

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. IX.—No. 27.]

SUNDAY, JULY 7, 1889.

[PRICE ONE PENNY.

THEOSOPHY AND MADAME BLAVATSKY.

WHILE India and the East are being powerfully affected by European thought and civilisation, it is only natural that Europe should in turn be reacted upon by contact with Oriental ideas. In India especially the old religions are dying out, but before doing so are influencing Europeans with their Pantheism and pessimism, their transcendentalism and theosophy. The Buddhist doctrine of Karma, the belief that the career is determined by the character of all the past, is in particular finding adherents among Occidentals.

Theosophy, indeed, is no new faith, but one of the oldest. The belief in magic and the attempt to acquire magical powers by communion with higher spirits is found among every race of savages and from them has survived in every religion. It has been specially cherished in India, where its speculations have left the natives dreaming of worlds unrealised and prostrate in the power of practical materialists. As the religions of the world are breaking up under the disintegrating influence of science it was a natural thought that a new faith might be founded on the residuum—of truth as believers say, of superstition as unbelievers think—which can be found at the bottom of all religions. The credit, or discredit, of such an attempt founded on the belief in magic is due to Madame Blavatsky.

Helena Petrovna Blavatsky, née Hahn, is certainly the most extraordinary and accomplished adventuress of the age. We cannot express surprise that "that good man, Stoad," who was captivated by Mrs. Gordon Baillie, should succumb before an abler sorceress, whose career may, to an unbeliever, recall that of Joseph Balsamo, otherwise Count Alessandro di Cagliostro, pupil of the sage Althotas.

Madame Blavatsky is said to have been born in 1831 of noble German family settled in Russia, to have married the Russian Governor of Erivan in Armenia, to have lived for many years in Thibet and India, where, after dreadful trials, she was initiated into the wisdom of the "adepts." She is also said to have fought as a man with Garibaldi—which let those believe who list. It is certain she has travelled widely, can speak and write in several languages, and has read deeply in out of the way, what is called "occult," literature, and has a capital memory. Her first book, *Isis Unveiled*, two large volumes, 1877, shows this, and although any imaginative literary person of leisure, acquainted with the works of Bulwer Lytton, Godfrey Higgins, Louis Constant, Louis Jacolliot, Jean Marie Ragon, and the *Atlantis* of Ignatius Donnelly, might possibly have made a better compound, it is still a literary curiosity. Her recent work, *The Secret Doctrine*, two larger volumes, elaborately stating the teaching of the "adepts," which we shall take occasion to notice later on, exhibits still wider reading and larger powers of assimilation and imagination. To persons little

versed in Hindu philosophy and "mystic lore" it must appear an astounding production.

Madame Blavatsky was first known as a spiritist "mejum." She introduced the buccaneer spirit "John King," whose "messages from the spirit world" made some sensation in spiritist circles both in England and America nearly twenty years ago. In 1872 she gave seances in Egypt, at a place where her former colleague, Madame Coulomb, hints she used "a long glove stuffed with cotton, which was to represent the materialised hand and arm of some spirit." It is difficult to credit that a woman of learning and philosophy, as Madame Blavatsky is, could stoop to such tricks. A few years later we find her, still in the spiritist business, in America. Here she met Col. Olcott and with him in 1875 started the Theosophical Society, to inaugurate a new "world religion," entrance to which was to be obtained by payment of one guinea. From America they went to India. Here they had considerable success. The report that Madame Blavatsky was a Russian spy with political objects did her no harm with the natives. Above a hundred lodges were founded in that country, so long devoted to such speculations and superstitions; where, indeed, religion largely consists in attempts to gain supernormal powers, and *Moksha* or absorption in Brahm, by asceticism and ceremonial or mystical means. Many Hindus were attracted by a faith which spoke highly of the old Aryan learning, and which proposed to unite humanity in a bond of brotherhood.

The new religion was heralded by signs and wonders, some of which are told in Mr. Sinnett's *Occult World*.* Letters fell from the ceiling, Mme. Blavatsky's cigarette papers and occult messages were found in queer places, articles supposed to be destroyed were reintegrated, and Mahatmas, or the adepts of the Occult Brotherhood of Thibet, sometimes made a phantasmal appearance. Madame Coulomb has told how the oracle was worked.* According to this perfidious friend the Theosophic shrine at Adyar, Madras, made by M. Coulomb, was provided with sliding panels and a bogus door; a slit in the ceiling enabled letters to descend, cigarettes or psychical messages dropped from trees or other places by means of twine, saucers were purchased in pairs, one only shown, broken, and the whole one produced as the original, and Mahatmas were manufactured out of cushions, a doll and a white sheet. We trust Mrs. Besant has examined these allegations. Revelations attributed to Koot Hoomi, a Mahatma, one of the Brothers of Thibet, whose name is not Thibetan, were found to be almost identical with a previously reported speech of Prof. Kiddle, an American spiritist,† and Dr. G. Wyld, the president

* reviewed in *Freethinker*, Jan. 9, 1882.

† See *Some Account of My Intercourse with Madame Blavatsky from 1872 to 1884*; with a number of additional letters and a full explanation of the most marvellous Theosophical phenomena. Elliot Stock, 62 Paternoster Row. Price 1s. 6d.

‡ See *Koot Hoomi Unveiled*, by Arthur Lillie. E. and W. Allen.

of the London Theosophical Society, denounced "Esoteric Buddhism" as an imposture. Mr. Sinnett's books interested the mystery-mongers and faddists who are always eager for some new thing, in the marvels in India, and the Society for Psychical Research (profanely known as the Society for Spookical Research) sent out a member, Mr. R. Hodgson, to investigate the miracles on the spot. Mr. Hodgson did so, and reported that they were "part of a huge fraudulent system."* Mme. Blavatsky, in one of the published letters to Mme. Coulomb, said, with an audacity largely justified by experience, "God himself could not open the eyes of those who believe in me."† Yet she deemed it well to leave India, to establish new branches in Paris and London, where she has since lived, and gained the adherence of some wealthy people.

If any one fancies from the above account of the chief prophetess and performer of the new faith, that she is a vulgar impostor, they should procure her latest work and they will be undeceived. Something more than fraud and fudge, lies and legerdemain, goes to the making of a successful Sibyl in the nineteenth century. She must have a smattering of science, some acquaintance with the literature and religions of the world, and much penetration into human nature. These Madame Blavatsky has. Without them she would hardly have secured the adhesion of Mrs. Besant. What use she makes of her talents we shall see when we examine *The Secret Doctrine*.

J. M. WHEELER.

LETTERS TO THE CLERGY.—III.

ON "THE ATONEMENT."—(Concluded.)
To the Bishop of Peterborough.

PARDON me, my lord, for introducing the name of Thomas Paine; but he was a great man, and his name will outlive that of any member of the bench of Bishops. My object in mentioning this illustrious writer is to show you the impression made upon his mind, in boyhood, by your doctrine of Atonement; and I will give it in his own words from the *Age of Reason*.

"I well remember, when about seven or eight years of age, hearing a sermon read by a relation of mine, who was a great devotee of the Church, upon the subject of what is called *redemption by the death of the Son of God*. After the sermon was ended, I went into the garden, and as I was going down the garden steps (for I perfectly recollect the spot) I revolted at the recollection of what I had heard, and thought to myself that it was making God Almighty act like a passionate man that killed his son, when he could not revenge himself in any other way; and as I was sure a man would be hanged that did such a thing, I did not see for what purpose they preached such sermons. This was not one of those kind of thoughts that had anything in it of childish levity; it was to me a serious reflection arising from the idea I had, that God was too good to do such an action, and also too almighty to be under any necessity of doing it. I believe in the same manner to this moment: and I moreover believe that any system of religion that has anything in it that shocks the mind of a child, cannot be a true system."

I do not know whether God is too good to do such an action, for I have less acquaintance with him than Paine, who was a Deist; but, with that exception, I have the honor to endorse every word in this passage.

You deny that the sacrifice of Christ was made "to appease the wrath of an angry God," but you allow that it was "to effect the compassionate purpose of a loving God." What is this but juggling with words? It is not the form of expression I object to, but the

substance of the doctrine. However you state it, the fact remains that God required the sacrifice of his own son before he would be reconciled with his creatures. Nor will it avail to plead that Christ was a willing victim. This may prove his generosity, but it does not save the reputation of his father. Whether Christ came, as you affirm, or was "sent," as I read in St. Paul, your Deity is equally cruel and detestable.

Calvinism boldly takes its stand on what it calls divine justice, which is happily very unlike human justice, and follows St. Paul in affirming God's right to do as he likes with his own. It is not for us to question, but to obey. He is angry with us for our sins, which he regards as infinite because they are committed against an infinite being; and as our sins, nay, every one of them, deserves an infinite punishment, it follows that we must suffer for them eternally. There is, however, one way of escape. Being a trinity, God is able to act in three different ways at once. Justice is therefore wielded by the Father, mercy by the Son, and grace by the Holy Ghost. The Father insists on payment of his debt of damnation, the Son offers to pay it all with his own sufferings, and the Holy Ghost undertakes to supervise the contract.

Such is the time-honored doctrine of the Atonement, and although I regard it as a theological pantomime, I am bound to confess that it hangs together logically; while your doctrine, if I may be allowed a colloquialism, is neither fish, flesh, fowl, nor good red herring.

