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## The Gospel Jesus.

*The Religion of the First Christians.* By F. J. GOULD. (London: Watts & Co.)

MR. GOULD'S latest book has been by me for some months. I have been waiting for time to review it. Week after week I have had to postpone the task—if I ought to call it so; and now, in sheer desperation, I am resolved to do it hurriedly rather than not do it at all.

Let me say, first of all, that this little book is written very carefully, with constant literary charm, and occasional eloquence. However you may differ from Mr. Gould, you cannot resist the attraction of his personality. He sets forth his case so winningly that, when you dissent, you feel like the judge who was sorry to give a decision against a most persuasive advocate. If we might hint a fault, we should suggest that Mr. Gould is *too* moderate and sympathetic. He scarcely seems to admit the existence of fraud and hypocrisy. He is just a little too apt to recognise the saint in the criminal. He is hardly ever angry. But he would perhaps reply that most men are angry far too often, and that if a man must err, it is best to be on the side of good temper and sobriety.

Here is an illustration of what I mean. "The Gospel of Luke," Mr. Gould says, "pronounces a blessing on the poor. In after years this direct and unqualified benediction on mere destitution offended the more discriminating, and 'Blessed are ye poor' became softened into 'Blessed are the poor in spirit,' as reported in *Matthew*."

Now it has been said that the Catholic Church "softened" the horror of hell by the invention of purgatory. But it cannot be denied that this invention was remarkably profitable.

Similarly, the offence of "Blessed are ye poor" was in all probability not confined to the discriminating. The first Salvation Army—if Mr. Gould will pardon me for calling it so—began very much like the Salvation Army of our own day. It originated amongst the poor and lowly. But just as General Booth has lived long enough to find wealthy supporters, so did the early Christian Church find rich or well-to-do persons who, either from sympathy or from calculation, were ready to give it their patronage. Thus the "Blessed are ye poor" was kept for the plebeian multitude, and "softened" in another gospel for the sake of the "gentlemen with cheque-books" who wanted an explanation before they signed their names to something substantial.

Mr. Gould does not, I conceive, allow for the sad mixture of motives in all superstitious movements. The generality may be very simple, but there must be a certain astuteness in those who "run the show." And when the thing begins to pay—in power, influence, popularity, or profit—you may look for an inrush of charlatans and impostors. That these were very soon at work amongst the Christians there is plenty of good evidence. We should know it by their accusations against each other, even if we had not the excellent testimony of wide-awake writers like Celsus and Lucian.

Now for a milder illustration. Mr. Gould, scholar and critic as he is, naturally finds little history in the New Testament. The gospels, and "certain elements of the *Acts* and epistles," tell us not so much what happened as what was imagined and believed by the primitive Christians. The value of these documents is

chiefly psychological. The real persons they throw a light upon are the Christians themselves. Mr. Gould does not pretend, however, that "the primitive gospel was deliberately framed as an allegory," or that "the authors engaged in a kind of literary plot, and invented the legend of Jesus." Broadly speaking, of course, this is sound enough, if only because the opposite is inconceivable. It takes an eccentric scholar like the late Edwin Johnson to believe that deliberate invention is adequate to these things. But partial invention is quite another matter. It seems to me, at any rate, that the hand of forgery can be detected in many passages of the New Testament. Things that serve the turn do not come so pat and so copiously from the candid fervor of faith. The dramatic instinct is working consciously as well as unconsciously. And what went on then goes on in religious circles now; indeed, I could give a plethora of instances.

Allowing for Mr. Gould's too comprehensive good-nature, this little book is really admirable. Having the sympathy which is requisite to insight, and the personal experience which is requisite to certitude, Mr. Gould explains to us in a very delightful manner how the gospel story, and the gospel teaching, grew up as the expression of the religious cravings and ethical aspirations of the first Christians. "Christianity," he says, "was the religion of the uneducated and of the over-worked and indigent"—or again, more poetically, "Christianity was the great sob, the great sigh, and also the great smile, of a proletariat that was learning its own human dignity." Such is Mr. Gould's view, and he supports it by a most interesting appeal to the text of the Gospels.

One aspect of the Gospels is brought out with fresh force by Mr. Gould:—

"Though composed in a region which included Greece, Rome, Babylon, and Egypt, the Gospels admit no gleam from Olympus, betray no knowledge of the majestic history of Consuls and Cæsars, never bestow a thought on the marvels of Mesopotamian civilisation, and recognise no interest in the Nile and the mausoleums of Egyptian kings. The first three gospels are Crusoe-like in their literary solitude. Each of them might have been written in a village cabin by an enthusiast who knew no world except that constructed by the talk of the harvest-field or the gossip of itinerant pedlars."

Broadly speaking, again, I agree with this. But is it the whole truth? Does not that outer world, which Mr. Gould treats as quite ignored, flash again and again through the gospel story? Grotesque blunders are sometimes made in regard to Roman history and jurisprudence, but surely other hands are visible in the narrative besides those of village enthusiasts. It may be admitted that the early Christians were not, as a whole, guilty of fraud in "creating an ideal religious figure." Fraud is never the work of a host. It is necessarily the work of a few. Yet they cater to the desires of the host, who are thus unconsciously implicated. But, in any case, there is little historical substance left in Mr. Gould's postulate of "a more or less obscure and warm-hearted teacher around whose scant memory a mass of ethical ideas and anecdotes might be gradually accumulated." That "might" cuts in two ways. So I think Mr. Gould is on safer ground when he says that the New Testament should have an interest for us "not as a picture of Jesus, not as a wonder-book, not as a divine revelation, but as the unveiling of the heart, the grief, the struggles, and the hopes of the people in whose breasts the new religion was created."

G. W. FOOTE.

## Christ and the World.

"If I were God, the woes of the world would break my heart." This observation by a Titan of modern literature is quoted by Dr. W. Robertson Nicoll in a recent address at Edinburgh. It might be thought that he had some reply to it; but "the only answer," he says, "that can be given is that the woes of the world *did* break God's heart when he died upon the cross." This is rather confused. Why should the "woes of the world" break God's heart when God is supposed to have created and regulated everything from the beginning? As an all-good and beneficent Being, he would naturally arrange things to his own liking, being also omniscient, eternal, and all-powerful. What a curious notion that his own created and regulated world is so full of woe that it breaks his heart! Perhaps Dr. Robertson Nicoll will explain what is really meant. The statements in his Edinburgh address are perfectly unintelligible, even when read in the light of orthodox Christianity.

This central doctrine of the Christian faith is so grotesquely absurd that one wonders that priests can expound it, and look in each other's eyes without laughing.

The woes of the world are numerous and obvious and ever-present enough. But it is absolute nonsense to say that they have been arranged or permitted by a Moral Governor of the Universe, who had from the beginning unlimited power and an all-embracing knowledge, and, further, had an infinite love for his creatures. The clumsy scheme of Atonement on which Dr. Nicoll discourses with so much apparent relish is a monstrously absurd invention. God dying on the cross to appease himself! God breaking his heart over his own works, in regard to which he had an absolutely free and all-powerful hand!

The whole story is perfect foolishness, and what is still worse is the weak attempt made by men of Dr. Nicoll's stamp to establish it on anything like a rational and acceptable basis. If Christ was God, why did he die to appease his own displeasure? And what was the cause of the displeasure? The ridiculous story of disobedience in Eden, and the absurd doctrine of Original Sin founded thereon, are quite beyond the belief of intelligent persons in the present age.

"We preach Christ crucified," says Dr. Nicoll—"so much all who believe that Christ ever existed may say." Later on in his address he recognises that there are those who do not admit that the Christ of the Gospels ever existed at all, who regard the available evidence as insufficient, and are inclined to believe that if there were at any time such a person as Jesus he did not say or do half that is attributed to him.

Dr. Nicoll says: "It is a fact that the modern mind finds it easier to believe in the Cross than in the Resurrection." That is so; the fact of a pretended Messiah being nailed to a cross had nothing of novelty about it. Crucifixion was the common form of execution, and it is easy enough to "believe," as Dr. Nicoll says, "in the Cross." But the resurrection! Who can make any intelligible narrative out of the conflicting accounts which are presented to us? What can we think of a God who allows such an essentially incredible event to be reported to us in a way that compels disbelief by those who are uninfluenced by early education and bias.

Dr. Nicoll admits that Christ dying on the cross is "nothing to be wondered at, for many righteous men before and since have suffered after the same manner." "We preach," insists Dr. Nicoll, "Christ crucified." He suggests that the phrase may be described as a watershed, and illustrates its different uses from a poem by Oliver Wendell Holmes, who, by the way, can hardly be claimed as an orthodox believer:—

Behold the rocky wall  
That down its sloping sides  
Pours the swift rain-drops, blending, as they fall,  
In rushing river-tides!

You stream, whose sources run,  
Turned by a pebble's edge,  
Is Athabasca, rolling toward the sun  
Through the cleft mountain-ledge.

The slender rill had strayed,  
But for the slanting stone,  
To evening's ocean, with the tangled braid  
Of foam-flecked Oregon.

So from the heights of will  
Life's parting stream descends,  
And, as a moment turns its slender rill,  
Each widening torrent bends.

From the same cradle's side,  
From the same mother's knee—  
One to long darkness and the frozen tide,  
One to the Peaceful Sea!

It is not quite obvious what bearing these verses—poetical enough in themselves—have upon the question at issue. But one gathers that the courses of the two streams mean that Christians preach Christ crucified on one side and on the other Christ risen. But that story, or rather the various stories of the resurrection, will need a great deal of proving.

One point in Dr. Nicoll's address is worth noting. He says:—

"When the miracles are denied, when the Resurrection becomes incredible, when the sinlessness is seen to be impossible, the question comes, How are we to estimate Christ's character?.....But the more the actual phenomena of the Gospels are investigated, the more it will be seen that if what have been called the enormous personal pretensions of Christ cannot be vindicated, He is below, and not above, the level of humanity. Francis William Newman was tempted to call Him a conscious and wilful impostor. He could not recognise Him as really simple and straightforward, and put Fletcher of Madeley, Wesley's designated successor, far above Him in point of character. I confess that Renan's conclusion seems to me by far the most logical. His apologies for Christ are far more appalling than his accusation, but on his own premises he is compelled to recognise that Christ was a schemer as well as a dreamer. A certain shrinking holds most critics back, but it is significant enough that one declares that Jesus is no part of His own Gospel, while another finds the historical proof of His existence in what he evidently takes for tokens and acknowledgments of mortal frailty."

There is much more in this address of a similarly halting and hesitating kind, suggestive of the possibility that if Dr. Robertson Nicoll had a little more courage he would range himself on the side of Rationalism. Already he is much nearer to it than he would probably care to admit. He is a bright, and at times a brilliant, writer, whose only fault is an adherence to theological doctrines that do not seem altogether to commend themselves to him.

FRANCIS NEALE.

## The Pathology of Religion.—I.

SOME time ago I came across the report of a curious case in a London police-court. A man had been arrested for writing with a diamond upon a plate-glass window. Brought before the magistrate, he explained his behavior as being due to his having received a communication from God Almighty to rewrite the first five books of the Bible. Assuming the genuineness of orthodox Christianity, there seemed to me nothing inherently unreasonable in the statement; it might only mean that God had resolved upon a revised version, and had selected this man as his instrument. The unfeeling and unbelieving magistrate—unbelieving although a professing Christian—instituted no inquiry as to the soundness of the defence, but summarily remanded the offender so that inquiry might be made as to his mental condition.

Shortly after I came across another, and not unusual, scene in a London thoroughfare. A tall thin man was brandishing a Bible and proclaiming some new view of the Scriptures and of Christianity generally. He, too, had received a message from God, and, as a result, was belaboring what he was pleased to call the "hatheism and hinfidelity" of the Churches. There was a fair-sized crowd around him, and, judging from the faces of the people, there seemed to be two opinions concerning his message. A small section thought he was a liar, but by far the larger portion of the crowd thought he was mad—a verdict loudly expressed by one listener who, in good East-end English, opined that he was "orf his onion."

