

# Freethinker

Edited by G. W. FOOTE.

VOL. XXV.—No. 8

SUNDAY, FEBRUARY 19, 1905

PRICE TWOPENCE

*Truth hath no room, till falsehood be removed.*  
—(BISHOP) JOSEPH HALL.

## More Torreyisms.

WITH the exception of the *Clarion*, which helped on the good work of exposing Dr. Torrey by reproducing the whole of my "Dr. Torrey and the Infidels" pamphlet in its last week's issue, thus introducing it to some fifty thousand fresh readers; and also with the exception of *Reynolds's Newspaper*, which gave a prompt reference to my "Dr. Torrey and the Bible" pamphlet—I am not aware that the public press of this country has taken the slightest notice of my efforts to show up this mendacious mountebank. Either for the sake of the money they get by advertising his meetings, or fear of offending orthodox readers—which is another commercial consideration, they allow the American revivalist to go on talking lies and silliness with almost absolute impunity. Here and there, as in the case of the *Echo*, a voice is raised against Dr. Torrey's old-fashioned ideas. But that is all. This man's glaring libels on Thomas Paine and Colonel Ingersoll, and his gross slander of all sorts of unbelievers, whom he delights in calling "infidels," are allowed to pass without rebuke. I am justified, therefore, in concluding that the papers which sing Dr. Torrey's praises, and utter no word against his policy of defamation, are prepared to endorse the theory that deliberate lying about the deeds and characters of "infidels," even of such eminence as Colonel Ingersoll and Thomas Paine, is a justifiable and praiseworthy action.

The *Manchester Guardian*, a paper with great pretensions to exceptional virtue, actually refers to my pamphlets in the following fashion;—

"To Dr. Torrey's belief, at all events, we owe the existence of the ridiculous 'infidel' tracts hawked at the doors of the Albert Hall, written by persons without humor who rejoice in exalting difficulties which have no real existence."

Now this is backing up lies and silliness with more lying and silliness. No infidel tracts are "hawked" at the doors of the Albert Hall. My two pamphlets are *given away*. To say that the editor of the *Freethinker* is a person without humor is decidedly a novelty. The usual charge against me is that I cause too much laughter over "serious subjects." I must admit, though, that my sense of humor is not strong enough to enable me to see the joke when Dr. Torrey does his dirty best to befoul the reputation of bigger and better men than himself, whose only real crime is that they have offended his vanity and infallibility by daring to differ from him. I can laugh at Dr. Torrey when he declares his belief in prophet-swallowing sea monsters, talking asses, and other Bible wonders. But I point the finger of scorn at him when he defiles the graves of dead Freethinkers. All the joke there is in this I could emphasise with the toe of my boot on the part of his anatomy which is sometimes called the seat of honor, and which I dare say is the seat of all the honor he possesses; the part, in brief, which his God displayed to Moses in one of the rocky fastnesses of Mount Sinai.

A woman who listened to Dr. Torrey at Bristol—a

woman of intelligence and cultivation—told me that, for once in her life, she wished herself a man for five minutes, just to have the pleasure of knocking the beastly fellow down. I quite understand her feeling. Dr. Torrey does not invite arguments. He invites blows. His hooliganism is distinctly calculated to provoke a breach of the peace. And it is largely for that reason, no doubt, that he is always careful to have such an overwhelming array of "stewards" at his meetings.

A male friend in the West of England advised me to glance through Dr. Torrey's "Talks to Men." I have done so, and I find the book full of his usual graces. Insolence, ill-temper, bombast, and bragging glare on every page of this volume. He states in the Introduction that he has made many wonderful converts:—

"In Great Britain and Ireland, men very prominent in commercial and professional life, a large number of University men, both professors and students, have spoken to me of the help that has come to them from these addresses, not a few having been shaken in their faith by the critical discussions of the present day. Many agnostics, sceptics, Unitarians, and destructive critics have testified publicly to having been led by these lectures to give up their former erroneous positions."

Without troubling about the University professors who have informed Dr. Torrey *privately* of their conversion, I will invite him to name one of the agnostics and sceptics who have *publicly* recanted their heresy in consequence of his efforts. I only ask for *one* of the "many." It will do for a beginning.

While this wonderful converter is getting ready his answer to the foregoing question, I will trouble my readers with a sample of his performances.

On Saturday evening (February 11) Dr. Torrey made a remarkable statement at the Albert Hall. This is what he said:—

"The other night a woman came to that door, to that door, and to that door. She went to all the doors, but the stewards would not let her in. The house was full. She pleaded, I must get in this very night, and sent up a note begging admission. She got in, made her way to the platform, right here. We prayed. She was saved, and now proclaims Christ her blessed Lord and Savior."

Here the preacher paused. There was dead silence. Then he continued: "That woman was an Atheist and lectured in Hyde Park."

A friend of mine, Mr. Vaughan, was present. He rose in the balcony, and in a loud voice said: "I challenge Dr. Torrey to give the name of that converted woman Atheist." After waiting a few seconds, my friend shouted: "He cannot." Some "stewards" rushed forward saying, "'Ere, outside, outside," and Dr. Torrey called upon Mr. Alexander to sing.

Dr. Torrey will never be able to give that convert's name. A woman cannot lecture in Hyde Park and "keep it dark." She must be known. And she must be known to the Atheists first of all. But such a woman is *not* known. *There is no female Atheist lecturer in Hyde Park.*

A few months ago the Salvation Army boasted of having converted a female "infidel" lecturer at Holloway. I sent a letter by hand round to the *War Cry* office, calling attention to this announcement, stating that there must be some mistake, and asking the editor to enquire into the matter. He

never enquired, he said nothing, he let the lie go on serving its turn.

I wonder if Dr. Torrey has got hold of the same convert. Is there an adventuress who goes round deceiving these professional soul-savers? Or have these men such limited powers of invention that they are obliged to copy each other?

If we suppose that Dr. Torrey has been taken in, we must still admit his recklessness as well as his credulity. What right had he to fire off such a story at that Albert Hall meeting without a moment's investigation? If, on the other hand, he invented it himself, or copied the Salvation romancist at Holloway, what should be said of him as a moral and religious teacher?

Dr. Torrey talks and talks. Facts are nothing to him. Truth is nothing to him. His wish is father to the thought. He says anything about "infidels" that will tickle and flatter his orthodox audiences. He does not trouble to look up the commonest sources of information. He speaks of Joseph Barker, for instance, as having been "elected to Parliament from the Bolton district," and says it "here in Bolton" (*Talks to Men*, p. 114). This is news indeed! He also refers to Joseph Barker as "a former President of the British National Secular Society." Joseph Barker never filled that position.

"The death of Colonel Ingersoll," Dr. Torrey says, "was sudden, and without a ray of cheer and brightness." Colonel Ingersoll died, as many Christians have died, of heart failure. He was sitting in a chair, talking to his wife, when the final attack came. It seemed to be passing, and she said, "Are you better?" "Better now," he answered, with a smile. That very moment his heart stopped. The smile was left upon his face; it was still there when he lay in his coffin. So much for the death "without a ray of cheer and brightness."

This wretched revivalist seems devoid of all human sensibility. He thrusts his professional soul-saving face into the room where Mrs. Ingersoll grieves over the dead body of the great and good man who was the light of her life. Common decency might have suggested silence. Did no Christian woman ever shed passionate tears over her husband's corpse? Did the sound of the clod on the coffin never sound dismal to orthodox ears? Are not eyes sometimes red with grief while the man of God mouths his perfunctory words about "the resurrection and the life" at the graveside? Pah! An ounce of civet, good apothecary! to drown the stench of this disgusting creature.

At Exeter Hall on Sunday afternoon Dr. Torrey referred to an American agnostic who had ill-treated his wife by jumping on her and threatening her with a pistol. In reply to a sceptic who asked him for the agnostic's name, he said it was John G. Woolley, of Chicago, Illinois. Dr. Torrey's "lambs" howled at that sceptic, and followed him along the Strand, shouting "Mob him!"

We do not believe a word of it, but even if it be true, what right had Dr. Torrey to say "that was the result of agnosticism?" When and where did agnosticism teach men to ill-treat their wives?

Are not many professed Christians guilty of ill-treating their wives? Do not a number of professed Christians go to prison for this crime? And would an agnostic be justified in saying "that is the result of Christianity?"

"Infidelity," according to Dr. Torrey, "breeds sin." And sin is "the commonest and most fundamental cause of infidelity." Look out for the morals of young men and young women if they harbor doubts of Dr. Torrey's creed. "Where," he asks, "is the stronghold of infidelity?" And he answers, "The public-house, the race-course, the gambling hell, and the brothel." That is where the "infidels" are to be found. But are there "infidels" enough to fill those places? We should hardly have thought so. Dr. Torrey's eyesight must deceive him when he visits such establishments.

G. W. FOOTE.

(To be concluded.)

## Religious Advertising.

THE *New York Independent* published, in a recent issue, an amusing article on "Advertising the Gospel." The writer of the article had collected a number of more or less striking advertisements announcing sermons, etc., some of which should go far towards removing from the clergy the charge of being unbusiness-like or out of date. One advertisement runs, "Coloured Jubilee Singers will render Gospel Songs and Plantation Melodies"; another announces the advent of a "South African Boys Choir"; another describes a sermon on Abraham's reception of the Angels as "The Hebrew's Afternoon at Home," and a sermon on a suicide as "Out of the Fryingpan into the Fire." Another runs, "Seeking Grass for Mules, and finding Elijah," while there is a strong touch of realism about such a title as "Nathan said unto David, Thou Art the Man, or the Crack Detective."

The last is very suggestive, and is capable of indefinite extension. Advertisements outside churches such as "Chops from the Lamb of God, every evening at 8, Free," "The Marriage Feast of Cana, or every man his own Brewer," "Jesus in the Wilderness, or how to live on sixpence a day and save 3s. 6d. per week," "The Miracle of the Loaves and Fishes, a tip for the Unemployed," would be sure to attract attention, and probably succeed in getting large audiences. Something in this direction has already been done. The magic lantern as part of a gospel entertainment has already become legitimised. We have announcements of missionaries from China or India or elsewhere who will appear in native costume, and so prove how the gospel is spreading in foreign parts; and one may hope to see the bench of bishops appearing in the costume of the South Sea Islands before these places were partly Europeanised. Then we have, in addition, converted burglars—usually converted at an age when burgling is likely to be unprofitable—reclaimed pickpockets, etc., and surreptitious appeals to prurency by the advertisement of addresses to "men only." Of course, nothing is said that is actually obscene, but the announcement suggests that women are excluded because it would not do for them to hear the "straight talk" to men, and so a great many are induced to attend who might otherwise stay away. We in England have made some progress in the art of advertising the Gospel, although still behind our American cousins. Still, if the influx of American evangelists continues we may hope to more than hold our own in this direction.

It is somewhat surprising that someone has not, by this time, compiled a manual on "How to Advertise Religion," especially when one bears in mind how much modern Christianity depends upon pure advertisement. For Christianity simply lives upon advertisement. It requires as constant puffing as does any quack medicine, nor are the methods employed in either case dissimilar. The familiar notice that the Gospel is the one thing that makes life enduring is not very unlike the notice over Kutnow's Powder, Carter's Liver Pills, or Beecham's famous concoction. It is even paralleled in the matter of testimonials. The papers are filled with testimonials from pale people who have been robbed of their pallor by pink pills, and the religious world wearies one with testimonials to the character of Jesus by John Stuart Mill and others, or to the great good done to certain people by regular doses of the Gospel, taken immediately after supper.

Such an announcement as the following, for instance, may be read as a testimonial to a pill maker or a mission, just as one reads or omits the words enclosed in brackets: "Until I became acquainted with (the glorious Gospel of Christ) Blank's pills I did not know what an hour's peace meant. Life was dull, and without enjoyment. I was irritable and unkind to all around me. One day a friend gave me (an invitation to a mission service conducted by the converted Pentonville Pet) some of

your pills. Without much faith I (attended the service) took them as directed. I had not (been long in the room) taken more than three doses before I was aware of a (change of heart) marked improvement. My (feeling of despair) pains disappeared. I felt a new man. Instead of a (taste for evil associations) distaste for food, I (sought for better companions) took my meals regularly, and did my work without fatigue. I would not now be without (the Gospel) your pills for worlds. (It has) They have made a new man of me, and I (am now an earnest worker for Christ) have recommended them to all my friends."

A little consideration will show clearly how dependent is the position of Christianity on persistent advertising. The present Albert Hall Mission, for instance, has been practically created by gigantic advertising, some of it given gratuitously, the rest paid for in the ordinary way. For weeks the daily press advertised the gigantic preparations that were being made, the money it would cost, and the wave of revivalism that London might expect. With such constant reminders it would indeed have been a wonder if the mere feeling of curiosity aroused had not sufficed to fill the building. The "spirit of the Lord" *may* have been moving over London, but it is a dead certainty that few would have been aware of it in the absence of extensive advertisements. Even the Welsh revival owed a large part of its success to the same cause. Enterprising newspaper men, who smelt "copy," wrote up the business, with the result that people went to the meetings with a full knowledge of how they ought to behave when the "spirit" seized them, and were seized accordingly. The press is a great power, and no one realises this more clearly than the promoters of missions, in spite of their hypocritical talk of the "power of the Gospel," the "Pentecostal influence," and other humbugging phrases.

