

Freethinker

Edited by G. W. FOOTE.

VOL. XIX.—No. 19.

SUNDAY, MAY 7, 1899.

PRICE TWOPENCE.

God Damn!

"'Tis strange—the Hebrew noun which means 'I am,'
The English always use to govern 'damn.'"—BYRON.

DR. PARKER'S "God Damn the Sultan" has caused a tremendous flutter in many circles. Some papers have cried "Bravo!" Several others have cried "Shocking!" The religious press is much divided. Organs of the Nonconformist Conscience are quite delighted over Dr. Parker's expletive, while the more sedate of the Church organs condemn it as an exhibition of very bad manners. For our part, we are neither pleased nor disgusted. If a minister likes to swear in the pulpit, we are not at all disposed to quarrel with him. It is more a matter for his congregation than it is for us. Besides, although swearing—as the angry rebuker said—is a damned bad habit, it is better to let off steam than to burst the boiler. There are occasions in life when the mildest-mannered man, even a saint of the first water, may be pardoned for indulging in a recitation from the slang dictionary. Has not Mark Twain said that when a man goes into a dark room, and sits on the business end of a tinctack, his only refuge is profanity?

Great allowance, too, ought to be made for Christian ministers. In the first place, they are—or are supposed to be—diligent students of the Bible. Now the Bible is a first-rate cursing manual. Jehovah opens the ball in Genesis by cursing pretty nearly everything—the serpent, Adam and Eve, and the very ground under their feet; and the author of the book of Revelation closes with a red-hot curse on anybody who should presume to add anything to, or subtract anything from, that mysterious composition. Between this fine beginning and this noble end there is a vast variety of malediction. Most of the Bible writers take a hand in the business. Jehovah assumes the lion's share, as is natural, for the boss should be the first in everything; but one or two of his subordinates occasionally run him pretty closely. Moses, though the meekest man on earth, could let out rarely when his blood was up. David, or whoever wrote the cursing psalms, played up well for a front place in the competition. Some of the prophets did their level best. Even the great New Testament saints, Paul and Peter, labored to sustain the credit of their profession. Jesus Christ himself was very successful when he let himself go. His outburst in Jerusalem, towards the close of his career, was highly creditable. It was Professor Newman's opinion that he outdid Tacitus and Suetonius in malignant denunciation of his enemies, who were after all simply his rivals. He called them hypocrites, whited sepulchres, vipers, and children of hell. In his last sermon on the Day of Judgment he used the words, "Depart from me, ye cursed, into everlasting fire." And after his Resurrection, according to the second Gospel, he declared that those who believed should be saved, and that those who did not believe should be damned. No doubt a great literary artist, like Shakespeare or Rabelais, could have considerably improved on this performance, but it is a very good one nevertheless.

The fact is that "damn" is a remarkably common word in the Bible, and if an irate saint is not to be allowed to use it when he feels disposed, what on earth has become of English freedom?

But why, it may be asked, should Dr. Parker damn anybody, even the Sultan of Turkey? Is it not written that Jesus came to save, not to destroy; and should not Dr. Parker follow in the footsteps of his Master? But this question involves a very partial view of the glorious Gospel. Jesus did, indeed, come to save the few, but he also came to damn the many, or at least to let them be damned by his Father. Many are called, but few chosen; many slide down the way to Hell, few climb the path to Heaven; the sheep are a little flock, the goats are a countless multitude. Salvation is for the elect, and damnation for the mob. According to the old religion—instead of the modern makeshift—the chief work of the Lord is the damnation of sinners. He sometimes protests that he doesn't like it, but he laid down his plan and abides by it, and even a deity must be judged by actions rather than by words. Byron felt, in the good old orthodox days of eighty years ago, that he was very much alone in wishing to circumscribe the limits of Hell's hot jurisdiction, and that the clergy would hold that he ought to be damned for "hoping no one else might e'er be so."

On the whole, therefore, we think that Dr. Parker's "God damn" is susceptible of an easy justification. But some people will ask why "God damn"? Why not call on the Devil to do it, as Macbeth does to the messenger who brings the tidings that Burnham wood has come to Dunsinane?—"The Devil damn thee black, thou cream-faced loon." Well, the answer is very simple. The Devil damns nobody; all who are damned are damned by God. When you look at it closely, the Bible God is the Devil. The two personages have got on the wrong tickets. This is felt to be so by unsophisticated people. When a rough fellow swears, he says "God damn you." He knows instinctively who it is that presides over damnation.

Over in America they say there are three sorts of fools: fools, damn fools, and God damn fools. Wherever the English language goes, it carries with it the peculiarity which Byron noticed in the *Don Juan* couplet at the head of this article.

Several years ago Colonel Ingersoll was quoting a legal author called Moses in arguing a case of Mandamus in court, and the Christian judge, thinking he would take a rise out of "Bob," asked: "By the way, Mr. Ingersoll, is that the gentleman you go about the country abusing?"—alluding to the then very famous lecture on "The Mistakes of Moses." "Oh, no," Ingersoll readily replied; "this is Moses on Mandamus; the other is Moses on God damn us." That judge never tried it on "Bob" again. As for Dr. Parker, he is not exactly an Ingersoll, but he is not to be bullied for his "God damn," at least by Christians. From every point of view the expression is strictly orthodox.

G. W. FOOTE.

Physical Basis of Mind.

THEOLOGIANs not only pervert the human intellect with false doctrines and degrading creeds, but they misrepresent man's physical nature by ascribing to it a dual character. That is, they allege that in addition to our bodies we possess a mind or soul, which they assert is superior to the material organisation, and which, moreover, regulates and controls its functions. This supreme force is regarded by theologians as an entity apart altogether from matter, except that it uses the material organisation as a medium for its manifestations. It is not difficult to see why this error originated, and why it is still perpetuated by professed Christians. Upon it is based the theory of the Christian doctrine of immortality. The body is known, as such, to cease to exist; but it is urged we have a soul, which survives through all time. This, we allege, is a mere conjecture, having no foundation in facts known to us. No one has given a satisfactory definition of the soul, where it is located, and in what manner it influences the body. Much confusion of thought has been caused upon this subject by certain writers contending that soul and mind are the same. If this were so, it would be fatal to the theory of immortality, inasmuch as all manifestations of mind cease at death. Lord Brougham wrote: "If the mind perishes, or ceases at death, it is the only example of annihilation we know of." This allegation is based upon the assumption that the mind is an entity, which means that it is an existence *per se*. This we deny. Mind is a property of matter depending upon the brain and the general organisation for its manifestations. We accept the word "mind" simply as indicating the intellectual part of our physical organisation. We are asked if mind is not higher than matter? To which we reply in the negative, for it is a part of it. We have no evidence of mind apart from matter. It is also said: "Does not mind control matter?" Not always, as in the case of epilepsy and paralysis.

Dr. Wigan, in his work, *The Duality of the Mind*, writes: "The mind every anatomist knows to be a set of functions of the brain, differing only in number and degree from the intellect of animals; but the soul is a very different topic for consideration." "If mind and soul were identical, then the soul could not be an immaterial principle; for mind, we see, is a thing of gradual growth, increasing, bit by bit, from less than that of the lowest quadruped to the exhibition of the highest intellect. The infant just born has no voluntary power, no will, no reflection, no perception; it has scarcely sensation: yet all these come by slow degrees; and the accumulation of faculties which are ultimately to constitute a mind may be retarded or entirely prevented by disease or want of cultivation." "Can the mind, then, be a thing *per se* distinct and separate from the body? No more than the motion can exist independent of the watch; and all the arguments of theologians and metaphysicians on this subject are founded on the confusion of terms." Bain, in his *Mental Science*, tells us that the only account of mind strictly admissible in a scientific sense, "which must stand for a definition," is that which specifies the properties of such functions as feeling, will or volition, thought or intellect, through which all our experience, as well objective as subjective, is built up." Hume writes that mind is "nothing but a heap or collection of different perceptions united together by certain relations." Hamilton says it is "that which thinks, feels, wills, desires, etc."

The old orthodox notion, that mind is a spiritual agency, has been shown to be erroneous by modern scientific investigations. There is now no doubt that mind has a physical basis. In his lecture (on Friday, April 21) at the Royal Institution, upon "The Structure of the Brain in Relation to its Functions," Dr. F. W. Mott, F.R.S., said: "Microscopic examination was, he thought, a sufficient proof of the physical basis of mind." This accords with Professor Huxley's statement, "that, so far as observation and experiment go, they teach us that the psychological phenomena are dependent on the physical." Dr. Maudsley, in his *Physiology of Mind* (p. 126), says: "By observation of mental phenomena, wherever displayed and of

whatever sort, by experiment, by reasoning, by all the means of knowing which serve him in other scientific inquiries, he has come to the assured conviction that mind does not exist in nature apart from the brain; all his experience of it is in connection with matter. He has never met with gravitation without a heavy body, chemical force without chemical substances, life without organic matter, nor thought without nervous tissue." Darwin, and many other eminent authorities, could be cited in support of our contention, that wherever we discover mental phenomena we find it associated with functional activity of bodily organs. In our opinion, mind implies a succession of states of consciousness that have a beginning and an end. As we know it, the mind is the subject of growth, as is clearly perceptible in its development in a child. Associated with the senses is the power of thought; and all discrimination, comparison, and judgment, however inefficiently performed, we consider to be absolutely impossible in the absence of the senses. Whatever tends to impair these always injures proportionately the power of thought and the healthy condition of the mind. To allege that we have in our natures two substances—the one spiritual and the other material—is, in our opinion, a groundless assertion; and, before such an allegation can be verified, equal evidence must be adduced for the existence of the one and the other.

According to the teachings of science, there is no doubt that thought is the function of the brain, and that the thinking power depends upon material conditions. In the words of Professor Graham: "Our modern physiologists have ascertained that thought is but a function of the brain and nerves." This is amply proved in the case of lunatics and intoxicated persons. Their brains are diseased, and, consequently, their thoughts are impaired; and this shows that their minds rest or are dependent upon a physical basis. We have just been reading a very instructive pamphlet, written by Mr. George Anderson, upon *The Relation of the Will to Thought*, from which we take the following pertinent extracts: "But why should not matter think? why should not the brain think? If thinking be beyond the power of matter, which is certainly something, how comes it within the powers of immateriality, which, in plain common sense, is not anything? All those who say matter cannot think assume the question to be proved. We know that men think, we know that men are material; it, therefore, involves no contradiction to say that matter thinks, until it has been proved that not matter, but something else, does. . . . Is it not evident that intelligence, thought, soul, willer, or mind—or by what other name it may please us to designate cerebration or brain action—is universal, not limited to man? That in proportion to the development of that organ, the brain, in the various races of animals as well as in the same race, so is the manifestation of intelligence? That, inasmuch as we acknowledge that all the other organs of the body perform their functions by their own peculiar quality, it is equally likely that the brain, the most important of all, is equally complete, and requires no assistance from an external agent—having nothing in common with itself, neither substance, dimensions, weight, nor any quality by which man can take cognizance of it? Why should we conclude that God made the brain more imperfect than the liver or the stomach? What contradiction is there in the supposition that the brain thinks, that it wills, that it is the central office whence issue all the electric wires that terminate in the minutest nerves, and that through those ramifications it receives an account of every sensation felt, and registers them in the alembic of the memory?"

We believe in force and matter, and we object to be deluded by any of the many theories which go under the name of Spiritualism. By matter we mean "that which occupies space and is cognised by the senses." But what is spirit? If it can be cognised, it must be material, and if it cannot be cognised, it is to us as nothing. We are aware that spirit has been defined as "refined matter," but in that case it would be material. We can, therefore, only act consistently when we accept the decision of the human intellect as applied to every proposition submitted to us. We cannot, if we act wisely, repudiate its authority in judging of the highest conception of things. This is our standard of appeal upon all matters material, or so-called spiritual. We accept

what appears true, after the most rigorous criticism, and we reject every error immediately it is discovered. For instance, we regard two truths as being established so far as our present knowledge extends—the indestructibility of matter and the invariable order of nature. By nature we mean all that is, because, so far as is known, it has no limit in space or time. The term spirit is not included in this definition, for the reason that we have no conception of what it is. If it exist, its claims to belief can be established only by one method—that of observation and experiment. Should its claims be thus successfully proved, Spiritualism will then cease to be distinguished from Materialism, inasmuch as it will be within our conception of the established order of things. We fail to see how there can be two different kinds of truth, in the sense of their being one that we can apprehend by our understanding, and another that we cannot. We are aware that theologians assert that there are two kinds of truth—one within the reach of reason, and the other above it; but we cannot believe this theory, as no sufficient reason has been given to us in accepting such a proposition. In reference to such preposterous claims, we ask the following important question: If there is a truth above or beyond the reason of man to comprehend, how can it become known? Of course our inability to understand such a truth does not prove its non-existence, but it disposes of our relation to it; and, consequently, it is no truth to us.