Putting the two cases together, my thoughts wandered

away to several other somewhat similar cases that have assumed a semi-historical character. I remembered a story of one Saul, who, going along the road to Damascus on a hot day, suddenly saw a great light, heard a strange voice, and fell to the earth unconscious, and who, on recovering, said that *he* had received a message from God. I thought also of other cases, such as Isaiah, who said he was told by God to walk about the city naked; of Ezekiel, who was likewise ordered to bake himself food of "cow's dung and eat it as barley cakes"; and various other instances of the same kind; and I found myself asking what would have happened had these people appeared in a London police-court with the same story on their lips. Would they, too, have been remanded for inquiries into the soundness of their mental condition? Would public opinion have been divided in ascribing their assertions to knavery or insanity?

What is the *differentia* between the two classes of cases? The assertion is in each instance the same. The man brought before the magistrate and the man holding forth at the street corner, both said they were inspired by God. So did Isaiah, so did Ezekiel, so did Paul, so did Jesus. And what better evidence did either of these last-named offer in support of their assertion than the less fortunate moderns? They said so; that is the whole of the evidence anyone has to offer. True, they were believed, and the others were not; but that is a difference in result, and does not affect the question of whether the evidence was better in one case than the other. The evidence adduced by each claimant in support of his inspiration is the same—or, rather, there is the same *lack* of evidence; and yet one is confined as a lunatic, the other crowned as a prophet! A strange world this of ours, and one marvels at its eccentricities the closer our acquaintance becomes.

The real cause of the difference of treatment meted out to these cases of inspiration does not lie with the preachers, but with those that are preached at. The men are the same, but the age is different. The prophets of old were believed because they fitted the age in which they lived. Common sense at that day was not revolted by their preaching and behavior, for the simple reason that it expected it. The wilder the preaching, the more insane the conduct, the clearer was the evidence of inspiration. Times have changed, and with them our estimate of men and things. Insane conduct is no longer put down to the influence of divinity, but to neural disorder. There is truth in the statement that one age exalts the prophets that previous ages have stoned; it is equally true that one age stones the prophets that previous ages have exalted. Had Ezekiel and Isaiah performed their antics in the year 1901, they too would have run the risk of a lunatic asylum. Had the others been born 2,000 years ago, they would have run the same risk of being hailed as inspired prophets. As it is, their real offence consists in their being born too late; they resembled something left over from the religious ages, and modern society strongly resents being converted into a receptacle for people who properly belong to a period when the world was still in its infancy. Had our window-scribbling acquaintance been born in Judæa at the proper psychological moment, he might conceivably have run as a close rival to Jesus himself for the world's Messiahship.

The subject opens up a much wider and far more suggestive line of inquiry to the student of religions than appears on the surface. The London police-courts may, in fact, serve as a convenient starting-point for the inquiry, "How far are morbid nervous states responsible for religious phenomena, and in what measure are they responsible for their perpetuation?" It is a commonplace of modern science to assert that for every mental state there is a corresponding nervous condition; and this principle, applied to the study of religion, may yield anything but unfruitful results. History itself has had to call to its aid the study of psychology for the elucidation of many of its problems, and psychology in turn has found itself incompetent without the assistance of physiology. If it be admitted, therefore, that the

immediate cause of our mental states is to be found in the changes and modifications of our nervous system, it is here that we must seek for an explanation of much that is otherwise inexplicable in the history of religion.

Putting on one side what one may call the normal causes of religious feeling among early mankind—the fear of natural forces, the mistaken ideas of their nature, and the desire to placate their anger by prayers or bribes—it is evident that, even among savages, abnormal mental states play no small part in the cultivation of their religious feelings. Among the Patagonians people who were afflicted with epilepsy or St. Vitus's dance were invariably selected as magicians. "Amongst all the indigenous races of North America prolonged fasting is regarded as the means *par excellence* of securing supernatural inspiration."\*

The Zulu priest prepares himself for intercourse with spirits by "spare, abstemious diet, want, suffering, castigation, and solitary wandering, till fainting fits or coma bring him into direct intercourse with the spirits." A Christian priest, Father Dobrizoffer, after describing the self-inflicted tortures of the Abipone medicine-men, concludes: "It always appeared probable to me that these rogues, from long fasting, contract a weakness of brain, a giddiness, a kind of delirium, which makes them imagine that they are gifted with superior wisdom, and give themselves out for magicians. They impose upon themselves first, and upon others afterwards."† Pity that Father Dobrizoffer was not able to treat the practices of his own religion with the same common sense as he did those of other creeds.

The use of drugs is also a common method of procuring religious illumination. In the West Indies the custom was by sniffing cohoba to induce an ecstasy, during which visions were seen and voices heard. Tobacco, opium, hashish, are all used by different tribes to the same end. The Greek priestesses at Delphi prepared for inspiration by drinking laurel water, the active principle of which is prussic acid. In brief, one can scarcely turn anywhere in the records of religious history without coming across testimony of a similar kind. As Tylor says:—

"From the earliest phases of culture upward we find religion in close alliance with ecstatic physical conditions. These are brought on by various means of interference with the healthy action of body and mind, and it is scarcely needful to remind the reader that, according to philosophic theories antecedent to those of modern medicine, such morbid manifestations are explained as symptoms of divine visitation, or at least of superhuman spirituality."‡

The light thrown on the Christian religion by a proper understanding of these facts is unmistakable. In the New Testament Jesus fasts forty days and nights, and is then tempted of the devil. John prepares himself for his religious work by leading an ascetic life, wandering in lonely deserts, wearing hair shirts, and living on locusts and wild honey. The practices of the Old Testament prophets in this direction are too apparent to need particularising. Fasting, lonely vigils, unhealthy, morbid self-communing, were the regular methods adopted to develop their religious powers, and—prejudice apart—what real difference is there between the cases recorded in the Old or New Testament and those which I have noted as characteristic of savage races? It is only the prejudice inherent in the religious mind which prevents it being seen how identical are the practices of all religions in this respect. What is the significance of the emphasis laid upon the value of fasting by religious teachers, but that it is one method of inducing that species of self-deception favorable to the belief in inspiration? As Tylor says: "Bread and meat would have robbed the ascetic of many an angel's visit; the opening of the refectory door must many a time have closed the gates of heaven to his gaze." And it is more than a mere coincidence that the faces of saints and great religious leaders show traces of the extent to which they have punished the body in the foolish hope of by so doing benefiting the "soul." Take the portraits of a dozen leaders of science, and place them by the side of a corresponding number of religious leaders, and the contrast will strike the most unobservant. And there is an equally strong reason for the vehement railing against "worldly" and "fleshly" pleasures by religious teachers. It is not so much that these pursuits diverted

\* Réville's *Hibbert Lectures*, 1884; p. 101.

† Quoted by Tylor, *Primitive Culture*, ii., 413-14.

‡ *Primitive Culture*, ii., 410.

people's attention from religion as it was that they removed the very condition that gave religious beliefs their force. The Zulus say: "The continually stuffed body cannot see secret things," which, being interpreted, means, in the light of all that is known concerning the structure of the nervous system, that a sound mind in a sound body is the worst possible condition for the growth of the religious feelings. I do not, of course, wish it to be understood that in my opinion all contemporary religious belief is due to a misconception of abnormal nervous states, but it is unquestionable that this factor has played a most powerful part in the earlier history of religion, and has thus served to perpetuate religious beliefs.

C. COHEN.

(To be continued.)

## The Unrest of the Churches.

To the careful and impartial observer of passing events the recent meetings of the Church Congress at Brighton, the Baptist Union at Edinburgh, and the Congregational Union at Manchester, cannot but indicate a state of unrest within the various Churches of this country. It has become more than ever evident that, in order to satisfy the intellectual demands of the twentieth century, professed Christians have not only to give up doctrines that were once held to be necessary to their faith, but they have also to entirely change their mode of advocacy. This is just what may be expected with systems of acknowledged human authority, which have reason and experience to guide and regulate their development, but when "divine power" is claimed as the originator of, and the controlling spirit in, any particular system, it is reasonable to expect that it would be free from the failings and shortcomings that usually pertain to the productions of fallible man. Now, the development of what is called Christianity shows that time has revealed the errors of many of its primitive teachings, and also that trusting to the guidance of the "Holy Spirit" was a mistake. It has been clearly demonstrated that human intellect has corrected the errors of the alleged divine power, and that human experience, aided by reason, has proved superior in propagandist efforts to any reliance upon supposed supernatural assistance.

At the afore-mentioned Congresses all the speakers avowed that their faith was based upon Christ and the Bible, and yet the conclusions at which they arrived, as to what was taught by both, were diametrically opposed to each other, which shows the incoherent and contradictory nature of the foundation and teachings of the Christian religion. This would be a serious drawback to any ordinary system, but it is of far greater importance in a faith which is said to be necessary to our welfare here and to our permanent happiness hereafter. That which cannot be understood by human reason is of no practical value as a rule and guide in daily life; and that faith which is doubtful in its meaning and conflicting in its injunctions can afford no safe assurance that what is regarded by some as our destined fate "beyond the grave" will prove a reality. Is not the Secular view more reasonable—namely, that, inasmuch as nothing is *known* of any future existence, our attention and energy should be confined to the duties and requirements of the present one? By so doing we make the best, in the highest sense, of the life we have; and this should prove the safest, as it is the most useful, preparation for the enjoyment of any other, if such there be.

The most striking features in the whole of the proceedings of the three gatherings were the dissatisfaction expressed at the slow progress hitherto made by each and all of the denominations there represented, and the frank acknowledgment of the marked apathy still manifested both in and out of the Churches upon the subject of the Christian religion. For instance, Dr. Parker complained that "things are not going on, and we want them to go on.....The actual number of churches which have this year subscribed to the Union [Presbyterian] is practically little more than half the possible number.....We want something to rouse a deep interest in the minds of

our young people." No doubt this is true; but if that "something" were not found when the Churches had full power over an ever-ready submissive people, why should we expect it to be discovered now when criticism is rapidly undermining the influence of the clergy? The Rev. F. B. Meyer admitted "they were confronted with an alarming absenteeism of the working-men from their churches. The labor leaders held themselves aloof, and suspected them." It was also asked, "How was it that the men of thought were largely alienated from the Christian Church?" Professor Lewis Campbell answered the question thus: "The causes of neglect in the artisan were different from those of the professional man. The artisan became more and more absorbed in the material interests of his class, while among the educated the progress of scientific culture and the results of criticism had inevitably loosened the ties which bound them to the past." Now, to many this lack of interest, which is so evident in the Churches, indicates an inherent weakness in the principles taught. For centuries the Churches have existed under circumstances most favorable to their progress, and yet the advancement made is acknowledged to be very unsatisfactory. The cause of this must be either the fault of what is taught or the mode of advocacy adopted. In either case it shows that "something is rotten in the state of Denmark," and that "Divine influence" is impotent to overcome human conditions. If, in the future, improvement should take place, it will be through natural, not supernatural, means. Secular agencies, not spiritual dependence, will be the savior of the Churches.

In spite of Dr. Clifford's statement that "liberty of conscience is not complete amongst us," the Rev. R. J. Campbell said: "It appeared to him a serious omission in much of their pulpit teaching that they did not press to the front the ground of their confidence, that things cannot be wrong because God can never cease to reign, and because all authority is committed to Christ. This was a time of moral apathy." The answer to this reckless allegation is that it is granted that things *are* wrong. If they were not, what was the object of these recent congresses? That things are far from being right was the expressed regret of most of the speakers. They pointed out the defective preaching of "grossly ignorant and incompetent clergymen"; that "the present conditions under which masses of the people live and die are scandalous in the extreme"; that "the Romish conception of the Church of Christ is abhorrent to us, and that to Romanise any country was to ruin it." Signor Cesano very wisely said: "In Italy they had the science of superstition and religious cunning. They must not judge the Church of Rome by what they saw of it in England. In England that Church was a caged lion; in Italy it was let loose. Hardly a week elapsed without the papers recording some case of a priest convicted of immorality, treachery, bankruptcy, or murder. They believed that the Roman Catholic Church as an institution was past redemption." And the Anglican Church, in so far as it is a political establishment, was condemned in no measured terms; while Bishop Moorhouse believed it "to be too soon to contemplate any organic reunion of the Churches." Now, surely these things are all wrong notwithstanding "God can never cease to reign, and because all authority is committed to Christ." The very fact that man has to set things right is evidence that "God's reign" and "Christ's authority" have been a failure. No marvel that the Churches are in a state of unrest when they are puzzled as to the best course to pursue to remedy the errors engendered through two thousand years of blind faith in a religion destitute of that intellectual force, that moral power, and those practical teachings which experience has taught are indispensable to a well-organised and properly-regulated community.

