professor Newman was a thorough humanitarian, and also wrote extensively against vivisection and for temperance and vegetarianism. His was a long and useful life, ever bent on leaving the world better than he found it.

J. M. W.

BOOK-CHAT.

MONSIEUR NETTLAU has compiled a *Bibliographie de l'Anarchie*, and certainly contrives to bring a number of great names in his list of Fathers of the Church. From Rabelais to Reclus, and from La Boetie to Bakounin, is a big step. Burke, whose *Vindication of Natural Society* has been taken seriously, finds a place with Paine and Godwin, and Alexander and Wilhelm von Humboldt with John Stuart Mill and Herbert Spencer. Modern Anarchism, however, properly begins with Proudhon and "Max Stirner" (Kaspar Schmidt), and proceeds in different directions to Kropotkin, Tucker, and Tolstoi. Such names as these should suffice to show how very indeterminate a thing is Anarchism. Nothing but a common aspiration for freedom links together many of the names classed as Anarchists. M. Nettlau's volume will, however, forcibly suggest how indiscriminate is the opinion which takes "Anarchist" as the synonym of "dynamitard."

Mr. H. G. Keene, in his *Reminiscences*, relates how Froude told a story of F. D. Maurice and a rich city man, who was inquiring of Maurice what were the doctrines for which he was deprived of the professorship at King's College, London. On receiving the desired information, the alderman exclaimed: "What, no Devil, sir—and no hell! Then what becomes—give me leave to ask you—of the consolations of Christianity?"

Another story in the same book is of Bishop Wilson, of Calcutta. When Dr. MacDougall came to Calcutta to be consecrated to the see of Labuan, he was invited to be an inmate of the palace, and exerted himself the first day so as to amuse the dinner table. When the time for retiring for the night approached, the household knelt round the head in family prayer, and in the course of it the Bishop prayed for his guest as "our young friend who has come among us to take upon him the office and ministry of an apostle. Vouchsafe, O Lord!" he added, "to watch over him; make him less frivolous, and less prone to giggle upon trifling provocation." Many a sky-pilot has found prayer a capital opportunity for getting in a dig at one's own dislikes.

Alfred Lord Tennyson: A Memoir, by his son Hallam Lord Tennyson, is the book of the season. The son of the Rev. George Clayton Tennyson, rector of Somersby, near Horn-castle, Lincolnshire, descended from the Plantagenets, both aristocracy and orthodoxy were well represented in the influences which moulded the poet's early life. His father was a stern man, and we are told that "more than once Alfred, scared by his father's fits of despondency, went out through the black night and threw himself on a grave in the churchyard, praying to be beneath the sod himself." The time which he spent as a child at school at Louth was not more happy, for he lodged with an aunt who was a rigid Calvinist, and who "would weep for hours because God is so infinitely good"; and at the grammar school of the town he was under the Rev. J. Waite, "a tempestuous flogging master of the old stamp." Yet the poet became a liberalizing influence, and an exponent of "the Higher Pantheism."

Here is Tennyson's own account of his religious belief: "It is impossible to imagine that the Almighty will ask you what your particular form of creed was; but the question will rather be, 'Have you been true to yourself, and given in my name a cup of cold water to one of these little ones?'"

A century and a half ago Voltaire wrote: "The multiplicity of facts and writings is becoming so great that everything must soon be reduced to extracts." Certainly there is room for a good compilation like that entitled *Modern Thoughts on Religion and Culture*, selected and arranged by H. W. Smith (Williams & Norgate; 6s.). Here are pithy and telling passages in favor of religious rationalism extracted from the works of modern writers. The list of authors includes M. Arnold, H. H. Bancroft, C. Bray