How much the success of the Albert Hall show is due to sheer theatrical advertising is recognised by, not a mere secular paper, but by a religious organ like the *Church Times*, which says: "Hoarding bills have been issued with lavish profusion, and the amount spent on newspaper advertisements must have reached a very high figure. Paragraphs, inspired and semi-inspired, have appeared in the most unlikely newspapers; photographs, not only of the missionaries, but of their wives and children, have been reproduced; in fact, every device has been resorted to by able 'advance agents.'" There is hardly a show on earth that could not have secured large audiences by the same quantity of "puffing."

But the influence of advertisement in maintaining Christianity goes farther and deeper than a mere mission such as that of Messrs Torrey and Alexander. What is the real cause of the general belief in, say, the literary beauty of the Bible, or the greatness of the character of Jesus? It is absurd to pretend that the average church or chapelgoer is able to appreciate either literary merit or greatness of character. They are simply repeating a widely-spread advertisement. People see stuck up on hoardings or in trams, or staring out from books and newspapers the news that somebody's soap, or pills, or stove polish is the best in the market, and insensibly a belief in their virtues is created. This, indeed, is the whole secret of successful advertising. It is the same with the Bible and Jesus. From the thousands of black-coated commercial travellers touting for customers, they hear of the beauty of one, and the greatness of the other. The press, too, dwells unctuously upon the value of the goods provided. Old ladies, of both sexes, spend their time in circulating business puffs in the shape of tracts. Then repetition does its work; and the poor local preacher, who could scarcely distinguish the difference in literary merit between *Hamlet* and the *Christian World Pulpit*, will dwell with fervor upon the literary beauties of the Bible, without, of course, pointing them out.

One virtue of advertising is repetition. Keep the

article well in front of the public. Or, what is equally good, keep rival articles out of the field. That the clergy appreciate both aspects of the advertising business is obvious. They *do* keep their wares well in the front, and they also strive their hardest, by fair means and foul, to destroy all counteracting influences. It is, indeed, the recognition of the fact that by constantly impressing one set of views upon people, and excluding others, a fixed belief is created that is responsible for the suppression of anti-Christian literature, by force when circumstances permit, by fraud when this is no longer possible. "Everybody says so" is still the strongest reason that most people can offer for the beliefs they hold, and it matters little, so far as the result is concerned, whether everybody says so because no one is allowed to say anything different, or because everybody is actually repeating the same formula.

No business in the world has ever been advertised as has Christianity. A mere fraction of it would have made a multi-millionaire of the greatest quack that ever lived. Its advertisements have been carried on for centuries; they have been used as nursery rhymes and funeral dirges; its agents claim some of the finest hoarding in the country—Parliament, the Law Courts, etc., and claim also the right to exclude all advertisements of rival firms. And the clergy have all the time compelled the public to pay the cost of their extensive "Puffing."

But in spite of this extensive and persistent advertising of Christianity, the business is anything but flourishing. Sir James Treloar said that he only went in for larger advertising when his trade began to drop. The various revivals bear exactly the same relation to Christianity. If trade was only flourishing, there would be small need for such men as Torrey and Alexander. But business is not brisk. Old customers are wandering into rival establishments, the taste for the old class of goods is decaying, and so it is hoped to revive business by employing new shopmen and varying the arrangement of the goods in the windows.

The dodge is an old one, but it is not likely to be of benefit for any length of time. The articles may be labelled this year's goods, but their age is easily detected. For the great difficulty is that while you can build up a gigantic business for a quack article, you can't maintain it forever with the same customers. You are compelled to continually discover new ones. For generations the clergy overcame this difficulty—and do still to a considerable extent—by breeding them. Children were brought up with a carefully cultivated taste for the goods supplied by religious houses. But now this source of supply is beginning to fail. The close market can no longer be maintained. Competitors are coming in, and they are affecting old and young alike. And it is open, free, and healthy competition that is fatal to all frauds and impostures. Place the clergy with their wares in an open market, and their occupation would soon be a thing of the past.

C. COHEN.

### "Christianity and Common Sense."

WHAT a strange choice and collocation of words! One would have thought that the appeal of Christianity is to a most *uncommon* sense—a sense which the majority of mankind do not seem to possess. Some of the greatest theologians have assured us that the chief doctrines of Christianity are infinitely above reason, and, consequently, beyond the sphere of common sense. Common sense, according to Sir William Hamilton, is "the complement of those cognitions or convictions which we receive from Nature, which all men possess in common, and by which they test the truth of knowledge and the morality of actions." If persons are deficient in common sense they are accounted mad or foolish. But surely non-Christians are not all mad or foolish. Hundreds of millions of our fellow-beings are not disciples of Jesus Christ; but it would

be the height of presumption to allege that on this account they lack common sense. And yet, in his Manchester lecture, Mr. George Harwood, M.A., M.P., seems to be guilty of that presumption. But this gentleman gives us a brand-new definition of common sense, calling it "the faculty by which we apprehend new truth"; and he also denies that the so-called truths of Christianity are distinctive or unique.

Considering that he has been a Professor of Logic, Mr. Harwood's reasoning is of the most amazing kind. What he wishes to make clear is that the fundamental doctrines of Christianity, such as the Personality of God, the Trinity, and the Atonement, are perfectly reasonable and commend themselves to our judgment: and this he believes he can do and has done "quite apart from the Bible, and quite apart from anything that anyone has taught us." What a herculean task for any mere man, standing absolutely alone, and without assistance from any source whatever except from his own consciousness, to think of performing! Mr. Harwood has made a brave attempt to perform it, and it is not in the least surprising that the attempt has terminated in a complete fiasco. The lecturer gives us a most miserable caricature of Christianity. He evades all genuine difficulties, and contents himself with throwing dust into the eyes of his hearers and readers. This is severe criticism; but it can be easily justified.

Mr. Harwood admits that "the scientific drift of the age, the scientific character of the thinking of the age, is all against" his conception of the Personality of God, and that "many Christians, if they were quite severe with themselves, would find that the God whom they worship is more or less a kind of sublimated natural law, but not a Person in the sense in which a human being is a person." Then he adds: "Now I take it that the teaching of Christianity is that He is a Person, that He is not a mere law, that He is not a mere force, but that He is a person just as much as you and I are persons." Well, does common sense, as newly defined, apprehend this Personality of God? Let the reader bear in mind that Mr. Harwood used to dispute with Mr. Bradlaugh at the Hall of Science. Bradlaugh's great difficulty was in seeing God as a Person, "because," he said, "you never see him." "Well, no, you don't," retorted Mr. Harwood; "but do you ever see anybody else?" We are not told how the great Atheist met that startling question; he was probably too stunned to utter another word that evening. But this is how Mr. Harwood bantered his Manchester audience:—

"Now, if you come to exercise this faculty (common sense) that I have suggested to you—I think you will find that I am going to tell you something extremely melancholy—you will agree that you have never seen anybody in your life. Husbands, I dare say you think you know your wives; but you don't. And I dare say you fathers and mothers think you have seen your children; but you haven't. Here are two painful facts: one is that you have never seen them, and the other is you never will.....A person is not what we see. What is he? He is something inside. A person is absolutely invisible. No man was ever seen by any other man. What you see is the house, not the tenant."

That is an old argument. Even as a child I knew it well, and often employed it with what I considered crushing effect. But in reality it is no argument at all. You cannot prove one assumption by making another. Have we never really seen a man? You cannot answer that question until you can tell exactly what a man is. Take a corpse, as Mr. Harwood does, and what do you see? A tenantless house, Mr. Harwood answers. "What has happened?" he asks, and then answers: "The man is gone, the person is gone, and therefore a person is invisible." Here is our old friend the dogmatist again, as wide awake as ever. To the scientist a corpse is an organism that has ceased to correspond with its environments, and reverted to the inorganic type. Life is not an entity, but a condition; and a living man is the most complex and perfect organism known on earth. But if this organism is a tenanted house, then never before was a tenant so imprisoned

in his residence, and never before did a tenant give so little sign of his presence. But let us allow Mr. Harwood to hang himself in his own way:—

"If I believe that there is a person in every human body, where does the exercise of common sense carry us? We take the matter of the Universe, just as we take the matter of a single body, and we say: 'Have I the same reason for believing that behind the matter of the Universe there is a Person, as I have for believing that behind the matter of a single individual body there is a person?' It is all a matter of inference. You cannot see the person in either case; and what we have got to ask is, Have we the same grounds for believing, when we look at the Universe—as Goethe called it, the living garment of God—am I right when I say that behind that Universe there is a Person, just as I say that behind your material body there is a person? I say you have."

So say I. There is precisely the same reason for believing the one as for believing the other; but it is a spurious reason. The belief is not justifiable in either case. Mr. Harwood does not know that behind the Universe there is a Person any more than he knows that behind the human organism there is a distinct person. But he is quite right in saying "that you are driven to this position, that either you must believe that there is no person behind the human body, or you must believe that there is a Person behind the Universe." We believe neither, and so are perfectly consistent; and we disbelieve both because of the entire absence of evidence. It never occurred to Mr. Harwood that any of his hearers might deny or doubt the distinct and independent existence of the human soul; and, in consequence his main argument for the existence of God falls to the ground.

His argument for the Trinity is feebler still. He asks: "How can Three be One, or One be Three? The Church teaches it. But does common sense suggest it?" Mr. Harwood thinks it does; we affirm that it does not. Listen to this:—

"For a moment confine yourself, in the thinking of God, to thinking of him as a Force; for, after all, that is the scientific way of thinking of him. Force is that which makes itself felt; and therefore, if we come scientifically to think of God, we must think of him as a Force. Well, think of him as Force, as you think of steam as a force. Now, when you come to think of a force, curiously enough, in order to think of it properly, you must think of it under three forms—force potential, force actual, and force continual."

This is one of the most curious arguments ever framed. The Father is God potential, the Son, God actual, and the Holy Ghost, God continual. But is not Mr. Harwood aware that the moment force becomes actual it ceases to be potential? Force cannot be in more than one state at one and the same time. Potential steam is not actual, nor is actual steam potential. Steam may pass from one state into another, but it cannot be in two or three states simultaneously. But, according to theology, God exists from eternity to eternity as Father, Son, and Holy Ghost, and the Godhead, in all its fulness, dwells in each of the Three Persons. The Church has never known anything of the Trinity taught in this lecture.

But the argument for the Atonement of Christ is the most futile of all. According to the teaching of the Church the Atonement is the objective ground of the forgiveness of sins. It is a forensic contrivance whereby a believing sinner is released from the consequences of his sins in the next world. Mr. Harwood regards the doctrine of forgiveness, which is so prominent in the New Testament, as a paltry one; and he never once refers to the Atonement as a satisfaction to the justice of God, which is one of the most precious dogmas of the Church. To our lecturer the Atonement is a lever to lift mankind to a higher moral level. You may tell him that it is wrong to punish the innocent for the guilty, and he will reply that vicarious suffering is a law of progressive life. But the cases are so radically different that you have no right to argue from the one to the other. According to the Scriptures, Christ died that we may live; He honored the law on our behalf; the

chastisement of our peace was upon him; the Father frowned on him that He might smile on us; and God remits our sins on account of the propitiation which Christ rendered to his justice on Calvary. We pronounce this doctrine unjust, immoral, monstrous; and Mr. Harwood ignores it. His own doctrine is vague, and vapory, and unreal. What he says about the law of the evolution of civilisation is doubtless true; but he omits to tell us in what way the sufferings of Christ benefit mankind on earth. He is more anxious to assure us that the Atonement is a provision to prepare us for the next world, a remedy for the disease of sin which we are to take with diligence while on earth that we may enjoy good health after we die. The blood of the human race has been vitiated by sin. "And what do you want in your spiritual life? Blood that is pure infusing into your blood, so that it shall cleanse your blood; and that is human, so that it still shall make your blood the blood of a throbbing human being, and there you have it."

Now, common sense has nothing whatever to do with such religious imaginations. Common sense is a daughter of the earth and deals alone with earthly relationships. The supernatural is an unknown and unknowable region to it. Common sense is the complement of intelligence and reason. It means tact, mother-wit, mental balance, perfect sanity. The doctrines of Christianity are not sensible, but super-sensible, and common sense would reject them at once, were it not for the fact that it is, in so many instances, over-ridden by credulity and superstition. Common sense and Christian faith are naturally at war with each other; and at best there is only a patched-up peace between them. Faith may coerce, but it cannot convince the reason into subjection to itself; and all coercive measures may fail at any moment. As reason waxes faith wanes, and as common sense triumphs belief slinks into the background.