The present unrest so prevalent in the various Churches confirms more than ever the Secular contention, that the orthodox Churches have failed to prove themselves useful as intellectual, ethical, and social institutions; that their teachings are not in touch with modern requirements; that Christianity is so perplexing in its nature and so contradictory in its injunctions that unity amongst its professors is impossible; and, finally, that the true remedy for existing evils is the recognition and consistent adoption in daily life of the philosophy of Secularism.

CHARLES WATTS.

## The Religion of the Savage.

MESSRS. HUTCHINSON'S unique publication, *The Living Races of Mankind*, is now issued in volume form. Whether regarded as a reference book containing up-to-date information upon the habits of all the varied divisions of the human family, or as an album of beautifully reproduced photographs, taken in every part of the habitable globe, it will remain a work of permanent anthropological interest. The Freethinker, to whom all science is nutriment, will here find ample material for thought and study. The illustrations which adorn every page may shock the prudish by their fidelity; but if a book like this is to achieve its object, it must show things as they are, and not dress its subjects for exhibition purposes, like Zulus at an Earl's Court show.

The study of mankind in all its manifestations is of all studies the most useful and the most enthralling. To conceive of humanity as a vast whole it is necessary to examine the elements of which it is composed. It is not well to stand upon an altitude of egotism and shrink from contact with other phases of human evolution. The grinning gargoyles on the heights of Notre-Dame are grinning, perhaps, at the evanescent bipeds in the streets below, and pluming themselves upon their better resistance to the ravages of time. There may be no surer foundation for the complacency of him who sees in savage man an object only of pity or disgust. The philosopher will learn lessons of enduring usefulness from trifles which the fool will never heed; and realising that the end of life is individual happiness, he will see in the simplicity and carelessness of the uncivilised a not unenviable quality that has nevertheless in some way failed to increase with the advance of intellect and science.

If we look upon the darker side of savage life, we cannot help observing that every cruel and revolting custom finds its strongest justification in some religious belief. Thus, among the Fijians—

"The practice of cannibalism is not based simply on the appetite for human flesh. The idea underlying this revolting custom.....is that when a man eats another he assimilates the victim's qualities."

The instability of ethical ideas is well instanced in Fiji, where children strangled their aged parents as a filial duty:—

"Death was considered preferable to infirmity for these people firmly believed that their condition after death in the spirit world would be entirely dependent on their state at death."

Here, again, is exemplified the moralising tendency of the belief in a hereafter:—

"When a chief died many of his slaves and favorite wives were strangled, in order that they might still continue to attend him in the next life."

The burial rites of a Uganda king are thus described by Baker:—

"A huge pit is dug, and lined with bark cloth. During the night before the burial the king's own regiment seizes a number of people, and brings the captives to the graveside. The body of the king is placed upon the knees of a group of his wives, who sit at the bottom of the pit. The legs and arms of the captives are broken with clubs, and they are thrown into the pit, on to the top of the king's body and wives. Earth is shovelled in, and stamped into a compact mass by thousands of the people, while the shrieks of the victims are drowned by drums and shouts."

And there are still people who dispute the ennobling effects of the belief in immortality!

That this work is not trammelled by an exploded orthodoxy may be judged by the following:—

"The souls of old departed [Polynesian] chiefs take rank as gods, to be invoked by prayer and sacrifice. As living men on earth are divided into different grades, so are spirits. A chief's spirit at once takes a higher place than that of an ordinary person. Some say chiefs go to the stars, while others wait about on earth. Thus we see how gods originate."

There seems, however, to be no notion of Deity, as Christians understand it, among the uncivilised races. Even the *Manitou* of the North American Indian cannot properly be rendered by the term "Great Spirit," nor

even "spirit." Amongst the Siouan tribes the creation and control of the world is ascribed to *wakanda*, just as among the Algonquians it was attributed to *manito*—the mighty. "Yet," writes Mr. McGee, "inquiry shows that wakanda assumes various forms, and is rather a quantity [quality?] than a definite entity. Thus, among many of the tribes, the sun is wakanda; ..... and so is thunder, lightning, the stars, the winds, the cedar, and various other things; even a man, especially a shaman, might be wakanda." The purely Theistic idea is nowhere found among savages, and in this sense it must be admitted that they are Atheists. But, except in some extremely degenerate races, such as the Batwas and the Veddas, fetish-worship is universal among them. It is a strange reflection for the Freethinker, but it is a fact that there are people existing at the present day who are too degenerate to be even religious!

The Chins of Burma, while not believing in a Supreme Being, recognise a multitude of spirits. The Chin is attended in the next world by those he has despatched in this. The writer comments:—

"One can hardly expect people who cherish such beliefs to live at peace with one another."

He here perpetrates a *non sequitur*, regarding their ferocity as due to their beliefs, instead of recognising in their beliefs the natural outcome of their ferocity. If the writer had said, "One can hardly expect people of such warlike character to cherish benevolent beliefs," he would have been much more to the purpose.

From this point of view, it is not surprising that the Bible and the Christian faith find ready acceptance among savages. Their ideas of sacrifice, evil spirits, and witchcraft are fully supported in "Holy Writ." There seems, indeed, a terrible irony in the spectacle of a civilised nation hypocritically pretending to take such a book as its guide, and introducing it to races who already accept most of its teachings without having read them, and without being specially inspired by the Almighty. But I suppose it does not need special inspiration to make savages believe in witchcraft.

This incomplete notice of *The Living Races of Mankind* has no pretension to the dignity of a review. It does little more than recognise the publication of a work that should be interesting to Freethinkers, comprising, as it does, in a single volume, authentic details of the habits of every known race, from the fur-clothed Greenlander to the naked Fuegian. The information is always taken from recent sources; the contributors are neither antiquated in their methods nor over-orthodox in their convictions. Such a book will be a welcome addition to the library of science. The same experience which has taught the religionist to look with a foreboding eye upon new facts and their resultant theories has caused the Freethinker to await with serene confidence the advent of to-morrow's truth, as for the coming of fresh reinforcements to swell the ever-growing army of progress.

E. R. WOODWARD.

## Soap and Salvation.

THE leading clergymen of Des Moines are heatedly discussing the propriety of an advertising feature introduced at the revival meeting of an evangelist, just closed, at which 900 persons were "converted." The advertising space in the song books was bought by an enterprising soap manufacturer, himself a prominent member of one of the leading churches.

His advertisements were spliced in between the songs with startling effect. For example, the refrain, "When Jesus Washed My Sins Away," was followed by "In order to get washed clean, use Cleanem's celebrated kitchen soap." After "Yield Not to Temptation" is the statement: "The alluring advertisements of other soaps are enticing. Yield not to temptation, but use Scourem's."

The echoes of the hymn, "Wonderful Words of Life," which closes with "Jesus, only Savior, sanctify forever," hardly die away when the eyes of the audience fall on the advertisement beneath the song, which says: "Conviction in a religious way often comes after a desire to be clean. For that dirty feeling use Rubout's mechanic soap." "Saved by Grace" has an advertisement attached which says: "If cleanliness is next to godliness, Scourem's soap must be a sure means of grace. Use any soap, so it's Scourem's."

## Acid Drops.

MR. MORLEY'S speech at the unveiling of the Gladstone statue at Manchester was warm and even passionate. It showed how completely the orator had fallen under the spell of the Grand Old Magician. In this fact, however, there is nothing strange. Mr. Morley's colder and austerer temperament was quite naturally captivated in personal intercourse with the fiery and impulsive temperament of Mr. Gladstone. Mr. Morley had more ideas, and Mr. Gladstone had the more potent personality; and in the concrete, practical world it is always personality that tells.

Mr. Gladstone's supreme weakness, which cannot be ignored when we are asked to judge him, was half unconsciously touched upon by Mr. Morley. Something was left outside the wide circle of his interests. And what was that something? Why, no less than "all that no doubt constituted the central activities, the intellectual activities, of England and Europe during the last forty years of his life." This is only another way of saying what we ventured to say long ago, that Mr. Gladstone—however great as a politician and an orator—was singularly deficient in ideas. In this respect he was entirely a pensioner upon the past, and far inferior to his great rival, Earl Beaconsfield. That Israelite, in whom there was a good deal of guile, must often have smiled at his rival's intellectual crudities beyond the sphere of politics.

Mr. Morley went on (while he was at it) damaging his idol. He said that he once visited the great Darwin on a Sunday afternoon with Mr. Gladstone. This was in the seventies. "As I came away," Mr. Morley said, "I felt that no impression had reached him," and that he had no idea whatever that he had "seen one who from his Kentish hill-top was shaking the world." One is tempted to think of the proud line in *Paradise Lost*—"Not to know me argues thyself unknown." Mr. Gladstone might have been pardoned for not recognising that he had met an epoch-marking genius—one who would live in history when contemporary politicians were all forgotten. But the fact that "no impression" was made upon him shows that he was not even a thinker. He failed to see—whether for good or evil—the vast issues raised by Darwinism, not only in science, but also in philosophy and religion. To use an illustration with which he was, alas, too familiar, he was like a man who could not see the Flood when it was happening. Before the Flood and after were too eras, and the authorities Mr. Gladstone trusted to the end of his days were simply antediluvians. Before Darwin was, as it were, before the Flood.

St. Paul's Cathedral once accepted a lot of gold plate, to be used for the "holiest" purposes, from Mr. Teerah Hooley. It is now accepting a gift of £9,000 from the Yankee millionaire and Trust-runner, Mr. Pierpont Morgan, who is paying that sum to defray the cost of installing the electric light in Wren's masterpiece. What an advance on the old days of "Blessed be ye poor" and "Woe unto you rich"! No one can say that Christianity has not got on in the world.

We did not think King Edward was so superstitious. According to a newspaper paragraph—but perhaps it isn't true—his Majesty broke his journey at Perth the other day to dine at the Station Hotel. The arrival of the Duke of Atholl made the number of guests *thirteen*, and, as that is an unlucky number, the Marquis of Bredalbane offered to sacrifice himself, and, with his Majesty's permission, retired.

By the way, the only meal we read of in the New Testament at which thirteen persons were certainly present was decidedly unlucky. It was the Last Supper. One was executed soon afterwards, one committed suicide, and tradition says that all the others came to an untimely end, or at least died an unnatural death.

Canon Valpy, of Winchester, suggests that on Sunday, November 3, special thanksgiving services should be held in all places of worship for the safe return of the Duke and Duchess of York. This is simply a bit of toadyism. Why not thank God for the safe return of the stokers on board the *Ophir*? Perhaps this sounds ridiculous. But we thought we had heard that God was no respecter of persons.

What the clergy aim at by these "thanksgiving" dodges is to get their noses into laymen's business. They are up to every manœuvre by which they can obtain a good advertisement, and, at the same time, persuade the world that they are mixed up, somehow or other, with everything that turns out successful. Four hundred London churches, seven days ago, were celebrating "Citizen Sunday," and, instead of talking about their only proper business of soul-saving, four hundred preachers talked about economics and sociology—as though they had any special fitness for such exhortations. Let them stick to their own craft; and, if they cannot get a living by it, let them turn, in an honest and a straightforward manner, to some other occupation.