H. T. Buckle, W. K. Clifford, M. D. Conway, E. Clodd, J. Cranbrook, J. B. Crozier, C. Darwin, R. W. Emerson, J. A. Froude, W. R. Greg, Sir H. Helps, P. G. Hamerton, Professor Huxley, S. Laing, R. Le Gallienne, Sir J. Lubbock, Max Muller, J. Martineau, J. S. Mill, J. Morley, Professor F. W. Newman, J. A. Pictou, J. Ruskin, S. Smiles, H. Spencer, D. F. Strauss, L. Stephen, the author of *Supernatural Religion*, etc. We understand that extracts would also have appeared from the late J. Cotter Morison's *Service of Man*, but the publishers threw obstacles in the way. This seems very absurd, for the making of such extracts is really an effective way of advertising the merits of the authors quoted. Mr. Smith has certainly made a good collection of most thoughtful passages. Originally designed for his own use, it is calculated to be of service to all free inquirers.

A companion volume, issued uniform by the same publishers, is *Modern Thoughts on Life and Conduct*, selected and compiled by H. W. Smith. It fully carries out the stated object, "to supply a convenient manual somewhat between a collection of aphorisms and formal essays," designed to bring into prominence the permanent elements which go to make and improve our social life. Choice extracts are given from the most thoughtful modern authors, including those before mentioned, with Carlyle, Lecky, Schopenhauer, and others. The quotations are arranged under appropriate headings, and should aid to make many acquainted with the best thoughts of the best minds. Such a work should be suitable to Ethical Societies, and those who would replace dogmatic teaching by moral instruction.

The *Agnostic Annual* for 1898 has certainly a fine list of contributors. Giving *place aux dames*, it opens with a paper on "The Progress of Liberal Thought," by C. E. Plumpry. Professor Goldwin Smith follows on "Liberal Orthodoxy," and congratulates himself that rampant and aggressive Atheism has gone entirely out of fashion in England. Leslie Stephen writes with brilliancy and shrewdness on "The Will to Believe." Mr. E. Clodd has a good paper dealing with "Dean Farrar on the Bible." He happily says: "Lord Chesterfield wrote to a friend: 'Both Shaftesbury and I have been dead some years; but we don't wish the fact to be generally known.' It would seem that theologians of the school under review desire to invest with like obscurity the fact of the old claims on behalf of the Bible as a revelation." Other papers are contributed by J. McCabe, C. Watts, W. S. Ross, C. E. Hooper, F. Jordan, and A. Waters. There is also a rather barren discussion between M. Cecil and F. J. Gould on "Is Progress an Illusion?"

In his memoir of the *Early History of Cardinal Newman* the late Professor Newman mentions an anecdote current in Oxford of a fellow convert, who, rubbing his hands with glee, says: "Dear, dear, Mr. Newman, when shall we begin to persecute?" Mr. Newman playfully rubs his hands in imitation, and replies: "My dear fellow, as soon as we are able."

A good story is told of a critic who tore out the letterpress of the *Phases of Faith* by F. W. Newman, and bound it with J. H. Newman's *Apology* in an old cover of a book by J. C. and A. Hare, entitled *Guesses at Truth, by Two Brothers. The Essays on Rationalism*, by C. R. Newman, was then unknown.

The Humanitarian League publish, through W. Reeves, 185 Fleet-street, a shilling volume of *Humanitarian Essays*, the contents being: "The Sweating System," by Maurice Adams; "The Gallows and the Lash," by H. B. Bonner; "The Shadow of the Sword," by G. W. Footo; "Public Control of Hospitals," by H. Roberts; "What it Costs to be Vaccinated," by J. Collinson; "The Humanities of Diet," and "An Appeal to Teachers," by H. S. Salt. The volume is well got up, and the contents are admirably adapted to forward the program of humane reform which the League is intent on carrying out. We hope it will have the large circulation it deserves.