I have already observed, however, that you use language which implies the whole orthodox theory. You allow the three ideas of propitiation, sacrifice, and atonement; and as an anatomist from a few bones, or even one, will construct the entire skeleton of the organism to which they belonged, so a skilful Calvinist would develop his complete theory out of your admissions. Your only escape from his remorseless logic is to cry "A mystery, a mystery!" But it is easy for the Calvinist to reply that, while the reason of a process may be a mystery, the process itself is not so; and that while the facts are uncertain, it is idle to discuss their explanation.

Having tried to understand what you mean by propitiation, I can discover nothing but this, that Jesus Christ puts the Almighty in a good temper; but you do not state how the operation is performed, or why it is needed. You are equally hazy as to sacrifice. You tell me that the death of Christ removed an obstacle to our forgiveness, an "obstacle existing not on the human but on the Divine side." But you do not state the nature of the obstacle, or explain how one part of the Trinity removes obstacles from the mind of another part of the Trinity. As for atonement, you veil your meaning, if you have a meaning, in a cloud of words. It is possible that you will impose on a number of inveterate readers, but every thinking person who reads your essay will wonder how it is that Christian doctrines are defended by the method of emptying every leading term of the meaning it has borne for nearly two thousand years. The Christian ship is to be rebuilt and refitted, a fresh cargo is to be chartered, new bunting is to be run aloft, and all that is to be retained is the old figure-head!

To my mind it is beyond a doubt that the Christian doctrine of the Atonement is a sublimation of the old Jewish and Pagan notions of sacrifice. This you deny, and for various reasons. The first is that the Pagan idea of sacrifice was "the substitution of an unwilling victim." Not necessarily so, my lord; and if you read the two stories attentively you will find that Iphigenia was no more and no less an unwilling victim than Jesus Christ. Your second reason is that the immolation of victims was "selfish and cowardly," and I presume you intend it to be inferred that it is

* See *Proceedings of the Society for Psychical Research*, vol. iii., p. 210, etc.

† It is only right to say that Madame Blavatsky denounced these letters as a fabrication, but experts have given evidence that they are genuine.

"generous and brave" on the part of Christians to avail themselves of the sufferings of their Savior, and that the beautiful hymn "Throw it all upon Jesus" is the perfection of disinterestedness. I cannot admit the inference, and I dispute the fact. The ancient sacrifices were not necessarily "selfish and cowardly." They were nearly always corporate ceremonies. There was supposed to be a spiritual autonomy of the tribe or nation, and if the gods were offended they plagued the whole body of their worshippers. For this reason, as is pointed out by Rénan, the national gods were always the most bloodthirsty and terrible, while the domestic gods were merciful and benign. The sacrifice, therefore, was made in the interest of the whole people, to avoid pestilence, famine, or extermination. It was not selfishness and cowardice, but a dark superstition, which led the Jews to hang the sons of Saul in order to arrest a famine. After three years' suffering they inquired of David, who inquired of the Lord, and the Lord's answer was singularly felicitous for David's ambition. "It is for Saul," said Jehovah. The sons of the late king were then hanged, David was relieved of the presence of seven possible pretenders to the throne, and "God was entreated for the land."

Your third reason is no less unhappy. That the Jewish mind could entertain the "abhorrent" idea of human sacrifice, which is involved in the death of Christ, you say is inconceivable. But you forget two important things; first, that Christianity spread chiefly among Gentiles and Jews who lived in Gentile cities; second, that as the doctrine of the Atonement grew up gradually, the sacrifice of Christ was at once mystical and retrospective. His death was not the death of a man, but the death of a man-god; and that very fact is the secret of the Atonement.

You are discreetly silent, my lord, as to the Blood of Christ, but it contains the whole mystery of the Atonement. Being at once God and man, he was proxy for both in a blood covenant, and thus the two estranged parties were made at one with each other. He was also a perfect sacrifice once for all, dispensing with the further immolation of men or animals. Not only was his the "blood of the new covenant," it was "shed for the remission of sin." "Without shedding of blood," says St. Paul, "there is no remission," and Christ fulfilled the whole of the conditions. This is the meaning of propitiation, sacrifice, and atonement. From beginning to end it is a doctrine of blood. It is the final development of a superstition which has prevailed in every part of the world, beginning in the blood covenant of savages, ascending into the blood covenant of sacrifice in barbarous religions, and reaching its acme in the bleeding figure of your god-man Jesus Christ upon his sacrificial cross. His bloody sweat, his blood-stained brows, his gory hands and feet, and the blood-spurt from his wounded side, are all designed to emphasise the central idea. It is his blood that cleanses us from sin; we have "redemption through his blood;" we are "justified by his blood;" he has "made peace through the blood of his cross." And every time you renew your covenant with God at the communion table, you do so by drinking the blood of Christ. The passionate words of Othello are a splendid summary of your creed—"Blood, blood, Iago, blood."

Let me conclude, my lord, by reminding you of a great distinction, and the only distinction, between the Christian and the Pagan ideas of sacrifice. The Pagans, and also the Jews, sacrificed animals, and occasionally human beings, on the altars of their gods. The Christians, however, conceived the idea of their God becoming his own victim, and shedding his own blood instead of theirs. The Pagans were ready to die for their gods, but the Christians made their god die for them. It was a brilliant conception; worthy of the meekness which has walked the earth

with fire and sword, and the humility which has revelled in dogma and persecution.

G. W. FOOTE.

A MYSTERY CLEARED UP.

CAIN.

O Cain, the first-born manchild you of earth—
 Provided the "inspired" were not mistaken—
 Just for a moment, if you can, awaken
 And give us of that murder tale the girth.
 Did you or not do murder, most foul,
 When you knocked out your "sacrificing" brother,
 Much to the sorrow of your gentle mother?
 Come, now, the straight-out tip without a scowl—
 You're on your oath, remember, though a ghost;
 Now, was it murder, Cain, or mere manslaughter?
 What's that you say—you'd like a drop of water?
 Gad Zooks! I fear they're giving you a roast!
 Sorry; but I'll call up your brother Abel,
 For this sad case I wish the proper label!

ABEL.

O gentle Abel, tender of thy flocks,
 Brother-to-Cain and son of old man Adam—
 Likewise, as rightly understood, of madam—
 A moment, and you please, and nothing blocks,
 What was the rumpus, Abe, 'twixt you and Cain,
 That led to your becoming a mere "body,
 Demnition moist" and cold? Say, was it toddy
 That led to your demise upon the plain?
 Did you and Cain that day "have words," "sling mud,"
 Both waxing wroth and picturesquely bitter,
 Until one of the twain became a hitter,
 And that one which? Say, now, who claimed first blood?
 Oh, you did, eh?—you hit him with a platter?
 That settles it! Manslaughter's what's the matter!

SI SLOKUM.

RAMA OR CHRIST.

The following anecdote is related by the late Thomas Lumsden Strange, for many years Judge in the High Court of Madras. "With the Hindus," he says, "the faith in Rama is as substantial a sentiment as that of the Christian in Christ. At one time my duties in India involved the charge of a jail and attendance at the executions of criminals. Trials calling for the sentence of death had to be referred to the Superior Court at Madras, for whose benefit the whole of the examinations had to be translated. There was always thus in these cases a considerable interval between the trial and the sentence and its execution. I was then a devout Christian, and used to take advantage of my opportunities to 'bring' the prisoners who were in these risks 'to Jesus.' They were ordinarily of the uneducated class, but one was otherwise, having been a servitor in a pagoda. He had professed himself influenced by what I had put before him, but when we met at the gallows he proclaimed his trust to be in Rama, and not in Christ. He died earnestly calling upon his fancied mediator and savior.

"What are we to say to such a phenomenon? Rama's character is painted in the most exalted colors, and is described in a history considered to be an embodiment of divine truth. Rama was a god incarnate, devoting himself to the good of mankind. What is there to induce a follower of his to relinquish him for just such another form presented to him from a foreign quarter? And do a man's external prospects depend upon his critical selection of the true history?—*Preface to Sources of Christianity, T. L. Strange, 1875.*

At one of the Protestant missions in the city of Madrid, an English clergyman being the pastor and not having quite mastered the various idioms in the Spanish language, astonished his flock one Sunday during his sermon. Wishing to tell them that God was reserving for them all "Una Morada" (a dwelling place) in heaven, he unfortunately gave the pronunciation of "Una Morrada." The difference seems slight, yet the simple addition of the "r" turns the word from meaning a "dwelling place" into a "knock on the head," and we can easily understand the consternation of his flock when they heard what a lively reception they were likely to meet with on the other side of Jordan. Continuing his sermon he informed them that the only means of salvation was "por las medias de Cristo" (by the stockings of Christ) what he intended to say was "por los medios de Cristo" (by means of Christ.)

ACID DROPS.

Mrs. Besant is confiding to the *Star* readers why she became a Theosophist. It doesn't seem very clear to us. The first instalment is to our mind a perfect jargon. But we are not of the initiated, and we dare say there are many things we don't understand.

We do know a little about history and logic, though, and Mrs. Besant appears to defy both. "During the last quarter of each century," she tells us, "a mind wave sweeps over the West," and she adds, "witness the close of the last century." This is a remarkably small basis for such a big generalisation. As a matter of fact, too, the 'mind wave' swept over France during the first, second, and third quarters of the eighteenth century. The Revolution was only the climax, like the boiling over of a saucepan. We are also wondering how Mrs. Besant discovered that the Universe recognises *our* divisions of time.

