

THE Freethinker

Edited by G. W. FOOTE.

VOL. XXIX.—No. 7

SUNDAY, FEBRUARY 14, 1909

PRICE TWOPENCE

We ought to devote our soul to no particular place. This is the conviction with which we must each live: I was not born for one corner, my country is this whole world.—SENECA.

Fighting the "Freethinker."

IN our new year's number, dated January 3, we wrote an "Acid Drop" criticising some ridiculous and ill-conditioned verses headed "Hail, Mary!" which were printed in the editorial part of the *Daily Chronicle* on Christmas Eve. They were absolutely without merit of any kind, and some of the physiological references to the Nativity were in shockingly bad taste. Our comment on this wretched stuff was severely sarcastic, but with the exception of the last sentence that "Only piety is equal to these things" there was nothing in our paragraph to indicate that it originated in the *Freethinker*. It might easily have appeared in any other non-Catholic journal.

We understand that our paragraph annoyed a Catholic member of the Camberwell Town Council, who talked loudly about it to other Councillors, with the result that it stirred up all their latent bigotry. A good many of them were glad of any pretext to do an injury to the *Freethinker*, and this seemed a favorable opportunity. Instead of denouncing the *Daily Chronicle* for printing such blasphemous and suggestive doggerel, they denounced the *Freethinker* for drawing attention to it. The agitation spread to like-minded bigots outside the Council, and presently the Libraries Committee was induced to exclude this journal from the tables of the Dulwich Library. Councillor A. B. Moss challenged this action when it came before the Council, and gave notice of a motion to the contrary, which came up for discussion on Wednesday, February 3. What happened then will be found carefully reported in one of our later columns. Councillor Moss made an able and gallant fight for freedom and the equal rights of citizens, but he was overwhelmed by sheer weight of numbers. His opponents knew they could vote him down, and as they dreaded the lash they applied the closure and stopped all discussion. Not one of them dared to say a word in defence of their persecuting policy. They hated the *Freethinker*, they were able to gratify their hatred, and they cared not a straw for the Council's reputation, for freedom of debate, or even for common decency.

This has always been the orthodox method of fighting the *Freethinker*, and it proves that every word we say against Christianity and its upholders is perfectly true. There are some exceptions, of course; but, as a general rule, "Christian" and "bigot" are synonymous. It is as useful for a *Freethinker* to reason with Christians, when they think they have him at their mercy, as to preach benevolence to a shark or a tiger. Their unnatural creed stifles the voice of reason and humanity in their heads and hearts.

We are glad to know that the Councillor who seconded Mr. Moss's motion is a Churchman, and we regret to find that the worst opposition came from Nonconformists. It was official opposition. The Free Church Council held a meeting on February 1

and passed the following resolution, which was before the Camberwell Town Council when the case of the *Freethinker* was dealt with:—

"That this meeting of the Free Church Ministers of Camberwell strongly endorse the action of the Dulwich Library Committee in removing the *Freethinker* from the table of the public reading room; and while thanking the members of that Committee for their courageous action, earnestly urge that the same paper should now be removed from all other municipal reading rooms in the Borough."

The word "courageous" in the resolution was positively silly. A big mechanical majority throw out a Freethought paper, and are complimented on their courage! You might as well compliment a tiger on his courage when he makes a meal of lamb. We now know what "courage" means to Camberwell Free Churchmen,—and we are not surprised at the wretched spectacle they make of themselves in their haste to secure the suppression of a determined adversary of their faith.

On the face of it, this resolution was a strange one to emanate from a Nonconformist organisation, for the essential principle of Nonconformity is that the State, and therefore the Municipality, should have no concern whatever with religion. Probably some of the longer heads on the Free Church Council perceived this fact, and suggested that an excuse should be offered by way of addendum to the resolution. This was done, and the following note was addressed to the Town Council:—

"In forwarding this resolution to the General Libraries Committee and also to the Town Council they wish it to be clearly understood they are not doing so because they are opposed to the open discussion of free thought, but because they consider the tone of the above journal inimical to the best interests of the young people who frequent the reading rooms.

FRANK JAMES, Chairman: President of the Free Church Council.

C. S. HULL, Honorary Secretary, Ministers Fraternal."

Traitors and cowards are sure to act meanly; and this addendum to the resolution is about the meanest thing we ever encountered. These Free Churchmen lie—everybody knows that they lie—when they say that they are "not opposed to the open discussion of free thought." It is quite obvious that they have no other motive. They have not the brazen audacity to make any specific charge against the *Freethinker*; they know that such a charge could be met and refuted; so they talk hypocritically about our "tone" and basely suggest that we might injure the morals of the "young people" who frequent the reading rooms. They do not mention "morals," for that also might be flatly challenged. They speak of the "best interests" of the young people, and thus insinuate what they dare not assert. We certainly do injure, and seek to injure, the *Christian* "interests" of the young people, but not their intellectual and moral interests; quite the contrary, in fact, and the Free Church Council know it as well as we do. They are playing the game of bigotry, and that game is never played straight. There is always a plausible reason put forward to cover a detestable object. The worst of causes, like the worst of men, dread to reveal themselves in all their ugly nakedness.

Papers lie upon the tables in the reading-rooms of the Camberwell free libraries containing the lowest

sport and gambling news, the most nauseous details of divorce cases, and the most revolting evidence in criminal trials; yet we never heard that the Free Church Council felt alarmed at the "tone" of such papers, or agitated for their removal in the "best interests" of the young people of the borough. Ministers of religion, like the Rev. C. S. Hull, only wake up when they have an interest of their own at stake. It may be a political interest, or a social interest, or a professional interest; but it is sure to be a selfish interest at bottom. In the present case, it is a professional interest; they would like to see the *Freethinker* smothered because it is the most active and aggressive enemy of the ideas which support their pride and power and profit.

Fortified by the vote of the Town Council and the official countenance of the local Free Churches, the Libraries Committee lost no time in "going the whole hog" with their bigoted policy. The following letter tells its own tale:—

"Town Clerk's Office,
Town Hall,
Camberwell, S.E.

DEAR SIR,— 4th February, 1909.
Re Paper 'Freethinker.'

I am directed by the Public Libraries and Museums Committee of this Council to inform you that they have given instructions that the above paper is not to be placed in any of the public libraries in this Borough for the future. Will you therefore be good enough to arrange that the paper is not forwarded to the Libraries as in the past.

Yours faithfully,

G. W. Foote, Esq., Editor 'Freethinker,'
c/o the Pioneer Press,
2 Newcastle-street, Farringdon-street, E.C.

C. TAGG,
Town Clerk.

Thus the *Freethinker* is thrown out from all the Free Library reading-room tables in Camberwell. In one sense, of course, it is a compliment. This paper is hated because it is dreaded. If it were harmless it would not be interfered with. It might even be praised as a very respectable publication. We have never earned the plaudits of the enemy, and we hope we never shall. When they begin to flatter us it will be time for us to go to the crematorium. We shall have outlived our usefulness.

We are not built, however, to take kicks lying down. In private life it is wise to overlook a good deal of unpleasantness, but in public life it is the wisest policy to return every blow. We intend to carry the war into the enemy's camp. We are trying to secure a big hall for a protest meeting in Camberwell. Councillor Moss has kindly consented to take the chair, and a few other Councillors will attend and support a resolution in favor of religious liberty and equality for all sects and denominations. We shall speak ourselves, of course, so that the Camberwell public may see and hear the "wicked" editor of the *Freethinker*, and be able to form an opinion of him on first-hand evidence. We are also trying to arrange for a special effort to promote our circulation in Camberwell. We mean to advertise the paper in various ways, and to have it sold in the streets.

Ours has been a fighting career. We do not complain that we have to fight now. The more we are called into the field the more we know our policy is succeeding. The more the champions of superstition detest us the more we feel that our life's task is being accomplished. But no amount of courage or ability can make up for the lack of resources. We cannot fight in Camberwell or elsewhere without the sinews of war. Those who wish to see the cause of Free-thought defended, and the *Freethinker* upheld in its struggle against great odds, should at least subscribe as promptly as possible to the President's Honorarium Fund. It is unwise to run several funds at once; this one fund holds the field; and we must rely upon it for everything. Much of our burden cannot be shared by others, but this part of it they can share, and they should do so with pride and cheerfulness.

G. W. FOOTE.

A Bishop and His Mysteries.

THERE is little doubt among competent students that one of the tap-roots of religion is the belief in magic. And for the belief in magic to flourish mystery is essential. For this reason religions of all kinds have made much of "the mysteries," while priesthods have done their best to protect them from the profane gaze. And in this case protection meant preventing examination and explanation. A mystery explained loses at once all its religious influence. To be properly religious it must be dangled before the public gaze as something beyond the power of the normal mind, and of the meaning of which only a privileged few have the slightest conception. In this way the priests of all ages and of all religions become mystery-mongers. From the performances of the primitive magic-worker as depicted by Tylor down to the Roman Catholic priest juggling with the consecrated wafer, or the Nonconformist minister receiving a mysterious "call" to another—and better paid—situation, there is a fundamental unity underlying all their diversity. The old lady who indignantly repudiated any understanding of the sermons of her much-admired minister, in this way represented an important psychological truth. To have understood the sermons would have destroyed for her their religious value; and with the average religious mind, the thing it most resents is explanation, the thing it most loves is the unexplained and unexplainable.

Mystery is thus a veritable ark of refuge to the religious practitioner. Not all of them are candid enough to plainly avow their indebtedness in this direction. They prefer to veil it under much verbiage about "mystical insight," which is so often a grandiloquent way of writing nonsense. The Bishop of London is a striking exception to this rule, even though his candor may be due more to a paucity of intellectual strength than to aught else. Still, he is frank enough to avow his attachment to "mystery" in religion. "He would give nothing," he says, "for a religion which had no mystery." This is, no doubt, true; as is also the opposite—that a religion without mystery would give nothing to him. To think of any occupation demanding understanding or ability that would bring his lordship a fiftieth part of his present income is an impossibility. It is only as a mystery-monger that he has a marketable value. And it would surely be the blackest ingratitude if, mystery having done so much for the bishop, the bishop did not in turn say something in defence of mystery.

According to the bishop there are five mysteries "kept secret from the beginning" which are "revealed" by Christianity. "Revealed" evidently does not mean explained, unless we are to take mere statements as the equivalents of explanations. The first of these five mysteries is contained in the question, What is there behind the world we see? Christianity says that behind this world there is a living Person, who loves and watches over us. Thus, says the bishop, mystery number one is removed. Well, we have here, at all events, a glimpse of the bishop's ability; first, in his way of putting the question, and, secondly, in imagining that a mere statement removes all difficulties. What on earth can anyone mean by asking, What is there behind the world we see? How do we know there is a "behind" at all? To ask, Is the world as presented to my consciousness a true picture of the world as it exists apart from my consciousness? is at least an intelligible question, even though an unanswerable one. Probably it is this question that Bishop Ingram has some recollection of having seen; but as he puts it, it is meaningless nonsense.

The bishop not only knows there is a "behind," but he knows what is there. It is a living "Person." And the proof? The bishop says so, his creed says so, and that is enough. So that to get rid of one difficulty we add another, and because we have two difficulties instead of one, Christian intelligence is

satisfied. But personality is something that belongs to this world, not to the region beyond. To drop into the language of metaphysics, "personality" is a word that belongs to the world of phenomena, and is quite inapplicable to noumena. Therefore, if we speak of a personality "behind" the world, we simply cannot mean what we mean by personality in the world, and if we do not mean the same thing we do mean two different things, which is only another way of saying that we do not mean personality at all.

Much has been said of the folly of denying the existence of God. But whether the denial is justifiable or not depends on what is meant by "God." If all is meant by it is what the average believer means—a vague belief in an undefinable, incomprehensible, kind-of-a-sort-of-a-something—then it is folly to deny any such existence, because no one can tell what on earth it means. But if "God" means either personality or intelligence, as we know these things, then anyone is warranted in denying their existence when all the conditions essential to their being are eliminated. As a matter of fact the Theist denies the existence of God in the very act of framing his definitions. When he explains that God's intelligence, love, personality, power, are different to what we mean when we refer to these things as we know them, he is really saying that they are not intelligence, love, personality, or power at all; that, as such, they do not exist apart from animal organisation.

