

# THE Freethinker

Edited by G. W. FOOTE.

VOL. XXVIII.—No. 27

SUNDAY, JULY 5, 1908

PRICE TWOPENCE

*For there is a crust about the impressible part of men's minds, which must be pierced through before they can be touched to the quick; and though we may prick at it and scratch it in a thousand separate places, we might as well have let it alone if we do not come through somewhere with a deep thrust.*—JOHN RUSKIN.

## Puritanism and the Press.

THE relation of religion to literature was one of the subjects down for discussion at the Pan-Anglican Congress. It resulted in a deal of inconsequential talking, without any of the speakers making it clear in what way literature was indebted to religion, or in what manner religion had aided the development of literature. There were several suggestions as to the way in which books might be written to promote the spread of Christianity, but the output in this direction is already large, without its being conspicuously satisfactory from a literary point of view. One may indeed say, that generally religious writings reflect as little credit on the writer as they offer satisfaction to the reader of taste. Nor did any of the speakers realise that the only essential relation between religion and literature was that which literature bears to any subject in which men and women are interested. Men of literary ability who happen to be at the same time religious, will naturally impart a fine quality to their writings on religion, but no one can well claim that religion has either served to develop the taste for, or increase the output, of literature of the better quality. For almost purely economic reasons, religion has been able to enlist on its side literary ability, just as for a long time it was able to purchase the service of music, painting, and sculpture. But with literature, as with art, the general tendency of religion has been to suppress its higher expressions, to limit its influence, and to lower its tone.

In a leading article on the subject, the *Times* remarks that, in spite of a few great names that might be quoted, "it is generally true to say that the Church neither troubled to produce enduring literature itself, nor encouraged the effort in others." The reason for this—and its truth cannot be successfully questioned—lies on the face of things. A healthy and virile literature can only result from the frank recognition of the many-sidedness of life, and of the naturalness and humanising value of all its aspects. These features have been characteristic of all periods of great literary activity from the renaissance onward, just as they were present in the best days of Greek and Latin literature. But the whole tendency of Christianity has been to narrow the mental horizon, to set up a jaundiced, partial view of life fatal to the free and full expression of the higher imaginative powers. The labelling of whole tracts of life as essentially sinful, the boycott of the drama by religion, the theory of an almost hopelessly depraved human nature, only to be brought to a state of "grace" by careful avoidance of the "world," have all co-operated to degrade what is really one of the great humanising forces of civilised life. In Scotland, the higher forms of literature almost ceased to exist with the establishment of the reformed religion, and was only revived about the time of Burns. And, in England, the growth of

Puritanism had a similar, although not so complete, an influence. The stupid and intolerable stuff that used to be served up for religious reading is an instance, even though an extreme one, of the influence of religion on literature. And if one places at the side of this class the books written without any religious purpose whatever, one is enabled to realise how much more ennobling and elevating has been the work produced without the imprimature of religion.

Part of the discussion turned, as was to be expected, on the circulation of "indecent" literature. Canon Rawnsley referred to twenty "indecent" papers with a circulation of 1,000,000 copies. No names were mentioned, and "indecent" in the mouth of a Christian is often too elastic a word for it to be taken as the equivalent of "obscene." It is, however, true that in various papers many paragraphs and items of news are published to gratify a taste that borders on the pornographic. And here, again, we are dealing with an unhealthy taste that certain forms of Christianity have played no small part in developing. The development has, of course, not been designed, but calculated evil plays only a moderate part in the world's affairs. By far the greater portion of ill in the world results from well-intentioned, but misdirected, efforts; and the present subject is a good case in point. The fool is more powerful than the knave, if only because he exists in greater numbers.

It is characteristic of the Puritan mind to see indecency where none exists, and so make indecent things that would not otherwise be so. A foul mind will naturally find all that it seeks in a work of art, whether it be a picture, a book, or a statue, nude, partly draped—which is really more suggestive than the nude—or wholly clothed. One cannot protect this type of mind against itself; one can only hope and work for its disappearance. But this is not a really dangerous social type. It attracts only a kind similar to itself, and it repels others. The really dangerous type is that which, in the name of a purer morality, and with a full conviction of its own superior cleanliness, makes indecent what would otherwise be of a harmless character. The discussion, a little while since, over living statues in music-halls, which were indecent only to those who carried the indecency with them, became indecent to all as soon as the clergy gratified their semi-conscious salacity by bombarding newspapers and preaching on the subject. People who are brought up in the belief that a nude figure, whether graven in marble or pictured in paint, is obscene, cannot avoid seeing indecency in every such exhibition. The search for the indecent, the tendency to see it in any and every direction, does nothing to develop a clean, healthy taste, but everything to encourage a bad one. The conduct of the average English crowd in an art exhibition, the half-averted looks before certain pictures, the suggestive smile or snigger, or the coarse jest, are ultimately products of an education that has spent its efforts on developing the power to detect the unclean rather than the ability and taste to appreciate the beautiful.

Taboo is a powerful weapon among primitive peoples, where the superstitious fears of each individual secures individual respect for the thing tabooed. But a taboo that is only to be maintained

by a social cynosure is bound to be a farce, because social supervision cannot be omnipresent. The result is that the Puritan habit of dwelling upon uncleanness creates an appetite for the very thing held constantly before the public eye and impressed constantly on the public mind. In another direction it has been noted how the wide circulation of reports of sensational suicides or dramatic murders have resulted in an increase of these offences. And if this is true in these matters, it is certainly still more true of matters which carry in their train no such obvious penalties. In social circles the Puritan taboo of the sex question does not lead to any better understanding of the problems involved, nor does it result in any better relation of the sexes. It does result in so unclean a condition of the public mind that a full and frank discussion of sex questions is almost out of the question. Puritanism has neither made the public intelligent enough to think sanely about such questions, nor clean-minded enough to talk about them without offensiveness. It has created a public that can devour miles of reports of divorce cases, and ask for more, and that can pay newspaper proprietors to secure columns of costly telegraphic matter such as the American Thaw case.

It is not only a psychologic truism that to teach a thing is indecent is to make that thing indecent; it is also true that a great deal of the dwelling upon certain objectionable aspects of life is in itself an exhibition of salacity. When men had a vivid belief in the Devil, they saw the handiwork of his Satanic Majesty in every direction. When that belief died out, a natural and much more healthy explanation was discovered. Preachers dilating upon the vices of life are doing far more to gratify their own suppressed instincts than they are to remedy the evils about which they shriek. Protestants are not slow to attribute to this cause many of the questions that priests are reported to ask in the confessional. What reason have we to exempt the pulpit from the influence of the same factor? True, the matter may not be put in the same manner from the pulpit as from the confessional. But does that exempt the Puritan preacher from the play of the same instincts that operate with the Roman Catholic priest? The interest the clergy as a whole display in such discussions is certainly highly suggestive to the student of psychology.

What, then, is the cure for the indecent publications about which the Pan-Anglican speakers complained? The mere suppression of papers publishing objectionable matter can do very little beyond effecting their suppression. It may probably result in developing even worse forms of the same evil. Newspapers exist to gratify tastes, they do not create them. And most of the stuff legitimately complained of is so insufferably silly that a mere development of taste should be enough to kill it. At any rate, it is the public taste that creates the supply, and the line of reform lies along this direction. And this only serves to raise the further question as to how the public taste may be purified? Will Christian Puritanism succeed in doing this? Well, it has not succeeded hitherto, and moreover it failed most conspicuously under conditions where it was most powerful. An evil taste is not killed by railing at its quality, but by the cultivation of a taste for something better. And all that Puritanism understands by a taste for something better is the creation of a craving for something that is now an artificial product, and which only exists in any intensity during paroxysms of artificially-induced emotionalism. And all the time there is the unclean Puritan instinct finding evil where often none exists, and making ill-flavored mystery felt where mystery should be as far as possible avoided. The real reform consists in our getting back to that saner view of nature, which Christianity did so much to destroy, and to re-establish the essential cleanliness and healthfulness of all human relations. By this means vice may be robbed of its allurements, and the impurity of Puritanism expunged from human nature.

• C. COHEN.

## Has Science Turned Religious?

IN order to discuss this question intelligently, several important facts must be kept in mind. There is, it is true, a multiplicity of conflicting voices to be heard, but the first fact to remember is that all such voices are entirely non-scientific. Indeed, every one of them is in defence of either a philosophy or a theology, or of both at once. As they listen to these non-scientific utterances, simple-minded and uneducated people are apt to be seriously misled and deceived. It is universally granted that modern science has made a multitude of most marvellous discoveries in the realm of nature; and the point in dispute, in non-scientific circles, is whether these discoveries are favorable or unfavorable to supernatural religion. Again and again is it proudly declared from pulpits and religious platforms, and in theological publications, that the attitude of science towards Christianity has undergone a radical change during the last few decades. The Anti-Christian temper characteristic of Huxley and Tyndall is now, we are told, a thing of the past, the very latest scientific discoveries being positively confirmatory of the Church's teaching. When a Secularist ventures to claim science as his ally, he is rudely shut up by the assertion that he is thinking of the science of twenty-five and thirty years ago. Huxley and Tyndall, he is assured, are out of date in the twentieth century. A completely new conception of matter has been found which shatters to powder the hard scepticism of the past. This assertion is made with such an air of finality that it may be worth our while to examine it in some detail.

It is well known that, from of old, there have existed three distinct schools of philosophy in relation to the nature of the universe—namely, Materialism, Idealism, and Realism. According to Materialism, all we know is matter or body, mind being only a function or attribute of body. Idealism teaches that everything known is mind, body being merely a phenomenon or expression of mind. Realism holds that the universe is composed of both body and mind, each being a distinct, independent entity or substance. An earnest effort is being made at the Vatican to convert Realism, as modified by Aquinas, into an infallible dogma of the Church; and it must be allowed that there are not a few Thomists among the more orthodox of Protestant divines. But in view of the fact that, as a rule, theological Realists, so far from claiming science as an ally, are known for their determined opposition to its main conclusions, it is not necessary to consider the relation of science to Realism, in the present discussion. The so-called advanced theological thinkers of to-day insist upon being regarded as Idealists, and it is this Idealism of theirs which present-day science is said to support with such growing ardency.

It is immaterial to the present argument whether Idealism or Materialism is in the ascendant as a philosophy. The only point at issue is whether science lends any support to the spiritual or supernatural interpretation of the universe. Let us take what is called the most recent scientific conception of matter, and inquire whether there is anything in it that weakens the case for Materialism. In 1894 Lord Rayleigh discovered a new chemical element which was christened Argon. Now, Argon is an inert gas present in atmospheric nitrogen, rendering it so much heavier than nitrogen prepared from chemical compounds. A little later Sir William Ramsay conducted experiments which proved that Argon itself is not a pure element, but contains three other gaseous elements equally inert, to which he gave the Greek names of Neon, Krypton, and Xenon. Continuing his investigations, Sir William stumbled upon a fifth gaseous element as a constituent of certain minerals, and this turned out to be identical with an element which Sir Norman Lockyer had discovered twenty odd years previously

in the atmosphere of the sun. This solar element came to be known as Helium. What is Helium? To Ramsay belongs the honor of the discovery that Helium is a gaseous element formed by an emanation from Radium. Now Radium is an element extracted chiefly from pitchblende, and is the most wonderful and awe-inspiring of all the elements yet discovered. It is perpetually giving off a gaseous emanation, and this emanation is radio-active, and makes objects brought near the Radium radio-active too: a certain deposit from the Radium takes possession of them, and causes them to remain radio-active for a time after the Radium has been removed. The rays emitted by Radium are divided into three classes, according to their behavior when passed through the poles of a powerful electro-magnet. There are the *alpha* rays, which, when so passed, are only slightly bent out of their straight path. Then come the *beta* rays, which are easily bent in an opposite direction to that in which the *alpha* rays are with difficulty bent. Finally, there are the most wonderful rays of all, called the *gamma* rays, "which are absolutely unbendable by the strongest magnetic force, and have an extraordinary penetrative power, producing a photographic effect through a foot thickness of solid iron."