"Theosophy has no personal God," but "the universe is essentially Intelligence," with a capital I. Theosophy, also, posits the Absolute, about which a great deal of absolute nonsense has been written; and all the forces of nature "are the workings of intelligent beings." Mrs. Besant, after all, doesn't explain *why* she became a Theosophist, but she has evidently plunged right into it, as one might expect from her enthusiastic nature. Whether she will bring up pearls or mud from the bottom remains to be seen.

By the way, Mrs. Besant will have to write a new volume—"My Path *From* Atheism." Or does she reconcile Atheism with Theosophy in some mysterious way?

Replying to J. M. Robertson's article in the *National Reformer*, the *Christian World* makes a feeble attempt to justify one law for Zola and another for the Bible. What is the use, it asks, of defending a forger in the dock with the plea that forgery is committed every day with impunity? The illustration is ridiculous, for the simple reason that the forgers who escape cannot be got at. But books like the Bible, published and sold openly, can be got at; and the prosecution of one book, without any attempt to prosecute others as bad, is downright hypocrisy. It may be pious, but all the same it is humbug.

"Nice people" were defined by Swift as "people with nasty ideas." The Rev. R. F. Horton is a nice person. He tells us that few people can read Zola without experiencing impure desires. Well, as we said before, the man whose passions are excited by Zola must be in the last stage of satyriasis. But what of the Bible? Of course Mr. Horton views his filthy fetish in a different light. The "realism of the Bible" makes you disgusted with sin. Not always, Mr. Horton. Many boys and girls have had their sexual curiosity excited by the voluptuous descriptions of the Song of Solomon.

General Boulanger, so the *Tablet* says, is a good Catholic, and attends mass every Sunday at the French chapel. This mountebank politician, who aims at lording it over France, has long had the royalist support, and he is now lidding for the support of the Church. These are the two stirrups by which he hopes to mount the horse of power. It is gratifying to see the charlatan in his true colors. Forewarned is forearmed.

A year or so ago we laid aside in our drawer for future reference, a thirty-two page pamphlet by the Rev. M. Baxter, author of *Louis Napoleon the Destined Monarch of the World*. It was entitled "The Great Crisis from 1888-9 to 1901, comprising fifteen coming events." We have just procured another copy of the same work. The inside is the same and so is the title with the exception that 1890 is substituted for 1888-9. Year by year the prophet Baxter shifts his dates a little farther on, yet his credulous believers do not diminish and he still advertises that his journal circulates nearly half a million copies every week.

Prophet Baxter has been engaging in a Prophetic Debate with a Christadelphian on the all-important question, "Does Daniel ix., 27, show that a seven years' covenant is to be made seven years before the end of this age between Jews

and a Napoleon, who becomes the Antichrist during the latter half of the seven years?" Who would fancy that in the latter half of the nineteenth century two men could be found to publicly debate such nonsense? But the fool crop is perennial, and there's money in it.

There is something in being a Cardinal. Over £6,000 have been subscribed for the silver jubilee of Cardinal Manning.

The Spurgeon bother out West is like the grace of God. It passes all understanding. The San Francisco *Chronicle* gives a long and circumstantial account of the row between Charles Spurgeon, junior, and Mr. Duckworth, on account of Charley's marked attentions to Jimmy's wife. From a letter in the English papers, however, it would seem that it was only a "little misunderstanding."

A World's Sunday School Convention has been held at the Memorial Hall, Farringdon Street. It was stated that in the United States there were 101,824 schools, 8,345,431 scholars, and 1,100,104 teachers. What a vast machinery for the production of humbug and hypocrisy.

The Jezreelites are by no means extinct although the old original Jezreel has gone the way of all flesh, and his wife, Queen Esther, has followed suit. Believers in *The Flying Roll*, "God's last message to man for the ingathering and restoration of Israel," still exist, and have a weekly paper called *The Pioneer of Wisdom*, which professes to be "edited by Jezreel." This Pioneer of Wisdom utterly condemns the Royal Academy and the makers of pictures. It reminds them that God has forbidden the making of likenesses of things in heaven, earth or sea. Certainly there are some painters who could claim that they never infringe this injunction.

The Salvation Army has got up a big petition, with 436,500 signatures, in favor of Sunday closing. Why not Monday closing? Because Sunday is the Lord's day, and all the priests, parsons, preachers, bible bangers, army captains, and hallelujah lasses want the day to themselves. It is simply a trade dodge.

"A Parent" writes to *The Evening News and Post* that a petition in favor of Sunday closing was twice sent round the class at a girls' school. This will give some idea of the value of petitions.

The Pope, it is said, is going to launch an ecclesiastic condemnation of the Clan-na-Gael, owing to the revelations in regard to the murder of Dr. Cronin. It looks as if it was not the methods of the clan that were objected to so much as their discovery; for who can doubt that the priests have long been acquainted with the proceedings of their penitents among the clan.

The *Daily News* correspondent at Rome says: "The Cardinal Vicar's Circular, inviting all Catholics to visit the Church of St. Peter, and to illuminate their windows, as a protest against the Giordano Bruno festivities, has not met with great success. Precautions had, however, been taken to prevent possible disorders, a company of soldiers being drawn up under the colonnade of St. Peter's."

"The talk of Sodom and Gomorrah," says Spurgeon, "was not much worse than what is daily to be heard in the streets of London." What a comment on the purifying influence of Christianity!

By the way, how did Spurgeon find out the talk of Sodom and Gomorrah? Surely he draws on his imagination for his facts. Their deeds were nasty enough, but their language—like that of most orientals—was fairly polite.

Spurgeon might also reflect that the Lord's children are little, if anything, superior to the heathen. How much better were Lot and his daughters than the wicked people they left behind them?

"Lewis the Light," one of the American Messiahs, who got himself into trouble at St. Paul's Cathedral, appears to

have gone back. The following leaflet was scattered broadcast at Johnstown.

"PROCLAMATION.

"I, Lewis, dominator of the world, decree now a new election. Death now rules over all fools; all staying for death, not living. 'Tis the! to all, of all life or death. Death is man's last and only enemy. Extinction of death his only hope. Your soul, your breath, ends by death. Whew, whoop! We're all in the soup! Who's all right? LEWIS THE LIGHT."

Currah, the murderer of Letine outside the Canterbury Music Hall, now appears to be insane, and, like the old patriarchs and prophets, ascribes his action to the commands of God.

The Salvationists certainly do not seem disposed to attend any more to Paul's injunction to "obey the powers that be" than they do that other injunction against permitting women to preach. A batch of seventeen have been sentenced to seven days' imprisonment each for obstruction of the Market Place at Whitechurch, Hants. Forty more names were taken last Sunday evening for further proceedings.

With an equal disregard to the rights of others and the orders of the powers that be, Booth encourages his followers to persist in their noisy nuisance however much they may annoy decent people. He knows how much may be done under cover of religion that dared not be ventured upon on any other pretext. When magistrates have been bold enough to convict his followers, he has never paid their fines, but suffered them to go to prison as martyrs for the holy cause, persecuted by their Christian brethren. Booth has a keen eye for an advertisement, and saw a good opportunity, when the number of convictions had swelled to over one hundred, of trotting out his martyrs arrayed in an imitation of the prison garb.

Into the merits of the question of their right to go down the Strand to Exeter Hall with bands and banners we need not enter. Certain it is they showed no disposition to bow to authority, but openly resisted the police even to the extent of riding roughshod over the equal rights of other passengers.

At Exeter Hall, the "martyrs" gave their experience amid much enthusiasm. One person we read "convulsed his audience by his droll mimicry of the reading of the Psalms in gaol!" What an outcry would the Christian papers have made had any such report been made of Mr. Foote. But in the presence of "General" Booth, and to the convulsive delight of "General" Booth's army, droll mimicry of the reading of the Psalms is highly commendable—which illustrates our remarks upon what may be done under the pretext of religion.

Another little illustration is the fact that a contingent of the Salvation Army, headed by Mr. Herbert Booth on a grey charger was allowed to enter the sacred precincts of Trafalgar Square, because they carried with them a petition in favor of universal compulsory Sunday closing.

Another illustration of Christian submission to the powers that be was given by Viscount Halifax, president of the English Church Union, at the thirteenth annual meeting of that Ritualistic organisation. He said that if Acts of Parliaments or Secular tribunals interfered with the Church's doctrine and ritual, such interference would be disregarded in the future as it had been disregarded in the past. If Parliament chose to alter the marriage law and destroy the foundations of the Christian family, the Church would know how to assert and vindicate the Christian idea of marriage. She would enforce God's law, whether in regard to divorce or to the maintenance of the prohibited degrees, whatever Parliament might say to the contrary, even though it should be supported by the authority of Lord Grimthorpe. The motto of the Church is: Take the money of the nation, but never mind the national laws.

The Rev. C. H. Smith, formerly of the Dorchester Pilgrim Church, Boston, whom his congregation has mourned as dead for three months, turns up in San Fran-

cisco under an assumed name. He was arrested last Sunday, to be detained until the Boston authorities were heard from. The Rev. Simon P. Anderson, of St. Louis, who was arrested for forgery upon his arrival in San Francisco a few weeks ago and afterwards released, is now in gaol in St. Louis. He forged the church secretary's name to an order for money, collected the funds, and went on a vacation. The people of Oleander last week notified the Rev. G. W. James to vacate the colony. Mr. James distinguished himself at Fresno about a year ago by his lectures on social purity, and subsequently went to Los Angeles, where he assumed the duties of the pastorate of the Methodist Episcopal Church, from which he was expelled. James, it will be remembered, further distinguished himself while watching over his flock in Los Angeles by permitting his young sister to live with his stepson and beating his wife. He was ordered to leave Los Angeles, which he did about three weeks ago, going to live with his father at Oleander.