Numberless altars have been reddened, even with the blood of babes; beautiful girls have been given to slimy serpents, whole races of men doomed to centuries of slavery, and every where there has been outrage beyond the powers of genius to express. During all these years the suffering have supplicated; the withered lips of famine have prayed; the pale victims have implored, and heaven has been deaf and blind.—*R. G. Ingersoll.*

Whatever mitigates the woes or increases the happiness of others is a just criterion of goodness; and whatever injures society at large, or any individual in it, is a criterion of iniquity. One should not quarrel with a dog without a reason sufficient to vindicate one through all the courts of morality.—*Goldsmith.*

CORRESPONDENCE.

TREES ON GRAVES.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Trees growing on graves, such as those referred to in last week's "Acid Drops," probably owe their existence to a very poetic and touching sentiment, and the practice arising therefrom. In Germany, Switzerland, and possibly other countries, the chief mourner will bring with him to the funeral seeds of flowers, shrubs, or trees, and, when the coffin has been lowered and covered with earth, insert these seeds into the ground, pronouncing at the same time some such formula as this: "Send down your roots and draw up again for me the blood of her beloved heart"; and the sower of the seed will annually visit the grave to watch the growth of the plant. C. W. HECKETHORN.

PROFANE JOKES.

RAGGED One (reading daily paper)—"A Melbourne watchman drowned in a vat of beer—" Boozy One (dreamily)—"O, Death, where is thy sting!"

A little girl who had told a lie was escorted to her bedroom by her mother and told to ask God to forgive her for her sin. This is what the listening mother heard: "O God, I thought you could take a joke."

Della Ware—"Do you believe in the biblical admonition of giving a kiss for a blow, Mr. Westside?" Mr. Westside—"Well—er—that depends, Miss Ware. How hard are you going to strike me?"

Jones—"What's that noise in the next room, Maria?" Maria—"Why, that's little Willie singing 'I want to be an angel!'" Jones—"Humph! you had better see what he's up to."

"Stole any chickens this week, Brudder Jones?" asked the searching class leader of a weak-kneed brother. "No, sah, tank de Lord," was the reply. "You'se done well," said the leader, and passed on. Brudder Jones turned to his classmate and whispered: "Lucky he said chickens. If he'd 'a' said ducks he'd 'a' had me shuah."

The Earth was lifeless. The Race of Man was dead. The Resurrection and the Day of Judgment were yet to come. The Lord Almighty and the Angel Gabriel, who had his trumpet tucked under his wing, were taking a final stroll over the played-out planet. They came across a stately monument bearing the inscription:—

IN MEMORY OF MANKIND.

ERECTED BY THE LAST SURVIVORS OF THE RACE. *Requiescat in Pace!*

"Poor devils!" said the Lord, "I'll take them at their word. You may put up your trumpet, Gabriel! There will be no Resurrection."

Sonnet:

FOR THE KINGDOM OF HEAVEN'S SAKE.

"If thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell."—MARK ix. 43.

"In the resurrection they neither marry nor are given in marriage."—MATTHEW xxiii. 30.

Whole will I enter Heaven, or not at all;
I'll keep my hands, though I should fail of wings.
Is Heaven a place of maimed and sexless things,
Whose chiefest glory is—they cannot "fall"?
No; men and women, strong, majestic,
Full-facultied and free, shall taste the springs
Of life supreme—the larger life that brings
The higher joy, the mind more rational.

Maimed manhood, by the harsh Mosaic law,
Might not God's earthly dwelling-place go in:
How, then, shall such in peerless glory dwell?
Must fleshly pruning cure the spirit's flaw?
Then, rather than a Heaven of cripples win,
I'll go, full-membered, cheerfully to hell!