In science it is the practice to explain things in materialistic terms; and to adopt spiritualistic phrases is, in our opinion, not only of no advantage, but it tends to the confusion of ideas, and leads many minds into the region of obscurity. We see no justification for ceasing to speak of matter as a form of thought, and of thought as a property of matter, so long as our object is to indicate what we think and feel. The main point that we are anxious to insist upon is that no unknown power or powers should be appealed to for the purpose of explaining the facts of existence when we are cognisant of forces that are sufficient to achieve the object. Moreover, an unknown power can only be of practical service to us if its manifestations admit of verification, which those of Spiritualism do not. We, therefore, rely upon truths that are demonstrated by material processes.

CHARLES WATTS.

“That Blessed Word.”

“A name not unfrequently.....passes from one object to another, until it becomes applied to things having nothing in common with the first things to which the name was given.....so that it denotes a confused bundle of objects, having nothing whatever in common, and connotes nothing, not even a vague general resemblance. When a name has fallen into this state..... it has become unfit for the purpose either of thought or of the communication of thought.”—John Stuart Mill, “System of Logic,” *ib. i., ch. viii.*

Mr. THURLOW's letter in the *Freethinker* of April 23 raises a question which I have touched upon more than once in these columns, but one that is important enough to warrant a still further treatment. I refer to the habitual use of religious phrases by Secularists. Some time ago, in a couple of articles on “The Tyranny of Speech,” I dwelt at length upon the power that mere words have of inducing inaccurate thinking, and pointed out that important words, in virtue of their associations, often lose their primary office of expressing ideas, and in place of that govern them. Long after people have given up all that a name properly signifies, we find them still using it, and framing in its defence a number of more or less fanciful reasons, until, finally, no one who hears the name has any clear idea of what it implies.

Numerous as are the illustrations of this that may be met with in all walks of life, the strongest and clearest illustration is to be found in the use of that “blessed” word, “religion.” Here we find people with scarcely an idea in common—those who do believe in a God, and those who do not; those who assert a belief in a future life, and those who reject such a belief as altogether unfounded; ardent Materialists and thoroughgoing Spiritualists—each declaring themselves religious “in the true sense of the word.”

Now this, in my opinion, is a mistake, and one of a very serious character. Language and thought are so

inextricably bound together that, as Locke says, “it is impossible that men should ever truly seek, or certainly discover, the agreement or disagreement of ideas themselves whilst their thoughts flutter about, or stick only in sounds of doubtful and uncertain significance.” Slovenliness or carelessness of speech, if it is not the result of slovenly thinking, is almost certain to produce it in the long run; and, although one may feel inclined to pass it by in the case of ordinary individuals, it becomes highly reprehensible in the case of those who write or speak with an eye to educating the general public. Here above all things it is necessary, not only that we use language which accurately expresses our own ideas, but that we also refrain from using words that will raise misleading ideas in the minds of our hearers. Of the evil of an incautious use of current words we have a striking example in the case of Darwin, whose use of the term “Creator,” which, in spite of his expression of regret at having “trucked to public opinion” and used a term that was merely an expression of his own ignorance, has always served religious apologists as an excuse for crediting him with Theistic views.

Probably those Secularists who use the word “religion” would attempt to justify themselves by defining it, with Mill, as “the strong and earnest direction of the emotions and desires towards an ideal object, recognised as of the highest excellence, and as rightfully paramount over all selfish objects of desire.” But this definition of religion, in common with that of Mr. Frederic Harrison, as “the complex synthesis of heart, intellect, and moral energy, resulting in a practical scheme of personal and social duty,” entirely ignores the historic and scientific sense of the word. One can realise the absurdity of these definitions by trying to picture savages, who can surely not be denied a religion, striving to effect “a complex synthesis of heart, intellect, and moral energy,” or directing their “emotions and desires towards an ideal object” that shall be “rightfully paramount over all selfish objects of desire.”

As a matter of fact, what Mill regards as the essence of religion is really one side of its modern expression under very severe pressure, and represents a concession to modern requirements rather than its real nature. Kant was certainly more correct in defining religion as a combination of theology and morals, although even here the definition is too exclusive, since it would confine religion to the higher and more civilised races alone. A far more accurate definition is that of D'Alivella, “The conception man forms of his relations with the superhuman and mysterious powers on which he believes himself to depend”;* but the really complete definition of religion, and the only one that embraces within its sweep both savage and civilised man, is that of Tylor, which is simply “the belief in spiritual beings.”† This is the one thing that all religions agree on, and it must, by all rules of logic, stand as the essential part of their being.

Consequently, the complaint against those who define religion in Mill's sense is that they altogether ignore the development of religion and its historical associations. It is the neglect of the latter factor that constitutes the real danger of its use. For, whether the quantity of supernaturalism has been great or small, religion has always been associated with it, and has been looked upon as naught without it. To the vast majority of people to-day it implies as much. Tell a hundred men that you are religious, and ninety-nine will credit you with a belief in supernaturalism. It is not as in the case of a word like Atheism, which accurately represents certain people's ideas, and a misunderstanding of which they seek to correct. In this case the ordinary man does not misunderstand religion; it is the Rationalist who is trying to give it a new meaning—and that to no useful end. As it stands, the word is bound up with a number of ideas that are, to a Secularist, mischievous; it has evil associations, and those who realise the power of words in coercing thought may well question whether, for the sake of having a tail like other foxes, it is advisable to continue using a word which, by its associations, can only confuse the already sufficiently confused public mind and strengthen a superstition that is already sufficiently strong without our clandestine assistance. “I believe,” said a gentleman to me some years ago—“I

* Hibbert Lectures, 1891, p. 47.
 † *Primitive Culture*, vol. i., p. 383.

believe that you are a bit of a Freethinker?" "No, you are mistaken—I am a lump of one," was my reply. When I broke with religion I not only gave up the thing, but the name also; and I am egotistical enough to wish others to follow my example.

Personally, I am altogether unable to see what useful purpose can be served by any Secularist continuing to use such a word as "religion." To define religion as consisting in a belief in God and a future life is to clearly exclude Atheists and Agnostics from using it; while, if we enlarge the definition to cover any theory of life and its duties, then it becomes valueless from its very generality. A description or a definition, to be of value, must *exclude* something; but as everyone, no matter what he may call himself, has some theory of conduct, in enlarging the term we rob it of whatever value it might otherwise possess. Everybody becomes religious, and in calling any particular individual so you no more indicate what his ideas are than you would convey an idea of his physical appearance by saying how many arms and legs he possessed.

Or if it is said that we give the name religion to our "scheme of personal and social duty," the question must be asked, Why? Because, it may be replied, it is higher than mere morality. But surely this is a position that every rational Secularist is bound to protest against. It is the very essence of the Secularist's position that morality is weakened, not strengthened, by its connection with religious beliefs. If only as an object-lesson to Christians, Secularists should definitely sever life's duties, both in language and action, from even an apparent connection with Christian superstitions. Besides, what is the good of using the word "religion" if we have afterwards to spend a lot of time to explain that we only mean by it a "scheme of personal and social duty"? True, Paine said his *religion* was to do good; but, then, Paine believed in a God and a future life, and so had some right to the phrase. And even here all that Paine meant was, obviously, that he found the same motive for doing good and the same pleasure in its performance, because he believed it to be his duty as a man, that Christians found in the same actions because they believed they were carrying out the will of God. Used in that sense, the phrase may pass muster as a retort, but as a deliberate description of a Secularist's position it cannot be too strongly reprobated. For my own part, I cannot help regarding such phrases as "the religion of Secularism" or "the religion of ethics," in the mouths of Secularists, as being either due to inaccurate thinking or to a foolish concession to public opinion. A man who has dropped all belief in the supernatural has no more right to define religion in such a manner as to cover his opinions on ethics than I have to call myself a Christian by defining Christianity so that it will harmonise with the principles of the N.S.S.

I do not care to say much to those who argue that it is not wise to outrage people's feelings by dropping the word "religion" altogether; but I feel that some word on this point is necessary. All that I would say is that I do not think that we gain the respect of those whose good opinion is worth having by needless compromise in either speech or action. After all that may be said of the meanness and littleness of human nature, there is with most people a sneaking regard for frank speech and fearless action; and, in the long run, the only way of winning respect for one's opinions is to show that we respect them ourselves. This can hardly be the case while we palter with words and play with phrases that concern the grounds of our position. Those of us who are genuinely anxious that the world should have done with certain ideas and frames of mind should, at least, take care that our own thought and speech are as free from ambiguity as is possible.

Those who have followed the writings of Charles Bradlaugh know well the immense importance he attached, and rightly attached, to an exact definition of phrases used, and also to the use of words that should represent real ideas. One half the existing confusion of thought would be banished if these simple rules were followed out in practice. It is not that this is a mere question of scholastic accuracy. On the contrary, there are grave social issues involved. All around we can see Christianity seeking to accommodate itself to modern conditions by the use of specious phrases, while still perpetuating the same institutions and perpetrating

the same social injuries. That it is able to so act is largely due to the coercive power of language over thought; and in insisting on accuracy of speech we are really encouraging accuracy of thought, and thus laying the foundations of rightness of action.

A large part of our work as Freethought propagandists consists in unmasking these false pretences of Christian leaders, and in showing that, under whatever name it be paraded, Christianity is the same at bottom. Surely, then, it becomes Secularists to cast the beam out of their own eye; to see that in a statement of their position they indulge in no ambiguous or misleading language; to, as far as possible, avoid using words that revive evil associations; and to frankly recognise "that language being the great conduit whereby men convey their discoveries, reasonings, and knowledge from one to another, he that makes an ill use of it, though he does not corrupt the fountains of knowledge, which are in things themselves, yet he does as much as in him lies—break or stop the pipes whereby it is distributed to mankind. He that uses words without any clear and steady meaning, what does he but lead himself and others into errors? And he that designedly does it ought to be looked on as an enemy to truth and knowledge."*

C. COHEN.

Hebrew Demonology and Magic.

It is instructive to compare the treatment which the subject of Bible demonology and magic receives from theologians in different ages. In the mediæval period none thought of criticising the demoniacal allusions in the Bible. In the last century John Wesley said that to deny the existence of demons was to deny the plain testimony of the Holy Scriptures. But at the beginning of the present century Dr. Tregelles objected to any attempt at equating the superstitious ideas of the ancient Arabs with those of the ancient Hebrews, and said: "Such profane follies must not be looked on as illustrations or explanations of the inspired Scriptures; as if the Holy Ghost could sanction such vanities!" So that, while Wesley denounced as blasphemous any attempt to deny the demonology of the Bible, Tregelles just as fiercely denounced as blasphemous any attempt to affirm the existence of demonology in the Bible. To these succeed modern works, written by educated clergymen of the present day, in which the question of Bible superstition is approached in a more or less scientific spirit. All these things clearly demonstrate the cardinal fact that we are always insisting upon—namely, that theologians possess no special knowledge or tradition of their own; they merely reflect the current thought of the day—or the day before yesterday.

Religion cannot possibly be properly understood unless it is studied in connection with Magic; because "Religion" is nothing more than a tamed and modified Magic, and it is often difficult to distinguish the one from the other. Magic may briefly be defined as "an attempt to have intercourse with spiritual and supernatural beings, and to influence those beings for the benefit of man"; and of course Religion may be defined in exactly the same terms. In a narrower and later sense, it is true, Magic is confused with its effect, and the word is understood to denote feats of power rather than the mere method of propitiation, and then "Magic and Divination" are brought into exactly the same sort of partnership as that which exists between orthodox "Miracles and Prophecy." Where the art of Magic is believed in, however, it is not everyone who is allowed to practise it. Special individuals are chosen on account of their superior knowledge of the incantations and rituals which are believed to have influence with the supernatural beings. These chosen individuals are then the recognised magicians of the tribe, and in more refined communities they at length develop into an organised priesthood. The priesthood, on attaining to power, then claims special merit for its own traditional observances, and opposes all rival developments of the magical art. Therefore, the Magic of the recognised priesthood is "Religion," and the unrecognised charms and incantations are dismissed as mere "Magic," using the latter word in a bad sense.

* Locke, *Human Understanding*, bk. iii., ch. xi.

This original connection between Magic and Religion is no mere hypothesis; it is a process which can be demonstrated to have really taken place; and traces of it are embalmed in Language. The English word "Magic" is derived through the Latin from the "Magi" who formed the priestly tribe or caste among the ancient Persians. And in this connection we may recall the well-known fact that the Hebrew word for priest, *Cohen*, has the significance of "diviner" among the Arabs; while the word *Khozeh*, which is used in the Hebrew prophetic books in the sense of one who sees visions, has the meaning of "Astrologer" among the Arabs. Furthermore, the well-known equipment of the Jewish High Priest, with "Urim and Thummim," recalls other magical practices. The term *Urim* has not been satisfactorily accounted for; but the *Thummim* is evidently connected with the Arabic *Thummim*, a variegated bead worn nowadays as an amulet, and which, in the time before Muhammad, was credited with extraordinary powers.