The *North-Eastern Daily Gazette* contains a protest from some north-countrymen who visited Paris under the auspices of the Y.M.C.A., and consider themselves "led into a trap and defrauded."

Mr. Charles Hancock, of Great Barlow, Derbyshire, is a widower, having just lost his wife. The husband buried her side by side with two children of his former wife, and wished to add to the inscription on the tomb the words, "In loving memory of Elizabeth, wife of Charles Hancock." But here the vicar, Rev. Cornelius Dyson, made objection that the lady deceased was not Mrs. Hancock, or the wife of the widower, as she was his former wife's sister. The sorrowing husband appealed to the Bishop of Southwell, but Mr. Dyson's decision was upheld by that dignity.

The Rev. E. H. Barton, late curate of St. Mary de Wyche, Wychbold, has been fined £2 and costs at Droitwich for assaulting his wife. He was also bound over to keep the peace towards his wife for twelve months. The man of God got off easily. He had brutally struck her on the face and chest, shook her severely and kicked her, causing her to fall against the wall. She complained that he had ill-treated her for eight years, was in the habit of carrying a revolver and had threatened to murder her. No doubt he is a fervent believer in the Pauline doctrine, "Wives submit yourselves to your husbands in all things."

What is father, mother, wife, or child compared to our own eternal salvation? asks the Rev. J. McNeill. Yet of course he considers his Christianity a religion of love.

Mr. Stewart D. Headlam's *Church Reformer*, has an article on "Secularism" anent the recent Conference of the N.S.S. The *C.R.* says that the most dangerous opponents of Secularism are those Christians who like the members of the Guild of St. Matthew, are most eager to do them justice, and to see that injustice is not done them by law. Yet strangely enough it holds that the Church ought to be the great Secular Society of England.

It appears that Mr. R. Holt Hutton has not yet found his way to the Romish Church, and is only a very advanced Ritualist. The last number of the *Spectator* contains an article, doubtless by Mr. Hutton, on "The Increasing Love of Religious Symbol," which the writer finds not only in the Church of England but even among Scotch Presbyterians and English Dissenters. It doesn't seem to strike him that the increase of paint outside may indicate rottenness beneath. People want more attractive show about their religions just because the religion in itself no longer satisfies. Paganism was never more magnificent than when in its decline.

Nearly one hundred thousand people in a state of emaciation in Ganjam, India, where a large percentage of the inhabitants are always on the verge of starvation. Facts like these form a fitting commentary to pious texts about the goodness of God being displayed in all his works.

The Rev. W. J. Dawson is wise in his generation. In the *Young Man* for July he answers a Wesleyan minister, who asks, "How would you explain the Trinity to an

unbeliever?" The sage Dawson answers, "I would not attempt to explain the Trinity to anyone." Excellent advice! The minister who explains is lost. Explaining a Christian doctrine is like explaining a joke—the thing evaporates in the process.

Elymas, the sorcerer who was struck blind by St. Paul as a dangerous rival in the mystery business, furnished the Rev. E. White with a theme for his Merchants Lecture. The gentleman called upon the Christian missionaries in India and China, as well as in Europe, to assume a more authoritative tone, and expound "the menaces of God" to all who stood in the way of their propaganda. In other words, he recommends "cheek," a quality in which the missionaries are already pretty efficient. Hard words, however, break no bones; and so long as the missionaries can only imitate St. Paul in railing, without his power of closing opponents' optics, the new departure will damage no one but themselves.

"Lay not up for yourselves treasures on earth" said Jesus Christ. The Rev. W. C. Holiwell, rector of Irby, is of a different opinion. He saved £40, and sent it up to an advertising London broker to operate with. He received back £3 2s. 6d., and furnishes the *Financial News* with 'A Warning to Greenhorns.' Let us pray.

Poor little Florence Newburn! She was the daughter of a single woman at Stanford-le-Hope in Essex. Perhaps her father had deserted the mother of his child, and left them both to the cold charity of the Christian world. One morning—perhaps happily for her—the child was found dead in bed. Of course there was a coroner's inquest, and a verdict of death from natural causes. The jury seem to have been anxious to discuss morality, but the coroner very properly cut them short. And now comes the crowning "charity." Florence Newburn had not been baptised, and she had to be buried in the early morning in the parish churchyard without the usual rites. It was the last indignity they could offer the poor child, but fortunately she was beyond it all, with her little hands folded on her breast, sleeping her long last sleep.

The vicar of the parish carried out the law of his Church and, we suppose, he had no alternative. One is nevertheless reminded of that immortal outburst of Laertes against the priest who buried Ophelia with "maimed rites"—

Lay her i' th' earth;
And from her fair and unpolluted flesh
May violets spring!—I tell thee, churlish priest,
A ministering angel shall my sister be,
When thou liest howling.

A great many people say what they don't mean in their prayers. A Scotchman went behind a fence to pray, and declared to the Lord if the fence should fall on him it would be no more than he deserved. At that moment a high wind blew the fence over on the petitioner. He arose hastily from his knees and cried out in a frightened voice—"Hech! Lord! it's an awfu' world this; a body canna say a thing in joke but it's ta'en in earnest!"

Mr. T. H. Mukhaji, an Indian Baboo, came over to the Indian and Colonial Exhibition. He studied as closely as possible English life with a view of recording his observations for the benefit of his countryman. This he has done in a book entitled *A Visit to Europe*. One of his conclusions is that his own people have too much of the Christian spirit of non-retaliation, and that they must emulate the English in rejecting this Christian doctrine. He enjoins them instead of being submissive to insult "always to return blow for blow, be the return blow ever so feeble and be the consequences ever so serious." In his case Christian practice is far more efficacious than Christian teaching.

Peter Gully, according to his own account is a lecturer against Secularism. Peter was charged at Worship Street, with stealing a watch. Peter began wiping his eyes with a neckerchief and sniffing as if crying. Mr. Montague Williams told him to stop that. Prisoner said he was lecturing against Infidels. He had his Bible in his hand

and his stool under his arm, and only ran away in order to catch a train to Shadwell. The Bible doesn't seem to have saved Peter. He has been remanded for a week.

A writer on Missionary Work at the Cape in the *Sunday Chronicle* says, "I can challenge anyone to say that such a thing as a 'raw' Kaffir—that is a heathen Kaffir woman—of loose character is known to exist, though there are hundreds of Christianised, or, as the colonists say, crystalised black women of this description." He further says that the native heathens are honest and truth loving, but that he found the Christian Kaffirs of both sexes lazy, drunken and thievish to a degree. What an evidence of a divine religion.

The same writer calculates that one conversion cost £5,000, and expresses his conviction that "if a batch of Buddhist missionaries were to arrive in the country, backed up by more alluring temporal advantages, they could rob the Christian missionaries of every one of their brands plucked from the burning."

Catholics and Orangemen are having their usual annual riots in the North of Ireland. The love of these Christians is surpassingly wonderful.

American ladies like to be comfortable in church. They not only have cushions on the seats but also at the backs to loll against, and some pews are provided with handsome screens to use as fans during the hot weather.

Ah, distinctly I remember
It was in the bleak December
That in church a portly member
Sat where none had sat before;
And while he had there been seated
The new varnish had got heated,
For the work had been completed
Only two or three days before;
And the ladies near him seated
Say the portly member swore.
May he do it "Nevermore."

The Rev. David A. Day, a missionary stationed near Monrovia, in Liberia, says:—"I sat on board a boat at one of the prominent African ports, and saw landed on a single Sabbath from two large steamers about 50,000 casks of gin. Think of one missionary and 50,000 casks of gin coming into Africa at once!" What a commentary on Christian civilisation!

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Freethinker* in his window.
- (2) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that may remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances.
- (4) Display, or get displayed, one of our permanent placards, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (6) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.
- (7) Do one of the above, or all of them if you can.

OBITUARY.—Yesterday, the 25th, we laid in the churchyard an old Freethinker, Teddy Blyth, aged 61. Twenty years ago he refused to have the rites read over his wife at the cemetery. He was one who took nine copies of the *Freethinker* every week to give away, until he left England close upon five years ago to go to Sydney, where he became a member of the Sydney Secular Society. He arrived here three weeks ago. Last Friday he was well and hearty, and holding a discussion on the Bible; left in the evening for Patrington, was taken suddenly ill on Saturday morning, and dead in twenty minutes, dying a Freethinker.—J. S. (tull).

MR. FOOTE'S ENGAGEMENTS.

Sunday, July 7, Camden Hall, Camden Street, Liverpool; at 11, "Religion and Morality;" at 3, "The Fear of Death;" at 7, "God Help Us."

Aug. 4 and 11, Camberwell.
Sept. 18 and 25, Hall of Science, London.

TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr R. Forder, 28 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d. Australia, China and Africa:—One Year, 8s. 8d.; Half Year, 4s. 4d.; Three Months, 2s. 2d. India:—One Year, 10s. 10d.; Half Year, 5s. 5d.; Three Months, 2s. 8½d.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

It being contrary to post office regulations to announce on the wrapper when the subscription is due, subscribers will in future receive the number when their subscription expires in a colored wrapper.