There is not only a "Person" behind the world, but this person loves and watches over us—we are, in fact, "living under a canopy of love." And to show his audience how deep is this love, and how keen this watchfulness, our delightful Bishop cites a letter he received from a shop assistant who had come from the country, fresh and innocent, and who was forced by his companions into living a life of wickedness such as one would "blush to speak of." And, further, to show how great is the power of God, the Bishop calls on the men of London to stand by him and crush these evils. So the watchfulness of God is shown by his allowing these snares to be set for the unwary, his love is shown by permitting unsophisticated youths from the country to become infected with vice, and his power is demonstrated by his not doing anything unless the *men* of London do it for him. Truly a remarkable chain of reasoning! Well may the Bishop praise mystery, for anything more fearfully mysterious than this it would be difficult to imagine.

Yet to the non-religious and spiritually unilluminated mind the situation is anything but clear. God's love and watchfulness is clearly not *very* evident, or there would not be needed so many attempts to demonstrate their existence. The people of Italy have recently had a most striking testimony of the way in which God watches over them. He watched the city of Messina growing, generation after generation. He watches the population increasing, and the people laying plans for their future prosperity, and then because he, as the Bishop reminds us, keeps an account of all we say and do, he suddenly blots the whole thing out. Not revengefully or carelessly, it must be remembered, but, as other religionists have informed us, in order to put an end to jerry-building in Italy. The Italians may, by this time, be quite convinced of his watchfulness, but one may reasonably imagine they will have their doubts about "living under a canopy of love." To do the Bishop justice, it must be pointed out that he does not believe that men would have discovered for themselves that they were living under a canopy of love. It had to be revealed to them. And there is no use in a religious revelation unless it contradicts all past experience and is in conflict with that of the present. Otherwise it would lack the element of mystery; and, as the Bishop says, a religion without mystery is worthless.

The next great mystery of Christianity is that "sin could be forgiven"; this, says the Bishop, would be his message to the corrupted country youth. But this seems rather to evade the issue. The real

difficulty is, why should the love and care of God have ever allowed the wrong to have taken place? It would surely have been much better to have kept the young man pure than to watch him fall and then tell him there is a way out. Of course, in that case, there would have been one mystery the less; there would have been no need for the plan of salvation, or even for the Bishop of London. Still, the fortitude of man might have been equal to even these calamities. Speaking as a thorough unregenerate, I do not care the value of a brass button whether, in the religious sense, sin can be forgiven or not. I am most concerned that wrong actually takes place, and it is of little interest that the wrongdoer may be pardoned. For the effects of the wrongdoing remains, and its social effects are apt to go on increasing. No amount of religious conversion or pardon can avoid this. The Bishop and his mystery may appeal to Christian selfishness, but it is of little value otherwise.

Let us take a case. A man, by the ruthless exploitation of labor, or by control of the land, forces up rents, creates overcrowding, and generally induces conditions of living that lead to widespread demoralisation. The evils resulting extend over a steadily-increasing area. By-and-bye the individual in question, having made his "pile," is brought under the influence of religious mystery, sees the error of his ways, retires from business, and devotes his attention, for the future, to religious work and to the task of getting people to "tread the paths of purity." Well, but all the evil resulting from his past conduct remains quite unaffected by his—probably sincere—repentance. The children who have lived dwarfed lives, the young men and women who have grown up lacking the essentials of a sane, healthy existence, still remain, and it is stupid to pretend that the news of sin forgiven can atone for, or remove, the evil committed. It is part of the demoralising influence of Christian teaching that it should ignore the social effects of wrong action and treat it as a matter of individual concern. The truth being that wrongdoing is far more social than aught else.

If one asks the Bishops *how* wrongdoing can be wiped away by the conviction that sin can be pardoned, we are met with the triumphant answer, By "the wonderful and extraordinary mystery of grace." It would be presumptuous to ask in what way this "wonderful and extraordinary mystery" operates; it is enough for the Bishop that it is there. And so he begins in mystery, proceeds in mystery, and ends in mystery. And not the least of the mysteries surrounding the situation is why a professedly civilised people should continue to support a profession resting upon no better basis than a survival of primitive superstition, the present chiefs of which are the true intellectual descendants of the fetish-mongers of our earliest ancestors.

C. COHEN.

The Conscience of Life.

"Thou under stress of the strife
Shalt hear for sustainment supreme
The cry of the conscience of Life:
Keep the young generations in hail,
And bequeath them no tumbled house."

—MEREDITH.

WHAT is it that makes life worth living? Let it be frankly conceded, at the outset, that some lives are not worth living. There have always been people concerning whom we can only testify that it would have been better in every way had they never been born. To be worth living a life must be a contribution, however small, to the welfare of the community. A misanthrope, of necessity, is incapable of making such a contribution, and his life must be pronounced, not merely a failure, but positively an instrument of harm to society. It is the life of the active philanthropist alone that is worth living, and this is worth living only because of the social benefit that results

from it. On this point all are practically agreed. Differences of opinion do not arise until we begin to discuss incentives, or motives. What constitutes an adequate prompting to live for the good of others? This is the question on which moralists are divided into two hostile camps. On the one hand, we have the naturalists declaring the all-sufficiency of what our poet calls "the Conscience of Life," and on the other, the supernaturalists who insist on regarding this earthly life as incomplete and worthless without a heavenly sequel. As these two are still actively with us, let us carefully examine their respective pronouncements.

We are often told that all the truths embodied in what is termed humanitarianism are to be found also in the New Testament. Whether that statement is true or not does not for the moment matter. The Rev. Mr. Rattenbury assures his four thousand hearers at the Lyceum Theatre that he does not see why he should turn his back on Christianity in order to accept these humanitarian doctrines. The reverend gentleman, however, misses entirely the point at issue. He admits that "these doctrines" are as old as the hills and common to all the great religions. The real point at issue is why he is so dissatisfied with "these doctrines" that he must embrace Christianity as well. If "these doctrines" enforce the duty of mutual love and service, and sing the praises of the enthusiasm of self-sacrifice and brotherly sympathy, what more is required? Referring to Mr. Blatchford's *My New Religion*, Mr. Rattenbury exclaims:—

"I am thankful for the great and good elements in this religion which is the inspiration of the social movement. I do not object to the new religion for what it says, but for what it does not say."

That is an old platitude which one has heard a thousand times, and which is evidently highly acceptable to the four thousand people at the Lyceum Theatre. "Why should I love my brother?" asks this modern evangelist, and answers, "Surely we love our brother because we love God." A baser answer could never be returned, nor could a less worthy sentiment be expressed. It is characteristic of Christianity that it exalts the Deity at the expense of degrading humanity. Although man is said to be God's own creature, yet, apart from his Maker, he is absolutely without value. Of himself he can do no good thing, nor is he deserving of any service except for his Maker's sake. He is a cipher, all the good in him being from God and all the evil from the Devil. Hence it follows that, according to Christianity, human nature is a purely negative quantity, and that whatever moral virtue it may exhibit it has derived from above. No wonder Nietzsche pronounced Christianity "the one great curse, the one great intrinsic depravity, the one immortal shame and blemish upon the human race," and characterised its ethical system as fundamentally wrong, leading to the impoverishment and decay of our family. When a man asks, "Why should I love my brother?" and answers, "Because I love God," we can see how demoralising in its practical effects Christian belief is, and how, in consequence, it robs human life of all its native dignity and grandeur and true worth.

Now, over against this essentially emasculatory teaching of Christianity we place the scientific conception of the Conscience of Life; that is, the conscience which is at once the product and the condition of social life. Dr. Alexander Whyte, of Edinburgh, tells us that conscience is "the all-commanding and the all-overwhelming voice of God," and that, being such, it is the one absolutely sure and permanent remedy for all Atheism and infidelity. If a man has it, in a fairly well-developed form, "it keeps him absolutely and completely cured" of all God-defying and soul-destroying evils. Speaking of the author of the *Grammar of Assent*, Dr. Whyte says: "Amid all his changes of Churches and creeds the one thing that cured Dr. Newman of all Atheism, and all unbelief, and kept him all his days near the Cross and near the mercy-seat was the over-powering voice

of his Maker, and Redeemer, and Judge speaking to him in his conscience." That sounds wonderfully impressive, but it is all based upon a radically false interpretation of conscience. Conscience is the voice, not of God, but of man's own nature and experience. Conscience is the sense of right in social conduct developed as the result of actual contact with society. Conscience as the voice of God is possessed only by those who believe in God. With that belief it is born and with that belief it dies, and all its intermediate fortunes are in accordance with the strength or weakness of that belief. But into the Christian conscience there enters not a single element of morality. In the last analysis a Christian, if true to his creed and profession, loves and serves his neighbor, not because it is for the neighbor's good, but because it is the will of God.

Out of this unreasoning and blind glorification of God comes a corresponding depreciation and humiliation of man. Were there no God and no future life, a Christian says, what would be the use of loving and serving my brother? This is a sentiment that finds frequent expression both in the pulpit and in the religious press of the day. Theoretically, Christians think so meanly and ungenerously of humanity that they would not render it any service whatever were there no God to command and reward it. Practically, the majority of them fortunately ignore the theory; and yet it cannot be denied but that the influence of this theory has seriously retarded the moral development of the race. To do everything for the glory of God or for Christ's sake is to insult and bedwarf human nature. But this theological conception of life is so woefully degrading because it is so wholly false. In reality, the brother is the only intelligible object of our service. He who cannot serve society for its own sake is still in the bonds of ignorance and superstition, and does not understand even the alphabet of morality. What we all need is to realise the categorical imperative of the Conscience of Life, to be trained in the scientific truism that what makes life worth living is life itself naturally and wholesomely lived, "the lord of Mind guiding the eyes, and with no branch of Reason's growing lopped," and to become profoundly convinced that society cannot get rid of its present imperfections and disharmonies except as the result of teaching all its members everywhere to live for its own sake alone.

It is customary to eulogise Christian morality on account of its sympathy for the lowly and care for the needy and disabled, but the fact is ignored that this sympathy and care can, seemingly, do nothing but commend its objects to the healing ministries of Divine love and grace, with the result that the lowly, the needy, and the disabled always abound, and secure, in actual realisation, not conquest over their distressful conditions, but a few doles of charity to keep soul and body together till they safely land in Abraham's bosom. "J. B.," of the *Christian World*, asserts that this is an entirely unfounded notion; but, if it is, will he explain the perpetuation and propagation of the submerged tenth through all these Christian centuries? The Christian morality should be judged not by its professions, but by its accomplishments; not by what its advocates promise on its behalf, but by its practical effects. It is easy enough to allege that the "Christian temper of to-day, so far from propping the human disabilities, is bent, with all its energy, upon their extirpation"; but we must judge that utterance in the light of nineteen hundred years of Christian history. The truth is that hitherto Christianity has contented itself with showering sentimental sympathy upon the poor and disabled, and urging them to cultivate the grace of quiet resignation on the promise of deliverance and compensation in "the sweet by-and-bye." Social science, on the contrary, assures us that when the Conscience of Life becomes dominant it will set itself to remove the conditions which are responsible for our present anomalies, and to train the young generations to regard the welfare of the entire human family as the only worthy end for

which to work. This will prove to be the highest and most effective morality, because it is founded on natural requirements and will aim at realising purely natural results.

Let us abandon our dreams and become duly wedded to practical realities. Then we shall be

"fortified
By day to penetrate black midnight; see,
Hear, feel, outside the senses; even that we,
The specks of dust upon a mound of mould,
We who reflect those rays, though low our place,
To them are lastingly allied."

J. T. LLOYD.

Free Thoughts.

By L. K. WASHBURN.

PROVIDENCE is a dead issue.

It would be interesting to know what the dead in the ruins of Messina think of God.

Superstition has a poor memory. God will be worshiped in Sicily within ten years with no thought of the earthquake that slaughtered and maimed half a million people.

Faith in God, when you are burning to death, does not bear fruit in this world.

Christianity is evidently not understood even by Christians, as they have been fighting one another for centuries over its meaning. Christianity has cost mankind more than it is worth.

Jesus is not the only victim of the cross. Millions of human beings have been killed to keep this emblem in the sky.

The Bible cannot be the word of God, for no god would have written such things of himself as this book contains.