Well, the above are among the most recent and revolutionary of scientific discoveries touching the constitution of matter; and the first question suggested by them is, to what new conception of the nature of matter have they given rise? We confidently answer, to none. Indeed, they have not even modified our view of matter as such. Their only effect, so far, has been to show that the atom is neither ultimate nor indivisible, neither indestructible nor immutable, but is liable of itself to break up or explode, and resolve itself into simpler forms. But this breaking up of the atom was predicted by the Materialists of thirty years ago as a possible, even probable, occurrence. The discoveries under consideration only fulfil materialistic prophecy. But into what does the atom resolve itself? Into a series of immaterial, spiritual substances? Nay; but into simpler forms which are themselves atoms; and should these simpler forms prove unstable and break up, they too will break up into atoms. As even a well-known Idealist frankly admits, "the constancy of fundamental material still holds good, even though the atoms are resolved into electric charges." Now, in what sense is the resolution of the atom into electrons or electric charges fatal to Materialism, as our modern divines so haughtily represent it to be? Even on the assumption that the electrical theory of matter is true, the overthrow of Materialism by no means follows, because electricity itself is as much matter as the grossest molecule or atom. The truth is that no discovery of physical science is in the slightest degree helpful to the Christian cause. Ether is not mind, electricity is not a ghost, nor is either on the borderland, so to speak, between matter and mind. No physicist on the planet is fool enough to assert that matter, however unified and simplified it may become, ever ceases to be matter.

"Whatever else is discredited by modern science," cry the newer theologians, "Materialism has become absolutely impossible." Yes, such is the cry; but there is not a single scrap of justification for it. We admit that some physicists are themselves Meta-physical Idealists; but their Idealism is not derived from any discoveries they may have made in their own science. The goal of physics is unification, the reduction of the complex to the simple, not at all the conversion of matter into spirit or mind. The same thing is true of the science of psychology, in its investigation of mental processes. It has never come across mental processes which are carried on independently of material organism. How the brain forms ideas and gives rise to emotions, we cannot tell; but it is beyond controversy that ideas and emotions have never been found floating about in the atmosphere. Whatever mind is or is not, we know it not apart from brain. No man living is

conscious of his mind in the abstract without his body. I can no more separate thinking from my brain than I can separate touching from my tactile organs, seeing from my eyes, or hearing from my ears. Minds are known alone through some bodily signs. Even ghosts appear only in bodily shapes. Our consciousness only proves that we are conscious organisms, not that we have souls which are distinct from the organisms. Any paralysis of the brain infallibly disturbs or destroys consciousness, and we become as if we were not. Professor Case is quite wrong when he says that "the existence of my consciousness is my evidence for my soul," the existence of consciousness being really evidence for nothing except the fact that I am a conscious being, and metaphorically higher up in the scale than the beings that are not conscious. Whatever definition of consciousness be adopted, consciousness itself rises and falls with the organism. Whatever be the definition of mind, mind itself, so far as we know, develops and decays with the body. The house of Idealism is built upon the sand of pure assumption, which no science is able to verify.

Thus the present appeal to science made by progressive theology turns out to be like the desperate attempt of a drowning man to catch at any straw. Professor Case, though writing in the interest of Aristotelean Realism, describes the Protestant Churches as "blown about by every wind of doctrine, and catching at straws now from Kant, now from Hegel, and now from Lotze, or at home from Green, Caird, Martineau, Balfour, and Ward in succession, without ever having considered the basis of their faith." And so these same Churches are now catching at straws from Crookes, Lodge, and Wallace, who hold eccentric views which are repudiated by the great bulk of our modern scientists, to whatever department they may belong. But mere straws will not save a drowning cause any more than a drowning man.

J. T. LLOYD.

### A Great Freethinker.

*The Scope of Social Anthropology.* A Lecture delivered before the University of Liverpool, May 14th, 1908. By J. G. Frazer, D.C.L., LL.D., Litt.D., Fellow of Trinity College, Cambridge, Professor of Social Anthropology in the University of Liverpool.

ALL these dignities after Dr. Frazer's name are interesting in their way, and perhaps they suit his modesty on a title-page, but it would have been briefer, more pertinent, and more illuminating to have said "author of the *Golden Bough*." For that is one of the great books of the second half of the nineteenth century—the fifty years in which Darwin wrote the *Origin of Species* and the *Descent of Man*, and Spencer his *Synthetic Philosophy*, and Tylor his *Primitive Culture*—the fifty years of the real discovery of Evolution, and its application in all directions as the key to unlock the doors of all mysteries, including the mystery of mysteries, man himself, whose every creed is but a temporary working hypothesis and every god but a passing symbol.

The first edition of the *Golden Bough* lies on the table before us. It has been amplified since, and another edition in five volumes is now in course of publication. But that first edition in two volumes will always have a special attraction. Who that read it, being fit to read it, could ever forget the impression it made upon him? It was one of the half dozen really great books that a serious student of human affairs meets with in a lifetime. It threw a steady light into the dark confusion of the religious rites and beliefs which preceded Christianity, and by which it is finally to be explained. This last fact was clearly perceived by the author, who threw out a broad hint for understanding readers in his concluding paragraph; a paragraph pregnant, musical, and solemn, like an overture to the dirge of the last of the gods:—

"If, in bidding farewell to Nemi, we look around us for the last time, we shall find the lake and its surround-

ings not much changed from what they were in the days when Diana and Viribius still received the homage of their worshipers in the sacred grove. The temple of Diana, indeed, has disappeared, and the King of the Wood no longer stands sentinel over the Golden Bough. But Nemi's woods are still green, and at evening you may hear the church bells of Albano, and perhaps, if the air be still, of Rome itself, ringing the Angelus. Sweet and solemn they chime out from the distant city, and die lingeringly away across the wide Campagnan marshes. *Le roi est mort, vive le roi!*"

Yes, the Pagan conception of the Slain God was dead, but the Christian conception of the Slain God lived in its place. The king is dead, long live the king! Nothing is changed but a person—or a name.

Even without that splendidly-devised hint it would have been easy enough for a real student to appreciate Dr. Frazer's position. To comprehend a religion you must stand outside it. To explain it scientifically you must investigate it with a certain detachment. The author of the *Golden Bough* was therefore free from all the superstition around which he played the searchlight of his intimate knowledge and profound criticism. This was fully recognised by our friend and colleague, Joseph Mazzini Wheeler, who reviewed Dr. Frazer's great work in the *Freethinker* soon after its appearance in 1890. Our sub-editor did his work thoroughly, as usual, and it is not our intention to go over the ground again. We simply wished to say a few words about that masterpiece by way of introduction to our notice of the pamphlet at the head of the present article.

"Strange as it may seem in the large and thriving family of the sciences," Dr. Frazer starts by saying, "Anthropology, or the Science of Man, is the latest born." Strange as it may seem—not as it is. Man has been studying all sorts of things during the ages, and most of them unreal. At last he has taken to studying himself, and therein lies his salvation. "Man, know thyself," said the wise ancient. After the lapse of nearly three thousand years man is beginning to think there is something in the advice. Some hundreds of years ago the great Montaigne expressed astonishment at the fact that while man could not make a flea he would be making gods by the dozen. Happily he is growing tired of that branch of industry. Instead of looking towards the fancied heavens, and exclaiming to their imaginary sovereign, "What is man that thou art mindful of him?" the modern man is taking himself a great deal more seriously. He is rising from his knees and trying to stand erect. He is full of a newly-awakened curiosity. He has heard so much about the gods! "What am I? What are my fellow-men? What were the men who went before us? What will the men be who come after us?"—such are the questions he is now asking. And this means an entirely new departure. The theocentric theory is giving way to the homocentric theory. Theology, the science of God, is giving way to Anthropology, the science of Man. We are at the beginning of the end—in spite of all the Church Congresses in Christendom.

Let us praise the pioneers of progress—the thinkers, the discoverers, the propagandists—whose only weapon was the living word. "In the beginning was the Word, and the Word was God." We subscribe to that text. The living word passes from man to man, from city to city, from nation to nation, from generation to generation; and as it passes it cries, "Behold I make all things new." Without armies, battlefields, or bloodshed the Word which is God achieves its conquests. The youthful Tennyson well sang that Wisdom wrought in the same way:—

"No sword  
Of wrath her right arm whirl'd,  
But one poor poet's scroll, and with his word  
She shook the world."

Dr. Frazer speaks to the same purpose in excellent prose:—

"Peace has its triumphs as well as war: there are nobler trophies than captured flags and cannons. There are monuments, airy monuments, monuments of words, which seem so fleeting and evanescent, that

will yet last when your cannons have crumbled and your flags have mouldered into dust."

The pioneers of progress have only had the living word, but that was enough. They represented the principle of variety in human nature; their fellows only represented the principle of heredity; and they were born leaders, while their fellows were born followers. "No abstract doctrine," says Dr. Frazer, "is more false and mischievous than that of the natural equality of men." Legal equality they may have, but not natural equality. Some men are thousands of years in advance of others. Indeed, it is part of Dr. Frazer's argument that there are various strata of intelligence in the same generation of humanity, and that "the better ideas, which are constantly forming in the upper stratum, filter through from the highest to the lowest minds." Thus the religious beliefs of former times linger on as superstitions in the minds of multitudes who still remain on the old levels of thought and feeling. What follows from this is proclaimed by Dr. Frazer with no uncertain sound:—

"Disguise it as we may, the government of mankind is always and everywhere essentially aristocratic. No juggling with political machinery can evade this law of nature. However it may seem to lead, the dull-witted majority in the end follows a keener-witted minority. That is its salvation and the secret of progress. The higher human intelligence sways the lower, just as the intelligence of man gives him the mastery over the brutes. I do not mean that the ultimate direction of society rests with its nominal governors, with its kings, its statesmen, its legislators. The true rulers of men are the thinkers who advance knowledge; for just as it is through his superior knowledge, not through his superior strength, that man bears rule over the rest of the animal creation, so among men themselves it is knowledge which in the long run directs and controls the forces of society. Thus the discoverers of new truths are the real though uncrowned and unaccepted kings of mankind; monarchs, statesmen, and law-givers are but their ministers, who sooner or later do their bidding by carrying out the ideas of these master-minds."

Belonging, as he does, to the aristocracy who, as Robert Burns said in his energetic way, "derive their patent of nobility direct from Almighty God"—or Almighty Nature—Dr. Frazer tells his hearers at Liverpool University, and tells them somewhat ironically, that he is not taking part in the scuffle of politics:—

"But if you wish to shatter the social fabric, you must not expect your professor of Social Anthropology to aid and abet you. He is no seer to discern, no prophet to foretell a coming heaven on earth, no mountebank with a scvran remedy for every ill, no Red Cross Knight to head a crusade against misery and want, against disease and death, against all the horrid spectres that war on poor humanity. It is for others with higher notes and nobler natures than his to sound the charge and lead it in this Holy War. He is only a student, a student of the past, who may perhaps tell you a little, a very little, of what has been, but who cannot, dare not tell you what ought to be. Yet even the little that he can contribute to the elucidation of the past may have its utility as well as its interest when it finally takes its place in that great temple of science to which it is the ambition of every student to add a stone. For we cherish a belief that if we truly love and seek knowledge for its own sake, without any ulterior aim, every addition we make to it, however insignificant and useless it may appear, will yet at last be found to work together with the whole accumulated store for the general good of mankind."

This attitude is the right one for thinkers of Dr. Frazer's calibre. Those who add to the knowledge of mankind are its greatest benefactors. Yet they have always incurred a serious danger, especially when they work in the region of ideas. Dr. Frazer truly says:—

"It is the practice of the mob first to stone and then to erect useless memorials to their greatest benefactors. All who set themselves to replace ancient error and superstition by truth and reason must lay their account with brickbats in their life and a marble monument after death."

But the world is improving even in this respect, if Dr. Frazer will allow us to say so. A hundred years ago he himself would not have been a University

professor. He would have been out in the wilderness at least.

Let us now see what is meant by Social Anthropology. Dr. Frazer describes it as "the embryology of human thought and institutions, or, to be more precise, as that inquiry which seeks to ascertain, first, the beliefs and customs of savages, and, second, the relics of these beliefs and customs which have survived like fossils among peoples of higher culture." The way in which these savage beliefs and customs survive amongst the masses, even in Europe, inspires the following pessimistic passages:—

"Thus while the avowed creed of the enlightened minority is constantly changing under the influence of reflection and inquiry, the real, though unavowed, creed of the mass of mankind appears to be almost stationary, and the reason why it alters so little is that in the majority of men, whether they are savages or outwardly civilised beings, intellectual progress is so slow as to be hardly perceptible."

"A mass, if not the majority, of people in every civilised country is still living in a state of intellectual savagery, in fact, the smooth surface of cultured society is sapped and mined by superstition. Only those whose studies have led them to investigate the subject are aware of the depth to which the ground beneath our feet is thus as it were honeycombed by unseen forces. We appear to be standing on a volcano which may at any moment break out in smoke and fire to spread ruin and devastation among the gardens and palaces of ancient culture wrought so laboriously by the hands of many generations."