G. HELLEN.—Received with thanks.

J. BLAKEY and G. HULLAH, 3 Park Row, Starbick, Harrogate, will be happy to hear from any Freethinkers in the town and vicinity with a view to forming a Branch of the N. S. S.

T. R. HOLMES, 34 St. Nicholas Street, Lancaster, supplies the *Freethinker* and all Secular literature.

J. G. says that one of our readers who complained of Mr. Voysey's "rudeness" as chairman had nothing to complain of. Professor Blake's lecture was on "Theism v. Christianity," and an Atheist had no standing ground in the discussion. J. G. urges that Mr. Voysey acted quite properly as chairman of the meeting, and regulated the debate to general satisfaction.

SUBSCRIBER.—The idea is not a bad one, but where is the money to come from to carry it out? Your suggestion as to the Christmas Number shall be considered.

D. A.—See "Acid Drops."

JOHN BROUGH.—Thanks. We are always glad to get such cuttings.

B. J.—Servetus was burnt 27 Oct., 1523. See *Freethinker*, April 7.

J. HART.—Your letter is far too long for insertion. You do not appear to understand the nature of morality. Religious persons are no better than sceptics. Many Atheists have been good men, and many Theists have been wretches. What is the use, then, of saying that society will go to wreck and ruin if we cease believing in the great ghost?

J. SUTCLIFFE.—Always glad to receive cuttings. E. Foster's account of Freethought convert is grossly exaggerated.

ON THE WAR PATH.—The stall keeper at Baskerville Hall, we are quite sure, will supply anything there is a demand for. You cannot expect him to keep unsaleable stock. We thank you for promoting our circulation among your acquaintances. "Letters to the Clergy" will be continued, and re-published in a volume. We might devote a column to matter for children, but it is very difficult to write for them. Nearly all we have seen in that line is twaddle.

J. KING—(1) Max Muller's uncomplimentary letter did *not* refer to the missionary. The context might have told you that. Of course Mrs. Besant is a far more important person than the missionary, but a mistake is a mistake, whoever commits it. (2) We don't agree with your grammar. There was no subjunctive in the case.

COGITO (Newcastle) writes: "May I convey to you my appreciation of your great service to Freethought by your pamphlets the *Philosophy of Secularism* and *Darwin on God*. I shall distribute as many as possible, especially of the former."

H. STEPHENSON.—Pleased to hear you are delighted with "Letters to the Clergy." The similarity among the chief gods of so many ancient religions is due to the fact that they were all, more or less, impersonations of the sun. The literature of the subject is vast. Clodd's *Childhood of Religions* and Tiele's *Outlines of the History of Ancient Religions* would help you.

ROMODEUS.—You are right. It will not do to let Conlan, the wholesale agent, boycott the *Freethinker* in Liverpool. We are glad to hear that Mrs. Thomas is determined to make him supply the paper or transfer her custom, and we hope other news-vendors will do the same.

JOSEPH BROWN, Secretary of the N. E. Secular Federation, 86 Durham Street, Newcastle-on-Tyne, acknowledges the following subscriptions:—Mr. Elcoat, 5s.; Mr. Gillespie, 5s.; R. Tooney, 5s.

G. NAEWIGER.—You are on the right tack. A few open-air meetings will wake you up in Hull. Some of our readers will no doubt send you literature to distribute. We give them your address—5 Hull Place, Osborne Street.

W. COOKNEY, 1A Willow Street, Paul Street, Finsbury, E.C., acknowledges the following for the Hall of Science Annual Summer Excursion for Children:—J. Robertson, 5s.; Doran, 1s.; Searle, 1s.; Wise, 6d.; Friend, 6d.; Haslem, 3d.; Searle, 1s.; Huxley, 6d.; Banks, 6d.; Still, 6d.; A. D., 3d.; Mrs. Doran, 6d.; Cousins, 1s.; Richard, 1s.; A. D., 3d.; R. Coward, 3d.; Ettrick, 6d.; Pasquino, 1s.; Burton, 6d.; Domville, 1s.; Brown, 6d.; Ramsey, 6d.

J. COLLINSON.—Sir William Harcourt, we believe, first called Gladstone the Grand Old Man. Herbert Spencer's works are published by Williams and Norgate.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

PAPERS RECEIVED.—Twentieth Century—Der Arme Teufel—Menschentum—Open Court—Truthseeker—Neues Freireligioses Sonntags Blatt—Chat—Bulletin des Sommaires—Freidenker—Brighton Gazette—Manchester Guardian—La Lanterne—Star—Le Mot d'Ordre—Le XIXe Siecle—Le Danton—Church Reformer—Western Figaro—Northampton Guardian—Liberty.

SUGAR PLUMS.

MR. FOOTE is paying Liverpool a special visit to-day (June 7). Every Freethinker who wishes the cause to prosper should go to Camden Hall. An effort will be made to put the Branch on a better footing.

MR. FOOTE had a busy time on Sunday. In the morning he lectured in the open-air at Kingsland Green, and replied to two opponents. In the afternoon he spoke at the Radical demonstration in Hyde Park, where he had a fine reception at No. VIII. platform. In the evening he lectured at the Hall of Science.

THE Kingsland Green lecture was delivered to a capital audience, and the collection for the Secular Federation realised 16s. 11d., chiefly in coppers. The Christian Evidence stand, about thirty yards off, was graced with two special speakers, in order to keep the ball rolling all the time Mr. Foote was speaking. Mr. Edwards, the black preacher, was one, and Mr. Goodship the other. Judging from so much of their oratory as reached the Secular stand, Jesus Christ, God Almighty and the Holy Ghost were not in it. All their talk was of Bradlaugh, Besant and Foote.

A GENTLEMAN brought Mr. Foote a sentence uttered by Goodship, who seems to have surpassed himself in scurrility. It relates to two Freethought leaders, and is too abominable to reproduce. Mr. Engstrom has been frequently informed of similar outrages by his underlings, but he takes no steps to prevent them, and we are obliged to conclude that he connives at the infamy, even if he does not instigate it as a settled policy.

TWENTY members have been enrolled at Woolwich since Mr. Foote's open-air lecture. A Branch is now formed, and good work is expected.

MR. FOOTE'S visit is referred to by the Rev. J. Wilson, the popular Baptist minister of Woolwich, in the *Weekly Messenger*. Speaking of unbelief, Mr. Wilson says "One of the champions visited Woolwich last Sunday, and we were asked to tremble for the ark of God; but he has gone again, and the ark is as secure as ever." Is it, Mr. Wilson? Why, then, do you deplore the "spiritual declension" in your district? Why do you make the "sad confession" of the waning number of attendants at your prayer-meetings? Very likely the ark of God is all right, but if the people don't go to it and consult the oracle, it is no better than a curiosity in a museum of archaeology. Perhaps the old coffin would begin to tremble if Mr. Wilson were to hold a public debate with Mr. Foote.

MR. WILSON complains of "the foul abuse that is made to do duty for argument" on Freethought platforms. He is mistaken. The foul abuse is dealt out from Christian platforms. Mr. Foote has held several debates, but no opponent ever charged him with discourtesy.

"R. B." thinks the project mooted by "A Friend," of sending Mr. Foote to the International Freethought Congress, is not one "in which the many should be asked, but

one in which a few would feel it a special privilege and honor to be allowed to contribute." "R. B." promises £1.

MR. WHEELER'S *Biographical Dictionary of Freethinkers* is advancing towards its completion. Seven parts are now issued, and the work will be completed in twelve. We are sorry to say it is not being so well patronised by the Freethought party as the author's pains, and the publisher's enterprise, might lead one to expect. Of course the work will have a permanent value and a permanent sale, but the immediate success is not very encouraging.

General Jehu, a new number of "Bible Heroes," will be ready on Tuesday. The work will be completed forthwith, and sold as a bound volume as well as in numbers.

OUR London readers are reminded of the Secular Federation's excursion to Epping Forest on Sunday, July 21. Most of the Branches will provide their own brakes. Those who wish to go with the central contingent from the Hall of Science should apply early for tickets (2s. 6d.) Children under ten half price. Mr. Foote will go with that party. There promises to be a good turn out, and if the weather is fine it will be a red-letter day.

MR. SEAGO informs us that the sub-committee have decided on "The Greyhound," Lea Bridge Road, as the meeting place of the various parties. Time 10.30. This will prevent any going out of the way.

TICKETS for the Hall of Science contingent can be obtained of J. Anderson, 142 Old Street, E.C.; R. Forder, 28 Stonecutter Street, E.C.; J. Robertson, 25 Enkel Street, Holloway; or G. Staudring, 7 Finsbury Street, E.C.

THE North Eastern Secular Federation is getting into working order. Mr. Foote is going to spend a week or so in the district at the end of September. He will lecture every evening at a fresh place, and take Newcastle and South Shields on consecutive Sundays. Fortunately the weather will be cooler then, or twelve lectures in eight days, besides travelling and journalistic work, might lead to an inquest.

TAKING a hint from London, the N. E. S. Federation is organising an excursion for August 4. The Branches will go to Durham in brakes, and all are expected there by midday. The fare from Newcastle is fixed at 2s. 6d. Tickets can be had of Peter Weston, newsagent, 77 Newgate Street. Durham Freethinkers should communicate with Mr. Brown, the secretary, 86 Durham Street.

MR. A. B. MOSS sends us a neat volume of his collected essays. We hope it will find many purchasers.