In one way, of course, this clerical dodge affords us a good deal of satisfaction. When the clergy find it advisable to preach about "Labor," "Health," "Citizenship," "Slum Dwellings," and so forth, it shows that the Kingdom-Come business is getting played out.

Dominico Mutti, an Italian in England, carrying on business at 33 North-street, Exeter, was brought before the "beak" in that cathedral city and charged with a crime against the laws of this country. A number of young people—yea, of both sexes; to wit, both boys and girls, and eke young men and women—had been seen to enter his premises on Sunday and regale themselves with ice cream and wafers, which the said Dominico Mutti did wantonly and wickedly sell them for his own selfish profit, without any fear of the Lord (or the clergy) before his eyes. It would have gone hard with him but for an extra blunder on the part of the blundering police, who had located his offence at No. 31 instead of No. 33 North-street. Upon that technical point the case was dismissed. Dominico Mutti was, therefore, saved as by fire; and it is to be hoped that he will reflect on the enormity of his crime, and not repeat it. By this means he will please and satisfy the holy Exeter police, who have so little to do in repressing ordinary crime that they are obliged to kill time by looking after the interests of preachers and gospel-shops.

The younger sister of the late Empress Elizabeth, of Austria, having recently made a pilgrimage to Lourdes, has brought away a bottle of water from the holy spring there, and presented it to the Emperor Francis Joseph. What he will do with it is not reported. He may drink it or use it for shaving. We dare say it is equally efficacious either way.

Mr. George Nokes, alias the Bishop of Whitechapel, is to conduct a week's Gospel Temperance Mission at Wimbledon. The handbill calls upon the Christians of the district to "come to His help against the terrible evil of strong drink." As the "His" refers to Jesus Christ, who is supposed to be at least one-third of God Almighty, one would think that those responsible for this appeal must have taken something "strong themselves." Fancy a few people about Wimbledon claiming to "help" Omnipotence! It is mad enough for Bedlam.

The Dean of Manchester has our sympathy. It was high time that he kicked against the intolerable nuisance of so many threepenny-bits in the Cathedral collections, and many of them bad at that. Worshippers seem to have saved up coins they couldn't pass otherwise and given them to God on Sunday. And as the Dean is God's agent, who looks after the money till God asks for it, he is naturally indignant. Cheating God is bad enough, but cheating the Church is the sin against the Holy Ghost.

"Only a month ago," says the Bishop of Stepney, "after a day upon the hills, I asked an old Highland deer-stalker, who lived fifteen miles from human intercourse through the long winter months, if I might send him some magazines with which he might employ the evenings. 'No,' he said, 'I have no wish for light stuff such as that; but, sir, could you get me a copy of the sermons of Jonathan Edwards?'"

Did the Bishop send the sermons of Jonathan Edwards, and will the old Highland deer-stalker survive reading them? Probably the Bishop has not read them himself. *We* have thought, and they take a good deal of reading. Moreover, they set forth the sternest Calvinistic doctrines in the most uncompromising language. Jonathan Edwards could stand such things himself, for he had a big strong head, and little weakness of the heart. But will the old Highland deer-stalker be able to stand them? Could even the Bishop stand them, if he took them seriously?

Surprise is expressed at Christian Societies sending numerous packages of fruit and flowers for Czolgosz, the assassin of President McKinley. But why? Is it not Christianity all over to take a deep interest in sinners, and especially the *worst* of sinners? Is there not more joy in heaven itself over one sinner that repenteth than over ninety-nine just persons that need no repentance? Was not the dying thief on the Cross saved in the twinkling of an eye? Had he not been a thief, both he and his conversion would have been utterly uninteresting. Yes, we quite understand the fruit and flowers for Czolgosz.

Two newspaper paragraphs in close proximity attracted our attention recently. One announced the arrangements for the electrocution of Czolgosz, the assassin of President McKinley. The other announced that a white mob had just lynched a negro, by burning him alive, at Ballstoun, Louisiana. Now the only difference that we can see between the crime of Czolgosz and the crime of these lynchers lies in the color of the victim. Stay, there is just one other difference. Czolgosz

was a brave man in comparison with the lynchers. He acted alone, courted certain death, and ran the risk of being torn to pieces on the spot; while the crowd of 200 lynchers took their recreation with comfort and safety. It will not do to say that the lynchers believed their victim to be guilty, for Czolgosz had the same opinion of President McKinley. There was no trial in either case, no form of law, no security for justice; and each act was an act of assassination.

I could give a long list of honest and good men and women who have suffered brutal punishment for blasphemy. Richard Carlile spent several years in prison, about seventy years ago, for this imaginary crime. My friend, G. W. Foote, was imprisoned for blasphemy the very year I left England for Australia, and I saw him in Holloway Prison, but was not allowed to go nearer to him than within about six feet, and we had to converse through two sets of iron bars. I never forgave Christianity or Christians for that outrageous crime, and therein you find the key to much of what some people call my bitterness of style. I am attacking the worst thing and the worst criminals in the world—namely, Christianity and its agents, the cruellest wretches alive.—*Joseph Symes, in the "Liberator"* (Melbourne).

Andrew Cruickshanks Mitchell, who murdered his employer, Henry Ross, at Glasgow, and then committed suicide, was a member of the Rev. Dr. Fergus Ferguson's church, and sat at communion on the previous Sunday. It devolved upon the reverend gentleman to break the tragic news to the widow.

The Bishop of Winchester publicly deposed a curate who nearly a year ago was sentenced to twelve months' imprisonment for a criminal assault.

The Archbishop of York attended a consistory court in York Minster, and declared the living of Reighton vacant, and the late vicar, who was convicted of forgery at Hereford Assizes, incapable of holding preferment.

Ann O'Delia Diss Debar, the woman who swindled the aged Luther Marsh some years ago, is again in trouble—this time in London. She is now the wife of a man named Jackson, who claims to be a reincarnation of Jesus Christ. There are a number of charges against the pair—one for obtaining money by false pretences, and others against the man for assaulting young women who joined their cult, the "Theocratic Unity." The young women allege the use of hypnotic influence in accomplishing their ruin.—*Truthseeker* (New York).

The local secretaries of the recent Congregational Union at Manchester had an application for hospitality from one minister who lives only six or eight miles out of the city. They sent him the intimation that his host would be "Mr. — of —." The host was the minister's own chief deacon in his own town.

Professor G. A. Smith, the author of the recent volume, *Modern Criticism and Preaching of the Old Testament*, seems likely to be made the latest victim of a heresy hunt. A memorial has just been presented to the College Committee of the United Free Church of Scotland by a meeting of ministers and elders in Edinburgh, praying that the Committee may examine into, and deal with, Professor Smith's book.

The memorialists specially call attention to the fact of Professor Smith's affirmation as to the polytheistic character of the religion of Israel until the age of the great prophets; as to the "absence of history" from the first nine chapters of Genesis, and their composition to a large extent "from the raw material of Babylonian myth and legend"; and as to the fanciful and parabolic character of the patriarchal narratives—all of which is declared to be subversive of the historical truthfulness of Scripture, and inconsistent with the Divine inspiration and authority of the Bible. The issue of all this will be interesting.

What is the meaning of the following cryptic paragraph which we take from the *Rock*: "Tr ooms at 5.45, when Mr. A. K. Yapp, ver avelling Secretary for Lancashire, gave a 'C y interesting and profitable address upon Succauses of Failure and Conditions of meet ess in Y. M. C. A. Work.' A public over ing followed in the Town Hall, presided adre by Dr. A. H. Evans, J.P., at which Willia sses were given by the Rev. G. C. the Rmson (Holy Trinity, Bordesley) and inghamev. Frank Cox (Wesleyan), Birm-?"

Rev. Dr. Eaton, Baptist, Louisville, lately said: "A Christianity that has not a flaming hell beneath it, a beaming heaven above it, and a reeking cross behind it, is powerless to save men." These are cheerful concomitants of faith.

Rev. A. C. Dixon tells many entertaining anecdotes of

John Vasser, whom he describes as the most remarkable "soul-winner" of the last century. On one occasion "Uncle John," as he was called, seeing a farmer at work in his field, left the road and "preached Christ" to him as they stood in the freshly-ploughed furrows. Before he left they were both kneeling in the soft earth, "praising God for salvation." Rather a quick conversion, but perhaps the "soft earth" was not the only softness attending the incident.

Mr. Miyaku claims to be the first Japanese convert to Christianity. But that was thirty-six years ago. He says that there are now 42,000 Christians of Protestant denominations in Japan. He calls this a "marvellous growth." We don't see it, considering the enormous sums spent upon missionary work. Anyhow, there is plenty to be done, for there is simply the small population of 44,000,000 in Japan still to be accounted for.

There is a church in the West-end of London noted for its organ recitals. Recently a recital was announced, when the following contradictory request appeared on the programme: "Anthem—'O, clap your hands'—*Greene*. (As the recital is being held in a sacred building, the audience is respectfully requested to abstain from applauding.)"

Providence in South China. Missionaries report that the bubonic plague is very bad in Fuh-Chow. Quite a number of Christians have fallen victims to it in Hok-chiang and Hing-hwa. In the city alone 1,500 people daily are taken off. It is said that for a week or two more than 1,000 coffins were carried out of the city gates every day.

The wife of a Chinese pastor writes to a lady missionary who is home on furlough: "There are eight gates on the city wall. To each gate there are three or four watchmen to look after it. Every night they must let the mandarin know how many coffins have passed out during the day. The heathen are most earnest in having the idol processions, and giving their money to carry them on. Night and day they are thus doing, trusting in their idols, who can never save them. Oh, do pray for the heathen! Ask your mother, sisters, relations, and friends, and all the workers, to pray very much for these ignorant people, that they may no longer serve the idols, but turn to the true and living God."

Whilst respecting the womanly sympathy of this lady, we feel ourselves entitled to ask whether there are not vain prayers and idol processions in our own happy Christian land. Are the heathen the only people "trusting in their idols, who can never save them"? Have we not heard of three mythical deities—do we not hear of them every Sunday?—who are quite as powerless to save as the heathen idols; the only difference being that the Christian gods are less tangible than the sort favored by the heathens.

According to a Shanghai telegram, famine is raging in the Kiang-su and An-hui provinces of China. A million persons are on the verge of starvation. Something of this kind was predicted as the natural consequence of the late proceedings of the Christian Powers in that unfortunate country.

Providence at Allahabad. A missionary writes: "I regret to say that prospects are again very bad. A plague of rats have eaten the new harvest, and drought has withered up the rest. The water in the wells is very low; there will certainly be severe distress, if not famine."

Under the heading of "Garrison Church Parade" the *Cape Daily Telegraph*, of September 30, reported a sermon by Canon Wirgman from the text, "There was war in heaven." The preacher said he could not explain why there was war in heaven, of all places in the universe; but the fact that there was war in heaven ought to prove the unlikelihood of war ever ceasing on earth. Indeed, the people who imagined that Christianity could banish war were living in a fool's paradise. On this point we quite agree with the preacher. Jesus himself said that he came not to send peace, but a sword; and this is one of the texts that his followers have always honored with their devout adherence. Canon Wirgman seems to have his head screwed on right—as a Christian.

The *Sydney Bulletin* hits out thusly at Mr. Wilson Barrett, the dramatic preacher: "At Her Majesty's (Melbourne), indefatigable Wilson Barrett played two more heroes last week, but in neither case did he add to the gaiety of this young nation. *Quo Vadis*, which was very effectively staged for four nights, is Wilson Barrett's adaptation of the novel (by Sienkiewicz) that he had seemingly drawn upon for his *Sign of the Cross*. At any rate, *Quo Vadis* contains nearly all the material in plot, characters, scenes, incidents, and moralisings needed for the building of *The Sign*. As a melodrama for the masses *The Sign*, with its wealth of clap-trap cant, is

the stronger show, but *Quo Vadis* presents a more interestingly Roman appearance, and deserves credit for an audacious tableau, wherein Mario Majerino, the barbarian, poses as vanquisher of a stuffed bull in the arena. The bull is an over-fed effigy, glued to a wooden stand, and the dauntless Mario holds it down by both horns. For this feat of strength he gets a tremendous call before the curtain every evening. Wilson Barrett plays a long-winded and highly authoritative pagan in *Quo Vadis*. He is Marcus Superbus over again, with the difference that he is not the nobleman who gets converted by Mercia, or Lygia, as she is here called. In a series of low-necked robes caught up at the shoulder with tinsel brooches, Barrett looked imposingly ladylike, but his slow deportment and lingering utterances in the limelight grew wearisome as the play wore on."