Whether this be entirely true or not, it is true enough to justify our own refusal to engage in what is sometimes very facetiously called "practical" work. It is in the realm of mind that man is made or unmade, and a political rearrangement of society which left untouched the old habits of thinking and feeling would be no permanent improvement.

We are delighted to see such an eminent thinker as the author of the *Golden Bough* laying stress upon *superstition* as the great retarding influence in the world:—

"Just as one nation is continually outstripping some of its contemporaries, so within the same nation some men are constantly outpacing their fellows, and the foremost in the race are those who have thrown off the load of superstition which still burdens the backs and clogs the footsteps of the laggards."

We have been saying this, in our humbler way, all along in the *Freethinker*. Our war has been against the worst enemy of mankind. So few engage in that war because it is so difficult and so dangerous. And those who deliberately keep out of it are so apt to shower insults on those who are in the thick of the fight. In so doing they seek to allay their own self-contempt.

Dr. Frazer is not far, if at all, from thinking, with old Hobbes, that superstition is religion out of fashion, and religion is superstition in fashion. He refers to "the higher forms of superstition or religion," and adds in a parenthesis—"for the religion of one generation is apt to become the superstition of the next." He says likewise that as the primitive superstitions of the ancient world have outlived "the high gods" of Egypt, Babylon, Greece, and Rome, so they will continue to be believed "long after the great deities of the present day shall have gone the way of all their predecessors." Yes, the gods all belong to one family. Man made them all—as in time he unmakes them all. They were fashioned from the raw material of his world-wide superstition. That is why they so resemble each other. And from the same raw material other gods, phantoms, or illusions will be fashioned. Man must ever be the slave of his ignorance, his credulity, and his inherited fancies which usurp the place of truth. The only way to emancipate and elevate him—in short, to save him—is to enlighten him, stimulate him, and make him think. The sun and air, the dew and rain, must penetrate the soil of his mind, even if it shrieks under the relentless ploughshare of thought. And those who put their hands to *this* plough, and turn not back, are the real saviors of the world.

G. W. FOOTE.

## A Chicago Freethinker in London.

MR. M. M. MANGASARIAN, the author of the bright and valuable *New Catechism*, has been in London lately, and I have had the honor and pleasure of spending some time with him. We seem to have a good deal in common mentally, though we are so unlike each other physically. We take to each other (as the saying is) extremely well; and, if ever I should visit America again—which I do not contemplate at present—one of my inducements to the trip will be the prospect of renewing acquaintance (I may almost say friendship) with Mr. Mangasarian.

I first met Mr. Mangasarian at Rome. He was representing his Society at the International Free-thought Congress. I formed, and expressed, a high opinion of him at the time; and that opinion has been confirmed by our recent meetings and conversations.

Mr. Mangasarian is lecturer to the Independent Religious Society (Rationalist) at Chicago. This Society's "Creed" is as follows:—

"Recognising the right of private judgment, the sacredness of individual conviction, the moral obligation to be faithful to one's best thoughts, we require no assent to any theological or philosophical doctrine as a basis for fellowship, but cordially welcome all who desire to promote the religion of truth, righteousness, joy, and freedom."

There is really no "creed" in this, and no "religion" in the usual sense of the word. Mr. Mangasarian's discourses are those of a thorough-going Freethinker. He has no supernatural belief of any kind. His teaching is pure Humanism, on the positive side; and, on the negative side, it is sternly opposed to the faith of all the Christian Churches. Quite recently, he held a public debate before an audience of more than two thousand people with the Rev. A. S. Crapsey, D.D., on the historicity of Jesus. The proposition debated was this: "Resolved that the Jesus of the New Testament is an Historical Personage." Dr. Crapsey maintained the Affirmative and Mr. Mangasarian the Negative; his final speech being all that the most convinced and passionate Freethinker could desire.

The meetings of the Independent Religious Society are held on Sunday mornings at Orchestra Hall, which seats 2,500 persons. The average attendance is about 2,000. There are 500 seat-holders—members of the Society. The other seats are all free. But a collection is taken up from that part of the meeting, and averages about £25. The service consists of a striking selection of about ten lines from some great thinker, followed by vocal or instrumental music; then comes Mr. Mangasarian's lecture, which is followed by more music. There is a bookstall on the floor of the hall, covered with advanced literature for sale. The Sunday morning lectures are frequently printed and sell very well.

It would be difficult to organise meetings of that size and character in London. It would be difficult, to begin with, to obtain a central public hall for the purpose. There is a great difference in this respect between England and the United States. When I was over there, at the end of 1896, I came to the conclusion that if I could transplant myself from my native land, and leave the English Free-thought movement to which I was devoted, I should find very little difficulty in obtaining good halls and good audiences in America. Theatres and Music Halls could be hired easily; all you had to do was to pay the rent. And, on the other hand, there is a much larger free-minded, intellectually curious body of people in America, ready to show mental hospitality to a man who really has something of his own to say, and even to pay decently for hearing him say it.

Of course I do not say this in disparagement of Mr. Mangasarian. I am only explaining why his grand success in Chicago cannot be imitated as yet in London. That he is eloquent in matter his printed addresses testify. That he can be eloquent in style I see by the more animated passages of his conver-

sation. I am very sorry that we could not hear him while he was in London; but this is not the time of the year for such things; besides, I did not know of his coming, and there was thus no time to organise a public reception. We may be more fortunate on another occasion, for Mr. Mangasarian enjoys a long summer vacation, which he chiefly spends in travelling, and I should be delighted to take the chair at such a reception when he comes our way again. Mr. Mangasarian is also disappointed at not being able to hear me—and perhaps we may be able to gratify each other at some future time.

Meanwhile I wish him a pleasant holiday tour through Europe, a safe voyage back to America, and many years of fruitful activity in the field of Free-thought. One thing, at least, I am sure of. He will always do the Freethought cause credit and honor. He has the intellectual sanity, and the spontaneous enthusiasm, of a great propagandist.

G. W. FOOTE.

### Acid Drops.

Mr. Raymond Blathwayt, the pious interviewer, reports a conversation with the pious Rev. H. Russell Wakefield, in the pages of the pious *Black and White*. And the result is a pious bamboozlement of the British public. The subject of the interview is "The Working Man and the Pan-Anglican Congress"—as though the working man cared twopence about the said Congress, or the dolled-up mountebanks who took part in the ecclesiastical show at St. Paul's Cathedral. The working man was earning his bread by honest and useful labor while that idiotic performance was going on. If he had been given a day off to watch it he would have laughed and hissed at the whole show.

Parson Wakefield said one notable thing—not notable in itself, but as showing how the Church wind blows. It appears that the working man is not "Imperialist" enough, and is too sentimental in his view of "heathen" races; and it is the business of the Church to correct this amiable weakness on his part:—

"At present the working man leader talks—and talks very properly—of the universal brotherhood of man; but this is applied curiously enough in connection with his brotherhood with the black man in South Africa or in India, out of which arises that attitude of mind which falls foul of the Imperial Government wherever it is inclined to severity towards the colored people in its different dominions. The Pan-Anglican will assist him to a definition of brotherhood which will enable him to understand the necessity for this wise severity and also to the fact that he has an equal brotherhood at home to consider."

This is "true" Christianity. This is Pan-Anglican religion. This is Church brotherhood. In the name of Christian Imperialism the working man is to be taught the great gospel of "severity towards the colored people." And amongst the "colored people" or "blacks" are included the people of India, who have a far older civilisation than our own, and who are certainly more moral, in the ordinary sense of the word, than the majority of our own population. We hope the working man will turn his "severity" not upon the men of other countries, who have the color of skin that suits their climate, but upon the exploiting scoundrels who go to the heathen with the Bible in one hand and a gun in the other, who prate of "brotherhood" and indulge in the most infamous tyranny and robbery.

Parson Wakefield congratulates himself and everybody else on the fact—which is not a fact—that "the blank Atheism of 30 years ago has quite died out amongst the working classes generally." This falsehood is simply meant to cheat the readers of *Black and White*. The Church-Tory party talks in this way for an object—and it talks in exactly the opposite way for the same object. It has put forth a book called *The Case Against Socialism*, with a "Prefatory Letter" by the Right Hon. A. J. Balfour, who, by the way, was the chief speaker at the big Albert Hall meeting in connection with the late Pan-Anglican Congress. That book contains a special chapter on "Socialism and Religion," in which the Socialist working-class leaders are mostly shown to be enemies of Christianity and really Atheists; and religious people are warned against this dreadful menace to their faith. Thus the party that Parson Wakefield belongs to blow hot or cold according to circumstances. The fact is that their desires and objects pertain entirely to this world; they want to make the best of it—for themselves; and they

use religion—as they use everything else—merely as a means of deceiving and robbing the masses.

General Booth is careering round the country again in his big motor-car, begging money for his gospel of Blood and Blazes. Municipal authorities give the old charlatan an official welcome. He is a great man with them since he went to Buckingham Palace and shook hands with the King; in fact, he can do no wrong—otherwise they would ask him to reply to the Trade Union charges of "sweating" against him. These charges are made, and supported, by the Amalgamated Society of Carpenters and Joiners. But the Grand Old Showman has no time to reply; he is too busy raising the wind.

Mr. Harold Begbie doesn't need to ask the Lord to give him a good conceit of himself. In a letter to the *Saturday Review* he states that he has discussed a certain problem with "some of the first minds in England, Germany, and France." It would be pleasant to know what the "first minds" think of the notion of discussing anything with Mr. Harold Begbie.

Sublime old Church of England! The living of St. Augustine's, Watling-street, London, is worth £638 a year. The total population of the parish is 200. Their parson costs £3 3s. 9½d. per parishioner—men, women, and children, few of whom ever go to church.

Dean Hart, of Denver, Colorado, has the courage of his convictions. Speaking at the Pan-Anglican Congress he went so far as to say that "an untrue word in the Bible would discredit that on which we relied for salvation." That is exactly what Freethinkers say. As there are many words in the Bible proved to be untrue, it follows that the Christian scheme of salvation is completely discredited. Dean Hart is strictly and absolutely in the right. Christianity's only hope is in burying the reason and enthroning blind credulity. It never had any other hope or—practice.

A missionary from the Gold Fields of Western Australia reports that "the advent of the Christian minister was too often considered an intrusion, and barely tolerated." The great obstacle to his success, on arrival, is "Sunday sport." It was a common thing to see 10,000 to 15,000 men at a Sunday cricket or football match." This missionary's history, on his own showing, is summed up thus: "Failure and success, success and failure." Still, he thinks that, with plenty of money from the Home Land, something could be done. No doubt!

Mr. Joseph Bates announced through our columns lately that he was going to attempt open-air Freethought lectures at Boston, Lincolnshire. The result of his first effort is reported as follows in the *Lincoln Echo*:—

"ATHEIST SPEAKER PUT TO FLIGHT.—On Sunday evening, after church service, a young man was speaking to a fairly large congregation near the 'Five Lamps,' in the Market-place, advocating the principles of Atheism. After a time he was asked by P. C. Woodcock to desist, but refused. Subsequently the crowd took exception to some of the speaker's assertions, and he had to make a precipitate flight, someone, it is stated, hitting him behind the head with a missile. The fellow, who was hatless, ran down Church-lane and along the churchyard, through Wormgate, pursued by a large crowd, and after being roughly handled managed to obtain a safe retreat at his lodgings."

"Put to flight" is good. The brave Christians should congratulate themselves. It took only a few hundred of them to rout one Atheist. A Homer is wanted to celebrate such wonderful courage. And "fellow" is good also. Indeed, it is classic. The Jewish leaders called Jesus "this fellow" when they took him before Pilate (Luke xxiii. 2). Mr. Bates is in the best (Christian) company.

Mr. Bates informs us that he was listened to for nearly an hour on "Science and the Bible," but trouble arose when he answered a question relating to Death-Bed Conversions. The orthodox crowd did not like to hear these "Christian truths" refuted, so they proceeded to qualify the lecturer for his death-bed, but he escaped as Paul did in the Acts of the Apostles. He managed, however, to set the town talking, and he distributed a large number of "specimen" copies of the *Freethinker*.