Masses for the repose of a soul should not be paid for until the soul sends word that it has found repose. There is too much celestial graft.

Tell the truth about the Bible, about its authorship, about its character; that the book is the writing of men instead of the word of God, that it is no more holy than the essays of Emerson, and that most of it is not half as instructive or stimulating to the mind; and men and women would not read it. This book is read because a lie is printed in it and because lies are told about it. God had no more to do with it than with the dictionary. Tell this to the world, as you are in duty bound to do if you tell anything, and the Bible would soon be the most neglected book in our homes.

Ignorance is still the popular road to heaven. Intelligence is still sent to hell by the clergy. The man who knows anything is still pointed at as dangerous. The man who believes is still looked upon as the good man. But, notwithstanding all this, there are more to-day who doubt than ever before, more who trust reason, more who think. The Infidel is trusted in business, although he cannot get a position as teacher in our schools; he is looked upon as honest here, but lost hereafter. The Infidel is slowly coming to the front, the Christian is slowly going to the rear.

Honest persons can agree to disagree. They need not hate one another. Now, the Christian says that he pities me because I am lost, and he condemns me because I do not believe as he does. I admit that I see no evidence of what he professes to believe or know. I ask him to be as honest as I am, and either to give me the proof of what he professes to believe, or else to admit that he knows no more than I do, and that his faith, as he calls it, has no foundation in fact, only in ignorance and fear.

Religious reform began when the Church, by its persecutions, changed its friends to enemies.

When a religion cannot live without a revival, it is time for it to die.

Religion covers a multitude of frauds, and protects them. No god has been large enough for the universe.

If the Lord God of the Old Testament is God, we would like to know what a devil is like.

Thanksgiving was almost anything else. There was nothing much to be thankful for with fog, mist, rain, cold, clouds, and nasty walking. The thanks were all indoors.

We do not need a new religion. We need to get rid of the old ones.

There is nothing good or bad but man makes it so.

There is a lot of talk about real religion. If all of the unreal religion was taken out of the world what would be left?

It is a singular thing that so many good men and women should think God is so bad.

No religion will stop the toothache.

The home is the real thermometer of civilisation.

Religion is slavery to a god or gods.

The public school without any kind of religious instruction is the most powerful agent to preserve our secular institutions and to prevent the destruction of this Republic through the greed of ecclesiasticism and the strife of races.

The best way to settle the Sunday question is to let it alone. Everyone in this country has the freedom to worship God. There is no law against going to church. We do not see why a man who can worship God as he pleases and where he pleases wishes to interfere with the liberty of another who worships God in a different way, or not at all. There never was a religious body that was willing to allow freedom to the non-religious on Sunday. Religion has been the mother of every persecution.

It is not true that we always make our heaven or hell. Sometimes hell is made for us. If persons only made hell for themselves we should not care; but when they make it for others then we protest. The most abominable, cruel thing a person can do is to make another person wretched, miserable, and unhappy. To take delight in doing so is to come as near being a devil as possible.

The best order of things: The home first, the school next, and the Church last.

If the Roman Catholic Church has as much treasure laid up in heaven as it has on earth, it can discount hard times in the celestial kingdom all right.

The Romish Church will always have the poor with it, for it manufactures them.

The funniest sight on earth is John D. Rockefeller and J. Pierpont Morgan following Jesus. If these men had any sense of humor they would drop out of the procession.

It is unfortunate that so many sinners are so charming and so many saints are so unlovely. Saintliness to-day seems to stand for something ugly, something not quite human. Lots of "good" people make a bad impression. The "saved" make others prefer to be lost. What is good religiously is no good every other way. This age is to be congratulated that the moral atmosphere is not favorable to a large crop of saints. Most saints nowadays are successful hypocrites. A kind-hearted man or woman makes a saint by comparison a disagreeable person.

Superstition has more heads than Hydra, more eyes than Argus, more strength than Hercules, and more lives than a thousand cats.

There is more danger of God being lost than there is of man.

There was a time when the Church had no enemies; it had killed them all.—*Truthseeker* (New York).

Mr. Bernard Shaw justly ridicules the Labor Conference for appointing two of its own members to audit its accounts. He says, in addition, that "both of them know rather less of auditing than a hen does of the Hertzian rays." Mr. Shaw calls it a "flagrant scandal." We certainly agree with him that an audit should be both competent and impartial, and this is impossible unless the auditor is an outsider. The Secular Society, Ltd., for instance, has always had a professional auditor. He is also an outsider. And he attends the annual meetings in order to answer questions if necessary. Between annual meetings he is sometimes a nuisance, but the Society's officials reflect that it is after all a part of his duty to be a nuisance, so they grin and bear it.

We rather sympathise with Mr. Shaw's protest against sentimental persons saddling movements they belong to with silly songs and bad music. We have seen it attempted in relation to the cause of Secularism. We are not talking politics in referring to what Mr. Shaw evidently regards as a similar attempt in relation to the Labor Party. This is how "G. B. S." unbosoms himself:—

"The custom of winding up with amateur choristry is dangerous to the movement. Some months ago, I attended a very successful and impressive demonstration at the Queen's Hall in London. All went better than well until the chairman declared the meeting closed, when hideous sounds broke forth. A tune so abject and depressing, so mean and commonplace, that the human spirit broke before three bars of it had blighted the welkin, was wailed forth in various keys by a number of silly comrades who evidently thought they were doing rather a fine and hearty thing. 'In God's name,' I said frantically to the lady next me, 'what are they doing?' 'They are singing the Red Flag,' she replied. That ignoble air will be the death of Socialism in England if it is not sternly suppressed. The composer, whoever he may be (and I don't care if he is my best friend), can republish it as the Funeral March of a Fried Eel if he likes; but let him take it out of our already sufficiently obstructed path."

Mr. Shaw is dangerous in this vein.

Acid Drops.

Haeckel was announced to deliver his last lecture at Jena, on February 10, and then to retire from active service at the age of seventy-five. This was made the subject of a leaderette in the dear *Daily News*. Our pious contemporary allowed, with all the grace it could muster, that Haeckel was both able to add to human knowledge by original research and to popularise "his results." But—

"It is unfortunate that Haeckel did not rest content with these two tasks. He insisted further on adventuring into a line of thought in which he was not trained, and is the author of a peculiarly irritating and narrow form of materialism. As a philosopher he will soon be forgotten; but the memory of his work as a scientist will long endure."

It would have been interesting to have the author's name at the bottom of that leaderette. One would have had an idea then of his personal fitness to utter these authoritative *dicta*. He must be either a remarkably learned and capable person or a presumptuous ignoramus. Without the slightest hesitation he tells us all about Haeckel in the future—how he will live as a scientist and die as a philosopher. It was foolish of Haeckel to try to be *both* a scientist and philosopher; it is only given to anonymous writers in daily newspapers to succeed in such a difficult enterprise.

When an anonymous person declares that Haeckel was not "trained" to think in the direction of philosophy, one wonders how much training the anonymous person himself has had to entitle him to speak so peremptorily. When he refers to Haeckel's "materialism," one sees that he has never really read Haeckel. And when he refers to Haeckel's "materialism" as "irritating" and "narrow," one has to remind him that such adjectives are of a purely personal application. What irritates one man may soothe another. Nay, does not the old proverb say that one man's meat is another man's poison? And as for "narrow," why all sober thinking is narrow to the votaries of religious imagination. On the whole, we are moved to repeat that it would be interesting to get the *Daily News* writer's mask off. The result might be extremely comical.

Nearly opposite that leaderette, two columns further on, there was a happily sarcastic sentence in a spirited appeal by Dr. A. R. Wallace for a combination of rational and humane citizens of every civilised country against the promised abomination of aerial fighting machines. Dr. Wallace called on "the Peace party, the Labor party, the Irish party—all who are Liberals in thought and act as well as in name, the party of Humanity—perhaps even the Christians, if such a body still exists amongst us." That sarcasm far outweighs the *Daily News* leaderette. Besides, Dr. Wallace is somebody.

The Bishop of Liverpool is not great at figures—perhaps because he has been brought up on the Bible. He stated the other day that the Liverpool police, "at the instance of the Home Office, took note of the customers of a certain public-house in Liverpool between the hours of 11 a.m. and 12.30 in one day, and found that the house was visited by 1,426 women, or three per minute." Mr. A. J. Harris, of Bristol, writes to the *Evening Times* pointing out that these figures would give, not 3 a minute, but 16 a minute. Besides, the figures themselves are all wrong. Mr. Harris consulted the Chief Constable's report, and found that 1,426 women entered the house, not in 1½ hours, as stated by the Bishop, but "during 62 hours upon 5 days." We have not heard that the Bishop has made the necessary correction. Perhaps he thinks it doesn't matter. And very likely he is right. It really ought not to matter what a Bishop says about anything.

Mr. George Bradfield, of Cheltenham, wrote to the Home Secretary asking him to mitigate the sentence of three months' hard labor passed upon George Hornell and his wife, two Peculiar People, who did not call in a doctor to their sick child who died. Mr. Bradfield pointed out that their crime apparently consisted in obeying the Bible, and inquired how the Home Secretary, as one who believed the Bible to be the Word of God, could consistently allow that sentence to stand. "Or," he asked, "are we to conclude that the assertion that it is God's Word is pure bluff, intended only to deceive the ignorant?" Mr. Gladstone sends the customary official reply. He "regrets" that he cannot advise His Majesty to "interfere in this case." He shirks the issues raised by his correspondent.

The Stirling divorce case has dragged its wretched length along. The glorious free press has been full of it, and

families throughout the country have been agitated over the question whether two men and two women, who are of no importance in the world to anybody but themselves, have—well, the reader can fill in the rest for himself. The sooner England imitates "infidel" France, and prohibits the publication of the details of such cases, the better. We were sorry to see a paper like the *Star* taking an opposite view. Its argument for publicity is vitiated by the fact, to begin with, that divorce cases are civil and not criminal, and the publicity of civil cases is guarded by the attendance of the public in open court. For this reason we strongly object to Lord Guthrie's closing his court to the public because some persons had misconducted themselves the day before. This is punishing the innocent for the guilty. Moreover, it is a pitiable short cut for a judge with such powers for the punishment of contempt of court. If his lordship made an example of one or two culprits he would soon restore order and decency.

We are strongly of opinion that the power of judges, and the police, to admit or exclude the public at trials in courts of justice requires to be dealt with. They proceed upon the theory that the public have no *rights* in the matter, and should be thankful for any *concession*; whereas the law of England allows every citizen to enter any court of justice while there is room for him. That is the meaning of "a trial in open court." The action of the court officials in the Boulter case at the Old Bailey last February was simply scandalous. We heard even legal gentlemen talking to each other about such "Russian" proceedings in "free" England. The court was kept as empty as possible while scores of people wanted to get in. Mr. Justice Phillimore could hardly have been ignorant of the fact. Had the present writer been in the dock, he would have protested against such proceedings, and called upon the judge to keep an open court, as he was bound to by law and honor. Had that protest failed, it would have been followed by something more drastic. We may add that directly the jury in the Boulter case was discharged, a great change came over the scene. The court filled up as if by magic. The Von Weltheim case was coming on, and the friends of Joel swarmed all over the place. Of course it was all pre-arranged and well understood. Indeed, the officials tried to get the present writer out of court, but they gave the game up when they found he knew too much.

The *South London Observer* sneers at Mr. A. B. Moss's "vitriolic outburst of oratory" in favor of justice to Free-thought papers as well as Christian papers. This reminds us of Ingersoll's observation that the Christians of old times knew the heretic was a bad man because, when they were burning him alive, he spoke so disrespectfully of the gentlemen who were laying on the fuel.

The *Observer* argues that there ought to be protection for "dogmas and beliefs which are generally accepted by all sorts of God-fearing persons." We are pleased to note our contemporary's opinion that these dogmas *need* protection. We like to see our own opinion corroborated.

"Whatever may be the value and literary excellence of the taboed journal," the *Observer* says, "it is obvious that advanced opinions destructive of recognised theories and principles affecting sacred subjects, are better suited to private digestion than to the untrained intelligence of youthful readers and unthinking idlers browsing at random at the public library table. Strong meat is not fit for babes." We did not know that the frequenters of the Camberwell public libraries were all either callow youths or unthinking idlers—and we are sorry to hear it. Instead of putting the *Freethinker* off the tables, it seems that an effort should be made to get a better class of people into the reading rooms. If the "babes" were kept at home, the "meat" would be all right, and in the right place.