Magic, in the sense of supernatural power, occurs very frequently in the Pentateuch. The framers of the Jewish legends, in order to enhance the reputation of the fabled patriarchs, pretended that they were greatly skilled in Magic. Thus in Genesis xxx. Reuben assists his mother by gathering mandrakes, which were supposed by the Semitic nations to have peculiar properties. Then Jacob exercised his magical powers among the cattle in order to defraud Laban of the greater part of his flocks and herds. Later, Moses and Aaron appear before King Pharaoh and display their Magic as against that of the Egyptian sorcerers. The passage of the Red Sea was accomplished by the power of the magical rod of Moses; and when the Israelites in the desert were afflicted with the fiery serpents, Moses displayed his knowledge of "Sympathetic Magic" by erecting the Brazen Serpent. In the same way, in the Book of Samuel, when the Philistines are troubled with mice and tumors, they make golden images of these, and send them out of their country in the hope that the disease and the vermin will depart together with their symbolical representations; much as, in the Pentateuch, the scapegoat is believed to carry away on its devoted back all the sins of the people. This idea of driving away the *thing* by means of the *symbol* is a very widespread one; and Mr. Andrew Lang tells us that it is still followed, for instance, by the Indians of Dacotah, who, when a man suffers, say, from a boil, will carve an image of the boil in wood. The wooden boil is placed in a bowl of water, and then blown to pieces with a gun. The idea being that, as the image is thus destroyed, the original boil will be destroyed also.

The allied practice of Divination must have been very widely followed among the ancient Hebrews, for, although little is said about it, Isaiah iii. 2 counts the Diviner among the chief and most prominent men in the land. The Old Testament writers, however, in their desire to exalt the priestly and prophetic classes, usually invest the priest and the prophet with the powers of the magician and diviner, so as to leave little room for the activity of the latter.

The practice of Magic and Divination involves belief in the existence of spirits or demons; and, although this is not a point accorded any prominence in the Old Testament, we are yet presented with the names of a few of the demons recognised by the ancient Hebrews. Thus in Leviticus xvi. 9 (R.V.) we have mention of *Azazel*; in Isaiah xxxiv. 15 of *Lilith*, who figures in later Jewish legend as the demon wife of Adam. In Proverbs xxx. 15 we have *Ghaluka* (translated "horse-liech"), a word which is related to the Arabic *Ghoul*. Passing over the Apocrypha, in which the plot of the Book of Tobit is entirely dependent upon the idea of demoniacal possession, we find Demonology far more prominent in the New Testament than in the Old, and we may see from Josephus that the New Testament writers merely reflected the superstition of their age. In his *Antiquities* (VIII., ii. 5), the Jewish historian, enumerating the divinely-imparted accomplishments of King Solomon, says: "God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated, and he left behind him the manner of using exorcisms by which

they drive away demons so that they never return, and this method of cure is of great force unto this day." He then goes on to describe the exploits of a famous exorcist of his own time, named Eleazar, whose speciality was to cure demoniacs by driving the demons out of them into basins of water. And in *Wars* (VII., vi. 3) we have a curious description of the magical ceremonies necessary for gathering a certain herb which was supposed to have the property of expelling demons. In the Talmud also it is evident that the Jews of this period firmly believed that demons could be transferred from one individual to another, or from human beings to animals, and we come across such formulas as "May the blindness of M., the son of N., leave him, and pierce the eyeballs of this dog"; which is, of course, exactly parallel to the idea of the famous miracle of the Gadarene swine.

Long before the foundation of Christianity, the Greek physicians had demonstrated the falsity of the theory of demoniacal possession, and therefore the Gospels represented a distinct degeneration from the knowledge of their time. Furthermore, they still tend to keep alive false ideas of the same character, and to retard the progress of truer ideas among peoples that are but slightly subject to European influence. In countries like China, for instance, where demoniacal possession is still believed in, the native perverts to Christianity naturally take the Gospel narratives in their true literal meaning, and the missionaries do not feel themselves called upon to correct these views, even though they themselves hold entirely different ideas from the natives. The Rev. R. Bruce tells us that a prominent convert to Christianity had, before his conversion, a great reputation as an exorcist. People supposed to be possessed came to him, or were brought to him, from all parts. Notwithstanding the fact that he had ceased to belong to the popular religion, and had become a Christian preacher, the natives, though themselves indifferent to Christian teaching, continued to flock to him, and they considered him to be as successful as he was before his change of faith. Such examples as these form a sufficient reply to the nonsensical theory that we sometimes hear enunciated at missionary meetings, to the effect that, in order to civilise the heathen, one must first convert them. In this, as in most other cases, the heathen, when converted, retain all the unscientific superstitions that they possessed before contact with the Europeans; and the only effect of their conversion is to add a fresh stratum, equally baseless and equally opposed to science and civilisation.

CHILPERIC.

Mr. G. J. Holyoake's Tribute to Edward Truelove.

READ AT THE GRAVESIDE BY G. W. FOOTE.

THOUGH absent against my will, I send some words of tribute to the memory of Mr. Edward Truelove. It was in 1843 that I first knew him, when he was bookseller to the John-street Institution, where the Social Reformers of that day had sought to found a Society of all Classes of all Nations. He had been a worker at the Queenwood Community, commenced by disciples of Robert Owen. His admiration of the great Social Propagandist never ceased. Mr. Truelove's interest in social improvement, which attracted him at the beginning, remained unchanged to the end of his long life of ninety years. For more than half a century I had friendly and personal knowledge of him, and always found him not only honest in dealing, but honest in principle—which is much rarer. He never explained away what he believed, nor sought to identify his beliefs with more profitable opinions, which were quite different, in order to shield himself from the consequences of his honest convictions. He stood by the truth. It is said that "the one respect in which a child is superior to a man is its incapacity for lying." In this respect Mr. Truelove was always a child. If consistency brought peril or loss, he never changed. If it brought imprisonment—which it did—he never complained. He did not seek peril, he did not provoke it, and when it came he did not shrink.

Mr. Truelove was best known as a bookseller and occasional publisher. Any honest, well-intended work,

originating in the bye-ways of independent thought, was welcome to him. Curious seekers for unconventional truth turned their steps to his shop in the Strand, or, when that was displaced by the erection of the Law Courts, to his shop in High Holborn. Such places are the fortresses of prohibited thought, not garrisoned without daring. The pioneers of proscribed ideas, driven out of society like the Plague Ship into the loneliness of the ocean, could leave their exposition or defence with the intrepid bookseller, who would give it currency as opportunity offered. Mr. Truelove had not only the bookvendor's passion, he had reverence for the works of the exiled thinker, and some of them, if scarce, he would not sell save to buyers who would cherish them. Disinterested as well as bold, his preference was for forbidden books which enrich the public, but not the publisher. He believed with Madame de Staël that the search for truth is the noblest pursuit of man, and the publication of it a duty. Personally, he trusted in truth as the most likely security for the present or the future. Therefore, there is praise for his usefulness and courage, and honor for his memory.

Blasphemous Knowledge.

THE world has progressed from a savage condition
Because of our quests for the causes of things ;
And searching, though barren of hoped-for fruition,
Is fruitful for ever, whatever it brings.

Yet seeking for causes is damnably heinous ;
In wishing to seek for them, blasphemies lurk ;
For, clearly, from searching, God meant to restrain us,
When writing his famed cyclopedic old work.

The book gives the purpose, cause, method, and reason
Of ev'rything, ev'rywhere, past and to be ;
So, ev'ry induction is blasphemous treason
To one who is known as the One who is Three.

This wonderful work gives the why and the wherefore
Of all that is lawful for Christians to know ;
The Christians who wish to get knowledge must, therefore,
Remember to never forget where to go.

On woman the Lord wouldn't waste education ;
A second-hand hearsay's enough for her nous ;
She's simply advised to remain in her station,
And learn, if she wants to, at home from her spouse.

The book says that man was created in Asia
In all respects perfect, 4000 B.C.,
Though people—and Jahveh, perhaps 'twill amaze ye—
Were savages ages before in Torquay.

If slipping on "peel," or the skin of a berry,
Inspire you to quote, or perchance improvise,
Address your remarks—at which sinners make merry—
To Eve for believing the "Father of Lies."

If Eve had selected a blushing tomato
Instead of the pippin that gave us the "pip,"
No "peel" would impel with a spiteful staccato ;
No skin of a berry would cause you to slip.

The relative gravities, forenamed "specific,"
Of water and iron are 1, say, and 8 ;
But Jahveh's definitive text-book omnific
Inverts them to order, and all "while you wait."

A child that is deaf will exist as a "dummy,"
Because it must hear ere it imitate sound ;
But dumbness is caused by Old Nick in the "tummy"—
At least, in the Text-book the doctrine is found.

A sixty-mile journey due North makes Polaris
Appear to ascend a degree in the sky ;
By journeying sixty miles Southward, the star is
Depressed a degree, to the traveller's eye.

But, bless you ! though Science and Reason inform us
That earth must be, therefore, a globe or a sphere,
'Tis, natless, a plane ; for the sin is enormous
To doubt what the Text-book of Christians makes clear.

The ethical crook in the Bible's best pages—
The virtue that's curst, and the vice that is blest ;
The rascally saints, and the imbecile sages ;
The Evil perennial that's "all for the best"—

Attests inspiration, to those that are pious,
For scribes merely human are sane and humane ;
But God, in his Sovereignty, wishes to try us
With ethic inversions, unreason, and pain.

When counselling rightly, its reasons are bad ones ;
When wrongly, they're far too absurd to assail :
The cases of those that obey it are sad ones ;
Obedience means poverty, madhouse, or jail.

The Book, to a reader of judgment and reading,
Is shocking, amusing, instructive, and odd ;
The folk that believe it are made by its leading
As vile as its saints, and as bad as its God.

G. L. MACKENZIE.

Capital Punishment.

I THINK the refusal of Governor Roosevelt to commute the sentence of Mrs. Place is a disgrace to the State. What a spectacle, of man killing a woman—taking a poor, pallid, frightened woman and strapping her to a chair, and then arranging the apparatus so she can be shocked to death! Many call this a Christian country. A good many people who believe in hell would naturally feel it their duty to kill a wretched, insane woman.

Society has a right to protect itself, but this can be done by imprisonment, and it is more humane to put a criminal in a cell than in a grave. Capital punishment degrades and hardens a community, and it is a work of savagery. It is savagery.

Capital punishment does not prevent murder, but sets an example by the State that is followed by its citizens. The State murders its enemies, and the citizen murders his. Any punishment that degrades the one punished must necessarily degrade the one inflicting the punishment. No punishment should be inflicted by a human that could not be inflicted by a gentleman.

For instance, take the whipping post. Some people are in favor of flogging, because they say some offences are of such a frightful nature that flogging is the only punishment. They forget that punishment must be inflicted by somebody, and that somebody is a low, contemptible cur. I understand that John G. Shortall, president of the Humane Society of Illinois, has had a Bill introduced into the legislature of the State for the establishment of a whipping post.

The shadow of that post would disgrace and darken the whole State. Nothing could be more infamous, and yet this man is president of the Humane Society. Now the question arises, What is humane about this Society? Certainly not its president. Undoubtedly he is sincere. Certainly no man would take that position unless he was sincere. Nobody deliberately pretends to be bad. But the idea of his being president of the Humane Society is simply preposterous.

With his idea about the whipping post he might join a society of hyenas for the cultivation of ferocity, for certainly nothing short of that would do justice to his Bill. I have too much confidence in the legislature of the State—and maybe my confidence rests in the fact that I do not know them—to think the passage of such a Bill possible. If it were passed, I think I would be justified in using the language of the old Marylander, who said: "I have lived in Maryland fifty years, but I have never counted them, and my hope is that God won't."

—ROBERT G. INGERSOLL, in "Journal," New York.

Robespierre's Religion.

ROUSSEAU had brought a new soul into the eighteenth century by the Savoyard Vicar's *Profession of Faith*, the most fervid and exalted expression of emotional, incoherent religious literature contains; vague, irrational, glowing gold, cloudy; but the clouds are suffused with glowing gold. When we turn from that to the political version of it, in Robespierre's discourse on the relations of religious and moral ideas with Republican principles, we feel as one who revisits a landscape that had been made glorious to him by a summer sky and fresh liquid winds from the gates of the evening sun, only to find it dead under a gray heaven and harsh blasts from the north-east.

One can scarcely call such Deism as Robespierre's a creed. It is mainly a name for a particular mood of fine spiritual exaltation; the expression of a state of indefinite aspiration and supreme feeling for lofty things. Are you going to convert the new barbarians of our Western world with this faint word of emptiness? Will you sweeten the lives of suffering men, and take its heaviness from that droning pitiless chronicle of wrong and cruelty and despair which everlastingly saddens the compassionating ear like moaning of a midnight sea; will you animate the stout of heart with new fire, and the firm of hand with fresh vigor in battle, by the thought of a being without intelligence, attributes, a mere abstract creation of metaphysic, whose mercy is not as our mercy, nor his justice as our justice, nor his fatherhood as the fatherhood of men?—*Kl. Hoff.*
John Morley, M.P.