John Binns, a local preacher, formerly connected with the School-street Primitive Methodist Chapel, Leeds, used to trouble the Secularists a good deal in that city, opposing them in the name of the Lord, and representing them as terribly wicked persons. But the spirit called him away one

day to preach at Goole, and he never came back, although his wife and four children were trusting to him for their support. He went off, as a matter of fact, with a daughter of the people he had been staying with while preaching at Goole. Going from place to place, he baffled pursuit; but the police found him at last, and charged him with deserting his wife and four young children. The Bench said it was a very bad case—the worst they had had—and gave him the full sentence allowed by the law—namely, three months' imprisonment with hard labor. If he wants a job when his time is up he can "go for" the Secularists again. Plenty of bigoted Christians will support any scoundrel at that game.

What a blessing Christianity is to a nation! How backward things would be without it! If anyone doubts, let him consider the following. In Christian Russia over 30,000 people were transported to Siberia during 1907. Of this 30,000, only 2,835 were brought to trial; the rest were people against whom no charge could be formulated. They were simply transported because of their opinions. From June to October, 1907, no less than 84 newspapers were suppressed, 35 editors imprisoned, 3 exiled, and 133 newspapers fined. The clemency of the Christian Government of Russia is shown by its condemning to slight terms of imprisonment five people for the Biebystock massacre of the Jews—one of the worst in the long series of Jewish massacres. Truly the benefits of Christian influence on national life is most manifest.

Canon Walpole thinks the Jews are excellent material for Christianity. We suspect that many Jews will hardly regard the testimony as a compliment.

Not content with making the country ridiculous by inviting French visitors to see the Exhibition and then closing it on Sundays, a section of the "unco guid" is giving a further example of prurient idiocy by its objections to the statutory on the outside of the new British Medical Association building. Chief objection is taken to four nude male statues, which, it is claimed, will have a deleterious effect on the public morals. The humor of the situation lies in the fact that these statues are some forty or fifty feet from the ground, and details cannot be distinguished without the aid of opera-glass or telescope. Anything more like the famous lapse of the elderly maiden lady, who complained of men bathing because with a good telescope she could see them quite distinctly, it is impossible to imagine. And anything more repulsive and unclean than the minds of those who poke and pry until they discover something on which their obscene instincts can fasten a filthy suggestion, it is impossible to conceive. Educated French visitors who notice the correspondence in the press will certainly return home with a heightened contempt for this portion of the British public, and a feeling of sympathy for the artists that are doomed to work in such an environment. Mr. C. Ricketts, M. C. Shannon, Mr. Laurence Binyon, and others, including the Slade Professor of Art at Oxford, have written expressing their surprise that any objection should be raised to the statues; although if they realised the thorough unwholesomeness of the Puritan mind their astonishment would not last long. We trust the Council of the Association will treat the complaints with the contempt they deserve. Still, one may expect, as a result of the agitation, crowds of prurient Puritans outside the building, doing their best to discover all the indecency—and more—which their leaders have prepared for them.

The President of the United Methodist Conference is "not in favor of any Church being an *appanage* of any political party." True, perhaps; but, all the same, the Liberal Party is, to all intents and purposes, an *appanage* of the Free Churches, which is anything but an honorable position to occupy.

The Primitive Methodist Church is wonderfully brave. Though forced to bewail a "serious dearth of conversions," and to "fear a relaxation of essential beliefs," she is resolved never to say die. She is prepared to humble herself in dust and ashes, but to despair—never, no, never. The nation has need of her, and, in spite of non-success, she is determined to hang on. Courageous little Church!

The Bishop of Massachusetts, one of the speakers at the Pan-Anglican Congress, says that democracy springs from Christianity. He also added that democracy was not yet a century old. We were under the impression that Greece and Rome knew something of democracies long before Christianity was heard of; just as we are of opinion that if democracy were a product of Christianity it should have

been heard of much earlier than a century ago. Still, the Bishop thinks otherwise, and who are we that we should contradict so eminent a personage?

It is coming at last. All the time we have wondered that no one has dragged Jesus Christ into the Suffragist agitation as the founder of the "Votes for Women" cry. Now the start is made. Mrs. Price Hughes, writing in the *Methodist Times* says it is for Christian women to guide the movement, and teach women that "if freedom and privilege are not realised in Christ they fail in their highest expression." She also adds that "The real emancipator of women is Christ," while "the most hopeful sign of the present Suffrage movement is that it is so very largely supported by the Christian women of the land." It goes without saying that amongst the many thousands of women who are agitating, a certain proportion are bound to be Christians. But it is also true that the movement for the political and legal equality of the sexes owes nothing whatever either to Christianity or to Christian organisations. Its originators were Freethinkers, and its principal workers and representatives have been Freethinkers right through. We believe that most of the women who were sent to prison for obstruction described themselves as of "no religion." Mrs. Hughes' typically pious comment about the most "hopeful sign" of the agitation, and the necessity for *Christian* women guiding it, lest it should bear evil fruit, may be dismissed without much comment. We can assure her that the ladies who are responsible for the agitation are not at all likely to submit to the gentle control of a Wesleyan Methodist sisterhood. And the statement that Jesus Christ is the emancipator of women—Jesus, the celibate preacher, who almost invariably snubbed women when he met them, and who is the central figure in a book that preaches throughout the subordination of woman to man—such a statement is so glaringly absurd that it may well be passed in silent contempt. The truth is that the agitation is growing; women *may* get the vote soon; and some Christians are beginning to feel that Christianity may as well claim any credit it can get from the success of the movement. Whether it is entitled to the credit is a question that will not trouble the average Christian—male or female.

Reviewing the *Life and Letters of Herbert Spencer*, the Rev. F. W. Macdonald admits that the intellect of the Synthetic Philosopher was "an extraordinarily powerful one," and that "with all its angularities and acerbities, his disposition was a noble one." In that judgment we heartily concur. But, being a man of God of great eminence, Mr. Macdonald is obliged to add that "the strong character portrayed would have been at once stronger, comelier, and more complete had it been quickened and sustained by that Christian faith which lifts human nature to its highest and best." The claim here made for Christianity is proved by the whole of Christian history to be absolutely false; and we are further convinced that had Herbert Spencer been a Christian, the "angularities and acerbities" of his disposition would have been enormously accentuated.

The Rev. Dr. Robertson Nicoll sorrowfully admits that this world is "full of broken careers, of baffled lives, of tragedies for which there is no explanation," and that to those who believe only in this world it is quite impossible to believe in the existence of a just and good God. So far as the present life is concerned, he is at one with Herbert Spencer, who in 1903 wrote: "The Why? and the Why? and the Why? are questions which press ever more and more as the years go by." The Synthetic Philosopher had no answers to offer. This was the only world of which he had any knowledge. But Dr. Nicoll, being ever so much greater and wiser, declares that there is another world in which all questions are answered, all problems solved, all wrongs righted, and all grievances removed. Thus the world to come is invented as the last hope of defeated supernaturalism, the final refuge of unreasoning faith and discredited dogmatism.

Principal Forsyth, of Hackney College, in expressing a qualified approval of the melodramatic Pageant at the "Orient in London," goes almost out of his way to give an unqualified condemnation of that notorious slanderer of dead Freethinkers, Dr. Torrey, with his "trivial ethic of nicotine, and his campaign's end in smoke." What will this God-filled revivalist think when he finds himself describe by a brother as a reflector of the temper which embodies it self in "a feminist scrupulism, martinet morals, and snap-action judgments"? How tender and loving these "holy men" are in their treatment of one another!

Canon Henson is prepared to surrender the Episcopate in the interest of Christian union. Dr. Henson is *not* a Bishop

nor, with his heretical views, likely ever to be made one. Dr. Winnington Ingram is a Bishop, and one of the best-placed Bishops in the world; and naturally *he* thinks that to do away with or belittle the Episcopate would be an act of high treason against the Lord, as well as "a great practical error." What unspeakable folly it would be to sacrifice one's lucrative profession in the service of so silly a thing as truth or principle! The Bishop knows on which side his bread is buttered.

We are told that, according to orthodoxy, there is nothing to choose between Canon Henson and Ernst Haeckel; and on this point orthodoxy is right and the New Theology wrong. Canon Henson denies the resurrection of Jesus, and so does Professor Haeckel, the only difference between the two being that the latter is consistent, in that he rejects the supernatural altogether, and the former hopelessly inconsistent, in that he accepts the supernatural *in the gross*, while rejecting it as offered in *separate doses*. No wonder the New Theologian says that "it is far easier to be a Secularist than to be a liberal Churchman," and, we add, intellectually much honester.

Dr. R. F. Horton, the Hampstead preacher, is not to be permitted to have matters all his own way in his attack on the Harmsworth papers. In his sermon on the subject Dr. Horton asserted that the whole of the New Theology agitation owed its origin to the unwarrantable use by the *Daily Mail* of a speech made by Mr. R. J. Campbell. Mr. F. A. McKenzie wrote the article in question, and he has written to Dr. Horton, pointing out that it was not the report of a speech, but of an interview with Mr. Campbell, and was published in the usual course. Mr. McKenzie now requests of Dr. Horton an explanation of his expression "gross and unwarrantable use" of the interview. Dr. Horton replies with a rather slimy compliment to Mr. McKenzie on something else he had written, and replies that he never intended to say anything against anyone in the employ of the Amalgamated Press. Mr. McKenzie retorts that Dr. Horton has evaded the question, which was as to the unwarrantable use or misrepresentation of the interview with Mr. Campbell. Dr. Horton, still slimy, replies that he does not recognise the truthfulness of the *Daily News* report of his speech. (We may point out that the expressions occurred in the full report of the sermon in the *Christian World Pulpit*.) Mr. McKenzie then asks definitely for Dr. Horton either to repudiate the expression, or justify it, or admit error and apologise. Almost brought to bay, Dr. Horton explains that his complaint was really that the *Daily Mail* should have given prominence to Mr. Campbell's views, thus lashing his "sensitive mind" into suspicion and opposition, and that newspapers ought not to take "sacred things" for "copy." As this is obviously unsatisfactory, a further letter is sent by Mr. McKenzie, pointing out that the New Theology had started before the *Daily Mail* article appeared, that Mr. Campbell was already being boycotted on account of his religious views, and had agreed to the interview for the special purpose of placing his views before the public. Dr. Horton's final reply is that he cannot enter into any controversy. We congratulate Mr. McKenzie on having so clearly exposed the character of a prominent Nonconformist preacher who, having first of all made a specific charge, first evades the consequences, and then lacks the courage to admit his error. Being a Christian, Mr. McKenzie is able publicly to expose the other Christian. Had one of the parties been a Freethinker, the Christian might have lied his fill without the general public being the wiser.

The other day the *Daily Chronicle* gave a long account of the discovery of a new Samaritan "Book of Joshua" by Dr. Gaster, Chief Rabbi of the Spanish and Portuguese Jews in England. We are gravely informed that it gives a different account of the blowing down of the walls of Jericho from that in the Jewish Bible. But what on earth can it matter to any sensible person whether the walls of Jericho were blown down one way or another? Somehow they fell miraculously flat—as flat as the fools who believe it. And a yarn like that doesn't need re-editing.

Rev. Dr. Campbell Morgan says he is convinced of the historicity of the stories of Noah's Ark, the Deluge, and the Tower of Babel. Somebody should get him to read our *Bible Romances*. If that doesn't cure him he must be given up as hopeless. When he dies he ought to be stuffed and exhibited in the British Museum as the last of his species.

Dear, good, kind Christians! There are 400,000 natives in Papua, and 800 Europeans, with 400 other aliens. The Europeans, of course, being followers of the meek and lowly Jesus, boss all the natives, and their Legislative Council have just patched up an Ordinance to the effect that natives refusing to labor one month annually, without pay, are liable

to imprisonment for six months. But it is not to apply to mission students. Dear, good, kind Christians!

Sir Dyce Duckworth talked to the Pan-Anglican Congress on Science and Religion. But what made him an authority on the subject? As a medical man, he knows something about one branch of science. What does he know about religion more than a dustman or a chimney-sweep? Even as a medical man, he simply talked nonsense; for if he believes in the New Testament miracles of virgin birth, supernatural healing, and resuscitation of the dead, it is perfectly clear that he does so on quite other grounds than those recognised by his profession. It is time that this sort of amateur chatter by professional men were put an end to. Sir Dyce Duckworth is entitled to speak of the human body, its diseases, and their remedies; but how on earth does that give him a right to speak of matters on which he has no special knowledge?