The *Dulwich, Peckham and Camberwell Post* ends its report of the Camberwell Borough Council's treatment of the *Freethinker* question as follows:—

"There was no answer to Mr. Moss's speech, but he was voted down by 32 votes to 8, as he shouted 'Cowards! absolute cowards.'

Mr. de la Court did not seem to be satisfied with the treatment of Mr. Moss, and

Mr. Ayers, as a Christian, promised to bring the question on again.

Going out, Mr. C. W. Hartley said to another, 'Burns was no Freethinker—An Atheist's laugh's a poor exchange for Deity offended.'

The answer was, 'But Deity can't be offended. If It can, then It is not Deity. You can't offend Deity.'

'Oh, yes you can,' said Mr. Windus—and members went home thinking."

We hope their "thinking" did them good.

The Rev. T. E. Ruth, of Liverpool, charitably predicts that "the future religion in England is not with Roman Catholicism, not with Anglican Catholicism—both in contradictions in terms—but with Christian Catholicism." That is to say, Mr. Ruth, being a Nonconformist, the future of religion in England is with the so-called Free Churches. There is also in that prognostication the eminently religious insinuation that neither Roman Catholicism nor Anglican Catholicism is *Christian*. The truth is that every parson works for his own hand alone, and in opposition to all who do not pronounce his shibboleths. The claim which Mr. Ruth makes for Nonconformity is made by Father Benson for Roman Catholicism, and by the Rev. John Wakeford for Anglican Catholicism. While the parsons are thus wrangling, we venture to prophesy that whatever the future of religion in England may be, the future of *England* is with our rapidly advancing Science, which recognises no religion at all.

Mr. Ruth does not mince matters. He is a Baptist, and "as Baptists," he says, "we are Catholics, none more so. We are Catholic by the very virtue of our Baptist faith." And yet, strange to say, this most truly Catholic Church in England is about the least prosperous. Providence no longer smiles upon it. Even Mr. Ruth himself had to admit, a few months ago, that in Liverpool all the Free Churches had been sadly losing ground for many years. If there be a God he has forsaken them.

Dr. Clifford spoke the other day on the "Irresistible charm of Jesus." In reality there is no such thing, and Dr. Clifford knows it. If there were there would be no need for preaching, and Dr. Clifford would have to look out for another job. It is Dr. Clifford, not Jesus Christ, who fills Westbourne Park Chapel. Jesus unadorned is not a "draw" anywhere, as anyone with eyes in his head can see for himself.

There is a lively and somewhat heated controversy going on in the *Christian World*, as to whether the Jesus of the Gospels and the Christ of the Churches are identical or not. The Rev. Dr. Warschauer, who used to be a New Theologian, declares emphatically that they are both one and the same. Other parsons argue that Jesus was only a great man, who lived a purely human life, and never rose from the dead; while the orthodox Christ is a God worthy of all worship. Were this controversy between Christians and Freethinkers one could understand it, but as it is between different champions of the Christian religion concerning the nature and position of its founder, it only serves to confirm outsiders in their unbelief. If men of God cannot agree as to what sort of a person Jesus was, is it any wonder that some non-Christian critics are almost prepared to affirm that Jesus never lived at all? We thank the *Christian World* for inserting these theological wrangles, because they do *Freethought an incalculable service*.

Rev. R. Roberts's article on "Jesus or Christ" in the *Hibbert Journal* has raised a controversy in the *Christian World*. Replying to the Rev. Dr. J. Warschauer, Mr. Roberts wrote this in last week's issue of that journal:—

"The Gospels, then, in the form in which we have them, are the result of the working of the mind of the early Christian community on the floating traditions which it had inherited concerning Jesus. Instead, then, of the Gospels and their central Figure creating the community, the community created the Gospels and their great Personality." This is what we have been arguing all along in the *Freethinker*. We have always said that the Jesus of the Gospels was created by the Christian imagination of the first two centuries. The "great Personality" is not actual history, but religious fiction.

Some time ago Mr. Campbell defined prayer as man's "demand upon life," which is not at all the Biblical conception of prayer. But now, in answer to a question, the City Temple oracle approaches the orthodox position, and calls prayer the key that unlocks the treasure house of God's bounty, or the hand that turns the tap of the Divine reservoir, from which the waters of blessings flow. The one definition is just as worthless as the other, because they both seek to explain a habit which owes its origin to the dense ignorance and superstition of primitive times. In savage ages, prayer was invariably accompanied by sacrifices or costly presents to the angry, or at least hostile, deities; and even to-day prayer is always offered in the name of the supposed sacrifice of Christ. At best, prayer is a survival of barbarism, and all attempts to civilise it are utterly futile.

Equally unsuccessful is Mr. Campbell's attempt to reconcile Christianity with Darwinism. Whether evolution is

anti-theistic or not, there can be no doubt whatever that it is diametrically opposed to Christianity. In his endeavor to harmonise the two, the reverend gentleman strips Christianity of all its distinctive features, and utterly disowns the apostle Paul who claimed to be the medium of special revelations from heaven on the subject. Of course, Mr. Campbell knows much better than Paul and Augustin and Calvin and Knox and Wesley what Christianity is!

Mr. Campbell should drop that "Correspondence Column" in the *Christian Commonwealth*. Bit by bit he is giving himself and Christianity away. Being asked by a correspondent whether Jesus taught anything really fresh, he has to admit that it was all taught before, "his life was his great contribution to our understanding of spiritual truths." But in time Mr. Campbell will come face to face with a wall he cannot climb. He will then find that the "life" of Jesus is as imaginary as his originality.

We see that Mr. Campbell has been preaching an "eloquent sermon on the Congo question. It is so easy to denounce the wickedness of a foreign Power. But how about wickedness a little nearer home? Not that we are in favor of King Leopold's policy in Congoland. Quite the contrary. We detest it. We merely say that he is not the only wicked ruler in the world. There are others.

Critics are wonderful people. They have got a clerical one in the Campbellite weekly. His name is J. Macartney Wilson and he has been writing on Francis Thompson's poems—which he has apparently just found out. At the end of the article Mr. Wilson says that Thompson is dead and "the dreamer finds his dream fulfilled." How does Mr. Wilson know that? We repeat, how does he *know* it? Won't he have to wait until he himself is dead before he can speak with such authority on the point? These men of God are so used to being dogmatic!

Bishop Welldon sat in the chair at a Manchester meeting while Professor Graham explained why "the Bible was not fit to be a moral text-book for children." We have always said this in the *Freethinker*. But it shocked some of the old-fashioned Christians of Cottonopolis. Alderman Snape, for instance, who took part in the discussion, said that he did not come there to hear the Bible treated with ridicule and sarcasm. Whereupon a voice in the audience cried "Fiddlesticks!" It was a bull's-eye.

Rev. Alexander Whyte, in the *British Weekly*, says "I know that there are infidels who are far better men than I am." Nevertheless, he "holds most firmly that every unbelieving man is in a most odious condition of mind and heart and life." It is easy to see, then, what a terrible state the Rev. Alexander Whyte is in.

Later on the Rev. Alexander Whyte speaks of "blank Atheism." What does "blank" mean? Why not say "damned Atheism" straight away? If the reverend gentleman replies that "blank Atheism" means that Atheism has nothing in it, why doesn't he say so plainly, and have done with it?

"No man," Mr. Whyte says, "ever became or long remained an infidel, who did full justice to his Bible." This is one of those silly sayings which men of God so much affect. Looked into closely, it is seen to beg the question at issue. Who is to judge whether an infidel does justice to the Bible? Why, the reverend gentleman, of course. And on that basis there never can be an infidel who answers the description.

The "Women's" column in the *British Weekly*, ostensibly written by a woman, is not exactly reassuring. Praise is given to Miss Helen Duncan, who was librarian from 1857 to 1895 at the Monymust Reading Society. This lady was a "staunch defender of orthodoxy" and "refused on one occasion to allow the Life of David Hume to be added to the library." We hope the "coming woman" is not going to play the bigot in this fashion.

Rev. F. B. Meyer is ever giving birth to new ideas. Socialism is of human origin, he tells us, but it "can never be carried out without the dynamic power of God." We do not quite know what the reverend gentleman means by *dynamic* power; but it seems strange, if God approves of Socialism, that he takes such a long time to carry it out. Indeed, the *dynamic* power works so slowly that one is tempted to doubt its existence altogether. And if God *does* approve of Socialism, and *means* some day to carry it out, is it not rather curious that so many people, supposed to be on

intimate terms with him, should be ardent Individualists? We are of opinion that Mr. Meyer is talking sheer nonsense concerning a God he knows no more about than we do.

A speaker at one of the Rev. F. B. Meyer's "reception" meetings at Mansfield said that "they were ripe for a great revival of God's work." More than ripe. Rotten. The way these people take God's work out of his hands is amusing.

A writer in *Blackwood* refers to Macaulay as "an agnostic" and "a sceptic, like David Hume." The editor of the *British Weekly* protests against this. He says that the *Blackwood* writer "has no justification for imputing agnosticism and scepticism to Macaulay." Well, we are not so sure of that. And when we are told that Macaulay "on one memorable occasion openly avowed himself to be a Christian," we may observe that David Hume, in the *Essay on Miracles*, spoke of Christianity as "our holy religion." He was ironical, of course; but if you simply take what he says you might make him out a very good Christian.

In last week's *Clarion* there was an article by Mr. Charles N. L. Shaw in which that gentleman intruded his opinion of Jesus Christ. First of all, he refers to "Jesus of Nazareth, the son of a poor carpenter." This is very interesting, but how did he obtain the information? Has he any but a sentimental reason for calling Joseph "poor"? He also says that Jesus "set out on a mission which changed the face of the world." Will he explain this? In what way—that is, in what respects—did Jesus change the face of the world? And did he change it for the better? "We pause for a reply." But we fear we shan't get it. Gentlemen like Mr. Shaw are generally fonder of airing than of defending their pious prepossessions.

Muscular Christianity does not always do. Rev. F. E. Alleyn, rector of St. Edmund's Episcopal Church, Milwaukee, has had to resign his living. He was once a lieutenant in the British Navy, and though you shatter the vase, as the poet says, the scent of the roses will cling to it still. The reverend gentleman retained so much of the lieutenant that he taught boxing to a number of boys in the gymnasium class. And the congregation squirmed. We wonder what they would think if they actually saw Jesus whipping a lot of peaceable tradesmen.

The *Northern Whig* is out for business, and means to be as impartial as that demands. In one number it prints a long report of a sermon by Father Vaughan on "Christ the Savior of Society," and announces a forthcoming series of articles by Dr. C. W. Saleeby. Between the two salvation ought to lie somewhere—at least for our Belfast contemporary.

Rev. Andrew Miller's fourth "Robertson" lecture at Glasgow on "The Conception of the Church" contained a number of beautiful statements. Here is one. "The Church," he said, "is the centre to which all spiritual experience tends and from whence all spiritual energy proceeds." How lovely! Especially for the Church!

A penny *Life of General Booth*, written by Arthur Goodrich, is published by C. Arthur Pearson, Ltd. One section is headed "The Atheist's Test." The name of the Atheist is not given. No one expects it in these pious stories. Of course this nameless Atheist was converted by the Salvation Army. We daresay the story is as true as most of the other narratives in this catchpenny budget of flattery.

Lord Alverstone, the Lord Chief Justice, presided lately at a Kensington meeting of the British and Foreign Bible Society. He remarked that the unity of the Church throughout the world was desirable, and that the only thing that could draw them together was the Bible—the Word of God. This is what the Protestant Reformers said from three to four hundred years ago, and the Catholics laughed at it. Well, time has shown that the Catholics were right and the Protestants wrong. The Catholic Church is still one and indivisible, but Protestantism has split up into a crowd of sects, and the cream of the joke is that they are all based upon the Bible, which is a big, composite book that can be read in hundreds of different ways. Lord Alverstone will have to find a better cure than this for the divisions in the household of faith.