Every advance in science, every improvement in the command of the mechanical forces of nature, every step in political and social freedom, has risen in the first instance from an act of scepticism.—*J. A. Froude.*

Acid Drops.

"God damn the Sultan," exclaimed the Rev. Dr. Parker in a Cromwell sermon at the City Temple. Evidently the preacher had forgotten the following verse in Pope's "Universal Prayer":—

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land
On each I judge Thy foe.

Dr. Parker was not very courageous in hurling damnation at the Sultan from London. Had he done it in Constantinople, he would at least have had the merit of courage.

The City Temple oracle was not even original. Mr. Watson, the poet, was a long way before him with "Abdul the Damned."

Dr. Parker is wroth with the Sultan for murdering, or conniving at the murder of, Christians in Armenia. He has no feeling of pity—or if he has he conceals it—for the fifty thousand desolate Mohammedans in Crete who implore the compassion of Europe.]

With reference to Dr. Parker's "God Damn," the *Oxford Morning Echo* asks, "When on earth shall we have peace amongst Christians?" We will give the answer. Never. Religion is always an element of discord and division, because it is not based upon facts, but upon fancies; not upon knowledge, but upon ignorance. Where there is really nothing to go by in the shape of information, authority is vanity and disputes are personalities. Hence these tears—and broken heads.

Mr. G. L. Mackenzie, in a letter to *Reynolds'*, calls attention to the fact that "The powers that be are ordained of God," including that of the Sultan of Turkey. They that resist the powers "shall receive to themselves damnation," so that Dr. Parker, in damning the Sultan, damns himself.

The Working Men's Lord's Day Rest Association—what a long-winded title!—has just held its annual meeting in the Throne Room of the Holborn Restaurant. The Bishop of Exeter occupied the chair. It is not stated how many working men were present. Probably the chairman represented the lot.

Mr. Charles Hill, the Secretary of the show, presented the forty-second annual report, in which he was unable to give his clients much consolation; in fact, he had to state that "the progress of the Continental Sunday movement in England had been rapid." Naturally he breathed out fire and slaughter against the *Daily Telegraph* and *Daily Mail*. One of the subsequent speakers, the Rev. J. W. Ewing—is he another working man?—savagely denounced "the Atheists," as he called them, who "committed treason against the Christian faith of the national strength" by degrading the Sabbath. If this is meant for the proprietor of the *Daily Telegraph*, it is singularly ridiculous, for he is a Jew by birth, and by profession a member of the Church of England.

The Sunday Observance Act, passed in the reign of pious and profligate Charles II., is being enforced at Stoke-on-Trent. The religious bodies presented memorials against Sunday trading, and eleven culprits were proceeded against on one morning. They all pleaded guilty, and the stipendiary had to punish them; but he plainly expressed his disapproval of such prosecutions, and his sentence was that each defendant should pay a farthing and "be kept in the stocks for two hours." Of course they haven't any stocks at Stoke-on-Trent.

Chief Rabbi Adler has been welcomed by the Mayor in the Blackpool Council Chamber. Amongst the speechifiers was the Rev. C. H. Wainwright. This gentleman remarked that "the infidel had never yet been able to get over the prophecy relating to the Jews, which was a strong proof that the Bible was given by the inspiration of God and was true, every letter of it." Dr. Adler must have smiled to himself at this ebullition. As a matter of fact, he rejects the divinity of the New Testament, which is the sheet anchor of Mr. Wainwright's faith. Moreover, it is strange logic that the Bible is true everywhere because it is true somewhere. At this rate every "infidel" is a Christian, for Freethinkers admit that there is some truth in the Bible. Mr. Wainwright was simply talking nonsense.

The Bible prophecy that the Jews should be scattered was a very obvious one. They were already scattered before the prophecy was written. As to their being gathered together again in Palestine, we venture to think, in spite of Zionism, that it will never happen. To begin with, there isn't room in Palestine for half of them, and they don't stop breeding.

It is reported that Mr. Justice North contemplates an early retirement from the Bench. He became a judge in 1881. For two years he sat in the Queen's Bench Division. The last prisoner he tried was the editor of the *Freethinker*. His scandalous misconduct on that occasion probably had something to do with his transference to the Chancery Division. Anyhow he was shifted. He is a bigoted Roman Catholic.

Divine service was going on in a South Lancashire church, and one worshipper was singing the hymn all out of tune. A sensitive-eared fellow-worshipper begged him to desist or sing better. "You go to hell," he replied; "I came here to please God, not to please you." And he was right, for making a "joyful noise" unto the Lord is recognised as a virtue in the Bible.

The Bishop of Minnesota has been preaching at St. Margaret's, Westminster, and, judging from the report in the *Daily News*, he is quite a brother charlatan to our own right reverend fathers-in-God. For instance, he said that it was only in Christian countries that children were protected, women honored, and old people cared for. Books like Mr. Fielding's on Burma and Mrs. Fraser's on Japan are sufficient to give the lie once for all to this fantastic fable. It really seems strange that a man should come all the way from Minnesota to tell falsehoods. Couldn't he tell them at home?

Mr. Leslie Stephen's lecture at Kensington last Sunday on "The Vitality of Superstition" was reported in the *Daily News*. The report, however, merely recorded some of his "points." We should like to read the entire discourse. Notwithstanding the practical triumphs of science, it will take a long time to clear the human mind, and human emotions, of the taint of superstition. But it might be done a great deal sooner if the children were not handed over to superstitionists in our public schools. Mr. Stephen apparently did not touch upon this point, but there lies the chief secret of that "vitality" which he illustrated and deplored.

"A Protestant Ratepayer," in the *Lincoln Leader*, protests against the introduction of "infidel" books to the Public Library. He says that the works of Matthew Arnold, Leslie Stephen, and Renan should be excluded. His only reason seems to be that he objects to his money being used for the dissemination of views which he abhors. Of course he hasn't the slightest objection to using the money of his "infidel" fellow ratepayers for the dissemination of views which they abhor.

Mr. Coulson Kernahan's *The Child, the Wise Man, and the Devil* forms No. 8 of "Bowden's Penny Stories." It is trumpery stuff, but the Appendix contains a host of gushing tributes from sky-pilots. The Christ-and-the-Cross picture on the cover is worthy of the contents.

Father Isadore, of the Roman Catholic Church, Abercromby-street, Glasgow, is running a Mission, and some of the faithful don't think much of it. This fact filled him with horror, and one night he rang the church "death bell" for them. Once upon a time they wouldn't have heard it ring; they would have been dead before the performance commenced.

The Methodist camp-meetings, once the scene of the most passionate religious manifestations, have become simply places for summer resort, of which religion is only an incidental and comparatively insignificant feature. Professional religious newspapers are secularising themselves, apparently as a necessary means of self-preservation. Churches which were once kept in vigorous life by free-will contributions are groaning over financial exhibits which show a money loss, and pastors are held responsible for the deficit, on the ground that they are not "paying" attractions. The consolidation of churches is advised, as a financial necessity, in order to lessen the over-supply, and "star" preachers are substituting somewhat callow literary prettinesses and sentimental philanthropic disquisitions for religious doctrine and appeal.—*New York Sun*.

It is all over with the *Daily Mail* and *Daily Telegraph* at last. The Christian Evidence Society held its annual meeting on Thursday, April 27, in the hall of Stafford House, lent for the purpose by the Duke and Duchess of Sutherland. "Mr. T. T. Waterman," the *Star* says, "one of the secretaries, touched on the question of seven-day journalism. He pointed out that the Christian Evidence Society were putting no advertisements into the *Daily Mail* and *Daily Telegraph* in consequence of the Sunday editions issued by those papers." It is perfectly clear that those newspapers must collapse after losing the Christian Evidence Society's annual "five-bob" advertisement.

A Sunday excursion train to Rochester, Ontario, ran off the rails in going round a curve. Fifty people were injured, and some of them have died. No doubt the Sabbatarians will regard this as a "judgment."

A converted Catholic priest lectured at Greenock, and the Protestants rose to the occasion. A riot ensued, in which several policemen were injured. One result of the "fun" is that two participants, John McLoughlan and James Slaven, have been sentenced to sixty days' imprisonment.

The Dean of Hereford wishes to see publicans enjoying the fresh air on Sundays, mounted on their bicycles or tricyles. This gentleman is a strong advocate of Sunday closing—Sunday closing of public-houses, that is; although it might be imagined that he aimed at the Sunday closing of churches. Perhaps he fancies the tired cyclists will at least drop into church for a rest, or even a sleep.

The Trinitarian Bible Society, which lately held its annual meeting at Exeter Hall, desires to be known as the Protestant Bible Society. It appears that there is another Bible Society, which circulates in several foreign languages "corruptions" or "Romish versions" of the "Blessed Book." Horrible to relate, even Unitarians take part in that Society's work. Many people wonder which is the true Bible, but the Protestant Bible Society has no doubt upon the matter. Its own Bibles are the true ones; others are all fraudulent. What a crying shame it is, then, that the Society's income last year only amounted to £2,869. This ought to receive the immediate attention of the Holy Ghost.

The Rev. Hugh Price Hughes, holding forth in Wesley's Chapel, according to a newspaper report, made "a powerful appeal for more prayer, more money, and more consecration." The money occupied the position of the meat in a sandwich.

Down at High Wycombe the Salvation Army has a Temple, and the local captain is a female, who doesn't stand any nonsense from interrupters. The other day she soundly boxed an offender's ears, and, when the offender tried to retaliate, she boxed them again. We sympathise with the lady, but she doesn't follow the Sermon on the Mount.

Captain Coghlan, of the United States warship, *Raleigh*, got into trouble for his speech about the Germans at Manila, and more for singing the satirical song, "Hoch der Kaiser!" That song first appeared in the *New York Critic*. The first verse is as follows:—

Der Kaiser auf der Vaterland
Und Gott on high all dings gommand.
Ve two! Ach! don'd you understand?
Meinself—und Gott.

Other verses are in the same vein. It is Me and God all over the piece. And, as the *Daily News* says, this new Dual Alliance tends to make the other one superfluous. "The terms in which it is announced," the *D. N.* slyly adds, "leave no doubt as to which is the predominant partner."

The Rev. Dr. Robert Foster Burrows, vicar of St. Andrew's, Birmingham, has been carrying on a sort of music-hall without a license. A police-sergeant visited St. Andrew's Hall, which was not licensed, and found an entertainment in full swing for the benefit of the church and its work. A young woman in male attire was on the stage singing a comic song, and the program for the evening comprised three sketches, for which a first-class company was engaged. In consideration of the reverend gentleman's high and noble motives, the Bench let him off with a warning not to do it again. Had he been a Secularist, he would have caught it hot. Birmingham has two different measures for Christians and Freethinkers.

"What would Jesus Do?" is the fashionable question just now. Well, we guess he would hardly dress a woman in man's clothes and put her on a stage to sing comic songs for the benefit of his evangelical exchequer. But the Rev. Dr. Burrows is evidently of a different opinion. Perhaps he thinks that Jesus himself would dress as a woman and dance the *can-can* for the funds of the soul-saving business.

The lynching of negroes, especially in Georgia, has moved a negro preacher, the Rev. Alexander Williams, Methodist Bishop, to say as President of a Methodist Conference in Jersey City that these lynchings are likely to lead to a bloody struggle. "Nothing," he declared, "but the manly resistance of the negroes themselves will stop the atrocities. In the name of the Almighty, what are we to do but fight and die?"

This negro Bishop utters a very natural cry from the depths. We understand it, and sympathise with him. But he has forgotten his Christianity, as most Christians do when they suffer wrong. Jesus Christ told them not to resist evil, but to turn the other cheek to the smiter. No, says this indignant Bishop; let us fight for our rights.

More "Providence" in America. A terrible cyclone swept over Kirksville, Missouri. Four hundred buildings were destroyed, sixty people killed, and a thousand injured. "He doeth all things well."

At a Baptist Church in Columbus, Ohio, the ladies have to take off their hats and wraps before going to their pews. We like to see churches ahead of many theatres as places of entertainment.

Birmingham bigots are delighted at having the Secularists turned out of the Board school they were using as a Sunday meeting-place. It would be far better, though, if the said bigots turned their attention to the moral condition of their city. The year 1898 was a record one for crime in Birmingham. More than twelve thousand persons passed into the hands of the police, and more than eight thousand passed through Winsor-green Gaol. It won't do to put this down to Secularism. That is *too thin*, even for a Birmingham Christian.

According to the *Church Gazette*, the average town parson "has neither time to read nor to think, and he is often reduced to having to preach out of a full heart and an empty head." We are not so sure of the full heart. The empty head may pass unchallenged.

Religion and Morality.

TAKE Europe to-day. Those countries that are under the power and influence of the Church to the greatest extent are the countries where you find most of ignorance and vice. It is those countries that have been invaded by the modern spirit of science, the protest of Freethought and earnest endeavor after truth, and the moral principles that underlie the progress of the world; it is these countries that stand highest, and where religion itself is freest from those blotches and blemishes that disfigure and defame it.