Nothing could be more foolish than Sir Dyce Duckworth's utterances on Agnosticism. He adopted the vulgar view of the street-corner preacher. People who believed as he did in Christianity were *normal*; people who believed otherwise were *abnormal*; there was something the matter with their heads or their hearts. That was the substance of his observations—and it is nothing but silly impertinence. In a leading medical man, who talks in the name of Science, it is worse than contemptible; it is disgusting.

We protest, too, against Sir Dyce Duckworth's cant about "the divine gift of healing." All the truths of medical science were discovered by man, not revealed by God. For the rest, a man may try to heal a patient honestly, just as a man may try to make a table honestly; but the fact remains that men go into doctoring as they go into all other trades—for a living.

Mrs. Mary Henthorn Keet, of Altrincham, Cheshire, has obtained a divorce from her husband, the Rev. Albert Edward Keet, who is reported to be practising as a phrenologist at Birkenhead. There is no moral. He is not a Freethinker.

Sir John Day, the lately-deceased judge, was buried with Roman Catholic rites. He had an extreme partiality for the lash, and Father Gavin, who conducted the funeral ceremony, took occasion to praise him on that very account, and to sneer at "the maudlin sentimentality of the age." This is just like a priest—and just like a Christian. Men who believe in an everlasting hell as part of the divine economy of justice naturally look with satisfaction at the cat-o'-nine-tails on human backs. True, the backs are those of "sinners," but does not their own book say that "all have sinned," and that none of them would ever go to heaven except by the divine favor? Those who will read Hamlet's little speech to Polonius, as the old gentleman goes off with the players, will see how much William Shakespeare is superior to the Holy Ghost. By the Holy Ghost, we mean the party who is supposed to have inspired the Bible, and still to inspire the Christian Church.

The subject of the Bible and Woman got discussed at the International Suffragists' Conference at Amsterdam. It was amusing to watch the ladies clinging to the old book yet circumventing all its awkward texts against their sex. Paul had forbidden women to preach, some of them said, but he had not forbidden them to enter politics. Dr. Anna Shaw, however, who is herself a preacher, replied that the Bible must be interpreted in a general sense, not from sentences detached from their context. But as nothing could be clearer than Paul's teaching with respect to women, it is obvious that these ladies are playing an old game. The Bible has been likened to a wax nose—and the ladies are giving it a fresh twist.

Dr. Anna Shaw declared that "true Christianity honors women as no other religion does." But what is "true" Christianity? The adjective opens up an endless discussion. What is certain is that the Bible does not honor women rightly, and that Christianity has oppressed and degraded women. The written word and the record of history stand in spite of all theological hocus-pocus.

The twentieth-century problem is said to be "how to receive and employ the power of the Holy Spirit." So far as the Christian Church is concerned, it has been the one insoluble problem of all the centuries of its history; and it is as insoluble to-day as ever. But a deeper puzzle still lies at the back of this—namely, How to find the Holy Ghost. Once *this* difficulty is surmounted, there will be some chance of getting over the other.

**Mr. Foote's Engagements.**

(Lectures suspended during the summer.)

**To Correspondents.**

THE PRESIDENT'S HONORARIUM FUND: Previously acknowledged. Annual Subscriptions, £190 15s. 6d. Received since.—H. Emberlin, £1 1s.; F. W. Whitehouse, 5s.; Henry Spence, £1 1s.

ELIZABETH LECHMERE.—The "Bradlaugh Colors" were the colors adopted by Charles Bradlaugh in his parliamentary candidature at Northampton, and afterwards a member for the borough. We have not seen Mrs. Pethick Lawrence's leaflet which you refer to.

GERALD MASSEY FUND.—H. Walsh, 10s.

H. E. VOIGT.—Glad you think it will "introduce" our "valuable paper to new readers."

W. A.—The reverend gentleman's statement about David Hume is a sheer malicious invention; probably not his own, but that makes no difference. You see it has always been the policy of Christian advocates to libel leading Freethinkers. We say their policy, because it is done deliberately and systematically, generation after generation. Pleased to hear from you again.

G. ROLEFFS.—Glad to learn that everything passed off satisfactorily on Sunday.

W. P. ADAMSON.—May be useful. Thanks.

J. GRANDON.—Always glad to receive cuttings, but Tuesday morning is too late for that week.

G. MARSH.—Pleased to hear from you as a Christian who believes in free speech for all, including Atheists. We are not surprised at your receiving no reply to your letter to the Rev. A. J. Waldron, asking him to reprobate the breaking up of Freethought meetings in Brockwell Park. We believe you waste your time in writing to such a person.

H. S. WISHART.—You must please try to send your list in earlier. Tuesday morning is the latest time for lecture-notices, but it is not meant that the latest moment should always be regarded as the earliest. Some of the Branches might also take this hint.

A. F. BATES.—May find room for it shortly, but you should try to amend the faulty last stanza, in which you make the third line scan by laying a false accent on the last word. We note your opinion that this is "the freest, sanest, and most outspoken of rationalist papers."

F. H. WHITEHOUSE.—Glad you wish your 5s. were £5. The wish itself is a kind of subscription.

T. D'ARDEN.—Mr. Foote will do his best to fix up a Sunday for Wigan early in the new lecturing season. It is good news that Mr. Wishart's audiences at Wigan go on improving.

W. P. BALL.—Many thanks for cuttings.

W. OLING.—Too late for this week.

E. R. WOODWARD.—Glad to know that our paragraph brought the necessary help in Brockwell Park.

CONSTANT READER (Woolwich).—Mr. Foote's photograph is not on sale at present, but Miss Vance tells us that she has one she can spare, if you apply to her at 2 Newcastle-street, E.C.

HENRY SPENCE, subscribing to the President's Honorarium Fund, says: "I hope the President is in good health, and may he be spared for very many years to lead the struggle for Freethought in the English-speaking countries."

A. W. GOLDING has read this journal regularly for three years, and "holds it in the highest esteem." He hopes the editor "will live long to fight the battle of Freethought."

D. J. LODWICK.—Your questions were pertinent, but as the reverend gentleman made no reply we are "not much further." Are we?

NORTH LONDON "SAINT."—The author of the Christian Evidence tract you send us (A. G. Anden) is a lawyer's clerk, who had the impudence to write to the N. S. S. solicitors demanding to know whether the figures of the costs of the "blasphemy" case published in the *Freethinker* were not false.

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.

**Sugar Plums.**

Those of our readers who are away from home at any time during the holiday season, and wish to obtain their weekly copy of the *Freethinker* as usual, should order it at the nearest bookstall, especially if one of Messrs. Smith and Son's. This will both advertise the paper and help still further to destroy the old boycott against it.

The social gathering held at Anderton's Hotel in May was so successful that the N. S. S. Executive has decided to hold another in July. London "saints" should make a note of the date—July 30, which is on a Thursday. Mr. Foote and most of his close colleagues will be present as before. No doubt there will be a strong rally of Freethinkers. Such reunions enable them to get better acquainted with each other, and thus to fill them with fresh enthusiasm for the common cause.

The Ingersoll family are making a long stay on the Continent. We have just received a postcard from them dated at Ferney, with a picture of the Voltaire statue on the reverse. They expect to be back in London in a few weeks.

A strong force of "saints" gathered round the Camberwell Branch platform in Brockwell Park on Sunday to stop the breaking-up game of the orthodox hooligans. Of course they succeeded. Mr. Aldred was the lecturer, and acquitted himself well. The hooligans uttered howls of execration, but they could do nothing further. One Christian Evidence man, whose name got associated with teapots, foamed at the mouth and hysterically called upon the police to interfere, but he worked his leather lungs in vain. England is not Russia.

The police were incited to break up the Liverpool N. S. S. Branch's open-air meetings. Christian hooligans, not content with rowdiness at these assemblies, wrote letters to the police complaining of filthy language calculated to horrify every woman who might be within earshot. The police attended last Sunday afternoon's meeting, and their presence kept the pious hooligans in order. They did not attend the evening meeting. No doubt they were satisfied that they had been grossly misinformed.

We hope the Edinburgh N. S. S. Branch will be supported by the local "saints." Its open-air meeting at the Meadows on Sunday afternoon was broken up by orthodox rowdies, and an audience of 500 people had to disperse. It is shameful that the police do not guard the right of peaceful public meeting. But if they will not, Freethinkers should guard their own right in the way suggested by natural instinct. A dozen hooligans ought not to be allowed to terrorise half a thousand people. It is really *too* absurd.

We have been refreshed lately by reading some letters to a North London Freethinker—a stalwart and a personal friend of ours—from one of his sons who is on board a certain battleship. This son, who is a freethinker too, is a Petty Officer and a teacher of gunnery. He is a young man of exemplary character, never found fault with and always commended, and got about as high as he can go in the Navy without being what is called "a gentleman"—that is to say, a member of the "upper classes." He has just successfully passed through a new examination recently issued by the Admiralty; indeed, he was the very first to pass it; and this brings him the sublime addition of fourpence a day to his pay. Well, this young man, being a Freethinker, declined to attend the religious service. On board his present ship he has been taken three times before the Commander for not attending church. The Commander hinted that he would have to be carried. Finally, an appeal was made to the Captain, after an interview with the Chaplain, who, we are pleased to say, behaved like a gentleman, and stood for toleration. The Captain has also the character of a gentleman, and consequently the matter could have but one issue. He said it was "sad to see a man without a God of some kind. But you are a Petty Officer," he added, "a man twenty-seven years of age, you should know your own mind, so I grant your request." So "Church of England" is erased from his papers and "Atheist" substituted. It remains to be seen whether he will be subjected to any sort of petty persecution. It is already understood, however, that no promotion is to be expected by a declared Atheist, in spite of the best character and the most assiduous attention to duties.

We are glad that both the Captain and the Chaplain on that ship are gentlemen, but our principal admiration is

reserved for the Petty Officer who was courageous enough to obey the dictates of his conscience in a most trying situation. If only *all* Freethinkers in the service were as brave! It would soon break down the Christian usurpation in both branches of the Service. Sailors and soldiers should enjoy the religious freedom which they had, and may live to have, as civilians.

Not long ago a Christian hooligan was taken out of the Branch meeting and sternly warned to behave better in future. He told the policeman that he had kicked up a row because his feelings were hurt, but the guardian of the peace reminded him that his sufferings were voluntary, as he was quite at liberty to go away if he pleased.

### Personal.

SOME time ago it was announced that, after the National Secular Society's Annual Conference, I should have something to say about the President's Honorarium Fund. As the Conference took place a month ago, it cannot be said that I have shown any particular hurry.

The object of the Honorarium Fund circular, signed by Messrs. J. W. de Caux, R. T. Nichols, and A. J. Fincken, was to raise (say) £300 a year for the President, who had for some time been receiving no salary whatever for all his heavy work on the *Freethinker*. The circular was printed twice in these columns, and it need not be printed again, at least for the present, as its contents must be fairly well known.

Perhaps it would be as well to state that no sort of emolument attaches to the Presidency of the National Secular Society. I do not even charge the Society for out-of-pocket expenses, although the position involves a good deal of correspondence. I write many letters every day, and few of them are about my own business.

Another expense, which cannot be avoided, is the outlay on books and periodicals. It would be impossible to carry on my work on this journal efficiently (and I have always tried to do that) without a considerable expenditure in that direction. There are also other expenses, which are both legitimate and inevitable, although one is not called upon to discuss them in public.

While the pen is in my hand I may as well state—for there is no use in hiding the fact—that I have lately been paying money out of my own pocket towards the necessary expenses of this journal—expenses partly resulting from its peculiar character and position, which compels us to take precautions against insecurity. Experience has proved that the *Freethinker* is never really *safe* unless we print it and publish it ourselves.

A rearrangement of matters is in contemplation at the office, but nothing can be done just immediately, and the above statements represent the present situation.

It will be seen, therefore, I think, that there is every reason why the balance of the Honorarium Fund for 1908 should be subscribed forthwith. About three-fifths of the £300 is subscribed already; the other two-fifths might be subscribed during the next month or so without much difficulty.

I am far from idle during the summer, although I am not lecturing; but I am spending as much time as I can in the open air, laying up a store of health for the winter campaign. My friends will understand that peace of mind is a great desideratum in the circumstances. I trust I need not say more.

G. W. FOOTE.

### Fruits of Faith.—I.

"By their fruits ye shall know them."—JESUS CHRIST.

"But the partisans of the creed in whose name more human blood has been violently shed than in any other cause whatever, these, I say, can hardly find much ground of serious reproach in a few score epigrams"—JOHN (VISCOUNT) MORLEY, *Voltaire*, p. 43.