The dry rot in the Christian Churches continues, in spite of all the boastings of its popular preachers. Just look at

this confession from a two-column article in the biggest type in last week's *Christian World* :—

"Year after year we see enormous efforts put forth by the Churches, and yet the results are disappointing. On all sides complaints are made that young men refuse to enter the ministry; alike in England and America this reluctance is felt by many young men, in spite of the powerful appeals that are made to them. It is becoming increasingly difficult to induce young men and women with trained intellects to give themselves to definite work in connection with churches and Sunday-schools."

Christianity is dying from the brain downwards.

A religious weekly publishes a long article on "What Quakerism Stands For?" It doesn't stand now—it sits.

Rev. Mr. Lidgett says that Christians "must grapple with social problems and not leave them to Socialists and unbelievers." "Grapple" is good—but "study" would be better. Christian preachers, in especial, are "grappling" with social questions all over the field, but they are too much occupied with Kingdom-Come to "study" them properly; they leave that to "Socialists and unbelievers."

"God intends that some day true brotherhood should be universal." This beautiful sentence is culled from a religious paper. The writer is evidently on familiar terms with the Deity. But "some day" is not very precise. It may be to-morrow, it may be a million years hence. "Some day" is even very apt to be never.

Rev. Thomas Phillips, of Bloomsbury Chapel, recently urged every sceptic to pray some such prayer as the following: "O God, if there be a God, reveal thyself to my seeking soul." But surely the reverend gentleman must have been intellectually napping when he gave that advice, because if there were a loving Heavenly Father there could be no sceptic. There would be no need to ask such a Deity to reveal himself, because there could never be a moment when he would be unknown. The very existence of the sceptic is an argument for Atheism.

Rev. W. T. Lee has been lecturing at Burton, and a local paper describes him as the "Man Who Routed Free Thinkers." The only names mentioned below are those of Mrs. Annie Besant and Mr. G. W. Foote. Mr. Lee should ask God to protect him from his friends. We presume he does not like this sort of thing. If he does, he should pray to God for something else.

The same Burton newspaper has an editorial paragraph on the Vicar of Burton, the Rev. H. B. Freeman, who "hits hard, and yet in a delightful manner." The reverend gentleman's "delightful manner" is thus exemplified. A lady member of his congregation had an "infidel newspaper" sent to her; she tore it into bits, and posted them on to Mr. Freeman. He put a "few fragments" together, and found that "these atheistic arguments" were "not only great rubbish, but horribly vulgar," and "not powerful enough to exercise any adverse influence upon the faith of a tomtit." No doubt the reverend gentleman is a very good judge of the faith of tomtits. And we will take his word for it that tomtits are religious. Perhaps he won't mind telling us in his "delightful manner" how many of them he numbers in his congregation.

Mrs. Carrie Nation smashed a window advertisement she didn't like in a carriage on the Bakerloo "tube" railway. She read from the Bible at the Tower Bridge Police Court and the magistrate let her off easily. Had she been a Free-thinker, and the objectionable advertisement been a Gospel text instead of a tobacco announcement, she would have done time. Circumstances alter cases.

Those dear good Christians! Mild and gracious followers of the meek and gentle Jesus! Monday night's *Westminster Gazette* devoted half a column to the aged vicar of St. Peter's, Belsize Park, who has started a Church Hostel in Belsize-square. It is a theological college for the training of young men for the ministry, and especially to "refute the arguments of the atheistic orators in the London parks on Sundays." That is legitimate enough. But listen to this. The reverend gentleman's scheme is to "specially train young business men who desire to enter the Christian ministry and devote their lives to combat the alarming increase of Socialism, Atheism, and general depravity." Note the sweet charity of this trinity of objects. And the *Westminster Gazette* evidently thought it eminently proper.

Mr. Foote's Engagements

Sunday, February 14, Public Hall, Prince of Wales Baths, Kentish Town Road, N.W.; at 7.30, "The Gospels: Fiction or Fact?"

February 21, Glasgow; 28, Birmingham.

March 7 and 14, Queen's Hall, London.

To Correspondents.

C. COHEN'S LECTURE ENGAGEMENTS.—241 High-road, Leyton.—February 14, Glasgow; 21, North London; March 7, Woolwich

J. T. LLOYD'S LECTURE ENGAGEMENTS.—February 14, West Ham; 21, Wood Green; 28, Glasgow. March 7, Manchester.

THE PRESIDENT'S HONORARIUM FUND: Annual Subscriptions.—Previously acknowledged, £111 19s. 6d. Received since.—Jean Logan, 3s.; James Brodie, 3s.; Thomas Warwick, 10s.; J. T. Jones, £1 1s.; S. Holmes, £2; F. F. Deane, 5s.; Samuel Deane, 10s.; E. Kirton, 5s.

J. T. JONES, sending a subscription for the President's Honorarium Fund to Mr. J. W. de Caux, says: "I hope to continue it each year. It is my earnest wish that Mr. Foote may live many years to earn and enjoy the same, as a better leader of the fighting division of the Secular Cause it would be impossible to find."

W. H. MORRISH.—Shall appear. Send us more "Echoes" when you feel inclined. Always glad to see your "fist." Best regards to all your household.

THOMAS WARWICK, subscribing to the President's Honorarium Fund, says he has taken the *Freethinker* from the first, and regards our last week's article as an "extra treat," as his memory goes back to Joseph Barker, Thomas Cooper, etc. "The first time I heard you lecture," he says, "was in a small hall on the hillside at Halifax. On our way home my brother declared you would become the leader of the Free-thought party. That was many years ago." We should think so!

J. M. MOSLEY.—(1) Glad you were "delighted" with Mr. Cohen's articles on Free Will and found more help in them than in all the other writers whose names you mention. We pointed out long ago, in some paragraphs in "Acid Drops," that Robert Blatchford made the same mistake as Robert Owen did (and apparently for the same reason) about responsibility and praise and blame in relation to Determinism. Leading writers on our staff understand the question; and it is a pity that those who don't understand it should deal with it at all. (2) Edna Lyell's father and daughter in the books you refer to were suggested by Charles Bradlaugh and his daughter, although she did not know them personally at the time.

ELSON.—Your questions could only be answered in a treatise, and we have not time to write it. You might read Haeckel's *Riddle of the Universe*, for a start. But you must not try to fasten the term "materialist" upon him. He repudiates it, and we have never accepted it. Haeckel calls himself a Monist, as Charles Bradlaugh used to.

ARTHUR TAW (America).—That "suppressed poem" of Robert Burns was never printed and circulated by the National Secular Society, nor at our own request or connivance. We have often stated our opinion that it was not written by Robert Burns. We are confident that it was the work of a fairly capable imitator, who had caught the mechanical trick of Burns's favorite measure, but had none of his vivid genius.

R. J. HENDERSON writes: "I thought the Honorarium Fund was going into your pocket. I am much grieved to think it is not so. Everyone ought to pay up in January promptly, without being asked to do so." Of course the Fund will go into our pocket, but some of it will have to come out again to meet the loss on the *Freethinker* and its adjuncts, for which we are now personally responsible. We are trying to make that loss as little as possible, and perhaps the help of our friends throughout the English-speaking world may enable us to extinguish it altogether.

G. BRADFIELD.—Sorry the matter must remain in abeyance for the present. The way may be clearer shortly.

R. MARSDEN.—Thanks for copy of W. Middlehurst's letter in the *St. Helen's Newspaper*, but he is nobody in particular, and the time has gone by for answering make-believe scientists who talk about Adam and Noah. Besides, the science of the earthquake is one thing, and the theology of it another.

HENRY SMITH.—We avoid all but our own special questions in the *Freethinker*. No doubt you will see the wisdom of this policy.

W. P. BALL.—Many thanks for valued cuttings.

JAMES KNOX.—Pleased to hear you have read the *Freethinker* for twenty years, and that (like your father-in-law, who introduced it to you) you cannot do without it. With regard to Nonconformists, our quarrel with them is on account of their treachery to the essential principle of Nonconformity in relation to the Education question. We shall respect them more when they are true to their own first principle.

S. HOLMES.—Thanks for your "good wishes," which we know are sincere.

W. POLLITT.—Please let lecture notices be written out on the model of our printed list.

— KNIGHT.—The story of the "lady atheist" is quite imaginary. It is an afterthought. The natural phenomenon came first; the pious yarn was made to fit it.

G. HILLIER.—Shall be sent. Glad you endorse our Sydney correspondent's opinion of this journal, that "each number seems to expand its worth and interest."

G. ROLEFFS.—Thanks for cuttings.

F. H. C.—We will look into the *New Word* and see if it calls for criticism. We intend to give some more book reviews in the future. We had already written on the Haeckel leaderette.

SAMUEL DEANE.—Glad you are pleased with the advertisement.

E. KIRTON hopes that "all Freethinkers in the country will come along at once and do what they can towards the President's Fund," which he thinks "should be twenty times as much when we take into consideration the thousands the Black Army get for a lot of rot." Twenty times as much would enable the President to carry on a tremendous propaganda with all his colleagues. But that won't arrive till the Freethought millionaire comes along.

NORTH LONDONER.—Woffendale told a flat falsehood about John Stuart Mill's "tribute" to Jesus Christ. So much for his honesty. He now quotes Gibbon's irony as a serious tribute to the truth of Christianity. So much for his sense.

E. J. J. says: "Your article on the early Socialist movement is very good and opportune, particularly so as the Christian element is doing everything it possibly can to exploit it. I am working for a free Socialism, but Christian Socialism to me would be one of the worst blights mankind could know. We already have it in our prisons and workhouses."

R. STEVENSON.—Thanks for your interesting letter. We were aware that Burns used the "old hawk" expression himself, and of himself, but R. L. Stevenson brought the expression into prominence in his essay on Burns to explain one side of the poet's character. The "old hawk" characteristic was common enough in Burns's time; for, as Henley observed, drink and fornication were the only amusements that the Kirk had left the Scotch people.

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 Manager of the Pioneer Press, 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.

Owing to the unexpected demand made upon Mr. Foote's time, and upon the space of this week's *Freethinker*, by the Camberwell trouble, the second instalment of his "Challenge of Secularism," in reply to Canon Streatfield, unavoidably stands over till next week. We are sorry to break the continuity of the articles, but Canon Streatfield will see that the fault lies with his bigoted co-religionists. We feel fairly confident that he does not approve the Camberwell method of answering the Challenge of Secularism.

The course of Sunday evening lectures at the Public Hall, St. Pancras Baths, Prince of Wales-road, Kentish Town, under the auspices of the Secular Society, Ltd., began well on Sunday evening. The body of the hall—a very fine and large one—was nearly full, between six and seven hundred people being present; which was most gratifying in view of the difficulties in advertising the meeting. The audience included many strangers and a goodly number of ladies. Mr. Foote's lecture on "God's Message to Messina" was more and more applauded as he went along, and the meeting was very enthusiastic at the end. Mr. F. A. Davies, who took the chair, with Mr. A. B. Moss at his right hand, strongly invited questions and discussion. One Christian spoke in opposition for ten minutes, and gave Mr. Foote an opportunity of driving in some nails of argument a little tighter.

There ought to be a still better meeting this evening (Feb. 14), when Mr. Foote delivers his second lecture on

"The Four Gospels: History or Fiction?" The North London Branch gave Miss Vance great assistance in advertising the first meeting, and is doing the same for the second. We appeal to all the "saints" in the district to tell their orthodox friends and acquaintances of this lecture, and to try to bring some of them along to hear it. There is plenty of room for them, for the vast gallery can be opened if necessary,—and we trust it *will* be necessary.

Mr. Cohen delivers the third lecture of this Kentish Town course. North London "saints" will please note—and do their best to secure him a bumping audience.

Mr. Cohen delivers two lectures in the Secular Hall, Glasgow, to-day (Feb. 14), and we hope the local "saints" have made due note of the fact. We print this paragraph in case some of them have forgotten. We hope they will all try to induce their friends to attend Mr. Cohen's lectures.

The West Ham Branch's Cinderella Dance on Feb. 3 was a success. Miss Alger presided at the piano and Mr. C. G. Quinton acted as M.C. The pecuniary result will lighten the expenses of the Sunday evening lectures in the Public Hall, Forest Gate.