THE *Northern Daily Telegraph* has been opening its columns to a controversy upon Agnosticism, in which "Student" has sustained the Freethought side. The more discussion the better. In the long run we are sure to profit by it.

THE Germans have also been erecting a monument to an early heretic, Ulrich von Hütten, one of the rationalists of the time of the Reformation, whose life has been written by D. F. Strauss.

THE Olney Correspondent of the *Northamptonshire Guardian*, writing on Midsummer fairs, points out that the old Midsummer customs of lighting bonfires, etc., clearly pointed to sun-worship.

OUR friends of *Le Danton* are holding reunions, where they have been discussing "propaganda by means of excursions." A pleasant and we trust effective way.

PAPA PECCI is still sulking over the Bruno celebration. We are glad to hear it. What a piece of poetical justice if it should be the death of him! We don't wish him any harm, but if he dies of fretting it will look like Bruno's being revenged.

"A YOUNG ENGLISHWOMAN," in the *Christian World*,

boldly accuses St. Paul of being the great enemy of woman's rights, and wonders whether he was "authorised to lay down such stern laws." By and bye the "Young Englishwoman" may go a little further, and discover that the Bible, from beginning to end, is the sanctifier of woman's degradation.

"AN OBSERVER," writing on the same subject, instances a despotic husband of his (query, *her?*) acquaintance, and adds that it is "only one of the many cases that abound among a class of men who on a Sunday may be seen, Bible under their arm, wending their way to different places of worship."

M. J. SAVAGE (Unitarian minister) writes in the last number of the *North American Review* on "The Inevitable Surrender of Orthodoxy." His views are noticeable as coming from a professed Christian minister. Mr. Savage is convinced that Jehovah is a monster born in the imagination of a barbarous nation. He cannot believe that a God would command all the brutalities which the writers of the Old Testament attribute to Jehovah. He has no doubt that the fall of man is an absurdity. He does not believe that man was created a perfect being and suddenly fell, but declares that "modern science has demonstrated the antiquity of man and his derivation from lower forms of life." Mr. Savage sees that the surrender of the Fall means the surrender of the Atonement, but he scarcely sees how inevitably it topples over the whole fabric of Christianity.

MONCURE D. CONWAY tells the following anecdote in *Open Court* of the great Liberal preacher, Theodore Parker. "I remember one morning when the fugitive slave, Anothly Burns, was imprisoned, his petition for the prayers of the congregation for his deliverance was found by the preacher on his desk. He opened and slowly read it, then said 'I am not disposed to ask God to do our work.'" That one sentence, says Mr. Conway, is the seed of a new religion.

THE Freethinkers and Freemasons of Lucia (Peru) have started a Freethought paper called *La Revista Masonica* (The Masonic Review). It gives weekly an account of the doings of Freethinkers, and exposes the actions of the bigots and the nefarious conduct of the clergy.

A STATUE to Camille Desmoulins is to be inaugurated at Guise by M. Yves Guyot, the French freethinking Minister of Public Works. Camille Desmoulins was the one who first incited to the taking of the Bastille on the 14 July, 1789. He was a Freethinker. In his work on the Revolutions of France he stated that he considered Mohammedanism as credible as Christianity.

Secular Thought, of Toronto, June 22, reprints Mr. Wheeler's article on Servetus, and gives a telling extract from Mr. Foote's Letter to Spurgeon.

MR. CHARLES WATTS has, at Almonte, Ontario, just concluded another three nights' debate with Dr. Sexton. These debaters must now be so used to each other that we almost wonder they do not go round the country together like rival but friendly pugilists, to give an exhibition of their powers.

AMONG Trübner's announcements is a work on *Christianity and Islam*, by Ernest de Bunsen, author of *The Angel Messiah of the Buddhists*.

THE *Daily News*, reviewing Renan's *History of the People of Israel*, says, "Whatever orthodoxy may think or say of M. Renan's great historical work, there is no denying the immense erudition which is manifest in every page, or the extraordinary grace and charm of the composition." It further remarks that "for good or ill, it will be impossible for any future writer, from whatever point of view, to overlook it."

"What did Noah live on when the flood had subsided and his provisions in the ark were exhausted?" asked a West End Sunday school teacher of her class last Sunday. "I know," squeaked a little girl, after all the others had given it up. "Well, what?" inquired the teacher. "Dry land."

ELIZABETH CADY STANTON'S REMINISCENCES.

[MRS. STANTON, the chief convener of the Women's International Congress at Washington, having been claimed as a Christian, we have pleasure in printing this article, which proves her to be a Freethinker.—ED. *Freethinker*.]

To state the idea of conversion and salvation as then understood, one can readily see from our present standpoint that nothing could be more puzzling and harrowing to the young mind. The revival fairly started, the most excitable were soon on the anxious seat. There we learned the total depravity of human nature and the sinner's awful danger of everlasting punishment. This was enlarged upon, until the most innocent girl believed herself a monster of iniquity and felt certain of eternal damnation.

Then God's hatred of sin was emphasised, and his irreconcilable position toward the sinner so justified that one felt like a miserable, helpless, forsaken worm of the dust in trying to approach him, even in prayer.

Having brought you in a condition of profound humility, the only cardinal virtue for one under conviction, in the depths of your despair you were told that it required no herculean effort on your part to be transformed into an angel, to be reconciled to God, to escape endless perdition. The way to salvation was short and simple. We had naught to do but to repent and believe, and give our hearts to Jesus, who stood ever ready to receive us. How to do all this was the puzzling question. Talking with Dr. Finney one day I said:

"I cannot understand what I am to do. If you should tell me to go to the top of the church-steeple and jump off, I would readily do it if thereby I could save my soul, but I do not know how to go to Jesus."

"Repent and believe," said he; "that is all you have to do to be happy here and hereafter."

"I am very sorry," I replied, "for all the evil I have done, and I believe all you tell me, and the more sincerely I believe the more unhappy I am." With the natural reaction from despair to hope, many of us imagined ourselves converted, prayed and gave our experiences in the meetings, and at times rejoiced in the thought that we were Christians, chosen children of God, rather than sinners and outcasts.

But Dr. Finney's terrible anathemas of the depravity and deceitfulness of the human heart soon shortened our newborn hopes. His appearance in the pulpit on these memorable occasions is indelibly impressed on my mind. I can see him now, his great eyes rolling round the congregation and his arms flying in the air like a windmill. One evening he described hell, and the Devil, and the long procession of sinners being swept down the rapids of Niagara, about to make the awful plunge into the burning depths of limpid fire below, and the rejoicing hosts in the Inferno, coming up to meet them, with the shouts of the devils echoing through the vaultless arches. He suddenly halted and pointing his index finger at the supposed procession, he exclaimed:

"There, do you not see them!"

I was wrought up to such a pitch that I actually jumped up and gazed in that direction to which he pointed, and the picture glowed before my eyes, and remained with me for months afterwards. I cannot forbear saying that although high respect is due to the intellectual, moral, and spiritual gifts of the venerable ex-president of Oberlin College, such preaching worked incalculable harm to the very souls he sought to save. Fear of the judgment seized my soul. Visions of the lost haunted my dreams. Mental anguish prostrated my health. Dethronement of my reason was apprehended by friends. But he was sincere, so peace be to his ashes! Returning home, the night after, I roused my father from his slumbers to pray for me lest I should be cast into the bottomless pit before morning.

To change the current of my thoughts, a trip was planned to Niagara, and it was decided that the subject of religion was to be tabooed altogether. Accordingly our party, consisting of my sister, her husband, my father, and myself, started in our private carriage, and for six weeks I heard nothing on the subject. About this time Gall and Spurzheim published their works on phrenology, followed by Combe's *Constitution of Man*, his *Moral Philosophy*, and many other Liberal works, all so rational and opposed to the old theologies that they produced a profound impression on my brother's mind. As we had these books with us, reading and discussing by the way, we all became deeply interested in the new ideas. Thus after many months of weary wanderings in

the intellectual labyrinth of "The Fall of Man," "Original Sin," "Total Depravity," "God's Wrath," "Satan's Triumph," "The Crucifixion," "The Atonement," "Salvation by Faith," I found my way out of the darkness into the clear sunlight of truth. My religious superstitions gave place to rational ideas based on scientific facts, and in proportion as I looked at everything from a new standpoint, I grew more and more happy day by day. Thus with a delightful journey in the month of June, an entire change in my course of reading, and the current of my thoughts, my mind was restored to its normal condition.

I view it as one of the greatest crimes to shadow the minds of the young with these gloomy superstitions; and with fears of the unknown and unknowable to poison all their joy in life.—*Woman's Tribune*.

CHRISTIAN SCIENCE.

Joans had been troubled with dyspepsia for a long time and had tried various remedies unavailingly.

"Why don't you try the mind-cure?" asked his wife, who was a believer.

"Pooh!"

"At any rate it will do you no harm, you might try it just to please me, if for no other reason, I should think."

At length, Joans yielded to his better-half's importunities, and went to see a mind-curer.

He was received in a barely-furnished room by a large woman and told her what his errand was.

"Please take off your coat," said she.

He obeyed.

"And your vest."

Off went the vest.

She pointed to a broad wooden bench without any back.

"Now," said she, "I want you to sit down on that bench with your back against mine, for five minutes. Brace firmly against me and keep your mind perfectly passive. Think of absolutely nothing."

The man sat down, she sat down, and the treatment went on.