—*Sydney Bulletin.*

J. LIDDELL KELLY.

It is lamentable to notice how little is being, or has been, officially done towards preserving a full record of the habits, beliefs, arts, myths, languages, and physical characteristics of the countless other tribes and nations more or less uncivilized, which are comprised within the limits of the British Empire.—*Sir John Evans.*

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 ATHENEUM HALL (73 Tottenham Court-road, W.): 7.30, G. W. Foote, "In Abraham's Bosom"
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, R. Forder, "The School Board and the Bible." October 19, at 8.30, Grand Ballad and Operatic Concert. Programmes 3d. each.
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, E. Pack, "Brain and Soul."
EAST LONDON BRANCH (Swaby's Coffee House, 103 Mile End-road, E.): 8, H. Silverstein, "A Review of Christianity."
EAST LONDON ETHICAL SOCIETY (Libra-road, Old Ford): 7.30, G. Spiller, "Ethics."
NORTH LONDON ETHICAL SOCIETY (Dartmouth Park Lodge, N.W.): 7, F. J. Gould, "What is Labor?"
SOUTH LONDON ETHICAL SOCIETY (Surrey Masonic Hall, Camberwell New-road): 11.15, Sunday-school; 7, Dr. Stanton Coit, "Class Distinctions in England—(3) The Great Middle Class."
WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "The Middle Class."

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, E. Pack.
CAMBERWELL BRANCH (Peckham Rye): 8.15, E. Pack.
EDMONTON (Angel-road): 7, Debate between Messrs. Ramsey and Boyde.
LIMEHOUSE (Triangle, Salmon-lane): 11.30, W. J. Reeves.
MILE END WASTE: 11.30, R. P. Edwards
VICTORIA PARK (near the fountain): 8.15, A lecture.
WEST LONDON BRANCH (Marble Arch): 11.30 and 8.30, A lecture.

COUNTRY.

BIRMINGHAM (Bristol-street Board School): Mrs. H. Bradlaugh-Bonner—11, "School-taught Morality"; 7, "Some Plain Words about India." October 18 and 19, O. Watts, at 8 each evening: 18, "Atheism and the French Revolution"; 19, "Did Christ Rise from the Dead?"
CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, W. Heaford, "Is Christianity the Safe Side?"
GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, Discussion Class—T. Macleish, "Atheism or Agnosticism—Which?" 6.30, P. McGivern, "Was Jesus a Myth?"
HUDDERSFIELD (Friendly and Trades' Hall, Northumberland-street): O. Watts—3, "Why I am not a Christian"; 6.45, "The Triumph of Reason over Faith."
HULL (Cobden Hall, Storey-street): 7, J. Sketchley (Socialist), "Some Tendencies of Modern Thought."
LEICESTER SECULAR HALL (Humberstone Gate): 6.30, W. R. Washington Sullivan, "The Poem of Job."
LIVERPOOL (Alexandra Hall, Islington-square): 7, S. Reeves, "The State in Relation to Education."
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): H. P. Ward—11, "Charles Bradlaugh, Atheist"; 3, "Shall we Live after we are Dead?" 6.30, "What will you give us in Place of Christianity?—A Secularist's Answer."
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rookingham-street): Stanley Jones—11, "Christianity and Other Religions"; 8, "Lord Salisbury and Evolution"; 7, "Right Hon. A. J. Balfour, Politician and Philosopher." Tea at 5.
SOUTH SHIELDS (Thornton's Variety Hall, Union-alley): 7, H. Snell, Lantern lecture, "Athens and Greek Civilization."

OPEN-AIR PROPAGANDA.

SOUTH SHIELDS (Market Place): 11.30, H. Snell, An Address.

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—October 17, and 18, Stanley. 24, Newcastle.

H. PERCY WARD, Leighton Hall, N.W.—October 17, Manchester. 24, m., Westminster; a, Victoria Park. 31, Birmingham. November 7 to 14, Mission at Plymouth.

E. PACK, 90 Camden-street, N.W.—October 17, m., Camberwell; e., Camberwell Hall.

A. B. MOSS, 44 Credon-road, London, S.E.—October 17, m., Camberwell Radical Club; e., Wood Green. 24, m., Mile End. 31, m., Limehouse; e., Ball's Pond. 28, m., Camberwell Radical Club. December 12, Camberwell Radical Club.

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.

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Is Progress an Illusion?—A Reply	F. J. GOULD
Dr. Farrar on the Bible	EDWARD CLODD
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