Our friend and colleague, Mr. Arthur B. Moss, writes: "Attracted by a poster with the name of the illustrious 'Giordano Bruno' upon it in large letters, I took my daughter to see a Bioscope Exhibition on Saturday evening last at 'the Peckham Public Hall,' Rye-lane, Peckham. The hall was crowded by a well-behaved, attentive audience, composed chiefly of young people. All the chief incidents in the career of the illustrious philosopher were depicted in scenes splendidly produced. The speeches of the philosopher to a crowd of students in Rome, the betrayal to the Inquisition, the scenes of torture, and, finally, the burning of the Freethought hero in Rome, and then the statue, under the very shadow of the Vatican, of the great hero and martyr of Freethought. All these scenes were depicted in splendid pictures produced by the new Bioscope Company, that met with the greatest approval by a most appreciate audience."

Mr. William Heaford's articles in the *Ecole Rénovée* on the Secular Schools established in Spain by Francisco Ferrer have been reprinted in pamphlet form by the Bibliothèque de Propagande at Brussels, with an important Preface by A. Naquet. The title of the pamphlet is *L'Ecole Moderne*, the price is 20 centimes, and the address of publication is No. 34 Boulevard du Midi. Some of our readers might like to see (and send for) a copy of this interesting little work.

Secular Thought (Toronto) reprints our article on "Paine the Pioneer," at the instigation of our good friend, Dr. E. B. Foote, of New York. "It brings to the front," Dr. Foote says, "an important fact"—namely, that Thomas Paine was the first man who formulated a scheme of Old Age Pensions.

We beg to press the matter of advertising in the *Freethinker* once more upon the business people amongst its readers. If they don't try they cannot find out whether this journal is a good advertising medium or not. We believe they will find it to be a better one than they imagined. One of our new advertisers, Mr. Lewis Start, writes: "I am pleased to say that my experimental advertisement in the *Freethinker* is doing good work." We shall be glad to hear the same from other advertisers. Mrs. Foote tells us that she has ordered more than one pair of boots for the family from Messrs. Whitehouse & Co. and found them very good value for the money. Personally, we have tried the "Typhoo Tea" and found it most agreeable. Tastes differ, of course, but we know our own; and, in any case, the comparative freedom from the pernicious *tannin* is a decided recommendation. We may add that the gentleman who sends this tea advertisement has long been known to us as a good Freethinker.

When self-esteem causes us to despise other people, this feeling cannot but be harmful to those who give way to it. A man who is devoid of natural nobility is ready to take advantage of others, and to humiliate and thrust them aside in order to aggrandise himself. Proper self-respect is quite opposed to self-assertion. And what are any of us that we should presume to lift our heads so high above our fellows? —*Goethe*.

Life and Opinions of Darwin.—IV.

(Continued from p. 93.)

IT has been asserted that Darwin was an unconscious believer, after all; and this astonishing remark is supported by exclamations from his letters. He frequently wrote "God knows," "would to God," and so forth. But he sometimes wrote "By Jove," from which it follows that he believed in Jupiter! On one occasion he informed Dr. Hooker that he had recovered from an illness, and could "eat like a hearty Christian," from which it follows that he believed in the connection of Christianity and voracity!

Mr. F. W. H. Myers was too subtle a critic to raise this objection in its natural crudity. He affected to regard Darwin's tranquillity under the loss of religious belief as a puzzle. He asked why Darwin kept free from the pessimism which "in one form or other has paralysed or saddened so many of the best lives of our time." What "kept the melancholy infection at bay?"

"Here, surely, is the solution of the problem. The faculties of observing and reasoning were stimulated to the utmost; the domestic affections were kept keen and strong; but the atrophy of the religious instinct, of which we have already spoken, extended yet farther—over the whole range of æsthetic emotion, and mystic sentiment—over all in us which 'looks before and after, and pines for what is not.'"

This is pretty writing, but under the form of insinuation it begs the question at issue. Religious instinct and mystic sentiment are fine phrases, but they prove nothing; on the contrary, they are devices for dispensing with that logical investigation which religion ever shuns as the Devil is said to shun holy water.

Dr. Büchner, the German materialist, who was in London in September, 1881, went to Down and spent some hours with Darwin. He was accompanied by Dr. E. B. Aveling, who has written an account of their conversation in Darwin's study. This pamphlet is referred to in a footnote by Mr. Francis Darwin, who says that "Dr. Aveling gives quite fairly his impression of my father's views." He does not contradict any of Dr. Aveling's statements, and they may therefore be regarded as substantially correct.

Darwin said to his guests, "I never gave up Christianity until I was forty years of age." He had given attention to the matter, and had investigated the claims of Christianity. Being asked *why* he abandoned it, he replied, "It is not supported by evidence."

This reminds one of a story about George Eliot. A gentleman held forth to her at great length on the beauty of Christianity. Like Mr. Myers, he was strong on "æsthetic emotion" and "mystic sentiment." The great woman listened to him with philosophic patience, and at length she struck in herself. "Well, you know," she said, "I have only one objection to Christianity." "And what is that?" her guest inquired. "Why," she replied, "it isn't true."

Dr. Aveling's statement is corroborated by a long and interesting passage in Darwin's chapter of Autobiography, which the reader shall have in full.

"I had gradually come by this time, that is, 1836 to 1839, to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos. The question then continually rose before my mind and would not be banished,—Is it credible that if God were now to make a revelation to the Hindoos, he would permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament? This appeared to me utterly incredible.

By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported,—and that the more we know of the fixed laws of nature the more incredible do miracles become,—that the men at that time were ignorant and credulous to a degree almost incomprehensible by us,—that the Gospels cannot be proved to have been written simultaneously with the

events,—that they differ in many important details, far too important, as it seemed to me, to be admitted as the usual inaccuracies of eye-witnesses;—by such reflections as these, which I give not as having the least novelty or value, but as they influenced me, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wild-fire had some weight with me.

But I was very unwilling to give up my belief; I feel sure of this, for I can well remember often and often inventing day-dreams of old letters between distinguished Romans, and manuscripts being discovered at Pompeii or elsewhere, which confirmed in the most striking manner all that was written in the Gospels. But I found it more and more difficult, with free scope given to my imagination, to invent evidence which would suffice to convince me. Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress."

Three features should be noted in this striking passage. First, the order in which the evidences of Christianity were tried and found wanting; second, the complete mastery of every important point; third, the absence of all distress of mind in the process. Darwin's mind was, in fact, going through a new development, and the old creed was got rid of as easily as an old skin when a new one is taking its place.

For nearly forty years Darwin was a disbeliever in Christianity. He rejected it utterly. It passed out of his mind and heart. The fact was not proclaimed from the house-tops, but it was patent to every intelligent reader of his works. He paid no attention to the clerical dogs that barked at his heels, but wisely kept his mind free from such distractions, and went on his way, as Professor Tyndall says, with the steady and irresistible movement of an avalanche.

Much capital has been made by Christians who are thankful for small mercies out of the fact that Darwin subscribed to the South American Missionary Society. The Archbishop of Canterbury, at the annual meeting on April 21, 1885, said the Society "drew the attention of Charles Darwin, and made him, in his pursuit of the wonders of the kingdom of nature, realise that there was another kingdom just as wonderful and more lasting." Such language is simply fraudulent. The fact is, Darwin thought the Fuegians a set of hopeless savages, and he was so agreeably undeceived by the reports of their improvement that he sent a subscription of £5 through his old shipmate Admiral Sir James Sullivan. This gentleman gives three or four extracts from Darwin's letters, from which it appears that he was solely interested in the secular improvement of the Fuegians, without the smallest concern for their progress in religion.

Darwin subscribed to send missionaries to a people he regarded as "the very lowest of the human race." Surely this is not an extravagant compliment to Christianity. He never subscribed towards its promotion in any civilised country. Those who parade his "support" invite the sarcasm that he thought their religion fit for savages.

Having abandoned Christianity, Darwin remained for many years a Deist. The *Naturalist's Voyage* was first published in 1845; and the following passage occurs in the final chapter:—

"Among the scenes which are deeply impressed on my mind, none exceed in sublimity the primeval forests undefaced by the hand of man; whether those of Brazil, where the powers of Life are predominant, or those of Tierra del Fuego, where Death and Decay prevail. Both are temples filled with the varied products of the God of Nature:—no one can stand in these solitudes unmoved, and not feel that there is more in man than the mere breath of his body."

This is the language of emotion, and no one will be surprised at Darwin's saying subsequently, "I did not think much about the existence of a personal God until a considerably later period of my life." How great a change the thinking wrought is seen from a reference to this very incident in the

Autobiography, written in 1876, a few years before his death:—

"At the present day the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feelings which are experienced by most persons. Formerly I was led by such feelings as those just referred to (although I do not think that the religious sentiment was ever strongly developed in me), to the firm conviction of the existence of God, and of the immortality of the soul. In my Journal I wrote that whilst standing in the midst of the grandeur of a Brazilian forest, 'it is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind.' I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scenes would not cause any such conviction and feelings to rise in my mind."

Darwin's belief in a personal God had not perceptibly weakened in 1859, when he published the *Origin of Species*. He could still speak of "the Creator" and use the ordinary language of Deism. In a letter to Mr. C. Ridley, dated November 28, 1878, upon a sermon of Dr. Pusey's, he said: "When I was collecting facts for the 'Origin,' my belief in what is called a personal God was as firm as that of Dr. Pusey himself."

It is therefore obvious that Darwin doubted Christianity at the age of thirty, abandoned it before the age of forty, and remained a Deist until the age of fifty. The publication of the *Origin of Species* may be taken as marking the commencement of his third and last mental epoch. The philosophy of Evolution took possession of his mind, and gradually expelled both the belief in God and the belief in immortality.

His development was too gradual for any wrench. People upon whom his biological theories came as lightning-swift surprises often fancied that he must be deeply distressed by such painful truths. Sometimes, indeed, this suspicion was carried to a comical extreme. "Lyell once told me," says Professor Judd, "that he had frequently been asked if Darwin was not one of the most unhappy of men, it being suggested that his outrage upon public opinion should have filled him with remorse." How it would have astonished these simple creatures to see Darwin in his happy home, reclining on the sofa after a hard day's work, while his devoted wife or daughter read a novel aloud or played some music; or perhaps smoking an occasional cigarette, one of his few concessions to the weakness of the flesh.

Evolution and Creation are antagonistic ideas, nor can they be reconciled by the cheap device of assuming their co-operation "in the beginning." When the theologians spoke of Creation, in the pre-Darwinian days, they meant exactly the same as ordinary people who employed the term; namely, that everything in nature was brought into existence by an express fiat of the will of God. The epithet "special" only hides the fate of Creation from the short-sighted. To say that the Deity produced the raw material of the universe, with all its properties, and then let it evolve into what we see, is simply to abandon the real idea of Creation and to take refuge in a metaphysical dogma.

Creation is only a pompous equivalent for "God did it." Before the nebular hypothesis explained the origin, growth, and decay of the celestial bodies, the theologian used to inquire "Who made the world?" When that conundrum was solved he asked a fresh question, "Who made the plants and animals?" When that conundrum was solved he asked another question, "Who made man?" Now that conundrum is solved he asks "Who created life?" And when the Evolutionists reply "Wait a little; we shall see," he puts his final poser, "Who made matter?"

All along the line he has been saying "God did it" to everything not understood; that is, he has turned ignorance into a dogma. Every explanation compels him to beat a retreat; nay more, it shows that "making" is inapplicable. Nature's method is growth. Making is a term of art, and when applied to nature it is sheer anthropomorphism. The baby

who prattles to her doll, and the theologian who prates of Creation, have a common philosophy.

When the *Origin of Species* was published, we have seen that Darwin firmly believed in a personal God. Unfortunately he allowed himself, in the last chapter, to use language, not unnatural in a Deist, but still equivocal and misleading. He spoke, for instance, of "the laws impressed on matter by the Creator." This is perhaps excusable, but there was a more unhappy sentence in which he spoke of life "having been originally breathed by the Creator into a few forms or into one." A flavor of *Genesis* is in these words, and the clergy, with their usual unscrupulousness, have made the most of it; taking care not to read it, or let their hearers read it, in the light of Darwin's later writings.