The *Morning Leader* calls upon the religious journals to take up the matter of the death-rate amongst the children in the concentration camps in South Africa. It bids them remember "the loving care which Jesus Christ exhibited and enjoined for little children." But what is the use of dragging a mythical personage like Jesus Christ into the affair? Our contemporary should be satisfied with an appeal in the name of humanity.

Canon Gore writes to the *Times* on this subject. He says that if something be not done to prevent "the awful infant mortality" in the concentration camps "the whole Christian conscience of this country will be outraged and alienated." Evidently the "Christian conscience" is the last to move. Nor, for our part, can we feel surprise at the way in which the *Times* laughs at Canon Gore. That astute journal is well aware that the present Government has really nothing to fear from any coalition of Christians.

"London would be better for a few millionaire Bible-class leaders of the Rockefeller type." So says the *Daily Chronicle*. On the other hand, the *Star* contends that this Rockefeller has killed hundreds, perhaps thousands, of people with his low-flash oils. One paper calls him a murderer. The other paper wishes there were more like him. On the whole, though, we fancy the *Star* is nearer being right.

"God bless you both." These were the words of Joseph Bradley, of King's-cross-road, London, to his wife and boy, before poisoning himself with oxalic acid. Not an Atheist this time, Mr. Talmage, anyhow.

Thomas George Farnham promised to marry Eliza Mary Howard, of Stamford-hill, London. "Even as Christ is true," he wrote, "so will I be." But, alas, there was a "D.V." in the promise, and the writer afterwards found that it was not the will of God that he should marry the girl. This he informed her was the result of much "praying and thinking" and "powerful meetings and heart-searching meetings." But this sort of "D.V." was not good enough for the girl, who brought him before the London Sheriff's Court and obtained £20 damages. "D.V." or no "D.V.," he will have to shell out.

A well-known missionary had occasion to give a description of his foreign work to a large audience in a certain town. While speaking, he took particular notice of a boy who was listening with rapt attention to every word the lecturer uttered. As usual in such addresses, the orator wound up with an appeal for contributions, however small, and, thinking of his wide-mouthed listener, he added that even children might give their mite. When the meeting was over the boy mounted the platform, and, going forward to the lecturer, said: "Please, sir, I was very much interested in your lecture, and—and—" Here he hesitated. "Go on, my little man," said the missionary. "You want to help in the good work?" "No, not that," replied the boy; "what I want to know is, have you any foreign stamps you could give a fellow?"—*Pearson's Weekly*.

Jesus Christ came (they say) nearly two thousand years ago to save the world. To-day his principal church in London has nothing better to wrangle over than candles and smoke. The "Lambeth judgment" has failed to banish incense from the "High" churches in London. Forty-four clergymen have given it up, but twenty-four new churches have introduced it since 1898.

Dr. King, Bishop of Lincoln, has made the discovery that pleasure is a formidable enemy to religion. Of course it is. Religion always flourishes best where the people are most miserable. It is so easy to believe in a hell hereafter when you live in one here, and so natural to wish for heaven when you never get any happiness on earth. Dr. King perceives this, though he wouldn't put it exactly in that way. Accordingly, he protests against the "neglect of God" in education. "In the schools," he says, "physical and intellectual progress

must not be allowed to be substituted for religion." Certainly not. What would become of the parsons if the schools were not recruiting-grounds for the Churches?

The trustees of the Alexandra Palace, one of whom is Mr. Alderman Mills, the secretary of the National Sunday League, decline with thanks the petition of the Lord's Day Observance Society against Sunday music in the Palace and grounds. The L. D. O. S. is fighting a losing battle—for the parsons. People are growing too sensible to make a sheer present of their best day in the week to the men of God.

More Peculiar People in trouble! And the cream of the joke, this time, is that the prosecution is being conducted by the National Society for the Prevention of Cruelty to Children, the secretary of which is a reverend gentleman named Waugh. Now we have no hesitation in saying that to call these Peculiar People cruel, in the ordinary sense of the word, is simply ridiculous. They do their best for their sick children, subject to the New Testament restriction of not calling in a doctor. What a screaming farce it is, then, to see them prosecuted by a Christian minister who swears that the book which they obey is the very Word of God!

The particular case we refer to is that of William Everett, a Barking carpenter, who is accused of manslaughter for allowing his child, aged one month, to die without medical attendance. When the father was told that his child was very weak, he said: "I am going to trust in the Lord." That was his cruelty. For trusting in the Lord a Christian minister drags him before the magistrates, and probably a Christian judge and jury will send him to prison.

The following composition has won a Guinea Prize in *Tit-Bits*:—"A parish clergyman, whose salary is but slight, recently, during a holiday, found genuine entertainment, accompanied by possible future pecuniary advantage, by means of your ingenious prize scheme." The author of this immortal prose poem is the Rev. K. P. Willock, Hope Vicarage, Pendleton, Manchester. Who will dare say, now, it is the fool of the family that enters the Church?

A Cardinal's hat generally costs him £500. Sometimes the head under it is worth a good deal less.

The Duke of Manchester's affairs were before Mr. Justice Wright a few days ago, when Fieldings, Limited, a firm of money-lenders, claimed to rank as a creditor for £607 18s. It appears that on February 17, 1900, the plaintiffs filed a petition against the Duke, which was dismissed. This, however, did not disturb the friendly relations between the parties, and on the same day the Duke proposed a further loan. At the money-lenders' office he saw an old Bible in which he was much interested; presumably not on account of its contents, but on account of its antiquity. He agreed to buy it for £75, but as he did not want it just then he left it where it was; and its former possessors, and then custodians, must surely have rubbed their hands when the extravagant purchaser left their premises. But, alas, there's many a slip twixt the cup and the lip, even with Bible-selling usurers. The ancient volume still remains at the office of Fieldings, Limited; and, after the agreement in court, they will be able to sell it to another Bibliolater—if they can find one green enough.

### To Swinburne.

How fair as gossamer on wing of dove  
Thou, with the poets, sing'st the love of Love,  
That else would sicken 'neath the willow tree!  
Nor would thy muse entwine less lustily  
Did'st thou not strew upon Love's corse the blooms  
Of thy rich poesy.

Ah, thus within thy genius' jewelled urn  
Dared sigh the prude (presumptuous worm!)  
Fretting thy root's wild filagree;  
While far above, in lilyed imag'ry,  
Did float and spread the catkin and raceme—  
Thy lily and thy rose.

I heard a bee buzz in an orchis' ear  
How thou did'st whip the writhing Christian snake,  
Spawned twixt the gloom of ignorance and fear.  
The orchis bended, listening—half awake;  
Then backward slung her head upon the wind  
And thanked thee.

GEORGE WOODWARD.



### Mr. Foote's Engagements.

Sunday, November 3, Athenæum Hall, 73 Tottenham Court-road, London, W.; 7.30. "Lord Kitchener on the Bible and War."

November 10, Camberwell; 17, Bradford; 24, Leicester.

December 1 and 8, Athenæum Hall; 15, Liverpool; 22 and 29, Athenæum Hall.

### To Correspondents.

CHARLES WATTS'S LECTURING ENGAGEMENTS.—November 10, Athenæum Hall, London; 24, Birmingham. December 8, Newcastle-on-Tyne; 15, Glasgow; 22, Camberwell. All communications for Mr. Charles Watts in reference to lecturing engagements, etc., should be sent to him at 24 Carminia-road, Balham, London, S.W. If a reply is required, a stamped and addressed envelope must be enclosed.

C. COHEN'S LECTURING ENGAGEMENTS.—November 3, Birmingham; 10, Stanley; 17, Newcastle-on-Tyne; 24, Athenæum Hall. Address, 241 High-road, Leyton.

F. J. VOISEY.—Thanks for cuttings. See paragraph. We do not understand from the other cutting whether you are standing again or not for the Dartmouth Town Council. If you are, we wish you a thorough success.

W. P. BALL.—Your cuttings are always welcome.

J. C. BURROWS.—Pleased to hear that the East London Branch has "every prospect of success" with its Sunday evening meetings. You say you would like "more opposition" after the lectures, but how can we help you to get it? Miss Vance, after whom you inquire, is progressing slowly towards health.

G. W. B.—Thanks for cuttings.

F. HALL.—The piece on "Disestablishment" is hardly in our way. But thanks.

W. HEAFORD.—Thanks for your lengthy letter re the Italian journal *L'Asino*. We have seen it occasionally during several years. It is easily procurable in the Italian quarter of West London. We are glad to hear that the attempted boycott of it by the local priests at Asti led to an increased sale of 300 copies in the district.

J. G. BARTRAM asks us to announce that the winning number in the "draw" for the late Peter Weston's watch is 103. This correspondent informs us that Mrs. Watmough, newsagent, at Newcastle-on-Tyne, has had to order a third supply of the new *Age of Reason*, two considerable supplies having already been disposed of.

G. NAEWIGER.—Received. Mr. Foote is writing you.

C. TAPMAN.—We will try to answer all your questions in our next.

R. LINTORN.—The passage Mr. Foote read from Professor Tyndal occurred in an article in the *Fortnightly Review* in 1870. It was reprinted, we believe, in the second volume of *Fragments of Science*. We are not quite sure, and the volume is not accessible as we are writing. The passage was reproduced in Mr. Foote's pamphlet entitled *Atheism and Morality*.

W. TYRRELL wishes to inform W. H. Bowman, and others whom it may concern, that Lady Hamilton's *Secret History of the Court of the Georges* can be obtained at Mr. W. Hunt's, bookseller, Oxford-hill, Norwich, who "appears to have some very old books in stock."

W. DAVEY.—Your letter reached us too late for notice in our last issue.

D. KERR.—Thanks for cuttings.

A. R. MARTIN.—There is a considerable literature on the subject of Shakespeare's *Sonnets*, some of it written by very able critics. Most of it, however, is, in our opinion, a waste of ingenuity. Inferences based on extremely partial evidence must always be deceptive. Our own view (for what it is worth) is that the autobiographical allusions have been made far too much of. We do not believe the *Sonnets* are as personal as is generally supposed.

A. G. LYE.—Mr. Foote is writing you on the subject of another visit to Coventry. He has been exceptionally busy in consequence of the illness of his assistant on the *Freethinker*. Unfortunately, it happens while Miss Vance is also absent from a similar cause.

R. EDWARDS.—Your last week's postcard was not delivered at our office till Wednesday morning, although it bore the New Brompton postmark of October 21.

"INQUIRER" asks "at what period marriage was first accepted as a sacrament." Westermarck writes as follows in his standard *History of Human Marriage*: "From St. Paul's words, in the Vulgate translated, '*Sacramentum hoc magnum est*,' the dogma that marriage is a sacrament was gradually developed. Though this dogma was fully recognised in the twelfth century, marriage was, nevertheless, considered valid without ecclesiastical benediction till the year 1563, when the Council of Trent made it an essentially religious ceremony."

PAPERS RECEIVED.—Cape Daily Telegraph—Two Worlds—El Libre Pensamiento—Public Opinion (New York)—Liberator—Literary Guide—Torch of Reason—Kidderminster Shuttle—Agnostic Annual—Sydney Bulletin—Book Queries—Crescent—Boston Investigator—Blue Grass Blade—Glasgow Herald—Truthseeker (New York)—Glasgow Evening News—Morning Leader—La Raison—Little Freethinker.

The National Secular Society's office is at 1 Stationers' Hall Court, Ludgate Hill, E.C., where all letters should be addressed to Miss Vance.