Joans found that to keep his mind vacant and inactive was more easily said than done. Thoughts would come popping in. He rapidly grew uneasy. The five minutes seemed to be half an hour in passing. "That will do," said the woman, finally, "How do you feel now, sir?"

"Feel? I feel like a confounded fool," said Joans.

THE LOAVES AND FISHES.—In a certain church in Ireland a young priest was detailed to preach. The occasion was his first appearance, and he took for his text "The Feeding of the Multitude." He said: "And they fed ten people with ten thousand loaves of bread and ten thousand fishes." An old Irishman said: "That's no miracle; begorra, I could do that myself," which the priest overheard. The next Sunday the priest announced the same text, but he had it right this time. He said: "And they fed ten thousand people on ten loaves of bread and ten fishes." He waited a second or two, and then leaned well over the pulpit and said: "And could you do that, Mr. Murphy?" Mr. Murphy replied: "And sure, your reverence, I could." "And how could you do it, Mr. Murphy?" said the priest. "And sure, your reverence, I could do it with what was left over from last Sunday."

Clergyman, seated at the table of one of his parishioners, to Bobby: "Bobby, you don't know me, do you?" "Es, sir," said Bobby. "Where did you ever see me before?" "Las' night I seed 'oo tiss mamma and ask her if papa was tumin' back from Birmingham to-night."

A church organist in a Pennsylvania town, all bent with age, at the wedding of an antique belle whom he knew years before astonished everybody by playing a fantasia on the air, "When You and I were Young." This is about as good the Detroit organist, who trilled. "I am a pirate king," as the deacon was taking up the collection.

Exasperated business man: "No, confound you! I don't want any feather dusters, nor matches, nor bananas. This is the seventh time you have been in here this week. How many times are you coming?" Peddler (piously): "I say unto you seven times seven." See Mat. xviii., 22. Business man (rising): "Then I will cast you out of my sight, as I have cast out all my brethren." See Jer. xii., 15. ["And he cast him out." See John ix., 34.]

WAS WASHINGTON A CHRISTIAN?

(Concluded.)

SOME years ago the writer had a discussion as to Washington's religion with the learned editor of the *Congregationalist* (Boston), the Rev. Dr. Dexter. After a careful examination of all the journals, letters, public documents and history of Washington, he was unable to cite a line from any of them in proof of a statement he had made that Washington "believed in Christ as a superhuman being." In lieu of proof the learned gentleman referred to the fact that when a boy Washington listened "at his mother's knee to her reading of the evangelical contemplations of Sir Matthew Hale," and "preserved this identical volume with filial care"; that at the age of 22, in the absence of the chaplain, he conducted public prayer; that he read the burial service when Braddock was buried; that he ordered profane swearing to be punished, although sometimes he himself swore terribly; that he was a vestryman in two Episcopal churches, helped with his money to build a church, and observed the Fast Day appointed by the Virginia House of Burgesses in 1774; that when Congress was opened with prayer, Sept. 7, 1774, he knelt "upon the floor of the hall"; that he pressed the matter of having chaplains "of good character and exemplary lives"; that he was opposed to "impiety in folly"; that he had "faith in God and his friendship for the cause of American patriots," and supplicated "that the Providential care might be extended to the United States"; that he averred in his farewell address "that religion and morality are indispensable supports of political prosperity, and that 'reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles'"; that he attended church during his Presidency, etc. All these statements are readily admitted, but they do not prove that Washington was a believer in Christianity as a revealed system of religion.

On his death-bed Washington made, so far as is known, no reference to Christ and gave no sign that he believed in him as a Savior. The manner in which he died is a strong indication that he was not a Christian. According to the notes of Mr. Tobias Lear, his faithful private secretary, an eyewitness, taken down the day after Washington's death, his dying were, "Doctor, I die hard, but I am not afraid to go!" He sought none of the consolations of the Christian religion. There was ample time to bring clergymen to his bedside had he wanted them. Robert Dale Owen says it had been confidently stated to him that Washington "actually refused spiritual aid when it was proposed to send for a clergyman," but the authority for this statement is not given. According to Lear's testimony, nothing was said by Washington during his illness about prayer, the Bible, or Christianity. He died like a stoic, not like a Christian. His words were "I am not afraid to go."

Whether the expression in Washington's circular to the Governors of the States designed for the perusal of a Christian people proves that he was not a Deist, let those judge who are acquainted with his intellectual character and with the methods of public men, especially cautious and conservative public men of all countries, who, withholding public expression of their own religious views so far as it might lessen the weight of their words, accommodate their language to the religious condition of the masses. Not simply statesmen and rulers absorbed with affairs of State, but pious and devout divines, whose business it is to teach theology and ethics, subscribe to creeds at Andover, and elsewhere which they can believe only by an interpretation of the language never intended by those who wrote the creeds. If Washington, in times less enlightened than these and less tolerant of heresy, did not publicly and unreservedly avow his religious belief, he but acted in this respect as most public men do to-day if their views be heterodox. He regarded himself a Christian, doubtless according to his own interpretation of Christianity, as did Jefferson, Franklin, and other great characters of the Revolution, who were what is called Deists; as did Elias Hicks and Theodore Parker, as do Unitarian ministers and many eminent men who have no belief whatever in the miracles of the Bible or the super-human character of Jesus.

Boston Investigator.

B. F. UNDERWOOD.

Sunday School Teacher (to new boy): "Can you tell me what religion the Romans believed in?" Boy: "Hebrew religion." Sunday School Teacher (astonished): "W-what makes you think so?" Boy: "Because they always worship Jew Peter." The boy is now taught by the minister, who carries a club!

PRAYER.

Mr. Sceptic keeps a flourishing grocer's business. One of his greatest pleasures was, when he could have a fling at some of his religious customers. Mrs. Pious came into his shop the other morning, looking very pleased. Mr. Sceptic noticing this asked the reason why she seemed so happy. "Oh, Mr. Sceptic," she replied, "God has answered my prayer. You know that my husband has been inquiring about a situation a few weeks ago, and not having heard any more about it, I thought I would pray to God to help him in securing it. I did so last night, and this morning, he received a letter with the information that he was accepted, and should consider himself employed. There Mr. Sceptic, God *does* answer prayer."

"Ah!" said Mr. S., "when did you pray?"

"Last night, at 11 o'clock," answered Mrs. P.

"Where is your husband to be employed?"

"In Edinboro'," she replied.

"Ah!" said Mr. S., with a grin, "as we are over two hundred miles from that place, that very letter of which you speak must have been posted before ten o'clock last night, or else you would not have received it this morning. Had you been uttering curses instead of prayers last night at ten o'clock, your husband would have received the situation just the same! Oh going already? Well, good morning, Mrs. Pious; I am glad God has answered your prayer!"

[FACT.]

G. E. O. NÆWIGER.

A QUESTION TO ORTHODOX CLERGY.

GENTLEMEN, in John's Gospel, xix., 10, 11, where Pilate declared his authority either to crucify Jesus or to release him, Jesus answered—"Thou couldst have no power at all against me, except it were given thee from above; therefore, he that delivered me unto thee hath the greater sin." Now the question is, Who delivered Jesus to Pilate and committed that great sin? Gentlemen, to assist you in your answer, I quote the following passages:—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii., 23. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together, or to whatsoever thy hand and thy counsel determined before to be done." Acts iv., 27, 28. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans viii., 32.—*Secular Thought.*

MIXTURES.

SATIRE A LA MODE: A FACT.—(Scene, Holborn; time—afternoon). Newsboy to sturdy Salvationist selling *War Cry*—"Ere y'are, sir, fifth *Star*; horful slawrtter of the Salvation Harmacy."

A correspondent in a country paper tells a good story of Principal Caird. He remarked to a stranger who visited his seat in church one day when the Principal was preaching, that the eloquent divine showed no signs of falling off. "Na, na," was the reply, "he's no what he was. I've seen him wi' the foam fair fleein' frae his mooth."

If the women went to heaven the infidels would be willing to go along. But as there is no promise in the good book for the fair creatures it is evident that heaven is but a station for stags. Hence no infidel will go there. Where the women go there will the infidels go, and there will they for ever abide in peace.

MRAN.—His ball was lost and he couldn't find it. His mother was used to his noise, but the phenomenal outburst of silence attracted her attention. Then he scrambled to his feet and came over to her, and lifting his puzzled face to hers, inquired: "Mamma, does Dod know everything?" "Yes, my child," she answered. "You know I told you that God knows everything." "Mamma, does Dod know where my ball is?" he persisted. Having committed herself to the general proposition, there was no dodging the particular instance, and she responded: "Yes, I have no doubt He does." "Well," the child exclaimed, with indignant emphasis, crossing his hands behind him and thrusting out his pinafore, "I think a Dod that knows where a little boy's ball is and won't tell him isn't much of a Dod."

THE DEVIL WENT A-FISHING.

The Devil sat by the river side—
 The stream of Time where you'll always find him—
 Casting his line in the rushing tide
 And landing the fish on the bank behind him.

He sat at ease in a cosy nook,
 And was filling his basket very fast ;
 While you might have seen that his deadly hook
 Was differently baited for every cast.

He caught 'em as fast as a man could count—
 Little or big, it was all the same.
 One bait was a check for a round amount ;
 An assemblyman nabbed it and out he came.

He took a gem that as Saturn shone ;
 It sank in the water without a sound.
 And caught a woman who long was known
 As the best and purest for miles around.