In a letter to Sir J. D. Hooker, dated March 13, 1863, Darwin writes, "I had a most kind and delightfully candid letter from Lyell, who says he spoke out as far as he believes. I have no doubt his belief failed him as he wrote, for I feel sure that at times he *no more believed in Creation than you or I.*" Writing again to Hooker, in the same month, he said: "I have long regretted that I truckled to public opinion, and used the Pentateuchal term of creation, by which I really meant 'appeared' by some wholly unknown process."

"Truckling" is a strong word. I fancy Darwin was too severe in his self-reproach. I prefer to regard the unhappy sentences about Creation as the slipshod expressions of a man who was still a Deist, and who, possessing little literary tact, failed to guard himself against a misuse of popular language. The greatest misfortune was that the book was before the public, and the expressions could hardly be withdrawn or altered without a full explanation; from which I dare say he shrank, as out of place in a scientific treatise.

"Spontaneous generation" is a paradoxical phrase, and it has excited a great deal of unprofitable discussion. However the old controversy rested between Bastian and Tyndall, the problem of the origin of life was entirely unaffected. Nor need we entertain the late Lord Kelvin's fanciful conjecture that life may have been brought to this planet on a meteoric fragment, for this only puts the radical question upon the shelf. We may likewise dismiss the theory of Dr. Wallace, who holds that "complexity of chemical compounds" could "certainly not have produced *living* protoplasm." "Could not," in the existing state of knowledge, is simply dogmatism. Dr. Wallace has a spiritual hypothesis to maintain, and like the crudest theologian, though in a superior style, he introduces his little theory, with a polite bow, to account for what is at present inexplicable. The thorough-going Evolutionist is perfectly satisfied to wait for information. So much has been explained already that it is folly to be impatient. The presumption, meanwhile, is in favor of continuity.

Argument without facts is a waste of time and temper. "It is mere rubbish," Darwin said, "thinking at present of the origin of life; one might as well think of the origin of matter." This was written in 1863, in a letter to Hooker. Darwin could not help seeing, however, that the conditions favorable to the origination of life might only exist once in the history of a planet. A very suggestive passage is printed by Mr. Francis Darwin as written by his father in 1871.

"It is often said that all the conditions for the first production of a living organism are now present which could ever have been present. But if (and oh! what a big if!) we could conceive in some warm little pond, with all sorts of ammonia and phosphoric salts, light, heat, electricity, etc., present, that a proteine compound was chemically formed ready to undergo still more complex changes, at the present day such matter would be instantly devoured or absorbed, which would not have been the case before living creatures were formed."

Darwin appears to have felt that life *must* have originated *naturally*. The interposition of an imaginary supernatural cause does not solve the problem. It cuts the Gordian knot, perhaps, but does

not untie it. Nature is full of illustrations of the truth that "properties" exist in complex compounds which do not appear in the separate ingredients. Huxley rightly inquires what justification there is for "the assumption of the existence in the living matter of a something which has no representative, or correlative, in the not living matter which gave rise to it." There is no more mystery in the origin of life than in the formation of water by an electric spark which traverses a mixture of oxygen and hydrogen. Dr. Wallace appears to see this, and consequently he ascribes electricity, with gravitation, cohesion, and chemical force, to the "spiritual world!"

G. W. FOOTE.

(To be continued.)

Camberwell Borough Council and the "Freethinker."

A FEW weeks ago, the Libraries Committee of the Camberwell Borough Council decided to remove the *Freethinker* from the tables of the Dulwich Library on account of certain comments that the editor of the *Freethinker* made on a certain so-called poem that appeared in the columns of the *Daily Chronicle* on Christmas Eve, in which the editor of the *Freethinker* said that it was poor "stuff" as rhymes, and that one line of it was "in such exquisite taste" that only piety was equal to.

On Wednesday last, Councillor A. B. Moss had a motion down on the paper of business which read as follows:—

"That this Council express their emphatic disapproval of the high-handed action of the Libraries Committee in excluding the journal called the *Freethinker* from the tables of the Dulwich Library on account of a fair and reasonable comment on a so-called poem that appeared in the *Daily Chronicle* on Christmas Eve, December 24, 1908, and instructs the Committee to reconsider their action and reinstate the *Freethinker* in the library at the earliest opportunity."

When the Mayor (Councillor W. S. T. Martin, J.P.) called on Councillor Moss to move his motion, although it was late in the evening the gallery was full of ratepayers (ladies and gentlemen) eager to hear the debate, and forty members of the Council were present. It was expected that, when the motion was moved, the Moderate members, who are in a very large majority, would leave the Council Chamber in a body, and thus prevent Councillor Moss from bringing on his motion, as there would not be a quorum present. However, they did not adopt these tactics; they were more astute; they adopted others, which we shall specify hereafter.

Councillor Moss, in moving his resolution, said that the *Freethinker* had been allowed to be placed on the tables of all our libraries for over three years, and though to his personal knowledge several narrow-minded persons had occupied themselves assiduously in searching its columns to see if they could fix upon some matter which they could represent as objectionable to them, they had been unable to find anything of which they could reasonably complain. At last, however, they came across the poem from the *Daily Chronicle*, and, instead of moving that the *Daily Chronicle* be excluded from the said library, they moved that the *Freethinker* be removed, for making certain fair and reasonable comments in its columns under the head of "Acid Drops." Now that was sheer bigotry. If there was anything coarse or vulgar in this matter, it was in the *Daily Chronicle*, and not in the *Freethinker*; but the Libraries Committee had not the courage to move that the *Daily Chronicle* be excluded from the library. Now what was the *Freethinker*? It was not a newspaper in the ordinary acceptance of the term. It contained no news; no accounts of sensational murders; no sporting news; no disgusting details of Divorce Courts. It was merely a journal of opinions dealing with the origin and growth of religious beliefs and containing a critical examination of such beliefs. And the writers for the *Freethinker* were earnest, clever, and learned men—who in France would be regarded as *savants*. How did the *Freethinker* get on the tables of our libraries? Well, he would answer that. More than three years ago, when the Progressives were in a majority on the Council, and a number of large-minded men were on the Libraries Committee—(cries of "Oh, oh!")—the secretary of the Camberwell Branch of the National Secular Society wrote to the Town Clerk, and through him to the Libraries Committee, offering to supply the *Freethinker* to each of the libraries free of cost, if the Committee would accept them. On his (Councillor Moss's) recommendation the offer was accepted, and the *Freethinker* had remained on the

tables ever since; and while nearly all the religious papers were paid for, the *Freethinker* was supplied free of cost so far as the ratepayers were concerned. He noticed that the Rev. C. S. Hull had written saying that the Free Church ministers of Camberwell endorsed the action of the Libraries Committee, and applauded them for what he called their "courageous action." Very courageous indeed! He (Councillor Moss) called it contemptible action. But he could understand Free Church ministers being afraid of the *Freethinker*. They know perfectly well that its arguments could not be answered, and that the working classes were reading this journal and being converted to Freethought in hundreds by it. (Cries of "No, no.") Well, he (Councillor Moss) knew what he was talking about.

Councillor Wint: I would not allow my children to read it.
Councillor Moss: My children are as intelligent, as well-educated, and pure-minded as yours or any other member's of this Council, and I am glad to say that they read it regularly—"Oh, oh"—and profit by its instruction. But if you are going to remove the *Freethinker* from our libraries, to be logical, you will have to remove the writings of some of our most distinguished authors, for they contain similar matter. You will have to remove the works of Darwin, Haeckel, Huxley, Tyndall, Clifford, Carpenter among the scientists, Herbert Spencer, J. S. Mill, Geo. H. Lewes among the philosophers, Shakespeare, Byron, Shelley, Burns, Swinburne among the poets. It was said that the *Freethinker* did not deal reverentially with the views of the Christian. Did the Christians deal reverentially with Freethinkers in the past? They flung them into gaol, they put their thumbs in screws, they burnt them at the stake. Christianity, according to the view of the Freethinker, was an old and efete superstition, and they were trying to replace it by something better. He begged to move the motion standing in his name.

Councillor Brookes seconded. He was not a Freethinker. He was a Churchman, and he certainly hoped that the *Freethinker* would remain on the tables of our libraries. He saw nothing objectionable in it. Freethinkers were ratepayers, and they had as much right to have a journal representing their views in the libraries as Christians had to have several papers representing theirs. Some busybody had been at work; he certainly should not have noticed the paragraph complained of if somebody had not pointed it out to him. He thought that there was nothing in the paragraph that any fair-minded man could complain of; he also wished to point out that there were no complaints from any of the other libraries, and yet they wanted to remove this journal from all of them. It was not fair; it was not just, and he should certainly vote for the retention of the *Freethinker* in all the libraries.

When Councillor Brookes sat down, several Aldermen and Councillors rose simultaneously to continue the discussion. The Mayor called upon Councillor Brenchley. That gentleman, without uttering one word on the question, at once moved "that the question be now put."

Councillor Moss: I object to that, Mr. Mayor. It is against all precedent to put the question while there are several Councillors desiring to speak.

Alderman Hearson: And I object. I want to speak on the subject.

The Mayor: It has been moved that the question be now put, and I am bound to put it. At this point great excitement prevailed, several Councillors striving to speak at the same time.

Councillor Ayres: I hope you will not put that motion, sir. I am not a Freethinker, but I want the matter to be fairly discussed.

Councillor Moss: I want to be respectful, sir, but if you put this motion I shall take the earliest opportunity of putting another motion down on the paper of business dealing with the same subject.

The Mayor (after consulting with the Town Clerk, said: I have decided to put the motion "that the question be now put." The question was then put, amid the wildest scene of excitement, when there voted for the motion 26 against 14. Councillor Moss's motion was then put, when there voted for the motion 8 against 32. Several of the Progressives who had promised to vote for the motion had left the Council, thinking that the motion would not be reached that evening. And so the matter rests for the present. But it is certain to come up again for further discussion in another form later on.

Religion and the State.

But though politicians are not to be blamed because they are not able to do the work of philosophers and men of science, that is no reason why they should turn their backs on generally recognised principles. Liberals at least—if historic traditions have any influence on party policy—

might be expected to admit that where the citizens of a State differ in religion, the State should be neutral. More than two centuries and a half ago a great Englishman laid down the rule: "the State, in choosing men to serve it, takes no account of their opinions; if they be willing faithfully to serve it, that satisfies"; and the principle thus laid down by Oliver Cromwell is now accepted for almost all offices; but recent events have shown how far we still are from recognising all that the religious neutrality of the State implies. I am not alluding to the existence of the Established Church. It may well be that this is not the time to begin so arduous an undertaking as its overthrow. Nor am I alluding to those remnants of the penal laws which still insult our Catholic fellow-citizens—those wicked persons who adhere to the religion once universally professed in these islands; nor do I refer to the revival of the Blasphemy Laws, by which, under pretence of seeking to secure the amenities of controversy, one religion is singled out for an invidious protection. I have protested against both these violations of religious liberty during the year, and I say nothing further about them now. But in the course of the education controversy, and more especially in the events of the last few weeks, there has been much to show how ready politicians are to sacrifice the great principle that the State should be neutral in face of the religious differences of its citizens. Nor is it politicians only. By the very reason for their existence, the great bulk of the Nonconformists are specially pledged to this principle, and many of them have stoutly defended it in the past. Yet, in insisting that a particular book should be taught as the word of God in the public schools at the public expense, they set it at naught. They think it an insufferable wrong that they should pay a penny towards the teaching of the religion of Anglicans or Catholics, but a right and proper exercise of their power that the religious teaching which approves itself to them should be taught at the expense of Positivists and others standing outside the Christian Churches. But it is not as Positivists that we protest, but as citizens anxious to be just to all creeds and preferring even to suffer injustice ourselves rather than to inflict it on others. When the Nonconformists, who have claimed—and often with good cause—to be the special champions of religious liberty, thus fail, it is not surprising if politicians are wanting; but what could be more unblushing than the abandonment of principle involved in the admission that the only logical solution of the difficulty was to leave religious teaching to the Churches and the introduction of three successive Bills in which that solution was repudiated; or than the attempt to settle the question by negotiations with the Archbishop of Canterbury and a leading Nonconformist, as if their differences and wishes were alone worthy of consideration, and they might be made the arbiters of the future of education, not only for their own communities, but for all others. Happily, the attempt failed; and even the authors of the many attempts at illegal compromise must be beginning to recognise that a want of logic is not the most advantageous quality in dealing with a disputed question.