J. T. LLOYD.

### Protestant Christianity.

"The holy vampires of the Middle Ages have sucked away so much of our life-blood that the world has become a hospital."—HEINE, *Prose Writings*, p. viii.

"Sickness is the natural state of the Christian; it puts us in the condition in which we always ought to be."—PASCAL.

"Therefore we must in this life live like strangers until we reach the true fatherland, and receive a better life which is eternal."—LUTHER; cited by FEUERBACH—*Essence of Christianity*, p. 307.

"If heaven is our home, what is earth but a place of exile?"—CALVIN.

"Crucified Martyr! Man thou crucifiest  
The very air thou darkenest with thy gloom."  
—CARDUCCI.

WE have seen that the ideal of the Catholic Church was the Saint and the Monk. We have also traced some of the evils resulting from the attempt to realise that ideal.

According to Protestant historians, the Reformation inaugurated by Luther swept away all the abuses from Christianity and revealed the true light of the Gospel. It is true that Luther did attack some abuses and evils which find no support in the Gospels; the doctrine of Indulgences, for instance, was one of them. But the Ideal, the Kernel of Christianity remained the same, namely, that the Christian must live apart from the world and its pleasures, that this life was a weary pilgrimage, and that our thoughts and aspirations should be fixed upon the next world. This is the Gospel view of the matter. It was the belief of the primitive Christians. It prevailed in full force through the Middle Ages, and continued to be the central doctrine of the Reformers.

Luther, although he broke from Rome and founded Protestantism, held firmly to the same view. He says:—

"Ought we not then to sigh after future things, and be averse to all these temporal things?..... Wherefore we should find consolation in heartily despising this life and this world, and from our hearts sigh for and desire the future honor and glory of eternal life."\*

\* Cited, Feuerbach, *Essence of Christianity*, p. 161.

And as the Catholics possess in the *Imitation of Christ*, by Thomas à Kempis, the quintessence of Christianity, so the Protestants possess in the *Pilgrim's Progress*, by John Bunyan, an equally faithful representation of the Spirit of Christianity. And the work of Bunyan—with a few slight alterations—is as much appreciated by the Catholics as à Kempis is by the Protestants.† John Wesley, who, as we shall presently see, held the same views as to the worthlessness of this life, published a cheap edition of both these works in his "Christian Library." Most people have read the *Pilgrim's Progress*. It is the first book the present writer can remember as a child, through the impression produced by the numerous illustrations which I longed to be able to read about for myself.

Those who think that fine writing requires a large vocabulary, should study the *Pilgrim's Progress*, where none but the simplest words are used. The simplicity and beauty of Bunyan's prose is unexcelled in the English language, but this cannot blind us to the fact that anyone who attempted to practise in real life the actions of Christian, the hero of the allegory, would be regarded, and rightly regarded, as a lunatic or a criminal; yet he only puts in practice the teachings and example of Jesus as recorded in the Gospels. The very first thing Christian does when he is convicted of sin is to follow the advice of Christ and "forsake all"; even his wife and children are left to perish in the City of Destruction while he sets forth on his journey to the heavenly city, and in his selfish desire for salvation he gives them no further thought. How pathetic is the cry of the deserted wife and children! "So I saw in my dream," says Bunyan, "that the man began to run. Now he had not run far from his own door but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, Life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain." It is shocking to read, even in an allegory; but there are plenty of such cases recorded in the Lives of the Saints, who simply carried out the injunction of Christ to hate wife and children for his sake. Bunyan's idea of the world is depicted in *Vanity Fair*, and he renounces it and all its works. His mind is filled with the idea of eternal life and how to attain to it; consequently this life is utterly valueless.

John Wesley, as we have seen, admired the *Pilgrim's Progress* so much that he published an edition of it for fourpence, so that the poorest could obtain a copy.‡ It was a work after his own heart. But no one has given a more condensed epitome of Christianity than the Brothers Wesley in a hymn for which they are jointly responsible, as it is to be found among the hymns they jointly composed and published in their hymn-book. We give three verses of it:—

How, then, ought I on earth to live,  
While God prolongs the kind reprieve  
And props this house of clay?  
My sole concern, my single care,  
To watch, and tremble, and prepare  
Against that fatal day!

No room for mirth or trifling here,  
For worldly hope or worldly fear,  
If life so soon is gone:  
If now the judge is at the door,  
And all mankind must stand before  
Th' inexorable throne!

Nothing is worth a thought beneath,  
But how I may escape the death  
That never, never, dies;  
How make my own election sure,  
And, when I fail on earth, secure  
A mansion in the skies!

That is the essence of Christianity; that is how the first Christians understood it. It was the belief of the saints and monks of the Middle Ages; it was the belief of the Reformers; it was

† See Froude's *Life of Bunyan*, p. 173, 1880.

‡ The British and Foreign Tract Society have translated the *Pilgrim's Progress* into no less than ninety-five different languages and dialects, Eskimo being among them.

the belief of Cromwell's Puritans and the Scotch Covenanters. It is the only true interpretation of the teachings of Jesus Christ.

William Law was another genuine Christian. John Wesley not only acknowledges the powerful influence his work, the *Serious Call*, exercised upon himself, but he even dates the whole religious revival of the eighteenth century from its appearance in 1730.\* He also published a part of it along with Bunyan and a Kempis in his Christian Library.

Law declares that "it is as possible for a man to worship a crocodile and yet be a pious man as to have his affections set upon this world and yet be a good Christian" (*A Serious Call*, p. 12). He warns men that they must not content themselves with the lawfulness of their employments, but they "must consider whether they use them, as they are to use everything, as *strangers* and *pilgrims*" (p. 53); "For if he thinks anything great or important in human business, can he be said to feel or believe those Scriptures which represent this life, and the greatest things of this life, as bubbles, vapors, dreams, and shadows?" (p. 47); "The greatness of those things which follow death makes all that goes before it sink into nothing" (p. 35).

Another great Christian classic is the *Saints' Everlasting Rest*, by Richard Baxter—Richard Baxter who denounced Cromwell (who formed one of his congregation) to his face for tolerating the Roman Catholics. Baxter understood the true inwardness of Christianity. He says:—

"God and mammon, earth and heaven, cannot both have the delight of thy heart. This makes thee like Anselm's bird, with a stone tied to the foot, which as oft as she took flight, did pluck her to the earth again. If thou be a man that hast fancied to thyself some happiness to be found on earth, and beginnest to taste a sweetness in gain, and to aspire after a high estate, and art driving on thy design, believe it, thou art marching with thy back upon Christ, and art posting apace from this heavenly life" (*Saints' Everlasting Rest*, part iii., chap. iii.).

It was the attempt to carry into practical life the teachings of genuine Christianity which made the Puritans the sour, gloomy, narrow fanatics they were. And wherever genuine Christianity has been taught and practised the same results have followed. It was so during the great religious revival of the eighteenth century, started by Wesley and Whitefield. Lecky says:—

"The whole structure of society, and almost all the amusements of life, appeared criminal. The fairs, the mountebanks, the public rejoicing of the people, were all Satanic. It was sinful for a woman to wear any gold ornament or any brilliant dress. It was even sinful for a man to exercise the common prudence of laying by a certain portion of his income."†

It was the same in Scotland during the seventeenth century. Says the historian Buckle:—

"The clergy deprived the people of their holidays, their amusements, their shows, their games, and their sports; they repressed every appearance of joy, they forbade all merriment, they stopped all festivities, they choked up every avenue by which pleasure could enter, and they spread over the country an universal gloom. Then truly did darkness sit on the land. Men, in their daily actions and in their very looks, became troubled, melancholy, and ascetic. Their countenance soured, and was downcast. Not only their opinions, but their gait, their demeanor, their voice, their general aspect, were influenced by that deadly blight which nipped all that was genial and warm."

"When the Scotch Kirk was at the height of its power, we may search history in vain for any institution which can compete with it, except the Spanish Inquisition. Between these two there is a close and intimate analogy."‡

To those Christians who deny that we have given a true presentation of Christianity, we ask: Do you understand Christianity better than Thomas à Kempis; or Luther, the founder of Protestantism; or Calvin, the founder of Calvinism? Do you

understand it better than Bunyan; or better than Wesley, the founder of Wesleyanism? These men may have differed upon points of doctrine, but they were all agreed as to what the *practice* of Christianity consisted; and that was the renunciation of the world and all its works. They believed with the apostle John, "If any man love the world, the love of the Father is not in him" (1 John ii. 15). They believed the words of Christ, that he "that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv. 33).

We have seen the terrible condition brought about wherever these teachings have been practised; our aim is to prevent it from ever gaining such an ascendancy again, by showing the true inwardness of this evil Faith.

W. MANN.

### Acid Drops.

There is no end to the silliness of the newspapers during the present "revival" period. Recently the *Daily News* devoted a whole column of its largest type in the most conspicuous position to the case of "Mrs. Jones, of Egryn" the new "Welsh Seeress." This wonderful lady is a farmer's wife. She has lived in the district for thirty-eight years, and has been wedded for seventeen years. Never did she attract any attention until lately, when she took to seeing visions and talking about her "star." This "star" tells her when and where to go on her "missions." It knocks the Star of Bethlehem into fits. A long account of it appeared in the *Daily News* from the pen of Beriah G. Evans, who is (or ought to be) a person of great scientific eminence in the Principality. This gentleman has seen her "star" himself. It seems to be of the "Brock" variety, judging from the following description:—

"While yet she spoke, between us and the hills, and apparently two miles away, there suddenly flashed forth an enormous luminous star flashing forth an intensely brilliant white light, and emitting from its whole circumference dazzling sparklets like flashing rays from a diamond." Beriah's composition is a bit chaotic, but we can guess at his meaning. If we might hazard another guess we should say that if the brewers and publicans have to shut up shop in Wales the natives will find other ways of getting intoxicated. There are more forms of "spirit" than one.

Some profane person suggested that Mrs. Jones's star, which "flashed" so surprisingly, was the "head light of a train." Perish the blasphemous thought! The train rushed past and the "star" still went on "flashing." Indeed, it was accompanied by another "flashing" phenomenon, which lit up the hillsides like daylight. Then it became a "blood-red light" in the middle of the village. And when they reached the spot it was gone. Of course! That is the way of such things. They never stop to be examined.

Beriah G. Evans would have us believe that the entire natural economy of the universe is being disordered out of respect to "Mrs. Jones, of Egryn." And the *Daily News* gives him a column in which to relate this matter for the benefit of the twentieth century. And the *Daily News* is a "progressive" paper. Let us pray.

We were glad to see a letter of protest in the *Daily News* against the "Welsh Seeress" nonsense. It was signed G. Henry Sandwell. The writer said that such things were expected in Catholic countries, but "for Protestant ministers of repute and, presumably, of sanity to lend themselves to this kind of thing in the dawn of the twentieth century is, to say the least, matter for very earnest and serious thinking." "Surely," Mr. Sandwell concludes, "it is the Lunacy Commissioners, and not the Psychological Research Society, who have an interesting and very sad problem before them in Wales."

Mrs. Jones's "star" is not the only wonder in Wales at present. There is also a haunted house at Lampeter, and the Bishop of Swansea and other men of God are "investigating the mystery." Is it not enough to make a reasonable person sick. If the revival goes on much longer in Wales the people will mostly be idiots.

Evan Roberts has disappointed Cardiff. He says that the "voice" does not tell him to go there. But he thinks that the "voice" is very likely to tell him to go to Liverpool. What a precious young Jesuit! Of course he has his own personal reasons for taking this job and refusing that.

Dr. Torrey was very friendly with God Almighty on the

\* Lecky, *History of England in the Eighteenth Century*, vol. ii., p. 549.

† Lecky, *History of England in the Eighteenth Century*, vol. ii., p. 589.

‡ Buckle, *History of Civilisation*, vol. iii., pp. 269-279.

afternoon of the fifth day of the Albert Hall mission. There was a fair meeting of the "saved," with perhaps some of the "lost." It was evidently a better meeting than the Yankee revivalist expected, and it put him into quite an amiable frame of mind (for him!), so that he condescended to pat the Lord on the back with a "Good boy!" sort of expression. This is what he said:—

"Our hearts are very glad this afternoon, as we look round and see the thousands of people whom thou hast drawn to this meeting. Thou hast answered prayer. Thou hast aroused a great interest in thy work in this busy city."

We hope the Lord feels duly proud of Dr. Torrey's testimonial. It ought to have been a happy time in heaven that afternoon.

And now for a little criticism. What a quiet self-confidence (some would give it a shorter name) there is in the last sentence of Dr. Torrey's little message to God Almighty! "Thy work"—the Lord's work—appears to be going on exclusively in the Albert Hall. The Lord had aroused no "great interest" in his work until he saw fit to welcome Dr. Torrey. All the thousands of other soul-savers in London are very small beer. Apparently the Lord has had enough of them. We dare say he will soon have had enough of Dr. Torrey. He ought to, anyway.