Religion and morality were totally distinct and separate in their origin. Religion was simply an arrangement between man and his Gods, by which he was to gain their favor or ward off their wrath. Morality, on the other hand, is a matter of behavior between man and man. The question as to whether a religion should be moral or not depended entirely upon the conception of a man as to whether his God was moral or not; purely and simply on that.

Mr. Gladstone said: "To my great pain and disappointment I have found, during the last three years, that thousands of Churchmen supplied the great mass of those who have gone lamentably wrong upon questions involving deeply the interests of truth, justice, and humanity. I should hear with much comfort any satisfactory explanation of this very painful circumstance."

It was not the religion of the time that led in such a work as the great Anti-Slavery Reform. The Church was engaged in rivetting the fetters of the slaves and reading to them lessons of pious patience from the Bible, when Mr. Garrison, in a hall of Infidels here in Boston, uttered the first words, the last echo of which is their song of deliverance.

It is the morality of the world that has made the religions as good as they are. Visit any clime you please in the past history of the world, and you will find that the religion of that people is simply the reflection of its moral ideals. The Gods in heaven speak the words of the people on earth. The Church—and in that word I include every religion on the face of the earth—the Church never yet started the work of reforming itself—never. Every onward movement of the religious life of the world has been started as a moral protest.

—REV. MINOT VICTOR SAVAGE, "*The Morals of Evolution*."

Shakespeare's Irreligion.

It is hard, indeed, to say whether he had any religious belief or no. The religious phrases which are thinly scattered over his works are little more than expressions of a distant and imaginative reverence. But on the deeper grounds of religious faith his silence is significant. He is silent, and the doubt of Hamlet deepens his silence about the after-world. "To die," it may be, was to him as it was to Claudio—"to go we know not whither." Often as his questionings turn to the riddle of life and death, he leaves a riddle to the last without heeding the common theological solutions around him.—*J. R. Green, "Short History of the English People," bk. vi., chap. vii.*

Help Us, Gods!

The Mother of the many Laughters might
Call one poor shade of laughter in the light
Of her unwavering lamp to mark what things
The world puts faith in, careless of the truth:
What silly puppet-bodies danced on strings,
Attached by credence, we appear in sooth,
Demanding intercession, direct aid,
When the whole tragic tale hangs on a broken blade!

—George Meredith.

Mr. Foote's Engagements.

Sunday, May 7, Athenæum Hall, Tottenham Court-road, London; 7.30, "John Burns and Sunday Newspapers."
 May 14, Athenæum Hall, London; 21, N.S.S. Conference, Birmingham.

To Correspondents.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—All communications for Mr. Charles Watts should be sent to him at 24 Carminia-road, Balham, S.W. If a reply is required, a stamped and addressed envelope must be enclosed.

G. F. DUPLAY.—How can we find time to defend in controversy everything we write from week to week in the *Freethinker*? We make no pretension to infallibility, and what we write can be approved or disapproved by every reader.

J. E. WHITTLE.—Thanks. See paragraph.
 Miss EMMA BRADLAUGH FUND.—R. Forder acknowledges:—W. H. Twyman, 2s.; H. J. Dungay, 2s. 6d.; J. C. Barter, 10s.; A. Lewis, 2s. 6d.; J. W. Lawrance, 5s.; F. Goodwin, 2s. 6d.

Per Miss Vance:—M. Striener, £2 2s.; A. E. Elderkin, 2s. 6d.; M. Wetherburn, 2s. 6d.; J. Smith, 1s.; J. Kimberley, 1s.; Mrs. Kimberley, 1s.; S. Wright, 1s.; C. Quinton, 2s. 6d.; Bros. Organ, 2s. N.B.—The collection by the East London Branch in Victoria Park was acknowledged twice in error. The amount was £1 4s.

JAMES NEATE.—Miss Vance has made the correction.
 R. CHAPMAN.—We hope the South Shields Branch will be represented at Birmingham. See "Sugar Plums."

A. W. F.—We did not keep the correspondent's letter. He was referring to the Comic Sketches that were published in a separate form. Mr. Forder might be able to dispose of your old illustrated numbers of the *Freethinker*.

TYNESIDER.—You will see by a paragraph in "Sugar Plums" that the Birmingham Branch committee have anticipated your suggestion by arranging for an excursion after the Conference to Stratford-on-Avon, Shakespeare's birthplace, the Mecca of poetry. Given a fine day—and perhaps praying for rain would help that along—the trip should be thoroughly enjoyable to the delegates and visitors.

The conclusion of Mr. Foote's criticism of Robert Buchanan's *Rev Annabel Lee* stands over again till next week, in consequence of continued pressure of other matter.

H. V.—Pleased to hear that you, as a Socialist of five years' standing, are ashamed of Will Thorne's trimming vote on the *Freethinker* question at West Ham. You say you would rather he got defeated by Christian votes than won by being false to his principles. So would we. But apparently he wouldn't.

SOMEONE sends us a letter on the paragraph which appeared in our last issue on the Rev. C. L. Engström's meeting in South London, but as the letter bears no name and address it has gone into the waste-basket. We cannot give attention to anonymous communications.

W. WILSON.—See paragraph.
 JAMES ROTHWELL.—It is hardly a matter that we could undertake.

G. W. B.—Thanks for the copy of letter.
 S. HOLMAN.—Keep pegging away.

FRANK ALLEN.—"The Parson's Idol," which you send us from the *Weekly Times*, was printed as one of our "*Freethinker* Tracts" fourteen years ago. We are always getting it back again as something new. The verses first appeared some fifty years ago in one of the old Freethought publications. Thanks for your encouraging letter, all the same. We hardly expected to hear of many readers at your address.

CHARLES HUGHES.—Pleased to see your excellent letter in the *West Ham Herald*.
 S. J. VINCENT.—Thanks for the paper. See paragraph. Mr. Foote's articles on Richard Carlile, that have been running through the *Freethinker*, were written twenty-four years ago.

V. PAGE.—You had better write to Miss Vance direct, as we know nothing of the matter you refer to. She has been unwell lately. For the other matter, see "Sugar Plums."

DAVID BAXTER, 72a Glassford-street, Glasgow, thanks "E. S. B.," who sent him £1 to assist in circulating Freethought literature. Mr. Baxter is a hairdresser by trade, but since the failure of the former newsagent to the N.S.S. Branch he has undertaken to sell Freethought literature at his shop.

T. J. THURLOW.—Received.
 N.S.S. BENEVOLENT FUND.—Miss Vance acknowledges:—Manchester Branch, £2 18s.; Birmingham Branch, £2 12s. 6d.; N.S.S. GENERAL FUND.—Blackburn Branch, 10s.

Branch, 13s. 1d.; Birmingham Branch, 6s. 6d.
 N.S.S. TREASURER'S SCHEME.—Miss Vance acknowledges:—J. Robinson, 5s.; Huddersfield Branch (per Mrs. S. H. Dobson), 14s.

PAPERS RECEIVED.—Lincoln Leader—Crescent—Blue Grass Blade—Boston Investigator—Der Arme Teufel—Torch of Reason—Glasgow Daily Record—Two Worlds—El Libre Pensamiento—Zoophilist—Manchester Evening News—Sydney Bulletin—Isle of Man Times—Liberator—Ethical World—Oxford Times—Oxford Morning Echo—Blackpool Gazette—West Ham Herald—People's Newspaper—Natal Mercury—New York Truth-seeker—Echo.

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

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

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 expires, subscribers will receive the number in a colored wrapper when their subscription is due.

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

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

THE *Freethinker* will be forwarded direct from the publishing office, post free, at the following rates, prepaid:—One year, 10s. 6d.; half year, 5s. 3d.; three months, 2s. 8d.

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

Sugar Plums.

MR. FOOTE is returning to the Athenæum Hall platform. This evening (May 7) he takes for his subject "John Burns and Sunday Newspapers." Mr. Burns sides with the white-choked gentry on this question, and Mr. Foote will reply to the "arguments" of the member for Battersea, as well as to those of the clericals.

The Bolton friends are delighted with the success of Mr. Foote's visit on Sunday. The meetings were the largest for many years, and there was a very considerable sprinkling of ladies, who were thoroughly interested auditors. Friends came in from Blackburn, Darwen, Rochdale, and other places. The sale of literature was quite exceptional, thanks very largely to the bright daughters of Mr. Hampson, the Branch secretary, who made capital amateur saleswomen. As far as the lectures are concerned, it is enough to say that audiences could hardly have been more enthusiastic. Loud applause greeted the hope that Mr. Foote would soon visit Bolton again.

The Bolton Branch will be represented by two delegates at the Birmingham Conference. We hope all Branches of the N.S.S. are making similar arrangements.

The Birmingham Branch has arranged for an excursion to Stratford-on-Avon on Whit-Monday, in order to enable the delegates to visit the birthplace of Shakespeare, the Memorial Theatre, and other places of interest. Special coaches will be attached to the 10.20 a.m. G.W.R. train, and the tickets (5s. each) will include railway fare, meat tea, and a trip up the Avon. Delegates who intend staying over for this trip will please send their names to Mr. J. Partridge, 65 Cato-street, Birmingham. Delegates will be able to return to Birmingham in time to catch their own trains.

The full Agenda of the National Secular Society's Conference at Birmingham on Whit-Sunday will appear in next week's *Freethinker*.

Seventy-two members of the National Secular Society were admitted at the last Executive meeting. This is very good for a "dying" Society. Several new members were also admitted the same evening by the Board of Directors of the Secular Society, Limited.

A South Lancashire friend, who is just making his will, is leaving £200 to the Secular Society, Limited. Another South Lancashire friend, we hear from Mr. Cohen, has made the same Society his residuary legatee, by which it is calculated to be benefitted to the extent of about £1,000.

All's well that ends well. It appears that we misunderstood the *Zoophilist*, a journal devoted to anti-vivisection, and ably conducted by Stephen Coleridge. We spoke of it as referring to Materialism as being founded on vivisection. However the mistake arose, and whoever's was the fault, we are glad to find that we were mistaken. "We gladly acknowledge," the *Zoophilist* says, "the great services rendered to our movement by non-Christian teachers, and certainly nothing was further from our thoughts than to extol one class of humanitarians at the expense of another."

Let us make amends by reproducing the following paragraph from the *Zoophilist*: "The *Newcastle Journal*, in an article headed 'Who are the Anti-Vivisectionists?' thinks we may be set down as 'Anarchists,' 'Bradlaughites,' 'Socialists,' and the like. No doubt many of our friends are to be found amongst the unorthodox. More to the disgrace of orthodox Christians, and especially the heads of the older Churches who have so long stood aloof from our movement."

Colonel Ingersoll lectures on Thomas Paine at the Academy of Music, New York, on Sunday, May 21. He will give the whole of the nett proceeds of his lecture to the Paine Bust Fund. The handsome bronze bust of the immortal author of the *Age of Reason* is completed, and will be exhibited on the platform at Ingersoll's lecture. It will afterwards be placed on the monument at New Rochelle.

Mr. James Neate reports that Mr. C. Cohen had a very fine meeting in Victoria Park on Sunday afternoon. Instead of "driving the Atheists out of the Park," the Christian Evidence people are split up amongst themselves, and each division is accusing the other of all manner of unrighteousness. Even the anti-infidel Bishop of Stepney can't hold them together. Mr. Engström is helpless, and the great Waldron is in all his glory—like Solomon.

Mr. Joseph McCabe lectured for the first time at South Shields on Tuesday, April 25. We are informed that he had a good audience, and that the Freethinkers were highly pleased with his discourse.

Mr. Joseph Symes's *Liberator* is always welcome from Melbourne. It is good to know that the Freethought flag is kept flying there. The last number to hand reproduces several items from the *Freethinker*—of course with acknowledgment.

West Ham friends should note that the open-air Freethought lectures are no longer delivered at the Grove, Stratford, on Sunday mornings. They are now delivered on Sunday evenings at 7 o'clock. This evening (May 7) Mr. W. Heaford speaks on "Why we Reject Christianity." Branch meetings are held every Thursday evening from 8 till 10 at 23 Eve-road, West Ham.

Some of our readers will still remember Mr. Wallace Nelson, who left Sheffield for Australia some twelve years ago. They will be glad to learn that his friends and admirers at Rockhampton had a social gathering on March 21, and presented him with a purse of sovereigns. "Mr. Nelson's religious views," said the gentleman who made the presentation, "may not be in accord with ours, but he has a generous heart."

The last number of the *Weekly Times and Echo* contained a long and highly appreciative article on Richard Carlile, *apropos* of the life of that brave reformer which is reviewed on another page of this week's *Freethinker*. Our contemporary calls Carlile "the boldest" man who ever fought for Free Press and Free Speech.

Messrs. Horsfall and Ormerod, ticketed as Socialists, have both been elected on the Nelson School Board. They are in favor of secular education. Mr. Horsfall, who was a member of the old Board, and a Freethinker, is second on the list of nine successful candidates.