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

LECTURE NOTICES must reach 1 Stationers' Hall Court, Ludgate Hill, E.C., by first post Tuesday, or they will not be inserted.

LETTERS for the Editor of the *Freethinker* should be addressed to 1 Stationers' Hall Court, Ludgate Hill, E.C.

ORDERS for literature should be sent to the Freethought Publishing Company, Limited, 1 Stationers' Hall Court, Ludgate Hill, E.C.

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

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

### Sugar Plums.

MR. FOOTE had an excellent audience at the Athenæum Hall on Sunday evening, and his lecture on "Good without God, and Happiness without Heaven" was evidently much appreciated. Mr. Foote occupies the same platform again this evening. His subject will be "Lord Kitchener on the Bible and War."

Mr. C. Cohen had good meetings on Sunday at Liverpool, the Alexandra Hall being quite full in the evening. We hear that several new members were enrolled, and that the Branch is looking forward very hopefully. Mr. Cohen lectures to-day (Nov. 3) at Birmingham, in the Prince of Wales Assembly Room. No doubt the local "saints" will see that he has satisfactory audiences.

We received a visit on Tuesday from a Freethinker whom we had not had the pleasure of meeting for a considerable time, and were glad to hear from him that he had remembered the Secular Society, Limited, in his will. We mention this chiefly as an encouragement to others. There must be a good many Freethinkers who could leave this Society something at their decease. Some of them are unable to give much while they live, but it will cost them nothing to give something substantial *then*. During the past two or three years, if it had not been for the Birch legacy which accrued to this Society, the propagandist work of the N. S. S. could hardly have been carried on at all. Certainly it could not have been carried on with anything like efficiency.

The Twentieth Century Edition of Paine's *Age of Reason* continues to sell regularly, and perhaps we ought to say satisfactorily. Of course the first rush has long since been over, but the circulation of the sixpenny edition—handsome as it is—far exceeds that of the shilling edition which was in the market before. Perhaps we may repeat that Freethinkers who are prepared to spend a little in order to put this grand book into the hands of new readers can obtain copies for that purpose at our publishing office at the rate of 4½d. each, provided they buy not less than half-a-dozen.

The *Secular Almanack*, issued by the National Secular Society, will soon be on sale. A full advertisement will appear in our next issue. Orders can now be placed with the Freethought Publishing Company.

"Perplexed" complained that the writer of "Among the Churches," in the *Daily News*, did not meet the essential charges made by Mr. Cohen against Missions. "I agree with him," this writer confessed, "that the little pamphlet calls for an authoritative reply from the Missionary Societies themselves." We are glad to hear this, and we should be still better pleased if the Missionary Societies were of the same opinion—particularly if they acted upon it. While they are making up their minds, and even in order to help them to do it, Freethinkers should try to put Mr. Cohen's pamphlet into wide circulation. It is evidently an important little work, with the additional recommendation that all its facts and figures are taken from official sources.

Mr. Harry Snell, we are glad to hear, has recovered his health. He intends to spend a year or more at a German university, where he will devote special attention to the history of religions and the "higher criticism" of the Old and New Testaments; not forgetting, however, to continue his studies of social problems.

*Democracy*, from which we glean these facts relating to Mr. Harry Snell, announces that its title will henceforth be *Ethics*. It used to be the *Ethical World*. If Dr. Coit changes the title every time he wishes it sold better, it will probably have a long list of old names before the finish. Changing a paper's title seldom has any influence on its fortunes, except for the worse. Still, we wish our contemporary success. There is room for various organs of the various divisions of the army of progress.

"Spiritualists and Christ" is the heading of a letter by W. Faulkner in *Two Worlds*. "If the Spiritualists," he says, "have no higher ideal than this mythical Christ, then I am sorry for them, for they are at least nineteen centuries behind the times. If there has been no greater man since Christ, then let us never again speak of progress."

The *Boston Investigator* reproduces G. Guardiabosco's little poem, entitled "The Nick of Time," from the *Freethinker*.

The American Secular Union has held its twenty-fifth Annual Congress at Buffalo. Dr. Croffut, of Washington, presided, and led off with a spirited address. Mr. E. M. Macdonald was re-elected President, Mr. E. C. Reichwald secretary, and Mr. H. White treasurer. The list of vice-presidents includes Mr. L. K. Washburn, Dr. Croffut, Gen. W. Birney, Susan H. Wixon, Mrs. Etta Semple, Mr. J. D. Shaw, and Mr. T. B. Wakeman. The malcontents, led by Dr. Wilson and Mr. C. C. Moore, have resolved to form a new National Liberal League. We regret the split, but it is better for people to work apart when they cannot work together.

The *Agnostic Annual* (Watts & Co.) for 1902 is a good number. Mr. A. J. Dadson leads off with an article on "The Decay of the Churches." He says that little by little power, social consideration, and wealth have gradually been leaving the Church. We wish this were true. Intellect has been leaving the Church, but not, as far as we can see, the advantages that Mr. Dadson enumerates. Mr. Herbert Flowerdew writes on "The Bulwark of Christianity," by which he means its supposed guarantee of personal immortality. This writer wields a vigorous pen. Mr. Charles Watts's contribution is on "The Growth of Rationalism," which, of course, he would call "The Growth of Freethought" in our columns. But what's in a name? Our colleague's article is an excellent summary. But he should not have said that "Newton contended that the universe was regulated by natural law, not by supernatural power." This is a mistake, unless "supernatural power" simply means "miracles." Mr. Joseph McCabe writes eloquently on "The Victory of Christianity." His article will well repay perusal. In a certain sense it is the work of an expert. "The Education of Rationalists' Children" is dealt with by Mr. J. M. Robertson, who seems to think that a Freethinking husband is bound to let his wife, if she happens to be an obstinate Christian, have the children brought up in her own faith. For the rest, Mr. Robertson's article is a vigorous reply to Professor Barnes. Mr. F. J. Gould has an interesting and beautifully written article on "An Agnostic's Tour Through the Leicester Board Schools." It should be read by all who are interested in the moral education of boys and girls. The other contents of this Annual are "The Greater Revolution," by Charles E. Hooper; "Agnostic and Theistic Views of Morality," by Charles T. Gorham; "The Principle of Punishment" (bold and bright), by Professor Furneaux Jordan; and "Will Rationalism Destroy Art?" by W. B. Columbine.

Our impression after looking through the *Agnostic Annual* is that its contributors are Freethinkers and Atheists, for which Rationalists and Agnostics are only alternative designations. All they are really agreed about, for certain, is that Christianity is an intellectual offence and a moral stumbling-block.

The *Cardiff Figaro*, a breezy little paper, prints a good letter by "Truth-Seeker" in reply to a correspondent who claimed that Christianity is the cause of civilisation. He refers to pre-Christian civilisations, and shows that the idea of the Brotherhood of Man was common enough amongst ancient moralists. Letters like this one, in local papers, are of great service to Freethought.

The Humanitarian League has arranged a course of lectures on "Pioneers of Humanitarianism." They will be delivered in Essex Hall, Essex-street, Strand. The first will be taken on Thursday evening, November 5, by Mr. H. S. Salt, the League's honorary secretary, his subject being "Shelley"—on which he is sure to be interesting as well as instructive. The admission, we understand, is free.

The Ridley-road outdoor lecture season closed with a debate between Messrs. Moss and Taylor on "Christianity: its History Doubtful, and its Morality Mischievous." Mr. Moss, of course, affirmed, with his usual ability, and we hear that he had an able antagonist in Mr. Taylor.

The great Charles Darwin's sons have all made their mark in the world. Professor George Darwin is a distinguished mathematician, Horace Darwin is an authority on physics, Major Leonard Darwin is honorary secretary of the Royal Geographical Society, and Francis Darwin has gained distinction as a botanist.

## Christianity and Poverty.

CHRISTIANITY promises many fine blessings to the poor, but they are only realisable in heaven. Poverty is represented as a blessing in itself. Jesus seems to have regarded it as a permanent characteristic of human society, and the Church has been ready to do everything for poverty except to remove it. But its abolition is the chief object of modern reform. Poverty is not a blessing; it is a curse. It is "an imprisonment of the mind, a vexation of every worthy spirit," wrote Sir Walter Raleigh; nay more, "it provokes a man to do infamous and detested deeds." Poverty is one of the chief secrets of popular abasement. Even in the sphere of economics, strange as it may sound to the superficial, it is not low wages that are the cause of poverty, but poverty that is the cause of low wages. Yes, it is absolutely indispensable to a civilisation worthy of the name, that poverty—the want of the necessaries and decencies of life—should be exterminated. But there is nothing in the teaching of Christ, or in the traditions of Christianity, to be helpful in the accomplishment of this great object; indeed, it would appear from a study of Christian writings that the poor are providentially kept in that position as whetstones for the rich man's benevolence. The Gospel of Giving has been preached with incredible vigor and unction, and even now it is the pride of Churches to act as rich men's almoners. But giving, if excellent in crises, is bad as a policy; it presupposes folly or injustice, or perhaps both, and it perpetuates and intensifies the evil it affects to mitigate. The true, deep, and lasting charity is *justice*; and for that the world has looked to Christianity in vain. It will be a glorious moment when the poor despise the "charity" which wealth flings to them as conscience-money or ransom, when they scorn the eleemosynary cant of the Churches, when they cry "Keep your bounty, and give us our rights."

Meanwhile, it is well to observe the industry with which the apostles of Christ shun the "blessings" of poverty. They do not take it themselves, they recommend it to others; it is good for foreign export, bad for domestic consumption. "Blessed be ye poor" is the text. The clergy never say "Blessed are we poor." They preach with their tongues in their cheeks, and an archbishop is the greatest harlequin of all. How Christ has saved the world from poverty may be seen in the fact that nearly two thousand years after his advent an archbishop is paid £15,000 a year to preach "Blessed be ye poor."

There is nothing in the teaching ascribed to Christ which indicates that he understood poverty to be a curse, or that he had the slightest appreciation of its causes or its remedies. He was a preacher and a pietist, with the usual knowledge of secular affairs possessed by that description of persons. Well-meaning he may have been; there is no reason whatever to dispute it; but good intentions will never, by themselves, effect the salvation of mankind.

On one occasion the Prophet of Nazareth gave a counsel of perfection to a wealthy young man. It was to sell his property and give the proceeds to the poor. Can anyone conceive a greater economical absurdity? Most assuredly we want a better distribution of wealth, but this is not the method to bring it about. It would simply plunge all who have anything into the slough of poverty. Such advice is a counsel of ignorance or despair: of ignorance, if the teacher thinks it would help the poor; of despair, if he regards poverty as irremediable, and aims at nothing but an equality of misery.

Christ's teaching as to poverty, if reduced to practice, would pauperise and ruin society. Of course it may be contended—it has been contended—that the advice to sell out for the benefit of the poor was solely meant for the individual to whom it was tendered. But this is inconsistent with the practice of Christ's disciples, who must surely have been in the most favorable position to understand his meaning. They held all things in common, and those who had possessions sold them and paid the price into the common exchequer. Here again, however, the later disciples of Christ find a convenient explanation. According to Archbishop Benson, for example, it was "no instance of Communism," but "an extraordinary effect to meet a sudden emergency." Such are the devices by which it is sought to escape from a palpable difficulty! Whenever the plain meaning of Scripture is unpleasant, it is always nullified by artful interpretations. But the slippery exegetes, in this particular instance, overlook the fact that they are explaining away the only practical bit of Christ's teaching with respect to poverty. They remove a difficulty and leave a blank. And there we will leave them.

—G. W. Foote, "Will Christ Save Us?"

## The Fund for Mrs. Foote.

J. Brodie, 2s. 6d.; Stamps, 1s.; A. Burch, 5s.; A. C. Brown, 1s.

## The Winds.

Such balsam falls  
Down sea-side mountain pedestals,  
From summits where tired winds are fain,  
Spent with the vast and howling main  
To treasure half their island gain.

—BROWNING.