Here is Dr. Torrey's version of believe or be damned. "Think," he says, "of the most awful midnight darkness you ever knew, multiply it by infinity and carry it out to eternity, and you will have some faint conception of your future if you refuse to accept Christ." What he means is that you will suffer this fate if you refuse to accept Torrey. For he states elsewhere that those who do not accept Christ, and believe the Bible, in the way that *he* does, are lost forever. Surely the stupidity of such a man is only equalled by his impudence.

The *Westminster Gazette* gave a far from flattering account of the Torrey-Alexander performance at the Albert Hall. There was a large audience, the reporter said, but it was "singularly unresponsive," and "the harvest" of saved souls was "the merest handful." The explanation of this seemed to lie in Dr. Torrey himself, who did not strike the reporter as "a very winning evangelist." "He has a powerful voice and a good memory," it is admitted, "but therewith his oratorical endowments cease. He seems earnest and employs his voice unsparingly, but there is not about the man or his methods the semblance of the *feu sacré*." His very appearance is against him. "He does not look the part. A bank manager, a company director, a prosperous stockbroker—yes, but not an evangelist." His preaching was of the old-fashioned and played-out sort, and fell flat.

"There is a well-known story of a certain American minister who explained that he had had to give up the doctrine of hell fire because 'our people simply wouldn't stand it.' Dr. Torrey's hearers may have been equally out of sympathy with an appeal for right conduct based wholly on the personal and purely self-regarding motive of future well-being. Dr. Torrey did not ask his hearers to turn from sin because of the sorrow and unhappiness which ill-conduct produces, but simply and solely because otherwise they would suffer for it hereafter; and this appeal to the least noble instincts of his hearers fell flat. Dr. Torrey likened his listeners in turn to a man in a burning house who refuses to escape, to the occupant of a boat hastening to Niagara, and so on. But his hearers declined resolutely to be thrilled... listening listlessly to his perfervid appeals and displaying not the least sign that they had been touched or stirred."

Finally, when "converts" were invited to stand up and come to the front, there were only a few of them—"mostly women and one or two lads."

The Albert Hall Mission offers every prospect of ending in an inglorious fizzle. The attendances have dropped in a most marked manner, and of these the overwhelming majority appear to be usual churchgoers. The *Daily Telegraph* notes that the "Amens" come "almost exclusively from the platform," and that "hitherto the convinced believer and the churchgoer seem to have in the main composed the mission meetings." On a call to conversion, says the *D. T.*, not ten people arose. The *Christian World* also notes that without Mr. Alexander and the choir "Dr. Torrey would fail dismally." That is, divest the mission of the concert, or music-hall element, and the "glorious gospel" would fall as flat as a pancake, without proving nearly so nutritious.

How amusing it is to watch the antics of Christians in relation to "infidels." They even go to the length of setting up two standards of language, one for themselves, and one for their opponents. To parody the words of Shakespeare, that in a Christian is but a choleric word, which in an

"infidel" is flat blasphemy. Only the other day the *London Chronicle* was apparently quite upset by Mr. Foote's reference to "Dr. Torrey's hooliganism." Just a few days afterwards Sir Henry Campbell-Bannerman, in his High Wycombe speech, referred to Mr. Balfour's "spirit of political hooliganism," and the *Westminster Gazette* used the expression as a star line right across the top of a column. "Hooliganism" in the Liberal leader's mouth was quite elegant; in the Free-thought leader's mouth it was simply shocking.

Dr. Torrey sent to the *Daily Mail*, of all papers, a statement of his religious opinions, headed "What I Believe." Of course it doesn't matter a straw what he *believes*. All that matters is what he *knows*. Juries don't go by counsel's beliefs; they go by the evidence—that is, the facts—before them. Still, we are going to take notice of one of Dr. Torrey's opinions, for a special reason. We want to show how this cocksure gentleman differs from other cocksure gentlemen in the same profession. "I believe in the Bible," Dr. Torrey says, "the whole Bible, as the Word of God." He doesn't say which Bible he means—the Catholic, the Protestant, or the Jewish. Nor does he say whether he means, in English, the Authorised Version, or the Revised Version, or a version of his own. If he means the Bible in the original Greek and Hebrew, he might then be asked which particular Codex he regards as the Word of God—and why. But let all that pass. It is another point that we wish to deal with. Dr. Torrey regards the whole Bible as the Word of God. If he is honest in the use of words, he means that every sentence, every syllable, of the Bible came from God. Well now, the Dean of Westminster has just published *Some Thoughts on Inspiration*, in which he refers to some things in the Bible which Dr. Torrey considers to be perfectly true as "folk lore." Moreover, he speaks of the "human element" in the Bible as to be discriminated from its "divine element." Here, then, is flat contradiction, positive discord, between two Protestant preachers in the very same city. Would it not be better, therefore, if they settled the question between them, before dogmatising in public any further?

Dr. Torrey was once in Japan. While there he was asked to address "a congregation composed entirely of university students and professors." All of them were "heathens." He was asked to talk to them on the need of religion in education, but as this brilliant evangelist "had not any talk on that subject," he preached to them on "What shall I do with Jesus which is called Christ?" When he left Japan a friend told him that he had the names of 131 Japanese who had "publicly professed to accept Jesus Christ" as the result of that sermon. Dr. Torrey himself is the authority for this statement, and while we, of course, believe, still, as *Punch* said on another occasion, "there are many who won't," and for their sake we should like to have a little independent evidence as to this miraculous "bag" of 131 Japanese.

The Dean of Westminster is not going to let anything stand in the way of business. Preaching at the Abbey on Sunday, he said, according to the *Daily Chronicle* report:—

"It was true that the Almighty was portrayed in many ways, and many of those ways were gross caricatures of the Holy One. Even if the way in which the Almighty was portrayed at the Albert Hall was a libel, yet if hearts were touched that was the chief concern."

In other words, Dr. Torrey may libel the Almighty as much he pleases if he only gives the Dean of Westminster's business a leg up.

Is it true that Dr. Torrey softens people's hearts? Is he not more likely to soften their heads?

At the Albert Hall on Sunday evening Dr. Torrey "went a buster" in brain softening. He attacked the theory of Evolution. He said he had believed in it once, but he had given it up; in support of it there was no evidence whatever. Now the Dean of Westminster *does* believe in Evolution. And we beg to ask him whether Dr. Torrey's running amuck in this way is a sample of "touching people's hearts"?

We see that the *Daily Chronicle* gives currency to the silly old fable that Mr. G. J. Holyoake was imprisoned in 1842 for atheism. Mr. Holyoake was imprisoned for blasphemy. It was under the common law of blasphemy that he was indicted, found guilty, and sentenced. Atheism is not, and never was, a crime in England. The term is not even known to the English law. If it were used in a court of justice the judge would be obliged to ask what it meant.

The mark the bigots set upon Mr. Holyoake in 1842 was a mark of honor. There is no honor in trying to rub it out.

The word "imprisoned" was not fine enough for the *Daily Chronicle*. It preferred to say that Mr. Holyoake was "immured." Just as though it were necessary to emphasise the fact that prisons have walls.

What is the world coming to? Here is no less a paper than the *Church Times* asking, "Why are our cathedral cities, those strongholds of dignity and sloth, in many cases the most immoral towns in the kingdom?" We do not at all question the fact that is asserted in this sentence, only marvel at it appearing in such a place. For cathedral cities are not places where Freethought flourishes. They are, on the contrary, towns where religion rules the roost. The people live, move, and have their being in a perfect odor of sanctity. And they are "in many cases the most immoral towns in the kingdom." This is good, distinctly good!

A terrible crime has been committed at Paris. The Church of St. Eustache has been robbed of the relics of the saint whose name it bears. One of his teeth, a bone, and two joints have disappeared. Such an abominable theft is enough to bring down the divine vengeance upon that wicked city. We expect to hear that something dreadful has happened.

When the Lord has avenged himself on the robbers of his holy house of St. Eustache, at Paris, he might give a little attention to St. Petersburg, where his friends, the "holy" party, are doing deeds worthy of hell. The latest horrible story is that a woman student, wounded by a Cossack sabre on St. Vladimir's day, was dragged from her bed in the hospital, in spite of the doctors' protests, and haled before one of General Trepoff's creatures. To make her incriminate her friends she was twice flogged with a Cossack whip, and finally, almost dead, was conveyed in an ambulance back to the hospital. A God who allows that sort of thing to go on is not fit for his business.

There was one terrible bit of sarcasm in the report of General Stoessel's interview with a representative of the *Petit Parisien*. After stating his losses and the condition of things generally at Port Arthur, and his belief that the Baltic Fleet would never come, he added: "To sustain us we had only the message of the Czar's trusting in Providence." General Stoessel knew the full value of that. He had talked buncombe himself to keep up the spirits of his men, and a little of that article, in emergencies, may sometimes make your actual resources go a trifle further than they otherwise would. But buncombe *only* is a very poor defence against a well-armed, brave, and determined enemy. So in spite of the "Czar's trusting in Providence" (at St. Petersburg) General Stoessel had to surrender (at Port Arthur).

The Holy Synod of Russia has sent round a "tip" to the priests to preach that British and Japanese money are the cause of all the holy fatherland's troubles. There are Christians in England who lift their eyebrows at this. Evidently they don't know the history of their own faith. Christianity was built up in that way.

We read that the natives in Cape Colony are "losing faith in witch doctors." But it seems that what the world gains in one part it loses in another. Evan Roberts and Dr. Torrey balance the good news from South Africa.

That battered old sophist, the Rev. Dr. Clifford, has sent another long letter to the newspapers calling upon the nation to "eliminate all sectarian teaching from its State-supported schools." By "sectarian" he simply means what may be peculiar to Catholics, Churchmen, or this or that body of Dissenters. What is common to all of them, or what he *fancies* is common to all of them, is not "sectarian" at all; it should be taught in the State schools, and at the State's expense, although it has to be paid for by Jews, Secularists, Freethinkers, Rationalists, Atheists, and Agnostics. Dr. Clifford's view is that Christian teaching at these persons' expense is *not* "sectarian." By the same reasoning, if the "infidels" triumphed and taught their views in the State schools, at the expense of the Christians, such teaching would not be "sectarian" either—and Dr. Clifford would have no right to complain. For, obviously, all he means by "unsectarian" teaching is teaching that is agreeable to the majority. If he intends to mean anything else, let him explain himself.

Kissing and dancing at Church entertainments have been the subject of an earnest discussion by the Auchterarder United Free Presbytery—and we judge that Dr. Torrey is sadly wanted in that backsliding district. It appears that choirs have been known to remain longer at public-houses than was absolutely necessary. Sometimes social gatherings

have terminated with a dance. After a reverend gentleman had delivered a serious address on Christian work, he had been followed by a young lady who sang with great spirit, "Gang doon the burn, Davie, lad, and I will follow thee." This naturally shocked the godly soul of the Rev. T. Watt, of Dunning. Another man of God, the Rev. William Hall, of Comrie, declared that "most unseemly" things took place at Church entertainments. He had seen "promiscuous kissing" going on. We suppose the good Christians were following the Bible command to salute the sisters with a holy kiss. We agree, however, that the game wants regulating.

The *Glasgow Herald* devoted a satirical leaderette to Auchterarder United Presbytery discussion. "The habits of the Auchterarder Arcadia," it says, "ought to attract wide attention, and it may be hoped will exercise a softening influence on a somewhat hard and selfish world. "At least," it slyly adds, "we may all cultivate the social virtues as they manifest themselves in Comrie by joining a Sunday school or a church choir." There is a lot of fun to be got in that way.

Sir Robert Douglas, in *Europe and the Far East*, quotes a sensible observation made by Taokwang, Emperor of China, during the second quarter of the nineteenth century. "All religions," the Emperor said, "are nonsense, but the silly people have always believed in ghosts and after-life, and therefore, in order to conciliate popular feeling, we are disposed to protect every belief, including Christianity, so long as there is no interference with the old-established customs of the State."

"All religions are nonsense." What an admirable summary! Emperor Taokwang was evidently a philosopher.

Many rulers have seen that religions are nonsense, but few have cared to say so. Old Lobengula, the Zulu king, told an English traveller that the witch-doctors and other mystery-men were the greatest cheats and scoundrels in Zululand. The English traveller asked him why he let them go on bamboozling and robbing the people. Old Lobengula shrugged his shoulders and said that he couldn't afford to meddle with them. They would soon cut his life short if he did. They would murder him, or set the people against him by malicious stories.

Anybody who reads the Old Testament carefully will see that Saul's great offence was waging war against the Black Army. All the mystery-men were opposed to him, and a last they were too many for him. Saul was a splendid fellow—far too good for the holy savages he had to govern.