Porth Freethinkers and others in the neighborhood are requested to note that a meeting will be held to-day (May 7) at 2.30 at Mr. Moore's, 100 Primrose-street, Tonypany.

Mr. Herbert Spencer has just entered his eightieth year. Happily he is in fairly good physical condition. He has supplied his biographer with materials for a book which is expected to be forthcoming shortly.

Voltaire's Protest.

Voltaire protested against the popular creed, with its mean and fatuous and contradictory idea of an Omnipotent God, who gave us guilty hearts so as to have the right of punishing us, and planted in us a love of pleasure so as to torment us the more effectually by appalling ills that an eternal miracle prevents from ever ending; who drowned the fathers in the deluge, and then died for the children; who exacts an account of their ignorance from a hundred peoples whom he has himself plunged helplessly into this ignorance.—*Rt. Hon. John Morley, M.P.*

The Secret of Strength.

Lo, Strength is of the plain root-virtues born:
Strength shall ye gain by service, prove in scorn,
Train by endurance, by devotion shape.
Strength is not won by miracle or rape.
It is the offspring of the modest years,
The gift of sire to son, thro' those firm laws
Which we name Gods; which are the righteous cause,
The cause of man, and manhood's ministers.
—George Meredith.

The Punctured Tyre.

"YOUR back tyre wants inflating."

The sepulchral voice smote my ear as my bicycle and I struggled up a hill near Leicester. I had felt an uneasy throb in the machine, and had become aware of an abnormal rattle; but, pleased by the landscape, I had innocently labored onward until the warning of a passer-by recalled me to less agreeable considerations. The dust-cap of the tyre-valve had got stuck, and I could not apply the air-pump. I must needs trudge back into the town.

This trifling incident is of no public interest, but it suggested a kind of parable to my anti-theological mind. The movement of human affairs somewhat resembles the experiences of an india-rubber tyre. At a certain season the souls of men are inflated with new ideas and hopes, and the machine of progress rolls forward with comparative ease and alacrity. But friction and obstruction gradually affect the intellectual advance until the rush becomes slackened, the air gives out, and we must wait for a fresh inflation—or, if you like, inspiration. Herbert Spencer would describe the process as an illustration of the universal rhythm, action and reaction, evolution and dissolution. These are fine words, and more or less precisely express the facts, though we may often feel inclined to murmur at the natural see-saw which governs all things human—and divine.

Divine! Yes, that is the fearful and wonderful weakness of the theological system. God has to submit, in the most ignominious manner, to the laws which rule the growth and decay of a minnow, or the contraction and relaxation of the muscles of a baby's finger. He makes heaven, and the celestial life degenerates and gives birth to a Devil. He creates a fair earth, and it lapses into confusion and produces Sin. He introduces a perfect Gospel, and the Christian forces weaken, and the result is the Corruption of the Church. The Devil is always puncturing the tyre. A new inflation is required. Abraham must be selected as the chosen vessel. Moses must announce the forgotten code of morality. Isaiah must receive a commission to preach God's word to the deaf ear. Ezra must open the book of the Law, and read divine injunctions which had been lost for whole generations. John the Baptist must startle the world with a call to repentance. The Pentecostal tongues of fire must fall upon the heads of the disciples and awaken dormant capacities. Peter must "lay on" his hands, and the Holy Ghost will inspire the heart of the believer. The tyre must be inflated. This whole theological doctrine is as materialistic as it can possibly be. It is very curious that Christian piety is always claiming to be spiritual, fine, and of ethereal quality. On examination, however, the divine method turns out to be a sort of mechanics, a perpetual working up and down of the pump-handle, an endless oscillation of the pendulum, an eternal ebb and flow of the tide. God's neck is under the same yoke as ours, and the same Fate controls the Creator and the Creature. Heaven is subject to the same vicissitudes as earth, and the destinies that legislate for rabbits keep a grip upon the King of Kings.

At the present time all thoughtful men and women are commenting on the sleepiness and indifference that have crept into the public mind. Our age is intellectually lazy. It is true we are developing the lesser arts and industries, and proudly turn out a new motor-car on a Monday, and a new method of photography for the Tuesday, and tickle each day with a novelty for the table or the toilet. But our greater arts and industries languish. Our politics and poetry have lost the old majesty. The noble folio of the library of our ancestors has dwindled down to the cheap and shabby book-let. Our fathers wrestled with the universe; we Freemenade to the sound of third-rate fiddles. If the few who are not afflicted with the general torpor go to the Church, do they find any source of energy there? Does the fire burn on the altar? Do voices issue from the Mercy-seat? Has the pulpit a message? Are the prophets? No; the Church is drowsy when the age is drowsy, and the lassitude of the State lulls the gods to slumber. If the Church were truly divine, and if its

powers were really supernatural, the inspiration would not be fitful, and the feet of God would never limp. What! must God rest? must he take vacations? must he occasionally close his workshop, and enjoy a change in Saturn? If he is ever on the throne, and ever watching over the fortunes of the stars—and slums, why are earnest men and women now lamenting the listlessness of the age? Is God so severe an individualist that he will not co-operate with the zealous souls who yearn for a more rational education and a manlier politics?

God is a nought on the left-hand side of our figures, and he does not count in the arithmetic of human progress. We will call neither upon Yahveh nor Baal, and Christ will heal us no better than Krishna. The Church will never execute our repairs. We must inflate our own tyres. The flabby tube will some day be taut again, and we shall spin cheerfully on the way to triumph. Courage is as much displayed in times of indifference as in days of jeopardy. Many people are just now celebrating the tercentenary of Cromwell, and feebly huzzaing at the mention of his name. They think these cheers are the tokens of intrepidity, and in the thump of their umbrellas they make-believe to hear the thunder of heroes. It is all a sham. Freedom has fled from the Nonconformist chapel, and out of the loins of Wesleyanism will never issue the Man of the Future. We that join the heretical minority must wait till the vain shouting has subsided, and the incense has burned itself out, and the holy water dried in its basin. We must wait in grim patience, while the mortar crumbles between the bricks of the Temple, and the beams become worm-eaten, and the hinges grow red with rust. As sure as the Milky Way shines above us; as sure as the loves of each restores its vernal green; as sure as the loves of each generation of men and women renew the race, so sure will be the advent of a strong thought and a wise administration of life. It is courage to expect the better day. It is courage to reject with disdain the purse-proud Christianity which pretends to be the Saviour of Society. The Christian Church can save money, not souls. Its womb is past bearing. It will never again be the mother of mighty men.

The son of a brave old Freethinker said to me this morning: "Well, I have got past all that controversy about religion; I take no interest in theology, and I take no interest in fighting it." No; and that is the evil we are suffering from. The age is too indolent to kick error out of its own house. It lets Falsehood lie on its drawing-room couch, and it blinks stupidly at the interloper. Why, I would as lief be a Christian as an indifferentist. There will be a new age, a new morality, a new intellect; but that brave day will only be the work of brave hearts.

F. J. GOULD.

Richard Carlile.

(Concluded from page 283.)

"CARLILE'S death," writes Mr. Holyoake, took place on this wise. He had come up from Enfield to Bouverie-street, Fleet-street, to live on the old field of war, and edit the *Christian Warrior*. While a van of goods was unpacking at the door, one of his boys strayed out and went away. Carlile was fond of his children, and he set out anxiously to seek his child. The excitement ended in death. On Carlile's return he was seized with a fatal illness. Bronchitis, which he was told by his medical advisers would soon destroy him if he came to live in the city, set in, and the power of speech soon left him. Dr. Lawrence, the author of the famous Lectures on Man, whom Carlile always preferred in his illness, was sent for. He promptly arrived, but pronounced recovery hopeless; and Richard Carlile expired February 10th, 1843, in his fifty-third year.

"Wishing to be useful in death as in life, Carlile devoted his body to dissection. Always above superstition, in practice as well as in theory, his wish had long been that his body, if he died first, should be given to Dr. Lawrence. At that time the prejudice against dissection was almost universal, and only superior persons rose above it. His wish was complied with

by his family, and the post-mortem examination was published in the *Lancet* of that year.

"Carlile's burial took place at Kensal Green Cemetery. He was laid in the consecrated part of the ground, nearly opposite the Mausoleum of the Ducrow family. At the interment a clergyman appeared, and, with the usual want of feeling and delicacy, persisted in reading the Church Service over him. His eldest son Richard, who represented his sentiments as well as his name, very properly protested against the proceeding, as an outrage upon the principles of his father and the wishes of the family. Of course the remonstrance was disregarded, and, Richard, his brothers, and their friends left the ground. The clergyman then proceeded to call Carlile 'his dear departed brother,' and to declare that he 'had died in the sure and certain hope of a glorious resurrection.'

"Carlile left six children—Richard, Alfred, and Thomas Paine, by his wife Mrs. Jane Carlile; and Julian, Theophila, and Hypatia, by 'Isis,' the lady to whom he united himself after his separation from his wife. Mrs. Carlile survived him only four months. She died in the same house, and was buried in the same grave."

Thus ended the life of this sturdy warrior for freedom of thought and speech. It cannot, of course, be pretended that Richard Carlile was a man of great genius, or that his writings are destined to survive; neither can we admit, with Mr. Holyoake, that such workers as journalists, orators, and politicians, who popularise ideas and principles, confer greater good on mankind, and more powerfully promote progress, than the great creative minds; for if those minds did not originate ideas, it is certain that the writers and speakers of smaller calibre could not popularise them. But this, at least, may be claimed for Carlile, that he spent one-fourth of his mature life in prison as the consequence of his manly persistence in the course of conduct which his conscience approved; that he never once flinched from danger, never temporised with the oppressor, never once looked back after putting his hand to the plough. There was no contemporary publicist who wrote so boldly as he, no one who shrank less from the freest expression of principles the most extreme. The example he set is worthy of emulation; and his courage and endurance, while they give fresh ardor to the wavering, ought also to shame those who are persuaded that superstitions abound, and yet will lift no finger to remove them, who perceive a great work of reformation to be performed, and yet never bestir themselves in any degree to assist it. When Carlile wrote and spoke and struggled he stood face to face with an almost implacable enemy that gave no quarter, showed no mercy. The blows of oppression rained upon his devoted head at every step of his march, and the slings and arrows of outrageous fortune constantly assailed him; but he never quailed before any danger, nor was deterred by any difficulty. His life of incessant warfare deprived him of the sense of literary taste, and occasionally he was guilty of a violence of expression which would be deemed unjustifiable by the present generation. But our censure need not therefore be severe. As Mr. Holyoake observes, Christians who persecute with relentless zeal have no right to demand of their victims a perennial delicacy of treatment in return. If Carlile dedicated a volume of the *Republican* to Castlereagh, "who did that for himself which millions wished some honest man would do for him—cut his throat," that statesman had given good cause for public execration. If he dated in the era of "the carpenter's wife's son," the professors of Christianity had done their best to induce in his mind the utmost contempt and hatred of their creed. Society has no right to require soft speech of a man whom it loses no opportunity to ill-use.

At the time when monuments are impartially reared to celebrate public benefactors one will be apportioned to Richard Carlile. The work he achieved for Free-thought was impossible of accomplishment by any other man; no other possessed at once so dogged a courage and so clear a conception of principle. "I have accomplished," wrote he just before his death, "the liberty of the press in England, and oral discussion is now free. Nothing remains to be reformed but the ignorance and vices of the people, whose ignorance cannot be removed while their bodies are starved, and their Church remains

a theatre of idolatry and superstition." These words both express his own achievement and indicate the reformatory method of those who were to follow him. Theirs is the task to spread knowledge, to uproot error, to destroy superstition, to feed men's bodies before canting about their souls; his was to prepare the field for such labors, to remove obstacles, to make straight and plain the paths. While we do battle with the noxious evils of society to-day without oppressive sense of personal danger, let us now and then remember the pioneers who went before, who toiled weary and footsore where we now travel so easily, who bore the first shattering brunt of war, and left for us the defeat of an already half-conquered foe. G. W. FOOTE.

Obituary.

ON March 25 Mr. Thomas Carwardine, of the Edge, Gloucestershire, was laid to rest in the churchyard of that place. The Burial Service was read by the vicar, the Rev. T. P. Little. Before the body was taken from the church, the rev. gentleman took the unusual course of giving an address to the mourners. He prefaced his remarks by bearing his testimony to the honor, integrity, and general unselfishness of his deceased friend, Thomas Carwardine. He firmly believed that, had he been less unselfish, he would have been still in the flesh; but he gave away that which he himself needed. He reminded his hearers that before the dying man there had been nothing but the prospect of utter annihilation. That he had missed, and they would also miss (if they thought like him) the greatest happiness which could be found in this troublous world. During their long acquaintance—the educated vicar and the humble shoemaker—there had been many a discussion, invariably ending with "I wish I could make you think as I do, Thomas." "That you never will, sir." Their last talk took place two days before the octogenarian's death, and, as the rev. gentleman bore no testimony to recantation, we may presume it ended much as heretofore. The vicar did not seem to realise that "an eternity of bliss" has more charms for a selfish than for an unselfish nature. One simple fact proves that Thomas Carwardine was above and beyond a petty meanness of mind. By his will a small annual sum will eventually be devoted towards improving and keeping in order the Edge Churchyard where his body now quietly rests. It is interesting to state that in early life he was a member of the Church of England, then became a convert to Roman Catholicism, and eventually a Freethinker.—C. B.