"Is not this the great God of your sires, that with souls and with bodies was fed,  
And the world was on flame with his fires?  
O fools he was God, and is dead.  
He will hear not again the strong crying of earth in his ears as before,  
And the fume of his multitudes dying shall flatter his nostrils no more.  
By the spirit he ruled, as his slave is he slain who was mighty to slay,  
And the stone that is sealed on his grave he shall rise not and roll not away."  
—SWINBURNE, *Hymn of Man*.

FROM the time when the Emperor Constantine made Christianity the State religion of the Roman Empire the splendid literature, art, and science of the Greeks and Romans fell into neglect and contempt. The clergy taught that the study of them distracted man's attention from heavenly things, and therefore they were a temptation and snare of the Devil. St. Jerome, the most learned of the ancient fathers, had a vision in which he was dragged before the Tribunal of Christ and scourged for reading Cicero, Virgil, and Horace. "The literature of Europe," says Buckle, in his famous *History of Civilisation*, "fell entirely into the hands of the clergy, who were long venerated as the sole instructors of mankind. For several centuries it was extremely rare to meet with a layman who could read or write" (vol. i., p. 307; ed. 1873). And "even the clergy," says the learned and judicious historian Hallam, "were for a long period not very materially superior, as a body, to the un-instructed laity. An inconceivable cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness."\* And he observes that from the sixth to the eleventh century there was "little difference to be discerned."

During these centuries it is obvious that the Church could not be troubled with heresy. Scepticism and Atheism are the offspring of knowledge and science; superstition is the offspring of ignorance. As Schopenhauer observed, "Religions are like glowworms: before they can shine it must be dark"; and these are known as the Dark Ages; they are also known as the Ages of Faith—titles bestowed upon them, not by unbelievers, but by Christian historians themselves.

Ignorance has been called "the curse of God"; but why God should take the trouble to curse anyone with ignorance—when there are so many ways in which his time could be more profitably occupied—is not very clear: no man would dream of doing such a thing. Perhaps the brain requires to be fuddled with religion before the thing can be appreciated.

However that may be, ignorance has much more accurately been described as "the mother of devotion"; and, as all science had been banned by the Church and ignorance reigned supreme, this accounts for the fact pointed out by Lea, the historian of the Inquisition, who says:—

"During the centuries of mental torpor which preceded the dawn of modern civilisation there was little fanaticism. With the opening of the twelfth century various causes awoke the dormant spirit. Crusading enthusiasm brought increased religious ardor, and the labors of the schoolmen commenced the reconstruction of theology which was to render the Church dominant over both worlds. The intellectual and spiritual movement brought forth heresies which by the commencement of the thirteenth century aroused the Church to the necessity of summoning all its resources to preserve its supremacy. All this made itself felt, not only in Albigenian crusades and the establishment of the Inqui-

\* *Europe During the Middle Ages*, 1822; p. 331.

sition, but in increased intolerance to Jew and Saracen, in a more fiery antagonism to all who were not included in the pale of Christianity."\*

The Crusades, or Holy Wars, for the recovery of the sepulchre of Christ from the hands of the infidel, commenced in the eleventh century and lasted two hundred years, during which two million lives were sacrificed.† Dean Milman, the orthodox historian of Christianity, declares of these holy soldiers of Christ:—

"No barbarian, no infidel, no Saracen, ever perpetrated such wanton and cold-blooded atrocities of cruelty as the wearers of the Cross of Christ (who, it is said, had fallen on their knees and burst into a pious hymn at the first view of the Holy City), on the capture of that city."‡

Mosheim, another Christian historian, observes that they wandered about like a "band of robbers, plundering the cities that lay in their way, and spreading misery and desolation wherever they came"; and in a note he remarks: "Nothing, perhaps, in the annals of history can equal the flagitious deeds of this infernal rabble."§

When they captured Jerusalem, the holy city, they put the inhabitants to the sword to the number of seventy thousand. An eye-witness says that in the Mosque of Omar the blood reached to the horses' bridles. The Jews were burnt in their synagogue. Then the warriors of the Cross threw themselves on their knees, surrounded by the slain, and thanked God for the victory. After paying their devotions to Christ, they began the massacre of their captives. Women with children at the breast, girls and boys, all were slaughtered; neither the tears of the women nor the cries of the little children availed to soften the hearts of these ferocious monsters.

Those who wish to pursue the revolting history of this "infernal rabble"—how they fed on the bodies of their enemies, like cannibals, and shot the heads into the town they attacked—will find the facts set forth in the book of the *Crimes of Christianity*, by Messrs. Foote and Wheeler, an invaluable work, giving chapter and verse for every statement.

However, the Christians—even with God Almighty on their side—could not hold the city permanently. The Christian world flung itself, wave upon wave, upon the infidel for two hundred years; but at last, baffled, beaten, and broken, they were hurled back, never again to unfurl the banner of Christ over the battlements of the holy city.

But now the Church had to turn her attention to a stronger and more subtle antagonist slowly and tentatively raising its head in Christendom itself. The ancient science, philosophy, and literature which the Church flattered themselves that they had buried, and over which they had rolled the stone of ignorance sealed with the seal of faith, had all the while been preserved by the Arabs and the Saracens, who had even added to its store. This long-lost knowledge began to filter back to Europe through contact with the Mohammedan, the Moor, and the Jew. Since that time natural science has advanced from strength to strength, until in our time we can see the Goliath of faith reeling under the impact of the smooth stones of fact and logic delivered by the instruments of precision of modern science.

But it was not until later times that the battle was set in array between science and faith. The first result of the contact with the new, or rather revived, thought showed itself as heresy.

The Church, baffled in her attempt against the Mohammedan, turned her attention to the heretics within her own domains, and, as we shall see, condemned whole nations to extermination for daring to depart from the authorised teachings of the Holy Roman Catholic Church.

\* H. C. Lea, *History of the Inquisition in Spain*, 1906; vol. i., p. 59.

† "Nearly two millions of lives are said to have been sacrificed in the cause. Neglected governments, exhausted finances, depopulated countries, were cheerfully accepted as the price of success."—Lecky, *History of Rationalism*, 1900; vol. ii., p. 106.

‡ Milman, *History of Latin Christianity*, vol. iv., p. 188.

§ Mosheim, *Ecclesiastical History*, 1838; vol. i., p. 429.

#### THE EXTERMINATION OF THE ALBIGENSES.

In the twelfth century Languedoc, Provence, and the surrounding countries dependent on the King of Arragon were peopled by an industrious, intelligent race of men addicted to commerce and the arts. Delighting in music and poetry, they had formed the Provençal language, which, separating itself from the French and Roman, was distinguished by a richer vocabulary, combined with greater flexibility and harmony, and which, says Sismondi, "appeared at that moment destined to become the first and the most elegant of the languages of modern Europe."\* Although inferior to the French in the arts of war, says the same historian, "they greatly excelled them in all the attainments of civilisation." Their courts were models of "taste and politeness"; their cities numerous and flourishing.

"In the midst of such growing prosperity was this lovely region delivered to the fury of countless hordes of fanatics, its cities ruined, its population consumed by the sword, its commerce destroyed, its arts thrown back into barbarism, and its dialect degraded, from the rank of a poetic language, to the condition of a vulgar jargon" (p. 4).

We wish to call attention particularly to the fact that there was no ground for interference by the Church on the pretext of shielding the poor people from the oppression of their rulers, for, as Sismondi points out, "Their forms of government were all nearly republican; they had consuls chosen by the people, and had long possessed the privilege of forming communes, which rendered them nearly equal to the Italian republics with whom they traded" (p. 4).

The clergy had been enriched by immense donations, and the bishops were generally selected from the powerful families "who led disorderly lives, whilst the curates and inferior priests, taken from the vassals of the nobility, their peasants and slaves, retained the brutality, the ignorance, and the baseness of their servile origin" (p. 6). The people were too enlightened not to feel contempt for these ecclesiastics. Their contempt became proverbial. "I would rather be a priest, said they by imprecation, than have done such a thing!" was one of the sayings common among them. They began to call in question the teachings of the Church. The authorship of the Old Testament they attributed to the Devil, as it represented God as a murderer who destroyed the human race by a deluge. They denied the real presence in the eucharist. "If the body of Christ," said they, "was as large as our mountains, it must have been destroyed by the number of those whom they pretend to have eaten of it." They named the church bells "trumpets of demons." "Nevertheless," says the historian, "the disposition of the people was towards religion; and that devotion which they could not find in the Church they sought for amongst the sectaries." This was the sole and immediate cause of the crusade:—

"The preaching of a first religious reformation amongst the Provençals was the occasion of the devastation of this beautiful country. Too early enlightened, proceeding too rapidly in the career of civilisation, these people excited the jealousy and hatred of the surrounding barbarians. A struggle began between the lovers of darkness and those of light, between the advocates of despotism and those of liberty. The party that wished to arrest the progress of the human mind had on its side the pernicious skill of its chiefs, the fanaticism of its agents, and the number of its soldiers. It triumphed; it annihilated its adversaries; and with such fury did it profit by its victory, that the conquered party was never able to rise again in the same province, or amongst the same race of men."†

In the year 1209 Pope Innocent III. offered to all joining a crusade against the Provençals exemption from the law, the protection of the Holy See, exemption from the payment of interest on their debts, an indulgence by which the slaughter of the heretics would purge away all the vices and sins of a lifetime,

\* Sismondi, *History of the Crusades against the Albigenses*, 1826; p. 3.

† Sismondi, *History of the Crusades against the Albigenses*, p. 5.

with the assurance that if they fell in the fighting they would be granted immediate admission to Paradise. Added to all this, says Sismondi—

"The discipline of the holy wars was much less severe than that of the political, whilst the fruits of victory were much more alluring. In them, they might, without remorse, as well as without restraint from their officers, pillage all the property, massacre all the men, and violate all the women and children" (p. 23).

Such is the ennobling and civilising influence of religion.

An army of fifty thousand was soon raised. "We must not, however," says Sismondi, "include in this calculation the ignorant and fanatical multitude which followed each preacher, armed with scythes and clubs, and promised to themselves, that if they were not in condition to combat the knights of Languedoc, they might, at least, be able to murder the women and children of the heretics."

This ferocious horde soon advanced on the doomed country. "Never," says Dean Milman,

"in the history of man were the great eternal principles of justice, the faith of treaties, common humanity so trampled under foot as in the Albigensian war. Never was war waged in which ambition, the consciousness of strength, rapacity, implacable hatred and pitiless cruelty played a greater part. And throughout the war it cannot be disguised that it was not merely the army of the Church, but the Church itself in arms. Papal legates and the greatest prelates headed the host, and mingled in all the horrors of the battle and the siege. In no instance did they interfere to arrest the massacre, in some cases urged it on. 'Slay all; God will know his own,' was the boasted saying of Abbot Arnold, Legate of the Pope, before Beziers. Arnold was the captain-general of the army. Hardly one of the great prelates of France stood aloof."\*

In a future article we will show that the Dean by no means exaggerated the case.

W. MANN.

(To be continued.)

## The World of Books.

THERE used to be a tolerably frequent column in the *Freethinker* headed "Book Chat." It was much appreciated by a fairly large section of our readers, and we have often been asked when it would be resumed. We have replied, "As soon as possible," but though the spirit indeed was willing the flesh was weak; which means, in common parlance, that our many obligations made it difficult to carry out our wishes in this direction. We have made a special effort, however, and started our literary column again; but as our old heading has been adopted in another journal lately, and as we like to be original in all things, we have taken a fresh heading, which will serve our purpose just as well, and be at the same time distinctive.

Some time ago Mr. Philip Vivian, the author of *The Churches and Modern Thought*, sent us a copy of his book, and we promised to introduce it to our readers' notice, but as we heard that a finally cheap edition was coming out at the very low price of one shilling we thought it best to wait until that edition made its appearance. The book is now obtainable in cloth at 3s. 6d. net—a really nice edition, or in paper covers, and printed on coarser paper, at 1s. net. The author has arranged with his publishers (Watts & Co.) to have both editions on sale at our publishing office, and further particulars will be found in our advertisement columns.

Mr. Vivian's book has been widely reviewed and highly praised. This fact, of course, implies some merit, though it is not quite decisive; for the ordinary reviewers are apt to praise those Freethought works most which are the least dangerous to Christianity. That may have been their idea and intention in the present case; if so, they have for this once been seriously mistaken. The book is certainly written in very moderate language, but it is also written with great care and thoroughness, it covers pretty well all the ground in dispute between Faith and Reason, and it is calculated to be of very considerable service to the propaganda of Freethought. All the more so because the author was "brought up in an unquestioning acceptance of the orthodox teachings

of Christianity," and had to think out the whole subject for himself, with the result that he was slowly and reluctantly driven from the old positions and obliged to accept "the principles of Rationalism," although his new attitude "distresses many who are near and dear" to him.