Sir Robert Douglas gives some attention to the missionary question. We quote the following from the *Athenaeum* review:—

"Christianity has therefore had, at one time or another, perfectly free hand both in China and Japan, and it is interesting to inquire why in these circumstances it has made a little headway. Sir Robert Douglas's explanation is that the Jesuits and other foreign missionaries who first attempted evangelise the Far East grasped at political power, and thus made their suppression a necessity. This is partly born out by an article in one of the monthly reviews by Japanese writer, who states that the Shimbara revolt 1637, in which 100,000 souls are said to have perished, was in fact an uprising of the Christian converts against the State. In modern times the assumption by missionaries of judicial functions—in which they do but follow the example of the Primitive Church—no doubt causes them to be rightly regarded as centres of disaffection, and, although Sir Robert Douglas makes this complaint against Roman Catholics only, we fancy it extends to all denominations. But an even stronger cause is sectarian jealousy."

This is the whole case in a nutshell. Christians in the East have intrigued against the State, and paid the penalty; and their hatred of each other has excited the disgust of the natives.

Christians who are so fond of talking of Ruskin as one of themselves (heaven save the mark!) should ponder an admission made by him in one of his recently published letters to Professor Eliot Norton. Writing on October 10, 1869, Ruskin said:—

"That I am no more immortal than a gnat, or a bell of heath, all nature, as far as I can read it, teaches me, and on that conviction I have henceforward to live my gnat's or heath's life."

Where in this sentence is the "sure and certain hope of a glorious resurrection?" The man who wrote it had given up what Paul rightly regarded as the first essential principle of Christianity.



**Mr. Foote's Lecturing Engagements.**

Sunday, February 19, Secular Hall, New Church-street, Camberwell-road, London, S.E., at 7 p.m. (not 7.30), "Who and What Was Jesus Christ?" Admission free.

March 26, Coventry; April 30, Liverpool.

**To Correspondents.**

- J. LLOYD'S LECTURING ENGAGEMENTS.—March 12, Glasgow; 19, Liverpool; May 7, Merthyr Tydfil.
- W. C. PHILLIPSON.—We had no special sympathy with the Gorky petition. It seemed to us partly newspaper enterprise and partly hysterics. We fail to see how a writer's life or liberty is more sacred than a tailor's or a shoemaker's. It seems to us that all who step into the political arena should take their chances with their fellow reformers. It also seems to us that a petition for Gorky's release only throws the fate of other arrested persons into greater obscurity and neglect. We cannot help feeling that the writing classes are over prone nowadays to give themselves airs and take themselves too seriously. Russian freedom has had many martyrs, and if Gorky should be added to the list (which we earnestly hope he will not) he will only have given his all for liberty, which thousands of brave men have done without even knowing that they would be remembered.
- GARW MINER.—Your informant is quite correct. Mr. John T. Lloyd is an ex-Presbyterian minister, who has lately joined Freethought as an active apostle. The story of his conversion was related by himself in the *Freethinker* and afterwards printed in pamphlet form. You can obtain a copy from our office, price twopence. Thanks for the addresses. Pleased to hear you have shaken up your newsagent to some purpose.
- W. H. A.—See "Acid Drops." Your verse is hardly up to our standard for publication.
- GERALD GREY.—Dr. Torrey is not likely to take your advice and learn how to "appeal to men's reason" from the *Freethinker*. He thinks he knows everything already. He is just a pompous ass, and, we believe, quite incurable.
- JESSIE PINDER.—You will have seen that we noticed it in last week's "Sugar Plums."
- W. AITCHISON (New Zealand).—Much obliged. See "Acid Drops."
- OUR ANTI-TORREY MISSION FUND.—Previously acknowledged, £72 7s. 3d. Received this week: T. H. 3s. 6d., Unknown 2s. 6d., C. E. Smith 1s., E. D. Side (second sub.) 10s., J. C. 1s., G. B. 1s., F. D. 1s., W. R. 6d., J. Snarth 2s., A. Mohr 2s., J. Henson 1s., Still & Goat 2s. 6d., A. Lewis 2s. 6d., J. Stitt 2s. 6d., J. Bland 2s. 6d., W. H. West 1s., W. P. Adamson 2s. 6d., Collection at Mountain Ash 4s., W. T. B. 2s., A Few Birkenhead Freethinkers 10s., J. W. Hutty 1s., B. Siger 1s., D. C. (per D. Baxter) 2s., J. Blundell 1s., Dr. R. T. Nichols 10s., D. Johns 1s., C. K. 2s. 6d., S. G. 6d., W. Snaith 2s. 6d., H. R. C. 1s., B. Ford 2s., F. Wood 2s. 6d., J. Robinson 1s. 6d., T. K. 1s., L. Devereux 2s. 6d., Paul Rowland 10s., Chucklehead 1s., W. Kensit 2s.
- F. SHAW.—You ask us, after finishing our "splendid articles" on Shelley, to write a few articles on Charles Bradlaugh, which, you say, are "sure to be interesting to all young readers like myself." We will consider your suggestion. Thanks for your cuttings and cheerful letter. "Seeing things" is common in religious excitement. It is also common in another form of excitement.
- C. E. SMITH.—Thanks for addresses. Copies forwarded. There is no N. S. S. Branch at Croydon. We note what you say about W. H. Smith and Sons' boycott of the *Freethinker*; namely, that our readers should keep asking that firm's agents for this journal. It might do good in time.
- T. H.—We have only printed your initials, by which you cannot be recognised. We understand how many of our readers may not wish to have their names published in the *Freethinker*.
- UNKNOWN.—You have sent three subscriptions to our Anti-Torrey Fund, and a vast number of our readers have not sent one. We hope it is not a case of overloading the willing horse. Thanks for your good wishes.
- J. CLAYTON.—We hope, with you, that our Torrey pamphlets will help to make the *Freethinker* more widely known.
- A Clarion reader at Norwich writes: "Although not a Freethinker, I am forced to the conclusion that Dr. Torrey deserves hounding out of the British Isles."
- W. P. PEARSON.—Pleased to hear the Liverpool "saints" had such a highly-successful Annual Dinner, and glad to know that Mr. Foote has the hearty friendship of your gallant band of workers.
- A. E. KILBUP and J. EVANS.—We thank the Birkenhead "saints" who send through you. Glad to have their word of encouragement.
- H. WILLIAMS.—It is kind of you to hope Dr. Torrey likes our pamphlets. Thanks for good wishes.
- HAROLD ELLIOT.—Torrey pamphlets sent. Pleased to hear that the extracts you gave from the "Dr. Torrey and the Bible" pamphlet in your lecture at Manchester on Sunday were "highly appreciated."
- We have received a number of letters from readers of the *Clarion* who perused with great satisfaction the reprint of our "Torrey

and the Infidels" pamphlet in that journal. We do not reply to any of them in this column, because they would probably not see the *Freethinker*.

- J. CHEALE.—See acknowledgments in list. Those who can only send a little should remember that it all helps.
- LA PENSEE.—Your letter has perforce to stand over till next week. We are overfull of matter already. Glad you have written.
- J. HENSON.—It certainly is rich, as you say, that Trade Union "agitators" should be fined a guinea for holding a meeting in the streets, while the Welsh revivalists are allowed to swarm all over the place with impunity.
- A. HENSLEY.—It is good of you to buy a weekly *Freethinker* for the poor old veteran you refer to. Your instructions shall be attended to.
- E. J. SHEA.—We are sending you a big parcel of the Torrey pamphlets for distribution in and around Cardiff. Glad to hear you found our letter useful and encouraging.
- F. HOWARD.—We have referred to it, as you will see, in our leading article.
- M. SIMMONDS.—Shall be sent; thanks.
- A. HURCAM.—Attended to; thanks. Your opinion of Dr. Torrey is about sound. We will think over your suggestion.
- W. SANDERS.—Thanks. Yes, we post the *Freethinker* in plain covers.
- F. SCARISBRICK.—Pleased to hear you have such a high opinion of the *Freethinker* after reading the copies sent you "presumably through some friend." Paine's *Age of Reason*, a fine edition, can be had from our office for sixpence; postage 2d. extra.
- J. BLAND.—Give our best regards to Mr. Stitt when you see him again.
- W. H. WEST.—Must have been omitted accidentally; it is included in this week's list. Yes, giving a clean copy of this journal to a likely new reader is one of the best forms of advertising.
- F. J. VOISEY.—Shall be dealt with.
- W. P. BALL.—Thanks for cuttings.
- STILL A GOAT.—Too late for this week; shall appear in our next.
- S. A. STEIN.—Thanks, though we must hold over paragraph till next week.
- W. W. GUNN.—It will be sent. Pleased to learn that you have derived so much pleasure and profit from reading the *Freethinker*, and that you strive to promote its circulation. The personal method of propaganda—they call it the "underground" in Russia—is very effective. Freethinkers should realise the fact, and do their utmost to circulate Freethought literature. All can be missionaries in this way.
- THE SECULAR SOCIETY, LIMITED, office is at 2 Newcastle-street, Farringdon-street, E.C.
- THE National Secular Society's office is at 2 Newcastle-street, Farringdon-street, E.C.
- LETTERS for the Editor of the *Freethinker* should be addressed to 2 Newcastle-street, Farringdon-street, E.C.
- LECTURE NOTICES must reach 2 Newcastle-street, Farringdon street, E.C., by first post Tuesday, or they will not be inserted.
- FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish us to call attention.
- ORDERS for literature should be sent to the Freethought Publishing Company, Limited, 2 Newcastle-street, Farringdon-street, E.C., and not to the Editor.
- PERSONS remitting for literature by stamps are specially requested to send *halfpenny stamps*.
- 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.

**The Torrey Exposure.**

WE have had the first 40,000 copies of our Torrey pamphlets distributed already, and we are printing another supply.

By reprinting the "Torrey and the Infidels" pamphlet in last week's *Clarion*, Mr. Robert Blatchford gave our exposure of Dr. Torrey's libels on Paine and Ingersoll currency amongst his large circle of readers. The reprint filled the front page of the *Clarion* and was the principal item on its contents-sheet. Naturally we have had many applications from *Clarion* readers for copies of both pamphlets.

Mr. Blatchford thanks us for letting him reprint the pamphlet, and we thank him for reprinting it. So the honors are easy. We want to get the exposure of Dr. Torrey's slanders widely circulated. "It is important," as Mr. Blatchford says, "that his slanders of the dead should be refuted, and that the good name of Colonel Ingersoll and Thomas Paine

should be defended." We think the same. That is why we wrote the pamphlets. And we may add that our exposure of Dr. Torrey is a terrible one. Not our pen, but the *facts*, simply crush and annihilate him.

We have done—or, to speak more plainly, I have done—my share of the work in writing these two careful and, I hope, effective pamphlets. Miss Vance and a number of other London friends are doing their share by distributing copies of the pamphlets outside Dr. Torrey's meetings. But more than that should be done. The London papers carry tidings of the Albert Hall Mission all over the country, and these pamphlets should be circulated all over the country too. Freethinkers in all the great centres of population, especially in those which Dr. Torrey has already visited, should bestir themselves and take the utmost advantage of this splendid opportunity.

There is something else that should be done. I can *work* for nothing: people hardly know how much I do in that line—though they may have to know some day. But I cannot get printers to work for nothing, or tradesmen to supply me with paper for nothing. I must therefore go on asking the Freethought party to supply me with the sinews of war for this fight. Those who have already subscribed have my thanks. Those who have not yet subscribed are invited to do so without delay. The modest £100 I asked for is not made up yet. It ought to be made up easily—and more.

G. W. FOOTE.

### Sugar Plums.

The Camberwell Secular Hall has been having very poor meetings of late, and the N. S. S. Branch contemplates shifting to a more eligible position. Great changes have taken place during the past twenty-two years, and the Secular Hall has been left more and more unfavorably situated. The trouble is getting worse and worse, and we understand that the premises will be sold to the best advantage as soon as possible, with a view to carrying on Freethought propaganda in a more promising locality.

There was a great revival, however, at the Camberwell Secular Hall on Sunday evening, when Mr. Foote lectured on "An Hour with Dr. Torrey." The hall was well filled with an eager and enthusiastic audience. Even the standing room should be occupied this evening (Feb. 19), when Mr. Foote occupies the platform again. The local "saints" can easily manage this by advertising Mr. Foote's visit amongst their friends and acquaintances.

Amongst the band of distributors who have placed their services almost nightly at the disposal of Miss Vance outside the Albert Hall, where Dr. Torrey is steadily lying for the glory of God, are Messrs. Samuels, Vaughan, Calvert, Henley, and Sullivan, and the veteran Mr. Side, of Walworth, and his sons. Mr. and Mrs. F. A. Davies, Mrs. Pinnell, Messrs. Leat, Schaller, Bowers, together with friends from West Ham, Upton Park, Battersea, and—in fact, from all points of the compass in London—have also rendered valuable service, and have taken in good part the abuse and gibberish of the far-gone disciples of the "meek and lowly" one.