—S. H. Swinny, "Positivist Review."

SURELY.

The Sunday-school teacher: "And now, children, can you tell me, when Balaam and his ass conversed, what language they spoke in?"

Little Harry Green: "Please, sir, Assyrian."

BOB EVANS'S BENEDICTION.

Rear-Admiral Robley D. Evans has been writing to his Californian friends recently, telling them how much he has recovered in health, and expressing his thanks for the kindness he received while here. In a letter to James Horsburg, Jr., general passenger agent of the Southern Pacific, the Admiral expressed the felicitous wish: "May you live with the rich here and the poor hereafter." Horsburgh says that this proves the Admiral knows his Bible.

Here is a story of an old-time Aberdeen minister. The divine was conducting a Scriptural examination in a school. "Wha made the world?" he began. "God, sir," answered the children. "Fat did He mak' it o'?" "Naething, sir." "Wha was the first man?" "Adam, sir." "Wha made him?" "God, sir." "What did He mak' him o'?" "Dust, sir." "Wha made the world, did ye say?" "God, sir." "Aye. And what did He mak' it o'?" "Naething, sir." "Aye. And what did He mak' the first man o'?" "Dust, sir." "Aye, but whaur got He the dust?" Long silence. Then one little fellow held out his hand. "Weel, laddie?" "Sawdust, sir." Collapse of the examiner.

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.

PUBLIC HALL (Prince of Wales Baths, Kentish Town-road, road, N.W.): 7.30, G. W. Foote, "The Gospels: Fiction or Fact?"

WOOD GREEN BRANCH N. S. S. (Alma Hall, 335 High-road, N., three doors from Commerce-road): 7, E. C. Saphin, Lantern Lecture.

WEST HAM BRANCH N. S. S. (Forest Gate Public (Lower) Hall, Woodgrange-road): 7.30, J. T. Lloyd, "The Old, Old Story." Selections by the Band before lecture.

COUNTRY.

BOSTON BRANCH N. S. S. (Secular Hall, Wide Bargate): Friday, February 12, 8 p.m., Committee meeting; important business.

FAIRFORTH (Secular Sunday School, Pole-lane): 6.30, Concert by Miss Jennie Sinkinson's Concert Party.

GLASGOW SECULAR SOCIETY (Hall, 110 Brunswick-street): C. Cohen, 12 noon, "The Necessity of Atheism"; 6.30, "Christianity, the Churches, and Social Problems."

LIVERPOOL BRANCH N. S. S. (Labor Club, 66 Low-hill): 7, Members' meeting.

MANCHESTER BRANCH N. S. S. (Secular Hall, Rusholme-road, All Saints): 6.30, John R. Ferrey, Miscellaneous and Dramatic Recital.

NEWCASTLE (Rationalist Literary and Debating Society, Hedley's Café, corner of Clayton and Blakett streets): 7.30, G. W. Handscombe, "Poverty the Cause of Drink."

SOUTH SHIELDS BRANCH N. S. S. (above Tram Hotel, Market place): 7, Important business meeting.

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.

ARTHUR B. MOSS

(FREETHOUGHT ADVOCATE),

is open to lecture for Secular or Ethical Societies on
Freethought and Social Subjects.

He is also open to give

Dramatic Recitals.

His repertoire comprises selections from Shakespeare, Lytton, Tennyson, Hood, Buchanan, McKay, Sims, etc. He is also assisted with Pianoforte

Recitals by his son

STANLEY MOSS, L.C.M.

For dates, etc., write—

42 ANSDILL ROAD, QUEEN'S ROAD, PECKHAM.

PIANOS.

Iron Frame, Full Trichord, Check Action Pianos, Walnut or Rosewood.

CASH OR EASY TERMS.

From 24 Guineas at 10s. 6d. per month, or terms arranged to suit convenience.

Liberal discount for cash.

SAMUEL DEANE, 111 THORPE ROAD, FOREST GATE.

BUSINESS CARDS.

Short advertisements are inserted under this heading at the rate of 2s. per half inch and 3s. 6d. per inch. No advertisement under this heading can be less than 2s. or extend beyond one inch. Special terms for several continuous insertions.

CLOTHING.—Gents' please send postcard for patterns and self-measurement forms and you will find quality and price that will astound you. We make our own clothing at forty eight hours per week and pay best rate of wages. Terms cash with order. GEO. JESSOP & SON, LTD., Clothing Manufacturers, Batley, Yorkshire.

BRIGHT Freedom of Thought in a Bright Clean Home. Try 1s. parcel post free. KINGFISHER, Leeds, Cleaner Goods.

BLANKLEEN KREEM for washing everything. Polishes for metals, boots, grates, etc.

H. S. WISHART, Lecturer, 22 Sandhurst-avenue, Leeds. Agents wanted.

HUNDRED AND TWENTY Sheets of Notepaper.—Printed address, 1s.; better quality, 1s. 6d. Visiting cards (boxed), ladies' and gents', 1s. 4d.; gilt edged, 1s. 9d. 100. Business cards, memos, bill-heads, 250 2s. 6d., 500 3s. 6d., 1,000 5s. Handbills, 250 2s., 300 3s., 1,000 4s. 6d. All post free. A. PARR (Freethinker), Printer, 70 Cambridge-street, Leicester. Samples free. General printing.

THE NEW THEOLOGY and Lay Religion. Two Outspoken Freethought Books, cloth bound, new. 230 and 180 pp. Published at 5s. Now offered, post free, 1s. the two.—MANAGER, 2 Newcastle-street, Farringdon-street, E.C.

HELP! HELP!! HELP!!! Help yourselves by purchasing one of my Pure Wool Gents. Lounge Suits, made to measure, for 30s., worth 45s. Satisfaction guaranteed. Patterns and self-measurement forms free.—J. W. GOTT, 28 Church Bank, Bradford.

TAILOR-MADE Ladies Black Dress Skirts, Plain Cloth Black, Navy, Brown, or Green, 8s. 6d. each. Give waist measure and length back and front. All made to your own Special measures.—A. DYSON, 696 Bolton-road, Bradford.

ONE PAIR all wool Blankets, one pair Sheets, one Quilt, one pair Curtains, one set Pillow Cases, one pair Towels, for 21s., carriage paid.—H. M. WILSON, 22 Northside-terrace, Bradford.

DRAPERY, CLOTHING, AND BOOTS.—I am prepared to send goods to any part of United Kingdom. Carriage paid. Only reliable articles sent. Patterns forwarded.—C. BOURCHIER, Kingswinford, Staffs.

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

THE SECULAR SOCIETY,

LIMITED)

Company Limited by Guarantees.

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

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

Secretary—H. M. VANCE (Miss).

The 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.

FOOTSTEPS OF THE PAST

ESSAYS ON HUMAN EVOLUTION.

BY

J. M. WHEELER.

(late Sub-Editor of the "Freethinker.")

A very valuable collection of Essays, crammed with information of the highest interest to Freethought students, and fascinatingly written. Ought to be on every Freethinker's bookshelf.

192 large pages.

REDUCED TO SIXPENCE.

(Postage 3d.)

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

A SPLENDID BARGAIN.

"SATIRES AND PROFANITIES"

BY

JAMES THOMSON,

Poet and Essayist, author of "The City of Dreadful Night," and one of the finest writers of the nineteenth century.

ORIGINALLY PUBLISHED AT 1s. NOW REDUCED TO 3d.

(Postage One Penny.)

80 pages, well printed on good paper, and nicely bound.

WITH A PREFACE BY G. W. FOOTE.

Thomson was an indisputable genius. He wrote prose as well as he wrote poetry. He had great powers as a satirist, and some of his work in this line is quite worthy to rank with the best of Swift's. Those in this collection deal entirely with religious topics. They are magnificent reading for men and women of brains and courage who can look down upon and laugh at the follies of superstition. Thomson was an Atheist, and called himself so; and he writes in these Satires and Profanities as one who regarded nearly all professed Christians, at this time of day, as ignorant or foolish or designing. The present volume is not likely to be reprinted, and at some future day it will be worth twenty times—perhaps a hundred times—the price now asked for it.

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

LEWIS START,
CIGAR MERCHANT AND IMPORTER,
LOUGHBOROUGH.
 (ESTABLISHED OVER FIFTY YEARS)

WHOLESALE AGENT FOR THE
GENUINE ROTHSCHILD CIGARS,
 as supplied to the House of Commons.

The Treasury, Board of Education, Life Guards, } Whitehall. }
 Midland, North Eastern, Gt. Northern, Gt. Central, } Railways.

ROTHSCHILD'S OWN MAKE.

No.	Brand.	Per 100.	Per 50.
1	Colonias	25/-	13/-
2	Rothschilds	18/-	9/6
3	Provedora	17/-	9/-
4	Excelsiors	15/6	8/-
5	Key West	12/6	6/6

WE CAN ALSO RECOMMEND THE FOLLOWING BRANDS.

No.	Brand.	Per 100.	Per 50.
6	Rameros	16/-	8/6
7	Santos	21/-	11/-
8	Optifolia	23/-	12/-
9	Telmas	24/-	12/6
10	Moras	30/-	15/6

All the above Cigars are British made and of excellent quality.

Should you favor us with a trial and the flavor, shape or size not suit your requirements, we shall be pleased to exchange them and pay carriage both ways.

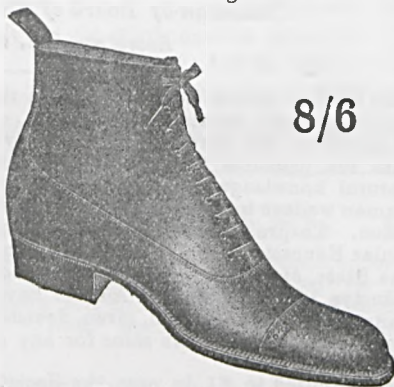
Terms, cash with order.

Cheques and Postal Orders should be crossed "Lloyd's Bank, Loughborough." All parcels are sent carriage paid.

Quotations for Imported Cigars on receipt of brand and size.

Have You Sent Us a Trial Order Yet?

This advertisement has undoubtedly "caught your eye," but we want to "catch your feet." Remember we return your money in full in the remote event of dissatisfaction. We are confident that if you will send us a trial order, we shall get your future business without asking.



8/6

The Business Man's Boot.

Real box calf, straight golosh, jockey back, drill lined, medium toe, best soles. Warranted all solid leather. Stocked in sizes 5, 6, 7, 8, 9, and 10.

We have now decided to supply lace and Derby pattern same price.

8s. 6d., post free.

LADIES.—Real box calf, well made and smart appearance. Warranted all solid leather. Lace, 5s. 11d. Button and Derby, 6s. 3d., post free. If this boot is not worth 2s. more than you pay for them, we will refund your money and pay carriage both ways.

Bargains to be Cleared. Only a Few Left.

GENTS.

Box calf, leather lined. Sizes 7 and 8 ... 10/6 usual price 14/6
 Glace lace, leather lined. Sizes 7 and 8 ... 10/6 " 15/6
 Glace welted. Sizes 6, 7, 8, 9, and 10 ... 9/6 " 12/6
 Box calf. Substantial boot. 6, 7, and 8 ... 7/11 to clear.

LADIES.

Glace Kid Derby. All sizes... ... 7/6 usual price 9/11
 Glace Kid Button " " ... 6/11 " 8/11
 Glace Kid, Leather Lined, lace. All sizes... 6/11 " 8/11
 Box Calf Lace, Button and Derby " ... 5/9 " 7/3
 Glace Kid Shoes, Leather Lined " ... 5/6 " 7/6
 GIRLS' Box Hide School Boots, sizes 7 to 10, 2/11; 11 to 1, 3/6.

ALL POST FREE.

After these special lines are sold we cannot repeat at anything like the prices at which they are now offered.

We will be glad to send our Illustrated Catalogue, post free, to any reader on application.

When ordering enclose Postal Order and state your requirements
WHITEHOUSE & CO., BOOT FACTORS, STOURBRIDGE

MISTAKES OF MOSES

BY

Col. R. G. INGERSOLL.

Only complete edition. Beautifully printed on fine paper. 136 pages.

REDUCED TO SIXPENCE.

(Postage 2½d.)

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

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

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