Oh! to be with the winds in their journeyings over mountains and through valleys; to follow their junketings along roads and over meadows. The winds bring the snow and frost from the Arctic regions, and the hot breath from the deserts of the Equator. They sweep the lordly crests of the Himalayas, the topmost heights of the Pyrenees, the snow-bound altitudes of the Alps, and, with equal zest, blow the foul air out of the cities, leaving behind some of the fragrance they had gathered on their way. They propel the sailing craft on all the oceans and rivers of the world, and strip as tenderly as the fingers of a little child the forest trees of their leafy tapestries of russet, amber, and dusky gold.

The frolic winds fan the prairie fires, ripple the waters of the lakes and ponds, and lash into waves the waters of the loud Atlantic, the far Pacific, and those distant oceans which know not any ship.

In the cities the wind blows dust into our eyes, but in the fields blows fragrance into our nostrils, perfumes from the garden of the fabled Hesperides.

Boreas is a musician, beside whom Wagner and Mozart are but amateurs. Hark!

Proud music of the storm,  
Blast that careers so free, whistling across the prairies,  
Strong hum of forest tree-tops—wind of the mountains,  
Personified dim shapes—you hidden orchestras,  
You serenades of phantoms with instruments alert,  
Blending with Nature's rhythmus all the tongues of nations.

With good reason have poets written odes to the west wind. It is the wind which turns the temperate into the tropic, and drives winter away from its prey. The west wind, like all winds, is mysterious. But it comes not, like the others from the north and east, to wreck and chill, but to warm and bless. It is the nurse of showers. It sows raindrops and sunshine with a royal but invisible hand. It is the sculptor of the statuary of the sky. Yonder white clouds were modelled by its deft fingers.

Have you seen in the twilight hours lovers loitering through leafy lanes? It is the west wind that has whispered love to their hearts. There is no more welcome visitant than the west wind. When it passes away—

through caverns, measureless to man,  
Down to a sunless sea,

and the east wind blows in its place; summer has turned his back upon us. The leaves are falling down:—

Yellow, and black, and pale, and hectic red,  
Pestilence-stricken multitudes.

The trees are nearly stripped. Soon shall we find

Bare, ruined choirs, where late the sweet birds sang.

The dark days of winter are upon us. We shelter ourselves by our warm firesides. The storm howls without, and only to the acute ear of the poet is it given to distinguish, in the dying cadence of the gale,

The trumpet of a prophecy! O Wind,  
If Winter comes, can Spring be far behind?

Farmers know the winds. The weathercock faced due east when they made their spring sowing. The air cut like a knife, but the soil was warm to the scattered grain. The rain fell and the sun shone. Out of these, and the responsive chemistry of the earth, came a tremulous green bloom upon the brown field. Later the green bloom was seen to be a very host of spears, and the long blades fought with the winds as they made long rippling waves of sheen over the fields. But it was not uninterrupted victory; there were untoward times. The corn, when it was almost ripe, was assailed by an out-of-season storm of wind from the south-west, and by rains which fell like lead and threw the grain down in tangled wisps. Thus there was almost despair in the farm; but the corn raised its head again, and hope raised its head too, and there were some bright, warm

days, which burnished the gold of the harvest. There was the cheery sound of the reapers. The carts toiled along with their burdens. At last, under the golden full moon, the villagers lead the last load home. Their hearts sing, for winter is at bay.

MIMNERMUS.

## Marriage and Divorce.—III.

*Question (2). Ought divorced people to be allowed to marry under any circumstances?*

This depends upon whether marriage is a crime. If it is not a crime, why should any penalty be attached? Can anyone conceive of any reason why a woman obtaining a divorce, without fault on her part, should be compelled as a punishment to remain forever single? Why should she be punished for the dishonesty or brutality of another? Why should a man, who faithfully kept his contract of marriage, and who was deserted by an unfaithful wife, be punished for the benefit of society? Why should he be doomed to live without a home?

There is still another view. We must remember that human passions are the same after, as before, divorce. To prevent remarriage is to give excuse for vice.

*Question (3). What is the effect of divorce upon the integrity of the family?*

The real marriage is back of the ceremony, and the real divorce is back of the decree. When love is dead, when husband and wife abhor each other, they are divorced. The decree records in a judicial way what has really taken place, just as the ceremony of marriage attests a contract already made.

The true family is the result of the true marriage, and the institution of the family should, above all things, be preserved. What becomes of the sacredness of the home if the law compels those who abhor each other to sit at the same hearth? This lowers the standard, and changes the happy haven of home into the prison-cell. If we wish to preserve the integrity of the family, we must preserve the democracy of the fire-side, the republicanism of the home, the absolute and perfect equality of husband and wife. There must be no exhibition of force, no spectre of fear. The mother must not remain through an order of court, or the command of a priest, or by virtue of the tyranny of society; she must sit in absolute freedom, the queen of herself, the sovereign of her own soul and of her own body. Real homes can never be preserved through force, through slavery, or superstition. Nothing can be more sacred than a home, no altar purer than the hearth.

*Question (4). Does the absolute prohibition of divorce, where it exists, contribute to the moral purity of society?*

We must define our terms. What is moral purity? The intelligent of this world seek the well-being of themselves and others. They know that happiness is the only good; and this they strive to attain. To live in accordance with the conditions of well-being is moral in the highest sense. To use the best instrumentalities to attain the highest ends is our highest conception of the moral. In other words, morality is the melody or the perfection of conduct. A man is not moral because he is obedient through fear or ignorance. Morality lives in the realm of perceived obligation, and where a being acts in accordance with perceived obligation, that being is moral. Morality is not the child of slavery. Ignorance is not the corner-stone of virtue.

The first duty of a human being is to himself. He must see to it that he does not become a burden upon others. To be self-respecting, he must endeavor to be self-sustaining. If by his industry and intelligence he accumulates a margin, then he is under obligation to do with that margin all the good he can. He who lives to the ideal does the best he can. In true marriage men and women give not only their bodies, but their souls. This is the ideal marriage; this is moral. They who give their bodies, but not their souls, are not married, whatever the ceremony may be; this is immoral.

If this be true, upon what principle can a woman continue to sustain the relation of wife after love is dead? Is there some other consideration that can take the place of genuine affection? Can she be bribed with money, or

a home, or position, or by public opinion, and still remain a virtuous woman? Is it for the good of society that virtue should be thus crucified between Church and State? Can it be said that this contributes to the moral purity of the human race?

Is there a higher standard of virtue in countries where divorce is prohibited than in those where it is granted? Where husbands and wives who have ceased to love cannot be divorced there are mistresses and lovers.

The sacramental view of marriage is the shield of vice. The world looks at the wife who has been abused, who has been driven from the home of her husband, and the world pities; and when this wife is loved by some other man, the world excuses. So, too, the husband who cannot live in peace, who leaves his home, is pitied and excused.

Is it possible to conceive of anything more immoral than for a husband to insist on living with a wife who has no love for him? Is not this a perpetual crime? Is the wife to lose her personality? Has she no right of choice? Is her modesty the property of another? Is the man she hates the lord of her desire? Has she no right to guard the jewels of her soul? Is there a depth below this? And is this the foundation of morality? this the corner-stone of society? this the arch that supports the dome of civilisation? Is this pathetic sacrifice on the one hand, this sacrilege on the other, pleasing in the sight of heaven?

To me, the tenderest word in our language, the most pathetic fact within our knowledge, is maternity. Around this sacred word cluster the joys and sorrows, the agonies and ecstasies, of the human race. The mother walks in the shadow of death that she may give another life. Upon the altar of love she puts her own life in pawn. When the world is civilised, no wife will become a mother against her will. Man will then know that to enslave another is to imprison himself.

R. G. INGERSOLL.

### The Morals of the Philipino Friars.

ARCHBISHOP CORRIGAN has lately referred to the priests of the Philippines in these words: "The friars, those good men who for three hundred years have been working to lift up the Philipino savages."

To show the nature of the work of the friars in lifting up the Philipino savages, we quote from testimony taken by the Philippine Commission, and issued as a public document, with the names of the witnesses:—

Senor Calderon: "I was born in the Philippines. The friars are indecent, and use indecent expressions. It is so common to see children of friars that people pay no attention to it. The women who have been mistresses of friars are proud of it. My mother is the daughter of a Franciscan friar. Isidora Mendoza is the son of Bishop Payo." (He then gave the names of a number of people who are the children of Recollecto friars.) The friars were generally licentious. They and the native priests "run together"—they are about "equal."

Jose Rodrigues Infante: "The friars were all licentious. There are six children of one friar living on my estate. We know that the Jesuits are worse than the others, but we have no palpable evidence. The native priests are as bad."

Senor Constantino: "The friars had no morality whatever. Every friar had his concubine. When a priest wanted a woman he would bring charges against the husband, and have him deported—sometimes shot."

Maximo Viola: "I am a physician. Every friar that I have known was immoral. All the priests are on the same level."

Dr. De Tavera: "The native priests have the same vices as the friars. The immorality of the friar was so common that no notice was taken of it. I have heard many people say they would assassinate any friars who returned."

Pedro Surano Laktaw (in answer to questions of the Commissioners): "I am a teacher; I am pure Tagalog; was educated here and in Spain; the details of the immoralities of the friars are so indecent and base that I could not repeat them; by so doing I would besmirch myself. The morality of the Philipino people becomes looser and looser as it nears the convent. I knew one good friar, but he was removed. The present Philipino priest has all the bad qualities of the friars."

Ambrosia Flores (retired officer in the Spanish army and general in the Philipino army): "I know many children of friars. I can furnish a long list of them. One reason for the hostility to the friars was the ever-present fear of every man that if the friar's eyes should light upon his wife or daughter

and he did not give them up he was lost. They carried out their purposes in respect to women in a way most grievous and oppressive. The present priests are naturally contaminated by the friars."

H. Phelps Whitmarsh (writer for the *Century*, *Atlantic Monthly*, *Outlook*, and other periodicals): "The people have told me, among other reasons for their hostility to the friars, that they abused their women. I have heard nothing that was good about the morality of the priests, with but few exceptions."

Confereno Jovan (alcalde of Bacalor): He stated that he had known of a large number of friars living in concubinage with women, and a number of children the fruit of such illicit relations.

Brigadier-General R. P. Hughes, U.S.V.: "Have been here twenty-seven months. Have made it my business to investigate the attitude of the people toward the friars. It is a general complaint that these friars corrupted the daughters of families. There is no morality in the priests—not a particle."

Colonel William H. Beck, 49th Infantry: "I have no prejudice. My wife is a Romanist. The feeling against the friars is very bitter."

Florentino Torres (attorney general of the islands under the United States): "I was born in Manila, and have always lived here. The relations of the friars have been most injurious to the people. As priests and curates, the majority of them were living examples of immorality and disorder. Gaming, concubinage, and orgies, or loose diversions in company of people of the other sex, were well known to parish priests. The morality of the native priests is on a par with that of the friars."

Jos Ros: "I was born here fifty-four years ago. Books could be written upon the morality of the friars."

Franco Gonzales (a large landed proprietor): "The scandalous immorality of the friars is everywhere current. The native priests imbibed their immorality from the friars."

(Ninety-seven head men here signed a paper, and swore to it, declaring that the immorality of the friars was notorious.)

Jose Templo (landed proprietor): "The hostility is against the Augustinians, Dominicans, and Franciscans. The native priests were bad, but they never sunk so low as the friars."

P. R. Mercado: "It is better to preserve silence as to the cruelties and abuses committed by the friars, as they would fill volumes."

Con Jose C. Mijares: "The morals of the friars were detestable." (He related cases which we cannot print.)

Francisco Alvarez: "The immorality of the friar was scandalous and incredible. When dominated by the temptations of an unholy love, neither the sacredness of the bridal chamber nor the modesty of a virgin or widow detained him." (Horrible instances were related.)

—*Truthseeker* (New York).