The author of *The Churches and Modern Thought* has read widely and thought deeply. Having to satisfy himself—for that was his primary object—he went over the entire field of inquiry, with a view to reaching certitude, if it could be discovered. And it is this, we think, that gives his book its peculiar value. It has an air of completeness which is really impressive. Calmly as he goes to work, and leisurely as he proceeds with his task, the result is perfectly conclusive. Every Christian argument, every Theistic argument, is turned slowly and surely inside out, and shown to be absolutely empty.

For three sentences in this book we tender Mr. Vivian our special thanks. He is an honest man, and he refuses to coquet with falsehoods. He contemns the plea that beliefs may be useful though false. "It is strange," he says, "to find non-Christians arguing that the persistence of the Christian belief is a sign of its utility; it is no more so than it is of its truth. Christianity did not make good men what they are, but good men have made Christianity what it is. Besides, a false belief cannot possibly serve a good purpose after its real character has become known." This strikes the right note. And it is our last, though not least, reason for commending his book to our readers, and hoping that it will also find its way, through them, into a large number of more orthodox hands. We should like to see it circulated by the thousand.

Mr. D. Nutt, the well-known publisher, sends us a copy of *The Ethics of Nature* by M. Deshumbert, translated from the French by I. M. Hartmann, with an Introduction by Henry James, F.R.G.S. It is one of the wisest and most wholesome little volumes we have seen for a long while. The author is an evolutionist, he shows how morality is grounded in nature (including human nature), and he throws out many excellent suggestions for the conduct of a happy and useful life. Some fine quotations from the world's greatest natural moralists are introduced to reinforce the author's own teaching. We have read *The Ethics of Nature* through with pleasure, and we wish to pass on the pleasure to others.

*Faith in Man*, by Gustav Spiller, reaches us from Swan Sonnenschein & Co., who brutally deface the title-page with the word "Presentation" in blue ink all over it. The book is neatly got up and only priced at 1s. 6d. It should have a good sale, for it is well worth reading. Mr. Spiller expounds in the name of "Ethics" the very ideas and principles that we have expounded for so many years in the name of "Secularism." He must allow us to smile, therefore, at his affected ignorance of the Secular movement. The Ethical Societies really did not discover morality—not even non-supernatural morality; nor are they able to patent it for the future—or even the immediate future. Mr. Spiller recognises what some Ethicists do not, that you cannot have effective ethics without intellectual criticism. He maintains that Ethicism must be consciously and deliberately non-theological. Christianity is "irreconcilable with the new views of the Universe and of life." On this basis Mr. Spiller has written an able and suggestive book, which we hope will be widely read. Perhaps he will not mind our observing, in conclusion, that the phrase "social salvation," which he uses more than once, was invented by us more than twenty years ago as a title for our English reprint of one of Ingersoll's lectures.

A new edition of Mrs. Bradlaugh Bonner's pamphlet, *The Death Penalty*, is issued by the Humanitarian League, 53 Chancery-lane, London, W.C. This is an able plea against capital punishment, and the statistics it contains are very valuable. The price is twopence.

Sinner.—Is God infinite in wisdom and power?  
Parson.—He is.

Sinner.—Does he at all times know just what ought to be done?  
Parson.—He does.

Sinner.—Does he always do just what ought to be done?  
Parson.—He does.

Sinner.—Why do you pray to him?  
Parson.—Because he is unchangeable.

—Ingersoll.

\* *Latin Christianity*, vol. i., p. 426.

### The Spirit of Spirituality.

By this most holy saraband  
Religiously would I reveal  
Things you may never understand.  
The Unknowable—the Unreal!  
I deal in the Ideal.

I am the onward, upward theme  
Of Bygone Myths and Things that Seem;  
With a Trick Ghost—a God-cum-devil  
To fool the fog-bound human weevil.  
Fine Moonshine for the addle-pated,  
Pious, parrot-minded ass  
Who imitates the noisesome gas  
By which my prophets are inflated.

Give me the metaphysic fraud  
Whose Dictionary stands for God—  
The sponge—the mental mendicant,  
Who never knew what thinking meant.  
I'll send his lazy life-time gleaming  
Sweet termlets of ambiguous meaning,  
With many a lengthy definition  
That shall confound all exposition.  
Till of his soul's sad indigestion  
He'll blow a pseudo-puzzle question.

O! Yankee Dooley, G. K. C.,  
And G. B. S. on mystic spree,  
You stand upon your heads—like me—  
With a tithe of my dexterity.  
Yes, I can prove that black is white—  
That false is fair—that day is night,  
Or demonstrate that wrong is right  
By a far more foul sincerity.

For I wear a coat of purest black,  
Whose solemn and mysterious back  
Might hide a pair of angels wings.  
Ah! if I only had those things  
How I would dazzle and surprise  
And raise a dust to clear your eyes.

To fascinate each righteous faction  
I've faith in that Great Unseen Hand  
That holds the money—Dim Abstraction—  
Wheroof in firm belief I stand  
As I twist my mother tongue about.  
You never find my meaning out,  
And never shall if I have breath  
To keep you dancing to your death  
Equipoised 'twixt sea and land  
In a pan-iambic saraband

G. GUARDIABOSCO.

### THOMAS HARDY ON "SPIRITS."

It was thought proper to introduce as supernatural speculators of the terrestrial drama, certain impersonated abstractions, or intelligencies, called spirits. They are intended to be taken by the reader for what they may be worth as contrivances of the fancy merely. Their doctrines are but tentative, and are advanced with little eye to a systematised philosophy warranted to lift "the burthen of the mystery" of this unintelligible world. The chief thing hoped for of them is that they and their utterances may have dramatic plausibility enough to procure for them, in the words of Coleridge, "that willing suspension of disbelief for the moment which constitutes poetic faith."

The wide prevalence of the monistic theory of the universe forbade, in this twentieth century, the importation of divine personages from any antique mythology as ready-made sources or channels of causation, even in verse, and excluded the celestial machinery of, say *Paradise Lost* as promptorily as that of the *Iliad* or the *Eddas*. And the abandonment of the masculine pronoun in allusions to the First or Fundamental Energy seemed a necessary and logical consequence of the long abandonment by thinkers of the anthropomorphic conception of the same.

—The Dynasts.

### "THE WHOLE BIBLE."

Probably there is not a book in the world entirely destitute of truth, and not one entirely exempt from error. The Bible is like other books. There are mistakes in it, side by side with truths,—passages inculcating murder, and others exalting mercy; laws Jewish and tyrannical, and others filled with wisdom and justice. It is foolish to say that if you accept a part, you must accept the whole. You must accept that which commends itself to your heart and brain. There never was a doctrine that a witness, or a book, should be thrown entirely away, because false in one particular. If in any particular the book, or the man, tells the truth, to that extent the truth should be accepted.—Ingersoll.

### Correspondence.

#### THE CONSPIRACY OF SILENCE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—It must be admitted that the Suffragettes have done wonders for their cause: although they have made mistakes, both in manners and taste, still, advertisement was the main thing. They have also taken an unfair advantage of their sex privilege in a way that Freethinkers could not possibly do. If a Freethinker shouted out "Justice for Freethought!" at any meeting he would probably get a punch on the head from a disciple of the Prince of Peace that would render him dizzy for a week. Of course, Freethinkers can hit back, but that wouldn't put things much forrarder.

I am aware that you meet with difficulties in the way of advertisement and propaganda, peculiar to the Freethought party, and such as is met with by no other section of reformers. I admire the Suffragettes for the extraordinary way they have succeeded in breaking down the *conspiracy of silence* in their case, and, with the enlarged resources of the Secular Society, cannot something be done to break down the conspiracy of silence against the Freethought party?

Now I suggest the following: why not have a sort of monthly competition, offering a prize (not money, but good Freethought books) for the best suggestion for a cheap and effective means of propaganda or advertisement? Of course, all likely schemes could be pigeon-holed if not immediately useful.

For my part, I should love to see an experiment made with a van (*a la Clarion*), say, round the London suburbs first, a decent lecturer to work (any one of the good rank-and-file of our open-air speakers), and a pile of literature to sell. I firmly believe, in this neighborhood of half-empty chapels, at least, a gaudy Freethought van, plastered over with large-type bills, would have an effect like an electric shock. A van could be hired, and I certainly think the experiment would pay for itself.

G. DAVEY.

#### BROCKWELL PARK RUFFIANISM.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—May I, as a Believer, protest against the treatment meted out to the Atheists in Brockwell Park on Sunday evening? I have over and over again protested in public against this persecution, and to-day I have written the Vicar of Brixton asking him, with his authority, to pronounce against such ruffianism.

G. MARSH.

### National Secular Society.

#### REPORT OF MONTHLY EXECUTIVE MEETING HELD ON JUNE 26.

The President, Mr. G. W. Foote, in the chair. There were present:—Messrs. J. Barry, C. Bowman, R. Brooks, C. Cohen, H. Cowell, F. A. Davies, W. Davey, W. Leat, J. T. Lloyd, F. Schaller, S. Samuels, T. J. Thurlow, and C. Woodward.

This being the first meeting after the Conference, the following Officers were re-elected:—General Secretary: Miss E. M. Vance. Monthly Auditors: W. Leat, S. Samuels, Benevolent Fund Committee: Messrs. Roger, Leat, Wood, and Samuels.

New members were admitted for Bolton, Rochdale, Wigau, and the parent Society.

The Secretary reported that Demonstrations were arranged for Brockwell Park, Victoria Park, Regent's Park, and Parliament Hill, details to appear in a later issue of the *Freethinker*.

In view of the former success, another Social Evening was ordered to be arranged towards the end of July.

It was resolved to retain Mr. Wishart's services on present basis until August.

Other matters in connection with provincial Branches were dealt with, the secretary received instructions as to carrying into effect the Conference resolutions, and the meeting adjourned.

E. M. VANCE, *General Secretary*.

### Iconoclasts' Cricket Club Fourth Match

V.

#### Hannover Cricket Club.

RESULT: Draw. Scores: Hannover, 143; Iconoclasts, 92 for 7 wickets. Played on Sunday, 28th inst., with above result. Both teams gave a capital display, and the Iconoclasts showed vast improvement on their form of the previous Sunday. Our captain lost the toss for the fourth time in succession, which is a distinct disadvantage, as the wicket cuts up badly in this present dry weather. Freethinkers are specially requested to invoke the aid of the Blessed Virgin to secure a thumping victory next match.

H. E. VOIGT, *Captain I. C. C.*

**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.****OUTDOOR.**

BETHNAL GREEN BRANCH N. S. S.: Victoria Park (near the Fountain), 3.15 and 6.15, Mr. Allison.

CAMBERWELL BRANCH N. S. S.: Station-road, 11.30, W. J. Ramsey. Brockwell Park, 3.15 and 6.15, W. J. Ramsey.

KINGSLAND BRANCH N. S. S.: Ridley-road, 11.30, Mr. Marshall, "They were first called Christians at Antioch."

NORTH LONDON BRANCH N. S. S.: Parliament Hill, 3.30, C. Cohen.

WEST HAM BRANCH N. S. S.: Outside Maryland Point Station, Stratford, 7, R. Rosetti, "Some Items of Christian History."

WEST LONDON BRANCH N. S. S.: Hyde Park (near Marble Arch), 11.30, a Lecture.

WOOLWICH BRANCH N. S. S.: Beresford-square, 11.30, a Lecture.

**COUNTRY.**

EDINBURGH BRANCH N. S. S. (Rationalists' Club, 12 Hill-square): Social meeting, Thursdays, at 8.15.

FAILSWORTH (Secular Sunday School, Pole-lane): 6.30, Musical Evening by Failsworth String Band.

**OUTDOOR.**

EDINBURGH BRANCH N. S. S.: The Meadows, 2.30, a Lecture; The Mound, 6.30, a Lecture.

LIVERPOOL BRANCH N. S. S.: Corner of Shiel-road and Boaler-street, S. H. Wishart, 3, "Who Are the Infidels?" 7, "Christian Mockery of Working Men."

ROCHDALE: Town Hall Square, Thursday, July 9, at 7.30, Mr. McLennan, "God's Character."