It is with the greatest regret that I have to record the death, after a painful illness, of Mr. Robert Smellie, tobacconist, Dunoon. Mr. Smellie was one of the few energetic Freethinkers who for some time carried on the Freethought lectures, under Mr. Foote's Lecture Scheme, in this popular seaside resort. He was a staunch supporter of Secularism, and advocated his principles at great pecuniary risk to himself. When the reactionary Town Council of Dunoon, backed by clerical influence and bigoted religionists, refused to allow the Sunday steamer to call at Dunoon Pier on the grounds of destroying the sanctity of the Sabbath, Mr. Smellie, at the risk of offending the religious susceptibilities of the bulk of his customers, holdly opened his shop, which was situated in the principal thoroughfare of the town, on Sundays, as a protest against restrictive Sabbatarian bigotry. As a man, he was respected by all who knew him; and as an individual unit in the great battle against priestcraft and superstition he did loyal service. For some months prior to his death he knew that his malady would have a fatal termination. The principles he advocated in health sustained him in illness, and fortified him in facing death with the courage born of conviction. A few Secular friends from Glasgow attended the funeral on Saturday last, one of whom conducted the last services to the deceased.—THOMAS ROBERTSON.

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. Forder will send them on application.
- (5) Get your newsagent to exhibit the *Freethinker* in the window.

The National Secular Society.

REPORT of monthly Executive meeting, held at the Society's offices on Thursday, April 27 (the President in the chair). There were present:—Messrs. E. Bate, C. Cohen, H. Brown, R. Edwards, W. Heaford, S. Hartmann, W. Leat, M. Loader, A. B. Moss, B. Munton, J. Neate, E. W. Quay, C. Quinton, F. Schaller, C. Watts, and the Secretary.

Minutes of previous meeting read and confirmed. The adjourned report of the Excursion Committee was the first matter for discussion. It was resolved to abandon the idea of a Steam Launch, and to engage a Special Train to Bognor on Sunday, June 25, provided the time for leaving the London stations could be arranged with due regard to the convenience of members residing at a distance.

The Sub-Committee's report, recommending that out-door demonstrations should be held during the summer, was read and adopted.

Permission was granted for the formation of a Peckham Branch of the Society, subject to the usual conditions being observed.

The names of 72 new members were placed before the meeting and formally accepted. From Chatham, 6; Birmingham, 4; Liverpool, 1; Manchester, 13; West Ham, 36; Peckham, 12. The regularity with which the Manchester Branch forwards its collections for the various funds was commented upon.

The notices of motion for the Agenda were then considered. Messrs. H. Brown and C. Cohen were elected on the Agenda Committee. The Executive moved certain matters for the Agenda that will appear in the next issue of the *Freethinker*.

The death of our valued colleague, Mr. Edward Truelove, was referred to, and the President reported that he had represented the N.S.S. at the interment. The following resolution was then moved, and carried unanimously:—"That the Executive of the National Secular Society place on record its high esteem for the character of the late Edward Truelove, its oldest vice-president; and that a vote of sincere condolence be tendered to the Truelove family."

The meeting adjourned until May 18.

EDITH M. VANCE, Secretary.

Book Chat.

MR. R. B. CUNNINGHAME GRAHAM got six weeks' imprisonment with Mr. John Burns over what the Tories called the Trafalgar-square riots. Since then Mr. John Burns has become a successful politician, while Mr. Cunningham-Graham has sickened of politics of all schools, and resumed his old rôle of traveller and free-lance. There is something Quixotic about him. He is an interesting figure amidst the stolid respectability of our age.

Mr. Graham has made several excursions into the field of literature, and the latest of these is a little volume called *The Ipané*, being the first volume of "The Over-Seas Library," published by T. Fisher Unwin. This collection of stories and sketches is full of the writer's natural vivacity. The style is always vital, and occasionally startling in its disregard of conventionalism. Incidentally, Mr. Graham delivers himself of many opinions hostile to the current religion and the political and social conditions of the age. Even the current morality often comes in for a good share of his sarcasm.

The first story which gives the title to the volume describes the death of one Hartogg, an "atheist and violent blasphemy-smasher," by an explosion which blew to pieces a wrecked, worn-out tramp steamer in Paraguay. The death-scene itself is a realistic picture, lit up with cynical flashes. Wife and children stand by, negroes are crying, the doctors are attending to business, and "A priest prepared his tackling, and stood ready to hear confession, soothe the mind, and give the soul its passport into bliss." To appreciate the satire of Hartogg's last words, it must be understood that his mule, through the explosion without injury. "Your God," he said to his wife, "is careless; let the priest bless me, it will do you good; I am glad the mule is safe—it must have been a true believer all the time. Adios, God is great, but inconsiderate."

All the South American stories and sketches are capital. Mr. Graham describes what he has seen. He gives us transcripts from life. And his own heart is more in that wild existence than in the decorum of "civilisation." He grows almost bitterly mordant in the stories and sketches of his own native Scotland. The one entitled "Salvagia" is a terrible impeachment of the Whisky-and-Calvin nation north of the Tweed. We are not very squeamish in the *Freethinker*, but his explanation of Scottish illegitimacy we find unpalatable. Here is the satire on its "morality":—"In no Salvagian village is there any room for a gentle God. Name of your Peters; gie me Paul' is constantly in everybody's mouth."

for every dweller in Salvagia studies theology. Faith is our touchstone, and good works are generally damned throughout the land as rank Erastianism. Only believe, that is sufficient. 'Show me your moral man,' exclaims the preacher, 'and I will straight demolish him'; the congregation nod assent, being convinced 'your moral man' is not a dweller in Salvagia, or, if he was, that the profession of a 'cold morality' on earth must lead to everlasting fire, in the only other world they hear of in the Kirk."

"With the North-West Wind" is the heading of Mr. Graham's account of the burial of William Morris. He loved and admired the man, and this chapter is perhaps the finest in the volume. The final chapter on "Niggers" is a painful reading for the "patriots" who think that John Bull, with his Bible, his rifle, and his dram-bottle, can do no harm abroad in the world amongst the heathen. Mr. Graham's description of the English race is nearly worthy of Carlyle, only it is not all panegyric, and irony is mixed even with the praise.

Altogether, it may be said that Mr. Graham has given us a bright and interesting book, every page of which has the salt of a vivid personality.

Mr. W. W. Strickland, B.A., publishes through Robert Forder a little collection of verses entitled *The Song of the Blood Corpuscles, and Other Poems*. The writer has poetical capacity which ought to bear better fruit with cultivation. His satire on the religion of Europe is remarkably savage, though who shall say it is undeserved? Passion and power mark the poem on "The Massacres of Milano" in May, 1898.

The Battle of the Press is the title of a Life of Richard Carlile, written by his daughter, Theophila Carlile Campbell, and published by A. and H. B. Bonner (6s. nett). The volume is well got-up, and is adorned with two portraits—one of Richard Carlile himself, the other of Eliza Sharples Carlile, who was known as "Isis" to the readers of the *Republican*.

Carlile's daughter, who must be a very aged lady, has given in this book perhaps all the information that is now extant about that brave propagandist. Some of her matter may be regarded as unnecessary by present-day readers, but allowance will doubtless be made for filial affection. On the whole, it must be said that this detailed treatment of Carlile's career is distinctly to the advantage of his reputation. He was not without faults—who is?—but he was a man of strict integrity as well as of invincible courage. We have laid before us the full facts of his wretched marriage, and the entirely honorable manner in which, after many years of domestic misery, he separated from his wife. Opinions will differ as to the subsequent union he formed with the lady known as "Isis," a union which contained all the elements of a pure and happy marriage except the legal tie, which of course was impossible in the circumstances. It is certain, however, that Carlile felt justified in the course he took. Where the law provided no remedy for a wrong, he considered that it left the sufferer to find a remedy for himself. He acted throughout on principle and conviction, and those who dissent from his views will only beg the question at issue by calling him ill names.

We have heard some Freethinkers, who never stood in any peril themselves, and who might flinch from it if they did, call Carlile coarse. Now this is a very foolish accusation. Carlile fought in the front against the strong and cruel forces of tyranny and superstition. He suffered no less than nine years and seven months' imprisonment. Is it from a man in such a position that you have any reason to expect the delicacy of a *fin de siècle* Agnostic? As a matter of fact, however, there was nothing coarse in Carlile's writings and speeches. He would probably have shrunk from penning or printing a great deal of what is now regarded as quite refined Agnostic attacks on Christianity. What really surprises one in looking over Carlile's articles is their wonderful moderation, particularly in the matter of expression.

The first Appendix in this book contains a verbatim report of the second day of Carlile's trial in the Court of Queen's Bench, Guildhall, in October, 1819, for publishing Paine's *Age of Reason*. It is very lively reading, in consequence of the interruptions of the Judge and the Attorney-General. Carlile claimed his right to defend Paine's masterpiece before the jury, and the Judge held that he could not be allowed to court the truth of the Christian religion in an English court of justice. At half-past seven in the evening Carlile asked for an adjournment till the next morning. "I have stood the whole of this day," he said, "without any refreshment but water; in fact, I am so confused that I have scarcely a recollection of anything." Strange as it seems, there was a lot of wrangling on the Judge's part before this request was granted. The result of the trial was the ferocious sentence of three years' imprisonment and a fine of £1,500.

In those days prisoners for blasphemy were treated as first-class misdemeanants. They wore their own clothes, ordered in their own food, and had command of writing materials. It was reserved for Mr. Justice North, in the last quarter of the nineteenth century, to send "blasphemers" to prison like common thieves.

We hope this Life of Carlile will have a sale to repay the enterprise of its publishers. Freethinkers who can afford six shillings should purchase a copy of a not unworthy memorial of one of the bravest men who ever fought the battle of freedom.

Kate Rae (Mrs. Edmund C. Rae) has published through Robert Forder *A Child's History of Jesus* (1d.). It is really very well done, as far as is possible in sixteen pages.

Correspondence.

THE (SO-CALLED) LAW OF CONSTRUCTIVE MURDER.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—May I express a hope through the medium of your columns that the Constructive Murder Amendment Bill, introduced by Mr. William Ambrose, will pass into law during the present Session of Parliament? To effect this object, it must be adopted by the Government; but, being very short, it can be easily passed if so adopted. Its import is nothing more than that the words, "malice aforethought," in an indictment for murder, shall be taken in their plain, ordinary, and natural meaning, and that judges shall no longer be permitted to impose their own glosses (though founded on precedent) on these simple words, and compel unwilling jurors to adopt them. If jurors would think and act for themselves in matters of life and death, no such Act would be needed. But in the existing state of the criminal practice (if not the criminal law), it seems necessary to enact that the words, "malice aforethought," shall mean malice aforethought, and not something else which no judge has, I believe, ventured to define. Why should not the Government be willing to declare this? It is twenty-four years since any man was hanged for a crime of this kind. Why go through the mockery of a death-sentence, and then throw the responsibility of the real sentence on the Home Secretary, not the Judge.

JOSEPH COLLINSON
(Hon. Sec., Prison Reform Committee, Humanitarian League).

SOCIALISM AND SACERDOTALISM.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. A. J. Marriott, in your issue of April 30, querulously complains of "the folly and injustice of the Socialists towards the Secularist party for some years past," and the burden of his complaint seems to be that Socialists—organised as Socialists—do not concern themselves with the propaganda of Secularism. But what would Mr. Marriott have? The N.S.S.—organised for Secular propaganda—contains Socialists and anti-Socialists, Malthusians and anti-Malthusians, vaccinators and anti-vaccinators, Radicals and Tories. What is the official attitude of the N.S.S. on Socialism, Malthusianism, the vaccination question, and politics? The answer is simple: it has no official attitude at all. (Years ago the N.S.S. delegates to the Metropolitan Radical Federation were withdrawn on that perfectly intelligible ground.) Equally, a Socialist organisation has no official attitude towards Secularism, although the overwhelming majority of Socialists are Atheists. In a Socialist Society I, an Atheist, work amicably with a colleague who is the editor of a Roman Catholic journal. Whilst engaged in Socialist work his Roman Catholicism is nothing to me, and our common action towards a common end would be impossible were it otherwise. But if we met upon a Secularist platform I would (figuratively speaking) plant a dagger under his fifth rib. Mr. Marriott's suggestion of subservience to a few Socialist parsons is too ridiculous for serious refutation.

If "Fabianism is a hollow sham," why does Mr. Marriott countenance it by remaining a member of the Society and speaking with too-generous frequency at its meetings? A "dwindling" society which "counts for nothing," and yet contrives, amidst a mass of other work, to circulate during one year 100,000 copies of a twenty-page "tract," could possibly survive the defection of Mr. Marriott. G. S.