Thousands, in overwhelming mass, crowd to the Albert Hall to hear the gospel preached by the Yankee showman, Torrey, a nescient atavist who, in this twentieth century, contends that the effete myth of the first chapter of Genesis is veritable cosmogony, and reconcilable with modern science. Amid the plethora of advertising with which this antiquated quack has been hailed, there has been only one cry of protest, only one voice raised in testimony for the honesty and sanity of our island. The Pioneer Press, 2 Newcastle-street, E.C., have issued a pamphlet, "Dr. Torrey and the Bible," for free distribution among the multitudes who crowd to the Albert Hall. The clever and spirited little missive is, alas! only the "voice of one crying in the wilderness"; but, under the circumstances, the protest is manful, nay, heroic, and reflects honor upon those who raise it.—*Agnostic Journal*.

We have just heard from our old friend, Captain Otto Thomson, of Stockholm. He says that of late he has not been quite well, and that the infirmities of age begin to

make fast inroads. He is unable to attend lectures and meetings as he used to, but his interest in Freethought is as lively as ever. He enjoys reading the *Freethinker*, and congratulates us on having two such able and interesting contributors as Mr. Cohen and Mr. Lloyd. Captain Thomson adds that he has always wished to live to see the beginning of the storm that will sweep away the deluders and oppressors of mankind, and he believes that his wish has been gratified. Of course we are very glad to hear from our veteran friend, and we hope to hear from him many a time yet, in spite of the "infirmities" to which he refers.

Mr. George Meredith was interviewed recently by a *Westminster Gazette* representative. Several topics were spoken of, amongst them Tolstoy and non-resistance. Mr. Meredith recognised Tolstov's power, but considered him rather fanatical. "I am perfectly persuaded," he said, "that submission to evil is a distinct evil in itself. But I am not prepared to say that a bloody resistance is required unless, as in this case [Russia], when a nation may be compared to a man with another holding a knife at his throat. In such a case, not to resist is a grave error; and I imagine that, in the revolution of time, what the English call unmanliness proves to be a dangerous thing for men even to witness, let alone to practise."

Mr. Meredith spoke kindly of Tolstoy, although not able to accept his non-resistance principle. "I don't go with him so far in his Christian precepts," Mr. Meredith said, "though I can well understand that a brave man may feel himself under the dominion of Christ, and therefore that he would follow the lead of his Lord to the end. Tolstoy is a noble fellow, but he is *tant soit peu fanatique*. I listen to him with great reverence, sure of his sincerity, but not always agreeing with his conclusions."

The preachers of Pessimism and Nirvana found little favor with Mr. Meredith. "I imagine," he said, in his vivid and vigorous way, "that such people must have been begotten in melancholy mood—by a man in fury with his natural appetites, and a woman reluctantly wishing for a child." "We have all come from the beasts," he added, "and the evil they talk about is nothing but the perpetual recurrence of beast-like tendencies. Those we may hope to exorcise; but we cannot depart from the founts of our origin, our links with the world of Nature."

"As to death," Mr. Meredith said, "anyone who understands Nature at all thinks nothing of it. Her whole concern is perpetually to produce nourishment for all her offspring. We go that others may come—and better, if we rear them in the right way. In talking of these deep things, men too often make the error of imagining that the world was made for themselves."

The National Secular Society's Annual Conference will be held, as usual, on Whit-Sunday. This year's place of assembly will be Liverpool. The business session will take place in the Alexandra Hall. The great Picton Hall has been secured for the evening public meeting. Whit-Sunday is later this year, and settled weather ought to obtain in June. A good many Freethinkers will perhaps consider this is a further temptation to visit Liverpool.

Mr. W. H. Thresh, who was to have lectured for the Liverpool Branch some months ago, but was prevented by illness from doing so, is to visit the city to-day (Feb. 19) and deliver two lectures in the Alexandra Hall. We understand that the last time Mr. Thresh was north he spoke in *defence* of Christianity.

### IN A COUNTRY CHURCHYARD.

I always turn out of my way to walk through a country churchyard; these rural resting-places are as attractive to me as a town cemetery is repugnant. I read the names upon the stones, and find a deep solace in thinking that for all these the fret and the fear of life are over. There comes to me no touch of sadness; whether it be a little child or an aged man, I have the same sense of happy accomplishment; the end having come, and with it the eternal peace, what matter if it came late or soon? There is no such gratulation as *Hic jacet*. There is no such dignity as that of death. In the path trodden by the noblest of mankind these have followed; that which of all who live is the utmost thing demanded, these have achieved. I cannot sorrow for them, but the thought of their vanished life moves me to a brotherly tenderness. The dead, amidst this leafy silence, seem to whisper encouragement to him whose fate yet lingers: As we are, so shalt thou be; and behold our quiet!—*George Gissing, "Henry Ryecroft."*

## The Light of the World.

THE light of the natural world is the sun. Life and health, warmth and wealth, come from the light of the sun operating upon the materials of the earth. Everybody can see it and feel its healing light. No one can doubt its existence. It is self-evident, and so is the benefit derived from it. No wonder so many nations made a god of the sun, and worshiped it. Of all the gods of the past and present, the sun-god seems to be the most natural. The most objectionable part of the worship, as in every other, is the priest and his absurd rites, who exploits the worship to feather the priestly craft and nest.

That the sun is the light of our little world is unquestionable. The light is in the sun itself, and we get it direct from it. It is no ghost that gives light to the sun, and no other ghost gives it to us. If all the ghosts in the sun or outside of it were all dead, it would give its light, and the earth would receive it as it does now.

But the sun has a competitor in a Jew Savior, who claims, according to the Gospel, that he is the light of the world. For proof read the following: "Then spake Jesus again unto them, saying, I am the light of the world" (John viii. 12); "As long as I am in the world, I am the light of the world" (John ix. 5); "That was the true light, that lighteth every man that cometh into the world" (John i. 9).

So important a claim, made in such a positive manner, by such a phenomenal character, deserves to be considered well. If the claim is true, it is a very important one to man, and to neglect it would be a criminal folly and a deadly sin. On the other hand, if the claim is not true, and was never uttered by Jesus, but put in his mouth by crafty, interested priests, the priestly trick ought to be exposed by all lovers of the truth.

The claim deserves to be considered also on account of the extravagant use made by priests and the Church on the strength of it. Jesus, as the light of the world, has been exploited so successfully in thousands of different ways that many Christian apologists are bold enough and cheeky enough to assert that all the excellences of the world have been inspired by Jesus as the light of the world. Without the light of the world there would have been no great poets, great painters, great sculptors, great writers, great philosophers, great philanthropists, great discoverers, great inventors, great reformers, or any other great and beneficial thing done. Christian apologists point to churches, cathedrals, noble buildings, museums, statues, hospitals, infirmaries, poems, paintings, books, and so on, all bearing Christian names, and assert that they have been inspired by Jesus as the light of the world.

I deny the claim. It was not the doctrines of the Church that inspired the workers, but the popularity of the doctrines and superstitions. Poets, writers, painters, sculptors, and all such must live as well as other men. All must keep an open eye on the main chances of life. Cathedrals and churches have been built because the people were Christians, or thought they were, and therefore wanted them. St. Paul's was built and named for Christians. A Buddhist temple would have had no attraction for Christians. So with all other things. Poets, painters, sculptors, and writers had to produce works to meet the public taste and demand, otherwise they would not sell. It is simply absurd to suppose that it is the truth of Christianity that inspires the popular writers of today who write pseudo Christian novels under popular Christian names. The authors are successful literary prospectors. They are persons with keen, penetrating eyes, who discovered where gold mines were, and quickly took possession of them. They have had their rewards, and we have no right to blame or censure them. But we cannot help wondering that Christians buy and read some of the books as if they were orthodox Christianity, for most of them are anything but that.

To suppose we would have had no grand buildings and great poets, painters, sculptors, and writers without Christianity is the acme of arrogance and absurdity. Was it Christianity that inspired the building of the gigantic temples whose ruins are found in Central America? Was it Christianity that inspired the building of the temples of India, Japan, and China? Was it Christianity that inspired the building of the prodigious and wonderful temples of Egypt, and the perfect arts of Greece and Rome? Christian countries have nothing that will stand comparison with some of the works inspired by Pagan religions. It is time that our windbags should be pricked to let the wind of vainglory out of them.

But let us return to the text. Was Jesus in any sense a real light of the world? Dull of intellect as many Christians are, there are none dull enough to claim that Jesus was the material light of the world, as the sun fills that position; unless, perhaps, some would say that Jesus, as a God, in some mysterious way supplies the sun with material light. There is no accounting for the queer imaginings of believers. With all the evidence of inward force and life in Nature herself, some—even great men—will have it that the life and force come through nature from a ghost or spirit, or something outside nature. How anything can be outside of all they never tell us.

The world of Jesus was this little earth of ours—a flat plane, with the sun, moon, and a few stars hung in the sky to give it light. He seems to have no idea of any world besides the small speck called earth. Of the myriads of suns and worlds discovered by astronomers he had no conception whatever. Therefore it is useless to look for a single ray of light on astronomy in anything he did or said.

He spoke often of his kingdom which was not of this world; but where it was and what it was like he never told us. He also spoke of the kingdom of God and the kingdom of heaven, and of another world called hell. Of the locality of hell, the size and shape of it, its natural history and geography, he gave us not a ray of light. He told us that his Father had got a house with many mansions in it; but how many and how big he never said. If you want to know where heaven is, how far and how big it is, and what it is like, and of what materials and in what style are the many mansions built, and how are the dwellers fed, clothed, and occupied, it is useless to go to Jesus for light on these things. When the saints die we are always told they go up somewhere, and when sinners die they always go down; but as the earth circles round at a tremendous rate, those words "up and down" give no light to show in which direction they lie or where they are. Of the spirit world, world beyond, world to come, or whatever name you give it, not a ray of light comes from Jesus to enlighten us.

Is Jesus the light of the moral world? Did he reveal any new truths or teach any new moral precept? Do we know anything about his Father that was not known before? Did he devise any new rules of practice, to help people to live a better and a happier life? To all these questions, and others, we can only give an emphatic No. After wading through all he taught, you will find nothing of value that had not been taught by other teachers before his time.

I have never been able to discover a dividing line between morality and religion. They appear to me to be the same thing under two different names. But, as Christians always declare that religion is a thing apart from morality, we had better inquire if Jesus is the light of the religious world. Is there any light from Jesus shining on or in a Christian in the works, the market, Stock Exchange, or a bank? Can you see any difference between a man of the world and a Christian as buyers and sellers? Is there any light of value in a Christian house that cannot be found in houses of unbelievers? It is no use to point to family worship; for the question is, Did Jesus plan and enjoin the worship? And in the churches and chapels is the public worship conducted

according to the teaching of Christ? Candidly, I cannot see in the services of the Churches, from the ultra Catholic to the ultra Protestant, any resemblance to anything that Jesus taught and practised, with the exceptions of baptism and the Lord's Supper. These Jesus practised, but did not originate. Both are of Pagan origin, and older by thousands of years than the time of Christ. Besides the two sacraments, is there anything in the Churches that had any connection with Jesus? Where the rites and worship came from it is not difficult to say, as most of them can be seen now in practice in Pagan temples. It is not the light of Christ that is seen in the Churches, but the light of Paganism, if such a darkness of superstition can be called a light at all. But is it not wonderful that in all the Churches calling themselves Christian not a single lesson that Christ composed or used, not a simple hymn he composed or used, not a tune he composed or sang, are in use? The only bit of composition traceable to Jesus is the Lord's Prayer, and this is used contrary to his instruction. In his life there is no evidence that he knew music, repeated hymns, sang songs of praise, or devised any rites, or that he left any instructions to his followers how to conduct public worship.

Did Christ teach anything that gives light on education? Did he utter a word that gives light on political, industrial, or domestic economy? Did he say a word that gives light on medical science, or the science of health? Did he whisper a thought that gives light to help discovery and invention? Did he even suggest a half thought to throw any light on the dark pages of history? Did he speak a word against slavery, ignorance, and superstition? Is there a word in all his teaching to point out how to provide better food, better clothing, better houses, better conditions for the people? In all the sayings put in the mouth of Jesus is there one radium word or sentence containing a new fact or a pregnant thought leading to new light in any direction? Not a word, not a sentence, not a thought.

It is very doubtful that Jesus ever said that he was the light of the world. If he did, he said what was not true. If some old musty monk or priest formed the sentence, which is almost certain, he put a lie in the mouth of Christ. In no sense whatever is Jesus the light of the world. He brought no new light on anything when he came, and he left the world as he found it. His own chosen people, to whom he came, derive no light from him. As for the teeming millions of India, China, and all the Asiatic nations, it is the acme of nonsense to suppose they derive any light from him. There is more light in the world since he came, but none of it came from him. The great light comes from reason, education, and science. Science is the true light of the world that will ultimately enlighten every man that cometh into the world. But a name more barren of light than the name of Jesus cannot be found in all the world.

R. J. DERFEL.

### Freethought Success in Lancashire.

LIVERPOOL SECULAR SOCIETY, BRANCH OF THE NATIONAL SECULAR SOCIETY.