**H. S. WISHART'S LECTURES.**

LEEDS: Friday, July 3, Town Hall Square, at 7.30, "Christ and Christ's Resurrection: a Reply to Rev. Spencer Elliott."

BOLTON: Monday, July 6, Town Hall Square, at 7.30, "The Chief Characteristic of Christ."

BURY: Fair Ground, Tuesday, July 7, at 7.30, "Rev. Rhonnda Williams' Useless Christ."

WIGAN: Wednesday, July 8, Market Steps, at 7.30, Debate—"That Christ is the Enemy of the Human Race"; aff., H. S. Wishart; neg., W. A. Farnell (Christian Defence League).

WARRINGTON: Thursday, July 9, at 7.30, "Human Responsibility and the Bottom Dog."

**TRUE MORALITY:**

Or, The Theory and Practice of Neo-Malthusianism,

AS I BELIEVE,

**THE BEST BOOK**

ON THIS SUBJECT.

*Superfine Large-paper Edition, 176 pages, with Portrait and Autograph, bound in cloth, gilt-lettered, post free 1s. a copy.*

In order that it may have a large circulation, and to bring it within the reach of the poor, I have issued

**A POPULAR EDITION IN PAPER COVERS.**

A copy of this edition post free for 2d. A dozen copies, for distribution, post free for one shilling.

The *National 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, EAST HANNEY, WANTAGE.**

**TWO SECULAR BURIAL SERVICES.** By Annie Besant and Austin Holyoake. Large type, good paper. Price by post 1½d., from the N. S. S. SECRETARY, 2 Newcastle-street, E.C.

**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 Churches and Modern Thought."**

ONE OF THE

**MOST REMARKABLE BOOKS**

recently published can now be obtained at the *Freethinker* office.

Price 3s. 6d. net, by post 4d. extra.  
Cheap Edition 1s. net—same postage.

Mr. A. W. BENN, author of *The History of English Rationalism in the Nineteenth Century*, says:—"Happening to dip into the first page, I found myself insensibly drawn along, and so continued, devoting to it the few half-hours at my disposal for recreative reading, without missing a word, until I had reached, with regret, the last page."

*A précis of the contents and a selection of over 100 Press opinions will be supplied on receipt of a half-penny stamp to cover postage.*

**A NEW (THE THIRD) EDITION OF****FROM FICTION TO FACT.**  
By **F. BONTE.**

(Issued by the Secular Society, Limited.)

REVISED AND ENLARGED.  
SHOULD BE SCATTERED BROADCAST.

**SIXTY-FOUR PAGES.**  
**PRICE ONE PENNY.**

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

THE

**MARTYRDOM OF HYPATIA;**

OR, THE

**DEATH OF THE CLASSICAL WORLD.**

*An Address delivered at Chicago by*

**M. M. MANGASARIAN.**

Will be forwarded, post free, for

**THREE HALFPENCE.**

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

**PAMPHLETS by C. COHEN.**

Foreign Missions, their Dangers and Delusions ... .. 9d.  
Full of facts and figures.

An Outline of Evolutionary Ethics ... .. 6d.  
Principles of ethics, based on the doctrine of Evolution.

Evolution and Christianity ... .. 2d.

Socialism, Atheism, and Christianity .. 1d.

Christianity and Social Ethics ... .. 1d.

Pain and Providence ... .. 1d.

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

# 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.

Under the Ban of the London County Council.

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)

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

## THE NEW TESTAMENT MANUSCRIPTS:

OR,

## Christianity Completely Undermined.

WITH FAC-SIMILES OF MSS.

By JOSEPH SYMES.

A New Edition. Price THREE PENCE.

Post free, THREE PENCE HALFPENNY.

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

## WORKS BY G. W. FOOTE.

- ATHEISM AND MORALITY 2d., post ½d.
- BIBLE HANDBOOK FOR FREETHINKERS AND INQUIRING CHRISTIANS. A new edition, revised and handsomely printed. Cheap edition, paper cover, 1s. 6d.; cloth 2s. 6d., post 2½d.
- BIBLE ROMANCES. Popular edition, with Portrait, paper 6d., post 2½d. Superior edition (160 pages), cloth 2s., post 2½d.
- CHRISTIANITY AND PROGRESS. Second and cheaper edition. Recommended by Mr. Robert Blatchford in *God and My Neighbor*. 1d., post ½d.
- CHRISTIANITY AND SECULARISM. Four Nights' Public Debate with the Rev. Dr. James McCann. Paper, 1s.; cloth 1s. 6d., post 2d.
- CRIMES OF CHRISTIANITY. Hundreds of references are given to standard authorities. No pains have been spared to make the work a complete, trustworthy, final, unanswerable indictment of Christianity. The Tree is judged by its Fruit. Cloth (214 pp.), 2s. 6d., post 3d.
- COMIC SERMONS AND OTHER FANTASIAS. 8d., post 1d.
- DARWIN ON GOD. Containing all the passages in the works of Darwin bearing on the subject of religion. 6d., post 1d.
- DEFENCE OF FREE SPEECH. Three hours' Address to the Jury before Lord Coleridge. With Special Preface and many Footnotes. 4d., post 1d.
- DROPPING THE DEVIL: and Other Free Church Performances. 2d., post ½d.
- R OF FREETHOUGHT. First Series, cloth, 2s. 6d., post 3d. Second Series, cloth 2s. 6d., post 3d.
- GOD SAVE THE KING. An English Republican's Coronation Notes. 2d., post ½d.
- HALL OF SCIENCE LIBEL CASE, with Full and True Account of the "Leeds Orgies." 3d., post 1d.
- INFIDEL DEATH-BEDS. Second edition, much enlarged. 8d., post 1s. Superfine paper in cloth, 1s. 3d., post 1½d.
- INTERVIEW WITH THE DEVIL. 2d., post ½d.
- IS SOCIALISM SOUND? Four Nights' Public Debate with Annie Besant. 1s., post 1½d.; cloth, 2s., post 2½d.
- INGERSOLLISM DEFENDED AGAINST ARCHDEACON FARRAR. 2d., post ½d.
- JOHN MORLEY AS A FREETHINKER. 2d., post ½d.
- LETTERS TO THE CLERGY. (128 pp.). 1s., post 2d.
- LETTERS TO JESUS CHRIST. 4d., post ½d.
- LIE IN FIVE CHAPTERS; or, Hugh Price Hughes' Converted Atheist. 1d., post ½d.
- MRS. BESANT'S THEOSOPHY. A Candid Criticism. 2d., post ½d.
- MY RESURRECTION. A Missing Chapter from the Gospel of Matthew. 2d., post ½d.
- PECULIAR PEOPLE. An Open Letter to Mr. Justice Williams. 1d., post ½d.
- PHILOSOPHY OF SECULARISM. 3d., post ½d.
- REMINISCENCES OF CHARLES BRADLAUGH. 6d., post 1d.
- ROME OR ATHEISM? The Great Alternative. 3d., post 1d.
- ROYAL PAUPERS. Showing what Royalty does for the People and what the People do for Royalty. 2d., post ½d.
- SALVATION SYRUP; or, Light on Darkest England. A Reply to General Booth. 2d., post ½d.
- SECULARISM AND THEOSOPHY. A Rejoinder to Mrs. Besant. 2d., post ½d.
- THE BOOK OF GOD, in the Light of the Higher Criticism. With Special Reference to Dean Farrar's Apology. Paper, 1s.; cloth, 2s., post 2d.
- THE GRAND OLD BOOK. A Reply to the Grand Old Man. An Exhaustive Answer to the Right Hon. W. E. Gladstone's *Impregnable Rock of Holy Scripture*. 1s.; bound in cloth, 1s. 6d., post 1½d.
- THE BIBLE GOD. 2d., post ½d.
- THE ATHEIST SHOEMAKER and the Rev. Hugh Price Hughes. 1d., post ½d.
- THE IMPOSSIBLE CREED. An Open Letter to Bishop Magee on the Sermon on the Mount. 2d., post ½d.
- THE SIGN OF THE CROSS. A Candid Criticism of Mr. Wilson Barret's Play. 6d., post 1½d.
- THE DYING ATHEIST. A Story. 1d., post ½d.
- THEISM OR ATHEISM? Public Debate between G. W. Foote and the Rev. W. T. Lee. Verbatim Report, revised by both Disputants. Well printed and neatly bound. 1s., post 1½d.
- THE NEW CAGLIOSTRO. An Open Letter to Madame Blavatsky. 2d., post ½d.
- THE JEWISH LIFE OF CHRIST. Being the *Sepher Toldoth Jeshu*, or Book of the Generation of Jesus. Edited, with an Historical Preface and Voluminous Notes, by G. W. Foote and J. M. Wheeler. 6d., post 1d.
- THE PASSING OF JESUS. The Last Adventures of the First Messiah. 2d., post ½d.
- WAS JESUS INSANE? A Searching Inquiry into the Mental Condition of the Prophet of Nazareth. 1d., post ½d.
- WHAT IS AGNOSTICISM? With Observations on Huxley, Bradlaugh, and Ingersoll, and a Reply to George Jacob Holyoake; also a Defence of Atheism. 3d., post ½d.
- WHO WAS THE FATHER OF JESUS? 2d., post ½d.
- WILL CHRIST SAVE US? 6d., post 1s.

## WORKS BY COLONEL INGERSOLL.

- A CHRISTIAN CATECHISM. One of the most useful and brilliant of Colonel Ingersoll's pamphlets. 6d., post 1d.
- ART AND MORALITY. 2d., post ½d.
- A WOODEN GOD. 1d., post ½d.
- CREEDS AND SPIRITUALITY. 1d., post ½d.
- CRIMES AGAINST CRIMINALS. 3d., post ½d.
- DEFENCE OF FREETHOUGHT. Five Hours' Address to the Jury at the Trial for Blasphemy of C. B. Reynolds. 4d., post ½d.
- DO I BLASPHEME? 2d., post ½d.
- ERNEST RENAN. 2d., post ½d.
- FAITH AND FACT. Reply to Rev. Dr. Field. 2d., post ½d.
- GOD AND THE STATE. 2d., post ½d.
- HOUSE OF DEATH. Being Funeral Orations and Addresses on various occasions. 1s., post 2d.
- INGERSOLL'S ADVICE TO PARENTS. Keep Children out of Church and Sunday-school. 1d.
- LAST WORDS ON SUICIDE. 2d., post ½d.
- LECTURES. Popular Edition. Paper covers, 6d., post 1d.
- LIVE TOPICS. 1d., post ½d.
- MARRIAGE AND DIVORCE. An Agnostic's View. 2d., post ½d.
- MYTH AND MIRACLE. 1d., post ½d.
- ORATION ON LINCOLN. 3d., post ½d.
- ORATION ON THE GODS. 6d., post 1d.
- ORATION ON VOLTAIRE. 3d., post ½d.
- ORATION ON WALT WHITMAN. 3d., post 1d.
- REAL BLASPHEMY. 1d., post ½d.
- REPLY TO GLADSTONE. With a Biography by the late J. M. Wheeler. 4d., post 1d.
- ROME OR REASON? A Reply to Cardinal Manning. 3d., post 1d.
- SHAKESPEARE. 6d., post 1d.
- SKULLS. 2d., post ½d.
- SOCIAL SALVATION. 2d., post ½d.
- SOME MISTAKES OF MOSES. 136 pp. on superfine paper, cloth 2s. 6d., post 3d.; paper 1s., post 1½d. Only complete edition in England. Accurate as Colenso and as fascinating as a novel. Abridged Edition, 16 pp. 1d., post ½d.
- SUPERSTITION. 6d., post 1d.
- TAKE A ROAD OF YOUR OWN. 1d., post ½d.
- THE CHRISTIAN RELIGION. 3d., post ½d.
- THE COMING CIVILISATION. 3d., post ½d.
- THE DEVIL. 6d., post 1d.
- THE DYING CREED. 2d., post ½d.
- THE GHOSTS. Superior Edition, 3d., post ½d.
- THE HOLY BIBLE. 6d., post 1d.
- THE HOUSEHOLD OF FAITH. 2d., post ½d.
- THE LIMITS OF TOLERATION. A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford. 2d., post ½d.
- THE THREE PHILANTHROPISTS. 2d., post 1½d.
- WHAT IS RELIGION? Colonel Ingersoll's Last Lecture. 2d., post ½d.
- WHAT MUST WE DO TO BE SAVED? 2d., post ½d.
- WHY AM I AN AGNOSTIC? 2d., post ½d.

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