### What Language Did Jesus Speak?

The very language in which our blessed Lord uttered his divine discourses no criticism has found out. If he spoke them in Greek, are we to suppose that the Galilean multitude who heard him understood Greek? If he spoke them in Hebrew, are "the original words" entirely lost? Or was that which he spake to them in Hebrew "brought to remembrance" thirty years afterwards in Greek, and written down in Greek by the Evangelists?—*Rev. Prebendary Irons.*

I was addressing a Sunday-school audience last Sunday, and in the course of my address I told a story of a reformed young fellow I had known, who was the son of pious parents, but had taken to evil ways. "That young man," I said, "who had been a Sunday-school child like yourselves, became the associate of criminals. His days were spent in drinking, and his nights in gambling. He became a thief, a forger, and everything that is bad, and was sent to prison for long terms of penal servitude. Where do you think that boy is now?" I asked, impressively; "what has become of him?" I paused for an answer, and then a bright little girl held up her hand and called out: "Please, sir, it's you!"

An attempt to overcome the late drought was made in an Illinois town. Deacon Podger was sure he could bring the desired rain by prayer, while Hike Sandrews was equally sure he could get the stuff by an abundance of cussing. Each set himself at the task: the deacon knelt in the road and prayed, and Hike stood on a rock and cussed. Says the veracious reporter: "They kept on for ten minutes, when an old ram came running down the road, and, amazed at the deacon's position, bunted him in the rear and knocked him prostrate." The oddest part of the story is, it did not rain for either party.

### Secular Education.

IN 1870 the Nonconformists had it in their power to do for the emancipation of education what Cobden and Bright accomplished for freedom of trade in 1846. Their experience since the beginning of the nineteenth century might have taught them that sectarian domination, or sectarian rivalry, was hopelessly irreconcilable with freedom of educational development. Common sense dictated that the only effective way of removing the obstacle was to eliminate theology entirely from public elementary schools, and to relegate it to the free action of the Churches in accordance with the principles up to that date held by Nonconformists. The notion of any danger to religion from such a policy ought to have been dissipated by the splendid examples of the United States, Australia, and New Zealand. So obvious seemed the inference from such palpable facts that Mr. Gladstone himself anticipated a Nonconformist demand for a "secular" system. Unfortunately, he gave them credit for more faith in their own principles than they possessed. But if they had been courageous enough for consistency, tens of thousands of the generation then coming into the world would have been saved from the sectarian curse which has since blighted their education.

Let us observe what would have been gained by the exclusion of theology. In the first place there would have been a clear and definite assertion of religious equality in the schools. Where education is carried on under State patronage and control there are only two alternative methods of maintaining religious equality in the schools. The one is to teach every creed, and the other is to teach none. In a country where a very few great denominations hold the field, as in Germany or Austria, the former plan is possible, or at least plausible, though even in such cases there are fragmentary sects who suffer wrong. "*De minimis non curat lex.*" In Scotland, also, practically the same system is possible, for Presbyterianism of one form or another is professed by nearly the whole population. In Ireland the bad traditions of Protestant supremacy have survived disestablishment; and of education remains a battle-field. The attempt to teach the creeds of all is never satisfactory, even under the most favorable circumstances. But those cases in which it seems to be compatible with unrestricted freedom of educational development are explained by the fact that there is no desire for religious equality and no intersectarian jealousy—at least so far as the schools are concerned. They are cases of denominational supremacy by consent. Wrong is, of course, done to small minorities; but the champions of different creeds do not fight each other over the starved minds and souls of children. In England, however, the attempt to teach the creeds of all is obviously hopeless. And those Englands beyond sea which have inherited the conscientious sectarianism of the Motherland have wisely adopted the other alternative and teach the creed of none.

—*J. Allanson Picton, in "The Bible in School."*

### Soul-savers.

Christian Churches are big firms in the soul-saving business. The principal of all these firms is a person who is said to have established the trade nearly nineteen hundred years ago. Some sceptics have doubted his very existence, but they are generally held to be obstinately blind or wilfully captious. Yet in any case it is indisputable that if Jesus Christ ever lived he died, and though he is declared to have risen from the dead, he is also said to have ascended into heaven. He is no longer on earth, except in a theological or mystical sense. The salvation business is carried on by his agents, real or fictitious, appointed or self-appointed. They charge various rates, and issue diverse prospectuses. It seems impossible that the founder of the business can authorise such contradictory advertisements or such various price-lists; nevertheless the many different firms, who all pretend to be branches of the original house, and sometimes to be the original house itself, are all busy, and some do a roaring, profitable trade.

### Prayer and Sack.

Lady Newdigate-Newdegate has just published the Diary of an ancestor of hers, who lived in the seventeenth century. Here are two entries in Sir Richard Newdigate's journal:—  
"May 1.—Extremely troubled with the toothache, which upon my prayers went away.  
"October 6.—This day I fasted as a revenge upon myself for sin, and prayed fervently tho' little. Troubled with toothache, cured with sack."  
This gentleman's toothache was not as pious as himself. It went off when he excited himself by praying, and it went off, probably more quickly, when he excited himself with sack.

### No Adam—No Eve.

THE American Association for the Advancement of Science, in session at Denver, with almost unanimous recklessness and indifference to consequences, has relegated Adam and Eve to the dumping-ground of the myths. The curator of the anthropological section of the Field Columbian Museum fought hard to save the pair, alleged to have been our first parents, and at whose graves Mark Twain wept so copiously, but it was of no use. The scientists tell us there could have been no Adam and Eve of blessed memory in a Garden of Eden, and offer to us as substitutes white, black, red, yellow, russets, copper-colored, and black-and-tan Adams and Eves to account for anthropological variations.

Even admitting that the scientists are correct in this matter, would it not have been kinder if they had kept the secret to themselves, and not demolished the dear old story at one fell swoop? Do they realise what havoc they have committed? If there were no Adam and Eve, then there was no Garden of Eden, with all the creatures that Adam named, with its purling brooks and flowery meads and chanting birds, with its stately trees, and in their midst the tree of life, and one of the knowledge of good and evil; no adventure of Eve with the apple; no eviction from their home; no curse of labor pronounced against them as they fled out of Eden in terror; no beautiful cherubim with flaming sword, the delight of every child, keeping watch and ward over the way that led to the tree of life.

And this is not all the scientists have taken from us. There was no Cain, "the man behind the hoe," no Abel, who tended the sheep, and no murder in the field. But worse than all else, perhaps, is the ruthless manner in which the scientists have torn up that old genealogy, the despair of youth and the revered object of age, and tumbled down, like a row of bricks, the long line of lusty and vigorous "begats," beginning with Seth and ending with Noah, and including between these extremes so many hale old fellows, among them Enoch and Kenan and Mahalaheel and Jared and Enoch and Methuselah, the record-breaker, all of whom kept on begatting hundreds of years after they should have been dead. And if Noah is gone, too, what becomes of the ark and the clean beasts, and the beasts that were not clean, and the fowls and all the creeping things that "went in unto Noah into the ark, two and two, of all flesh wherein is the breath of life"?

It is sad, sad havoc the scientists have made with the grand old story of creation. "All, all are gone, the old familiar faces." But will they not return again? Will not Professor Dorsey rally the anthropologists, and make a concerted attack upon the iconoclasts, and save Adam and Eve and all the "begats"? Victory would redound to his credit, and be a triumph for the Field Columbian Museum, and incidentally for Chicago. There is altogether too much of the iconoclastic spirit abroad. It should be rebuked. In this connection it is pleasing to observe that the Sunday-school Convention at Winona has unanimously restored and established hades. That is a good beginning.

—*Chicago Tribune.*

### Rev. Mr. H. Flatters Himself.

Mrs. Howler: "Asbury, that was a most excellent sermon you preached on 'Vanity' this morning."

Rev. Howler: "Well, I think, my dear, that I can flatter myself that there are very few men in this universe who could have done better."—*Puck.*

The editor of a Wamego (Kan.) paper recently attended a church fair, where he parted with most of the contents of his purse. The next morning he retaliated by printing the following paragraph: "A church fair is a function where a man spends more than he can afford, for things he does not want, to please people he does not like, for the benefit of the heathen, who are better off left alone."—*Ex.*

"De preacher say dat de worl' comin' ter an end in thirty days." "Dat bein' de case, dey ain't a nigger in de country dat'll pay house-rent in advance."—*Atlanta Constitution.*

Prosperity is the very best dish in the world; but it does not prove us. It fattens and strengthens us, just as the sun does. Adversity is the inspector of our constitutions; she simply tries our muscle and powers of endurance, and should be a periodical visitor. But until she comes no man is known. —*George Meredith.*

The books of every theological system narrate acts of the grossest cruelty, which are, without hesitation, ascribed to the direct interposition of God.—*Buckle.*

Side by side across the open Bible lie the sword and fagot.—*Ingersoll.*

## 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, "Lord Kitchener on the Bible and War."

NORTH CAMBERWELL HALL (61 New Church-road): 7, Conversation.

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall, ante-room, first floor): 11.15, H. H. Quilter, "The Holy Grail."

SOUTH LONDON ETHICAL SOCIETY (Surrey Masonic Hall): 7, Stanton Coit, "To him that hath shall be given."

EAST LONDON ETHICAL SOCIETY (78 Libra-road, Old Ford, E.): 7, H. Snell, "The Art and Social Influence of the Music Hall."

WEST LONDON BRANCH (Hyde Park): Lectures every Thursday at 7.30 p.m.; Sundays at 11.30 a.m.

EAST LONDON BRANCH (Stanley Temperance Bar, 7 High-street, Stepney, E.): 6, Members' business meeting; 7, A. B. Moss, "Nature and the Gods."

BATTERSEA PARK GATES: 11.30, W. J. Ramsey.

### COUNTRY.

BELFAST ETHICAL SOCIETY (York-street Lecture Hall): 3.45, John Murphy, "Christianity and War."

BIRMINGHAM BRANCH (Prince of Wales Assembly Rooms): C. Cohen—11, "The Problem of the Criminal"; 3, "What is Man's Chance of Immortality?"; 7, "What the World Owes to the Cross."

BRADFORD (Bradlaugh Club and Institute, 17 Little Horton-lane): Arthur Spencer—3, "The Philosophy of Hamlet"; 7, "The Absurdities of Theosophy and Spiritualism." November 7, at 8, H. Percy Ward will lecture.

CHATHAM SECULAR SOCIETY (Queen's-road, New Brompton): 2.45, Sunday-school; 7, Entertainment by Society Minstrel Troup.

GLASGOW (110 Brunswick-street): 12, Discussion Class—J. Ferguson, "Imperialism v. Nationalism"; 6.30, Louis Lamotte, Ph.D., "A Study on Humor in General and the Humor of Burns in Particular."

HULL (Friendly Societies' Hall, Room No. 2): 7, Mr. Garbutt (of Bridlington), "A Free Inquiry as a Means for Obtaining Just Knowledge."

LEICESTER SECULAR SOCIETY (Humberstone-gate): 6.30, F. J. Gould, "The Life of Huxley."

LIVERPOOL (Alexandra Hall, Islington-square): 7, L. Bergmann, B.Sc., "Hamlet."

MANCHESTER (Secular Hall, Rusholme-road): 6.30, Tom Swan, "Professor Huxley's Misinterpretation of Nature."

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): H. Percy Ward—3, "Christian Ministers: What they Preach and What they Practise"; 7, "The Dream of Heaven." Tea at 5.

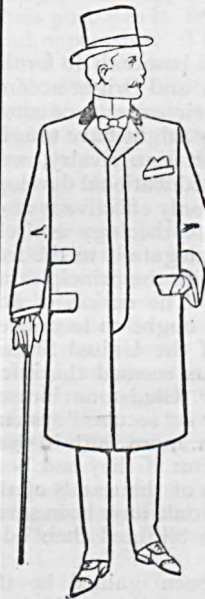
SOUTH SHIELDS (Capt. Duncan's Navigation Schools, Market-place): 7, Special meeting; urgent business.

H. PERCY WARD, 1 Victoria-chambers, 17 Little Horton-lane, Bradford.—November 3, Sheffield; 10, Huddersfield. December 8, Glasgow; 15th, Failsworth; 22, Birmingham.

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