THE Annual Dinner of this Branch was held on Saturday evening, February 11, 1905, at the Falcon Restaurant, Lord-street. No less than fifty-four persons, including a large number of ladies, sat down to an excellent meal at 7 p.m. After the dinner a concert was held, in the course of which the toasts of the evening were drunk. Mr. T. E. Rhodes, the President of the Branch, gave the first toast: "Success to the Liverpool Branch of the N. S. S." Mr. Hammond replied on behalf of the Branch, and said that it was extremely gratifying to see so many people present that evening. A few years ago they had been pleased when they got as many to attend the ordinary lectures of the Society, and now the number present only represented one-half of the membership of the Branch, and one-fourth to one-fifth of the average evening attendance at the meetings. As one who had been connected with the Branch for many years, and

had stood by it in the time when the outlook was very dark, it was cheering to see how fortune had changed. If the present year showed a corresponding increase compared with the past, it would be necessary to seek larger and more commodious premises in the city in which to hold the meetings. They would have to see if St. George's Hall was not for sale! (Hear, hear, and laughter.) There was no doubt, however, that the increased membership and prosperity of the Branch was due, in very great measure, to the efforts of Mr. H. Percy Ward, who had worked so hard during the past two years.

Mr. H. Percy Ward then gave the toast "The Health of the President of the National Secular Society, Mr. G. W. Foote," and said he was sure that nothing would have given Mr. Foote more pleasure than to have been present with them that evening. The Freethought Party owed a vast debt to their leader, Mr. Foote, who had always upheld his principles through thick and through thin. Mr. Foote had done what Mr. Bradlaugh and Mr. Holyoake had failed to do. He had made it possible for Freethinkers to drive a carriage and pair through the laws of England. He referred to the founding of the Secular Society, Limited, by which it had become possible for Freethinkers to leave their money to be applied to the cause of Freethought without the danger of Christian relatives stepping in and claiming it. He admired Mr. Foote for his thoroughness and his strenuous opposition to all kinds of compromise and superstition.

He thanked Mr. Hammond for the kind words he had spoken of him (Mr. Ward), and was glad to think that he had done something towards spreading the light of Reason in that city; but he would like to point out that such a movement could never be the result of one man's efforts. They had a strong, energetic and harmonious committee, and it was to their efforts to a very large extent that the success of the Branch in recent years was due. Then, again, they had now quite a number of enthusiastic lady members, and that fact counted for a great deal. He believed that history proved that no movement had been a permanent success without the co-operation of woman. He asked them to drink the health of their President, Mr. G. W. Foote.

The toast was then enthusiastically received and drunk with musical honours.

Mr. Ross, as one of the oldest members, responded on behalf of Mr. Foote, and said he was sure it would gratify Mr. Foote to know what a successful evening they had had. He could endorse all that Mr. Hammond had said about the adversity and prosperity of the Branch, and he thought Mr. Foote ought to know that at least one Society in the country was prepared to stand by him and assist him in his sturdy fight against superstition. They had had a very prosperous year, and he was sure it would cheer Mr. Foote to know how many were rallying round to keep aloft the Banner of Freethought in the town.

A vote of thanks to the pianist, Mr. Quayle, was passed, and the meeting broke up at 11 p.m., after singing "Auld Lang Syne" in approved Scotch fashion.

W. P. PEARSON.

### Correspondence.

#### "FRIENDSHIP AND FREETHINKERS."

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I want Freethought; "Juverna" wants friendship; and "Elise" wants amusement. That explains our difference. I believe that the Freethought party exists, as the Memorandum of Association of the Secular Society says, "to promote the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief," etc. "Juverna" thinks that the effective prosecution of this object necessitates the continual slapping of backs and the crying of adoring females, "O brave man that you are, worn out with struggling against 'prejudice, custom, and social environment,' let me, the many-adjectived woman, provide 'the divine torch of human love and sympathy.'" "Elise" thinks that the Freethought movement would be improved if dances, amateur theatricals, etc., afforded opportunities for young people to become acquainted, and to marry; I, with the obtuseness peculiar to my sex, cannot see the relevance of either of the last two views. A man or woman is a Christian because they are educated to be so; but a Freethinker holds his belief from personal conviction. If the Christians believed their faith as truly as the Freethinkers believe theirs, it would soon be good-bye to Freethought. Luckily for us, they are too busily engaged with Dorcas meetings, bun-struggles, and the other idols of "Elise's" adoration, with cultivating the sublime friendships that "Juverna" so admires, to trouble much about what they believe. The Freethinker is one who knows what he believes, who makes it his business to discover

what the Christian infidels believe, and who tries to induce them to substitute his living faith for the fossilised remains of a crude theology. By the nature of the case, he is a stronger man intellectually than the one who accepts his creed ready-made. That is why one Freethinker is worth fifty ordinary Christians, which is a low estimate. The Rev. R. J. Campell probably needs the support of female adoration, and the attraction of innocuous frivolity. One can understand men of his stamp becoming gracefully weary of a working-class world; but Freethinkers, I think, are of sturdier kind. I find most of them akin to myself: plain, matter-of-fact fellows who feel discomfited when someone hails them as brave men because they have a habit of thinking for themselves, and saying what they think.

So, since the object of the Freethought party is Freethought, I desire that we devote our literature entirely to that subject. An Aunt Marjory column is really not an improvement, to my thinking; and surely, there is sufficient of that light reading published without loading up the *Freethinker* with the rubbish. Cannot "Juverna" see my point? We want Freethinkers in the Freethought party, not anæmic men, and sentimental women. If we follow "Elise's" advice, and "borrow from the enemy's camp," we may attract the enemy, but we are not likely to convert him. All these inducements of the Church have failed to make Christians of those who attend; if the Freethought party adopt the same tactics, is it likely that they will achieve greater success? We can safely reckon that a Freethinker is a Freethinker; but a Christian may be anything from a rogue to a blithering idiot. So I prefer to rely on the natural attraction of our ideas. I know that those who are capable will appreciate our views, and will endorse them as soon as they understand. There is really no need for all this gush. "Juverna" and "Elise" are probably very interesting and attractive young ladies, and, if I ever chanced to meet them, we should probably disagree in a more friendly spirit than we have on this occasion. But I don't need love and sympathy to enable me to maintain my Freethinking views, and I do not believe that any other man does. I do not think, as I said before, that Freethought will benefit by being decked with ribbons, and generally titivated out of recognition. It might be more attractive, but it would attract the wrong people. Freethought, and the Freethought movement, is for Freethinkers; if "Juverna" and "Elise" really want these social and literary amenities, I should advise them to go to—church!

And now, will "someone with a broad mind and generous heart take up the matter seriously?" I despair of making "Juverna" understand me, but perhaps this appeal will awaken someone who will prove to both of us that the other is right.

ALFRED E. RANDALL.

#### FRIENDSHIP, MARRIAGE, AND FREETHINKERS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Upon the above we have had lately in these columns some very interesting and instructive letters; and, as the subjects are of vital importance to the future of Freethought, as well as to the immediate present, I may be excused continuing the correspondence. Freethinkers, as pointed out by "X.," suffer great disadvantages in the "Matrimonial Handicap," and one can quite understand "X." being ousted by a hymn-singing chapel-goer. His case is but another instance of the thousand prejudices rampant against Freethought in whatever guise it makes its appearance.

A matrimonial advertising agency in the *Freethinker* has been suggested. This is to be condemned on three grounds: first, because of the enormous trouble; second, because of expense; and thirdly, on the ground that such an agency would lend itself to abuse and fraud, not perhaps on the part of Freethinkers but of outsiders.

Mr. Fred L. Greig's short, bright letter affords food for reflection. He evidently does not agree with the Matrimonial Bureau idea; but, rather, thinks that where the Freethought movement is behind the times is in its failure to look to the strengthening of the social aspect of the "cause." We must really put ourselves out of the way a little to captivate the hearts and heads of our lady Freethinkers and other sympathisers and induce them to become active members of our various Branches. By doing this we should also attract many young men who are Freethinkers, but who "hang about" the chapels and churches because of the superior opportunities of cultivating the acquaintance of the fairer and, shall I say, sweeter sex. The heart of our movement as well as the head needs attention if success is to attend our efforts towards progress.

I read "Juverna's" letters with interest, and sympathise with the sentiments therein expressed on woman's friendship. And on reading "Juverna's" letters I am more than ever convinced that the sooner we make an effort to bring

our ladies and gentlemen together more frequently in every town and city wherein Freethought has found a home, the better it will be for the progress of culture and intelligence.

Our members must meet in the social circle, or else starve in the blighting cold of neglected opportunities.

The social instinct is strong within all who take a high view of life, and within whom the human passions flow naturally, and therefore if this instinct makes for good, as we poor mortals understand "good," then it is imperative that we cater for the instinct and find channels by which the instinct can be developed to benefit the Freethought movement.

In the way of providing social entertainment (a great factor in the holding together of the Churches) may be mentioned tea parties, concerts, socials, balls, reading rooms, rooms for physical recreation, and also I see no reason why we should not have Freethought cricket, football, bowls, and tennis clubs.

One or two of these things need money to back them up. Concerts and socials, etc., of course may be overdone; but surely a body of Freethinkers could wisely control and manipulate matters satisfactorily.

A larger self-sacrificing spirit is desired among all Freethinkers. Co-operation, hard work, and practical application in relation to the matters under discussion will do more for the general advancement of Freethought and Freethinkers than all the theorising in the world.

What can be done, may I ask, Mr. Editor, to bring this matter to a more practical form and to bring the discussion to a head?

I should like, in conclusion, to make the acquaintance of all those who have taken a part in this correspondence. I am sure it would be my gain, though perhaps my friends' loss.

We have no Secular Society Branch where I unluckily dwell; and, therefore as a young man of twenty, I am cut off from acquaintance with kindred spirits of the gentler sex. Have I "Juverna's" sympathy and fellow-feeling?

ONE WHO MAY MISS THE POST.

#### "FREETHINKERS AND MARRIAGE."

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I am thoroughly in accord with the letter signed "Margaret" in your issue of the 29th ultimo.

I am of opinion that a useful purpose would be served by opening a column in the *Freethinker* for genuine Matrimonial advertisements.

In the hands of so able and experienced an Editor as yourself, many worthy young people might be brought together with happy results.

For myself, I have been a Freethinker for upwards of ten years, and must confess to having very few female friends other than relations. Nor do I care, owing to my "outrageous" views, to cultivate the acquaintance of orthodox, church-going girls.

Sincere Freethinkers are, I believe, at a distinct disadvantage when matrimony is contemplated, and anything that can be done to minimise their difficulties would, I think, be appreciated.

Personally I have no objection to being put in communication with an eligible "Freethinkeress" of some twenty summers, and I have no doubt there are many such who are too good for

A YOUNG FREETHINKER.

#### [THE PHILOSOPHY OF HAPPINESS.

Humanity up to this day has been like an invalid tossing and turning on his couch in search of repose; but therefore none the less have words of true consolation come only from those who spoke as though man were freed from all pain. For, as man was created for health, so was mankind created for happiness; and to speak of its misery only, though that misery be everywhere and seem everlasting, is only to say words that fall lightly and are soon forgotten. Why not speak as though mankind were always on the eve of great certitude, of great joy? Thither, in truth, is man led by his instinct, though he never may live to behold the long-wished-for to-morrow. It is well to believe that there needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth. And this thing may still come to pass. Let us hope that one day all mankind will be happy and wise; and though this day never should dawn, to have hoped for it cannot be wrong.—*Maeterlinck.*

Virtue owns a more eternal foe  
Than force or fraud: old Custom, legal Crime,  
And bloody Faith, the foulest birth of time.

—Shelley.

**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 postcard.

**LONDON.**

CAMBERWELL BRANCH N. S. S. (North Camberwell Hall, 61 New Church-road): 3.15, Religious Freethought Parliament: General Discussion: "Agnosticism v. Atheism"; 7, G. W. Foote, "Who and What Was Jesus Christ?"

NORTH LAMBETH L. & R. CLUB (28a Wincott-street, Kennington-road): Tuesday, February 21, at 8, V. Roger, Lantern Lecture: "My Trip to Italy."

WEST HAM BRANCH N. S. S. (Liberal Hall, Broadway, Forest Gate, E.): 7.30, W. Scott, "The Church and Reform."

**COUNTRY.**

BIRMINGHAM BRANCH N. S. S. (Prince of Wales Assembly Rooms, Broad-street): Mrs. H. Bradlaugh Bonner, 3, "International Arbitration"; 7, "A Study in Hells." Thursday, February 23, at 8, Coffee House, Bull Ring, H. Levy, "Omar Khayyam."

FAILSWORTH (Secular Sunday School, Pole-lane): 6.30, H. Percy Ward, "Is the Bible the Word of God? Why I Answer No." Monday, 8, "Heathen Japan."

GLASGOW SECULAR SOCIETY (110 Brunswick-street): 12 noon, John A. Hobson, "The Economics of Unemployment"; 6.30, "The Paradox of Progress." Committee meets at 1.30 p.m.