Orthodox Cant.

It is time that there should be an end of the cant which lifts up its hands at the crimes of Republicans and Freethinkers, and shuts its eyes to the crimes of Kings and Churches.—*Rt. Hon. John Morley, M.P.*

SUNDAY LECTURE NOTICES, ETC.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

THE ATHENÆUM HALL (73 Tottenham Court-road, W.): 7.30, G. W. Foote, "John Burns and Sunday Newspapers."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 8.30, A Concert.

CAMBERWELL (North Camberwell Hall, 16 New Church-road): Every Saturday, at 7, Debating Class. Sunday, at 7.30, A Cinderella Dance.

EAST LONDON ETHICAL SOCIETY (78 Libra-road, Old Ford, E.): 7, J. Oakesmith, M.A., "How Plato Came to Greece."

SOUTH LONDON ETHICAL SOCIETY (Surrey Masonic Hall, Camberwell New-road, S.E.): 7, Dr. Washington Sullivan, "The Comparative Morality of Men and Women."

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11, Stanton Coit, "Oliver Cromwell."

WEST LONDON BRANCH (15 Edgware-road): May 8, at 9, Branch Meeting.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.30, W. Heaford.
BROCKWELL PARK (near Herne-hill Gates): 3.15, F. A. Davies, "Christianity and Slavery."

CAMBERWELL (Station-road): 11.30, A lecture.
EDMONTON (corner of Angel-road): 7, E. Pack.

HAMMERSMITH (The Grove): 7.15, R. P. Edwards.
HAMPSTEAD HEATH (Jack Straw's Castle): 3.15, R. P. Edwards, "Christ and His Teaching."

HYDE PARK (near Marble Arch): 11.30, R. P. Edwards, "The Child, Wise Man, and Devil." May 9, at 8, H. C. Stuart; 10, at 8, Mr. Maitland; 11, at 8, Mr. Papernow; 12, at 8, R. P. Edwards; 13, at 8, E. Pack.

KILBURN (corner of Victoria-road): 7.15, A lecture.
KINGSLAND (Ridley-road): 11.30, S. E. Easton.

MILE END WASTE: 11.30, F. A. Davies; 7, W. J. Ramsey. May 10, at 8, E. White.

PECKHAM RYE: 3.15, E. Pack, "God Damn the Sultan."
THE TRIANGLE (Salmon Lane, Limehouse): 11.30, E. Pack. May 9, at 8, F. A. Davies.

S. L. E. S. (Peckham Rye): 11.15, J. Clarke, "What would Jesus Do?"

VICTORIA PARK (near the Fountain): 3.15, A. B. Moss.
WESTMINSTER (Grosvenor Embankment): 11.30, W. J. Ramsey, "Salvation: True and False."

FINSBURY BRANCH (Clerkenwell Green): 11.30, A. B. Moss, "The Drama of Christianity."

COUNTRY.

BIRMINGHAM BRANCH (Prince of Wales Assembly Rooms): H. Percy Ward—3, "Socialism: Unreasonable and Impracticable"; 7, "Is there a Hell?"

EDINBURGH (Moulders' Hall, 105 High-street): 6.30, Mr. Pryde, "Missions and Missionaries."

GLASGOW (Lecture Hall, 110 Brunswick-street): 12, Discussion Class—D. Black; 6.30, J. Henson.

GREAT YARMOUTH FREETHINKERS' ASSOCIATION (Freethinkers' Hall, bottom of Broad-row): 7, Violin Selections by Professors Elliot and Ray; 7.15, J. M. Headley, "Socialism: Its Relation to Secularism and Christianity."

HULL (Friendly Societies' Hall, No. 2 Room): 7, F. W. Booth, "Ruskin: Social Reformer."

LEICESTER SECULAR SOCIETY (Humberstone-gate): 6.30, F. J. Gould, "Freethought in the Bible."

LIVERPOOL (Alexandra Hall, Islington-square): For lecture see *Liverpool Daily Post* of Saturday next.

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): C. Cohen—May 6, at 7.30, in Stevenson-square. May 7, at 11, in Secular Hall, "Darwin, Darwinism, and Christianity"; 3, in Stevenson-square; 7, in Secular Hall, "The Latest Plea for a Future Life." Tea at 5.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): J. McCabe—3, "The New View of Life"; 7, "Religion in Modern Philosophy." Tea at 5.

SOUTH SHIELDS (Captain Duncan's Navigation School, Market-place): 7.30, Conference Agenda.

Lecturers' Engagements.

C. COHEN, 17 Osborne-road, High-road, Leyton.—May 7 and 14, Manchester; 21, Birmingham Conference.

ARTHUR B. MOSS, 44 Credon-road, London, S.E.—May 7, m., Clerkenwell, a., Victoria Park; 14, a. and e., Brockwell Park; 21, m., Mile End; e., Victoria Park; e., Stratford. 28, a., Hampstead Heath. June 4, m., Hyde Park; e., Hammersmith; 18, a. and e., Brockwell Park; 25, m., Battersea.

H. PERCY WARD, 5 Alexandra-road, Edgbaston, Birmingham.—May 7, Birmingham.

R. P. EDWARDS, 52 Bramley-road, Notting-hill.—May 7, m., Hyde Park; a., Hampstead Heath; e., Hammersmith; 14, m., Ridley-road; a. and e., Peckham Rye; 21, m., Limehouse; e., Mile End; 28, m., Pimlico; e., Edmonton.

E. PACK, 10 Henstridge-place, Ordnance-road, St. John's Wood.—May 7, m., Mile End; e., Edmonton; 14, m., Hyde Park; a., Hampstead Heath; e., Kilburn; 21, m., Station-road, Camberwell; a., Brockwell Park; e., Peckham Rye; 28, m., Battersea Park; a., Regent's Park,

POSITIVISM.

"Reorganisation, without god or king, by the systematic worship of Humanity."

Information and publications on the Religion of Humanity may be obtained free on application to the Church of Humanity, Newcastle-on-Tyne.

Now Ready. Crown 8vo.

THE BATTLE OF THE PRESS

AS TOLD IN THE STORY OF

The Life of Richard Carlile

BY HIS DAUGHTER,

THEOPHILA CARLILE CAMPBELL.

Portraits of CARLILE and Mrs. SHARPLES CARLILE ("Isis").

Price Six Shillings Nett, Post Free.

(Everyone interested in the history of Free Press and Free Speech should possess the biography of this indomitable Freethinker, who endured more than nine years' imprisonment in defence of freedom of speech and of publication.)

London: A. & H. B. BONNER, 1 and 2, Took's-court, E.C.

THE BEST BOOK

ON NEO-MALTHUSIANISM IS, I BELIEVE, TRUE MORALITY, or THE THEORY AND PRACTICE OF NEO-MALTHUSIANISM.

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

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

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

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

The Council of the Malthusian League, Dr. Drysdale, Dr. Allbutt, and others, have also spoken of it in very high terms. The trade supplied by R. FORDER, 28 Stonecutter-street, London, E.C. Other orders should be sent to the author,

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

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

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

Important Caution.

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

LOOK FOR AUTOGRAPH REGISTERED TRADE MARK

W. J. Rendell
No. 182,688.

In Red INK on EACH BOX, WITHOUT WHICH NONE ARE GENUINE

Higginson's Syringe, with Vertical and Reverse Current, 4s. 6d., and 5s. 3d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. per doz. prices post free.

WANTED to Buy or to Hire for a short time for reference the numbers of the defunct *National Reformer* containing the series of articles, "Courses of Study," which appeared three or four years ago.—Apply to "A," Freethinker office.

LESSONS IN FRENCH.—Monsieur JULES BAILLY teaches Pupils. Easy plan and efficiency guaranteed. Terms moderate. Address, 32 Store-street Bed ord-square, W.C.

Now Ready. Forty-eight Pages. Price Sixpence.

INGERSOLL'S GRAND NEW LECTURE ON SUPERSTITION,

Which is attracting immense audiences in America.

LONDON: R. FORDER, 28 STONECUTTER-STREET, E.C.

PECULIAR PEOPLE

AN OPEN LETTER

TO

MR. JUSTICE WILLS

ON HIS SENTENCING

Thomas George Senior

To Four Months' Imprisonment with Hard Labor

FOR OBEYING THE BIBLE.

BY

G. W. FOOTE.

ISSUED BY THE SECULAR SOCIETY (Ltd.), 376-7 Strand, London.

Price One Penny.

Copies can be obtained for free distribution at 2s. per hundred. Gratis parcels of copies can be obtained by N. S. S. Branches, &c., by applying to Miss Vance, Secretary, 376-7 Strand, London, W.C., or to Mr. R. Forder, 28 Stonecutter-street, E.C.

Price 3d., by post 4d.,

The Secular Almanack for 1899.

EDITED BY G. W. FOOTE.

Contents:—Calendar for 1899.—The Future of Freethought. By G. W. FOOTE.—The Work Before Us. By CHARLES WATTS.—Outgrowing the Gods. By C. COHEN.—A Freethinker's Progress. By F. J. GOULD.—The Hooligans of Superstition. By A. B. MOSS.—The Unrealities of Superstition. By W. HEAFORD.—The Secular Society, Limited.—Information Concerning the National Secular Society.—Freethought Lecturers.

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

Thwaites' Household Doctor.

THE BEST BOOK

To have by you whenever you are not as well as you would like to be. Within its pages you will find a Treatise on most Diseases, and how to Cure them with Herbs, which are Nature's Remedies.

PRICE SIXPENCE—POST FREE.

G. THWAITES, 2 Church-row, Stockton-on-Tees.

List of Prices Free.

NON-POISONOUS PAINTS.

Resist all Atmospheric Influences. Samples Free. J. Greenz Fisher, 78 Chapel Allerton, Leeds; or S. R. Thompson, 25 Chatsworth-avenue, Walton, Liverpool.

WORKS BY G. J. HOLYOAKE.

[Mr. Holyoake, presuming that he is nearing the end of his life, desires it to be known that he prefers to be judged in the future, if anyone hereafter should take the trouble to estimate the character of his opinions, by his work, "The Origin and Nature of Secularism," and by his earlier volume, "The Trial of Theism."]

The Origin and Nature of Secularism: Showing that where Freethought commonly Ends Secularism Begins. Cloth, 2s. 6d.

The Trial of Theism. (The author's *magnum opus*; only a few copies in print.) Cloth, 2s. 6d.

Sixty Years of an Agitator's Life. With Portrait by WALTER SICKERT. Third and Cheaper Edition, in 2 vols., 3s. 6d. each.

The Logic of Death. 1d., by post 1½d.

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

FLOWERS OF FREETHOUGHT

BY

G. W. Foote.

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

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

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

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each; upper or lower set, £1. Best Quality, 4s. each; upper or lower, £2. Completed in four hours when required; repairing or alterations in two hours. If you pay more than the above, they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18 ct. gold, 15s.; stopping, 2s. 6d.; extraction, 1s.; painless by gas, 5s.

INGERSOLL'S NEW LECTURE. THE DEVIL.

Price Sixpence, post free.

LONDON: R. FORDER, 28 STONECUTTER-STREET, E.C.

NOW READY, STOUT PAPER COVERS, 1s.; CLOTH, 2s.

THE BOOK OF GOD

IN THE LIGHT OF THE HIGHER CRITICISM.

With Special Reference to Dean Farrar's New Apology.

By G. W. FOOTE.

LONDON: R. FORDER, 28 STONECUTTER-STREET, E.C.

MEASUREMENT FORM.

LOUNGE COAT.

Length of back
Half width of back
Centre of back to full length of sleeve
Round chest, over vest
Round waist, over vest

VEST.

Centre of back to opening
Centre of back to full length
Round chest over vest
Round waist over chest

TROUSERS.

Round waist over trousers
Round Seat
Inside leg seam
Outside leg seam
Round thigh
Round knee
Round bottom

REMARKS.

Trousers lined or unlined
Trousers side or cross pockets
Vest, collar or not
Height
Age
Occupation

New Spring Patterns

For Suits, Costumes, Dresses, and other kinds of clothing, sent post free to any address.

**AGENTS
WANTED
EVERYWHERE.**

3 Tons

of Manufacturers' Remnants.

For 27s. 6d. For 27s. 6d.
For 27s. 6d. For 27s. 6d.
For 27s. 6d. For 27s. 6d.

I am making a first-class all-wool, fashionably cut and well-finished Lounge Suit to measure (or 30s. for a Shooting Suit). These remnants are all perfect, and just as good, for all practical purposes, as if each Suit were cut from the piece. I have bought them at about half ordinary price. The quantity I am selling enables me to cut down prices for making and other expenses, and I am positively offering a clear saving to each customer of at least 33½ per cent., which is a gain of 6s. 8d. in every £ you spend.

SEND FOR A SUIT TO-DAY.

You cannot Afford to Miss these Bargains.

1,000 Freethinkers can each have a packet of Free Clothing Tea free of cost by sending a Post Card giving name and address.

J. W. GOTT, 2 & 4 Union St., Bradford.