GLASGOW RATIONALIST AND ETHICAL ASSOCIATION (319 Sauchiehall-street). Those willing to assist in the Anti-Revival campaign are invited to communicate with the secretary now.

LEICESTER SECULAR SOCIETY (Humberstone Gate): 6.30, Harry Snell, "Savonarola."

LIVERPOOL BRANCH N. S. S. (Alexandra Hall, Islington-square): 3, W. H. Thresh, "Freed From the Fetters of Faith"; 7, "A Search for the Soul." Monday, at 8, Rationalist Debating Society, "Anarchism or Socialism: Which is the Better System?" Anarchism: A. Despres; Socialism: T. W. Gowland.

MANCHESTER BRANCH N. S. S. (Rusholme-road, Oxford-road, All Saints): 6.30, W. Simpson will open General Debate on "Belief and Disbelief in God and the Soul."

NEWCASTLE DEBATING SOCIETY (Lockhart's Cathedral Café): Thursday, February 23, at 7.45, Social Evening.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Willie Dyson, "Theory, Consequences, and Ethics of Dumping."

SOUTH SHIELDS (Captain Duncan's Navigation School-room, Market-place): 7.30, Final arrangements for Mr. Cohen's lecture.

**THE BEST BOOK**

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

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

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

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

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

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

Orders should be sent to the author.

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

**Pamphlets by C. COHEN.**

An Outline of Evolutionary Ethics - 6d.  
Foreign Missions: Their Dangers and Delusions. Full of Facts and Figures. A Complete Exposure of the Missionary Movement - 9d.  
What is the Use of Prayer - 2d.  
Evolution and Christianity - 2d.  
Pain and Providence - 1d.

The Freethought Publishing Co., Ltd., 2 Newcastle-street, Farringdon-street, London, E.C.

**Spring 1905**

I am making a Special Line of 12 different Cloths for Suits

AT **35s.** EACH

ALL MADE TO MEASURE.

**BEST QUALITY  
BEST TRIMMINGS  
BEST FINISH  
BEST VALUE**

Every tailor in the land will have to take a back seat when competing against these

**SPECIAL SUITS**

AT **35s.** EACH.

Patterns and Self-Measurement Form Free.

**AGENTS WANTED.**

**LADIES'  
DRESS  
PATTERNS.**

A large selection now ready of all the latest makes, designs, and colorings.

J. W. GOTT, 2 and 4 Union Street, Bradford

(Also at 60 Park-road, Plumstead, London).

**THE BOOK OF GOD**

IN THE LIGHT OF THE HIGHER CRITICISM.

By G. W. FOOTE.

"I have read with great pleasure your *Book of God*. You have shown with perfect clearness the absurdity of Dean Farrar's position. I congratulate you on your book. It will do great good, because it is filled with the best of sense expressed with force and beauty."—COLONEL INGERSOLL.

"A volume we strongly recommend.....Ought to be in the hands of every earnest and sincere inquirer."—*Reynolds's Newspaper*.

Bound in Stout Paper Covers - - - 1/-  
Bound in Good Cloth - - - - - 2/-

THE FREETHOUGHT PUBLISHING COMPANY, LTD.  
2 Newcastle-street, Farringdon-street, London, E.C.

**THE RIGHTS OF MAN.**

By THOMAS PAINE.

With a Political Biography by the late J. M. WHEELER.

Paper Cover, 1s. Cloth Edition, 2s.

Freethought Publishing Co., Ltd., 2 Newcastle-st., London, E.C.

**Design Argument Fallacies.** A Refutation of the argument that Nature exhibits marks of having been designed by an Intelligent Being. By the Editor of the *New York Truthseeker*. Price 8d., postage 1d.

**Answers to Christian Questions and Arguments.** By D. M. Bennett. Price 1s., postage 2d.

**Sabbath Breaking.** Giving the Origin of Sabbath Ideas. A book brimful of good reasons why the Sunday Laws should be repealed. By John Remsburg. Price 1s., Postage 2d.

Freethought Publishing Co., Ltd., 2 Newcastle-st., London, E.C.

**AFTER DEATH—WHAT?**

Freethinkers should read THE DEVIL'S DIALOGUES WITH AIMAN, by Ernest Marklew. Racy, Original, Daring. 1s. 1d., post free, from F., The Medium Press, 18 Waverley-road, Preston.

# VOLTAIRE'S ROMANCES

"Voltaire was the greatest man of his country, and did more to free the human race than any other of the sons of men."

**CHINESE CATECHISM.** Dialogues between a disciple of Confucius and a Chinese Prince, before the Christian era. *Paper covers 1s., postage 2d.*

**IGNORANT PHILOSOPHER, The.** Containing portraits of René Descartes and Benedict Spinoza.—As entertaining as a French Comedy. *Paper covers 1s., postage, 2d.*

**LETTERS ON THE CHRISTIAN RELIGION.** With comments on the writings of the most eminent authors who have been accused of attacking Christianity. *Paper covers 1s., postage 2d.*

**MICROMEGAS.** A Voyage to Planet Saturn. By a native of Sirius; and Twelve others. *Illustrated. Paper covers 1s., postage 2d.*

**MAN OF FORTY CROWNS.** Dialogues on National Poverty; Adventures with a Carmelite, etc. *Illustrated. Paper covers 1s., postage 2d.*

**THE SAGE AND THE ATHEIST.** The Princess of Babylon. Adventures of a Young Englishman, etc. *Illustrated. Paper covers 1s., postage 2d.*

**ZADIG: or, Fate.** The White Bull; The Blind of One Eye, etc. *Illustrated. Paper covers 1s., postage 2d.*

When ordering, a second choice should be given, to prevent disappointment

## THE SECULAR SOCIETY,

(LIMITED)

*Company Limited by Guarantee.*

Registered Office—2 NEWCASTLE STREET, LONDON, E.C.

Chairman of Board of Directors—MR. G. W. FOOTE.

Secretary—E. M. VANCE (Miss).

This Society was formed in 1898 to afford legal security to the acquisition and application of funds for Secular purposes.

The Memorandum of Association sets forth that the Society's Objects are:—To promote the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief, and that human welfare in this world is the proper end of all thought and action. To promote freedom of inquiry. To promote universal Secular Education. To promote the complete secularisation of the State, etc., etc. And to do all such lawful things as are conducive to such objects. Also to have, hold, receive, and retain any sums of money paid, given, devised, or bequeathed by any person, and to employ the same for any of the purposes of the Society.

The liability of members is limited to £1, in case the Society should ever be wound up and the assets were insufficient to cover liabilities—a most unlikely contingency.

Members pay an entrance fee of ten shillings, and a subsequent yearly subscription of five shillings.

The Society has a considerable number of members, but a much larger number is desirable, and it is hoped that some will be gained amongst those who read this announcement. All who join participate in the control of its business and the trusteeship of its resources. It is expressly provided in the Articles of Association that no member, as such, shall derive any sort of profit from the Society, either by way of dividend, bonus, or interest, or in any way whatever.

The Society's affairs are managed by an elected Board of Directors, consisting of not less than five and not more than twelve members, one-third of whom retire (by ballot) each year,

but are capable of re-election. An Annual General Meeting of members must be held in London, to receive the Report, elect new Directors, and transact any other business that may arise.

Being a duly registered body, the Secular Society, Limited, can receive donations and bequests with absolute security. Those who are in a position to do so are invited to make donations, or to insert a bequest in the Society's favor in their wills. On this point there need not be the slightest apprehension. It is quite impossible to set aside such bequests. The executors have no option but to pay them over in the ordinary course of administration. No objection of any kind has been raised in connection with any of the wills by which the Society has already been benefited.

The Society's solicitors are Messrs. Harper and Battcock, 23 Rood-lane, Fenchurch-street, London, E.C.

*A Form of Bequest.*—The following is a sufficient form of bequest for insertion in the wills of testators:—"I give and bequeath to the Secular Society, Limited, the sum of £— free from Legacy Duty, and I direct that a receipt signed by two members of the Board of the said Society and the Secretary thereof shall be a good discharge to my Executors for the said Legacy."

Friends of the Society who have remembered it in their wills, or who intend to do so, should formally notify the Secretary of the fact, or send a private intimation to the Chairman, who will (if desired) treat it as strictly confidential. This is not necessary, but it is advisable, as wills sometimes get lost or mislaid, and their contents have to be established by competent testimony.

## FLOWERS OF FREETHOUGHT

By G. W. FOOTE.

First Series, cloth . . . . . 2s. 6d.

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

Contains scores of entertaining and informing Essays and Articles on a great variety of Freethought topics.

The Freethought Publishing Co., Ltd., London.

## Introduction to the History of Civilisation in England

By H. T. BUCKLE.

New and Revised Edition with Annotations and an

Introduction by JOHN M. ROBERTSON.

Demy 8vo, bound art linen, price Five Shillings.

THE FREETHOUGHT PUBLISHING COMPANY, LTD.

2 NEWCASTLE STREET, FARRINGTON-STREET, LONDON, E.C.

THE SAFEST AND MOST EFFECTUAL CURE FOR INFLAMMATION OF THE EYES.

## Thwaites' Celandine Lotion.

Cures inflammation in a few hours. Neglected or badly doctored cases. 3 or 4 days is sufficient time to cure any case. For sore and Inflamed Eyelids. Nothing to equal the Lotion for Dimness of Sight. Will remove Skin or Film that sometimes grows on the Eye. As the eye is one of the most sensitive organs of the body, it needs the most careful treatment.

Cullpeper says in his Herbal Book that if the virtues of Celandine were generally known it would spoil the spectacle-makers' trade. 1s. 1½d. per bottle, with directions; by post 1s stamps.

G. THWAITES,

HERBALIST, 2 CHURCH ROW, STOCKTON-ON-TEES.

## Uncle Tom's Cabin Up to Date; or, Chinese Slavery in South Africa.

By E. B. ROSE.

One Penny. Post free, Three-halfpence.

THE FREETHOUGHT PUBLISHING COMPANY, LTD.

2 Newcastle-street, Farringdon-street, London, E.C.

A BARGAIN

## DIALOGUES CONCERNING NATURAL RELIGION

BY  
DAVID HUME

WITH AN INTRODUCTION BY G. W. FOOTE

The Most Exquisite Work of the Greatest Thinker of the Eighteenth Century: a Literary and Philosophical Masterpiece; and the First Defence of Agnosticism.

Handsomely Printed on Fine Paper, 105 Pages

Price **FOURPENCE**

(Post free, 5d.)

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

NOW READY

## THE POPULAR EDITION

(Revised and Enlarged)

OF

## "BIBLE ROMANCES"

BY  
G. W. FOOTE

With a Portrait of the Author

*Reynolds's Newspaper* says:—"Mr. G. W. Foote, chairman of the Secular Society, is well known as a man of exceptional ability. His *Bible Romances* have had a large sale in the original edition. A popular, revised, and enlarged edition, at the price of 6d., has now been published by the Pioneer Press, 2 Newcastle-street, Farringdon-street, London, for the Secular Society. Thus, within the reach of almost everyone, the ripest thought of the leaders of modern opinion are being placed from day to day."

144 Large Double-Column Pages, Good Print, Good Paper

**SIXPENCE—NET**

(Post Free, 8d)

ISSUED BY THE SECULAR SOCIETY (LIMITED)

Published by

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

A MIRACLE OF CHEAPNESS

## "MISTAKES OF MOSES"

BY

COLONEL R. G. INGERSOLL

(THE LECTURE EDITION)

Thirty-two pages, good print, good paper

**ONLY A PENNY**

Twelve copies post free for tenpence for gratuitous distribution

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

## THE BIBLE HANDBOOK

FOR

FREETHINKERS AND INQUIRING CHRISTIANS

EDITED BY

G. W. FOOTE AND W. P. BALL

A New Edition, Revised, and Handsomely Printed

CONTENTS:

Part I.—Bible Contradictions. Part II.—Bible Absurdities. Part III.—Bible Atrocities.  
Part IV.—Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Prophecies.

*Cheap Edition, in paper covers, 1s. 6d.; Best Edition, bound in cloth, 2s. 6d.*

"This is a volume which we strongly commend to all interested in the study of the Judaic-Christian Scriptures. It is edited by G. W. Foote and W. P. Ball, and Published by the Freethought Publishing Company, 2 Newcastle-street, Farringdon-street, London, E.C., price 1s. 6d. Indeed, we cannot conceive any Christian as having a faith worth regarding unless he has studied this remarkable volume. Teachers in Sunday and elementary schools will find it of special value as an aid to the exposition of the Christian religion from a thoughtful and critical standpoint. It is a perfect army of facts and comparisons. Since 1888 it has been the standard volume of the subject with which it deals, and its popularity is emphasised by the fact that the public have demanded a new edition."—*Reynolds's Newspaper*.

Printed and Published by THE FREETHOUGHT PUBLISHING Co., Limited, 2 Newcastle-street, Farringdon-street, London, E.C.