Sometimes he would laugh, and sometimes sing,
 For better luck no one could wish,
 And he seemed to know to a dead sure thing
 The bait best suited to every fish.

Quoth Satan, "The fishing is rare and fine ;"
 And he took a drink, somewhat enthused—
 And yet a parson swam round the line
 Who even the most tempting of baits refused.

He tried with his gold and his flashing gems,
 Hung fame and fortune on the line,
 Dressing-gowns with embroidered hems ;
 But still the dominie made no sign.

A woman's garter went on the hook.
 "I have him at last," quoth the Devil, brightening.
 Then Satan's side with laughter shook,
 And he landed the parson as quick as lightning.

Courtly Gentlemen—May I ask if you were present at the Creation? Elderly Maiden (blushing with quick indignation)—Sir! I do not understand what you mean. Courtly Gentlemen—Nothing ma'am; nothing; I simply wished to inquire if you attended the oratorio by the Choral society Wednesday evening.

CORRESPONDENCE.

FUNNY CHRISTIAN EVIDENCES.

TO THE EDITOR OF "THE FREETHINKER."

Mr. Wheeler, in his recent article with the above title, seems to have overlooked one of the funniest, and at the same time, judging by the frequency of its employment by the employés of the Christian Evidence Society, one of the strongest evidences of the Christian religion, viz., the detestable character of the Freethought advocates. I have listened at the outdoor stations of the Christian Evidence Society and have heard nearly, if not quite, all of their representatives. Vainly have I sought to gather from them any defence of the Christian miracles, prophecies or other arguments alluded to by your sub-editor. They find audiences attracted more easily by the constant repetition of the names of Mr. Bradlaugh, Mrs. Besant, yourself and others than by any reference to Josephus, Papias, Irenæus or the other gentlemen we hear so much of in the books on Christian evidences. It is my experience that defamation of their opponents constitute the main, if not the only weapon in the Christian evidence armory. This is no doubt one that will soon wear out, for many more must have, like myself, become disgusted at the policy of constant calumny of individuals, and have drawn the same conclusion that it is a matter of the Christian evidence brief being virtually endorsed, "No case; abuse plaintiff's attorney."

OBSERVER.

PROFANE JOKES.

Tommy was at Sunday school in his first pair of trousers, and a picture of a lot of little angels was before the class. Tommy, "Would you like to be a little angel?" asked the teacher. "No, ma'm," replied Tommy, after a careful inspection of the picture, "Not be an angel, Tommy? Why?" inquired the teacher in surprise. "Cause, ma'm, I'd have to give up my new pants?"

A doctor, who was seated at home with his family, heard the firing of guns and one of his children, a bright little girl of five, asked what noise it was. Being told that it was caused by cannons she asked where they were, and her father not knowing said they were a long way off, whereupon she asked him if they were in heaven. The doctor smiling said a cannon never went to heaven, and was startled by the little inquisitive asking where Canon Mc. Cormick would go to.

BIBLE HEROES

By G. W. FOOTE.

FIRST SERIES—(1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses, I., (8) Holy Moses, II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah & Co., (12) Professor Samson.

One Penny Each. Bound in Elegant Wrapper, One Shilling.

SECOND SERIES—(13) Prophet Samuel, (14) King Saul, (15) Saint David, I., (16) Saint David, II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah, (20) Bald Elisha.

"Wittily written."—Truthseeker (New York)

G. W. FOOTE'S WORKS.

Prisoner for Blasphemy. Cloth	2	6
A Full History of His Three Trials and Twelve Months' Imprisonment		
Copies in paper covers, soiled...	0	6
Christianity or Secularism. Four Nights Public Debate with the Rev. Dr. James McCann		
Paper covers ...	1	0
Bound in Cloth ...	1	6
Letters to Jesus Christ ...	0	4
Was Jesus Insane? (2nd Edition)	0	1
The Folly of Prayer ...	0	2
What Was Christ? ...	0	2
A Reply to John Stuart Mill: 2nd Edition.		
Royal Paupers ...	0	2
Showing what Royalty does for the People, and what the People do for Royalty. (3rd edition)		
The Shadow of the Sword. (2nd Edition) ...	0	2
Is Socialism Sound? (cloth) ...	2	0
Four Nights' Debate with Annie Besant.		
Litto, paper covers ...	1	0

NEW WORKS BY G. W. FOOTE.

NOW READY.	d.
PHILOSOPHY OF SECULARISM..	3
THE BIBLE GOD ...	2
DEFENCE OF FREE SPEECH... 4	
Three hours' address to the Jury before Lord Coleridge in the Court Of Queen's Bench; with Special Introduction and Footnotes.	

TO FREETHINKERS. PLEASE NOTICE THIS.

"LURED TO LONDON,"

The New Drama, by W. J. Patmore and Arthur B. Moss, which was performed for the 104th time on Saturday last at the Theatre Royal, Leeds, has been booked for the following towns for the Autumn Season, Marylebone, Blackburn, St. Helens, Sheffield, Manchester, Oldham, Wigan, Rochdale, Glasgow, Portsmouth, Grimby, Hull, Hanley, Wolverhampton, Leicester, South Shields, Stratford, Liverpool.

FREETHINKER TRACTS.

1. Salvation by Faith (Ingersoll)
2. Death of Adam (Nelson)
3. Bible Blunders (Foote)
4. Bible & Teetotalism (Wheeler)
5. Bible Harmony (Holy Ghost)
6. The Safe Side (Foote)
7. The Fanatical Monkeys (Southwell)
8. Parson's Creed and Real Trinity
6d. per Hundred, post free 7d.

These Tracts are numbered, but the old heading "Freethinker Tracts," has been omitted, so as not to frighten people. Number 5 consists of a selection from *Bible Contradictions*. The circulation of such leaflets wholesale will be very beneficial to the Freethought Movement, as they are all specially designed for the common reader.

NOW READY.

NOW READY.

DARWIN ON GOD.

By G. W. FOOTE.

Paper Covers, Sixpence.

Superior edition, in cloth, 1s.

Deals with the Darwin family from last century, and shows their sceptical tendency. Some fresh details are given of Darwin's father, gathered for Mr. Foote by the Rev. Edward Myers, the Unitarian minister of Shrewsbury, the city in which Dr. Darwin resided. Darwin's religious ideas and his sceptical development are traced by means of the *Life and Letters*. Most of his works are laid under contribution, every passage being extracted which has any bearing on the subject, the work being thus a perfect *vade mecum* for those who have not the means to buy or the leisure to read so many large and expensive volumes. Mr. Foote also contributes his share to the discussion of how religion is effected by evolution.

NOW READY.

A

NOW READY.

BIOGRAPHICAL DICTIONARY OF FREETHINKERS
OF ALL AGES AND NATIONS.

By J. M. WHEELER.

Parts 1, 2, 3, 4, 5, 6, and 7, in Paper Covers, Sixpence each.

TO BE FOLLOWED BY A FRESH PART EVERY MONTH.

"The Dictionary has involved enormous labor, and the compiler deserves the thanks of the Freethought party. These sixpenny parts should be widely subscribed for."—*National Reformer*.

"A good and useful work, that was much needed, and for the completion of which we are anxiously waiting."—*Commonweal*.

"A gigantic task undertaken by our *confrère*, the sub-editor of the London *Freethinker*. To put on record the thousands of men who have been devoted to science and Freethought and have contributed to their development—such is the object of this work, which we hope, will be translated into every language. It will be an indispensable book to all who are engaged in propagating and promoting the ideas of progress and liberty."—*Le Danton* (Paris).

"The work will be of the greatest value."—*Freethought* (San Francisco).

"We recommend the work of Mr. Wheeler to every one as the best proof how many noble and great men were defenders of our cause."—*De Dageraad*.

"This will doubtless be the most extensive and valuable work of the kind ever published."—*Lucifer* (U. S. A.)

"At last we have the long wanted means of silencing those Christians who are continually inquiring for our great men, and asserting that all great men have been on the side of Christianity... Freethinkers would do well to get this work part by part."—*Truthseeker* (New York).

"A most highly serviceable work and one which should be in the hands of every Freethinker."—*Freidenker* (Milwaukee).

"It is thoroughly impossible to adequately describe the value and excellence of this remarkable work. It is a library in itself, and should be in the hands of everyone who is desirous of knowing how extensively scepticism has prevailed among the leading minds who have adorned the literature of all ages and all nations... We should like to see this work widely circulated on this continent."—*Secular Thought* (Toronto).

READY ON TUESDAY.

General Jehu - - - 1d.

Bible Heroes XXI.

The Dying Atheist - - - 1d.

A Story.

By G. W. FOOTE.

TOMLINSON,
WATCHMAKER,3 THEBERTON STREET,
UPPER STREET, ISLINGTON.CLOCKS, OPTICS, &c.
GOOD VALUE FOR MONEY.

REPAIRS OF EVERY DESCRIPTION.

Best Work Guaranteed at Moderate Charges.
(Few doors off Upper Street.)

TO SECULAR SOCIETIES.

MR. ARTHUR B. MOSS will be glad to undertake a week's Lecturing Tour in the North of England commencing Saturday, 27th July. All communications to be addressed 44 Creden Road, Rotherhithe New Road, S.E.

DANJO FOR SALE, seven string, nickel plated, machine head, with Case and Tutor all complete; guaranteed perfect. Price £1, cost 35s. Nearly new.—F. M., 32 Hargrave Road, London, N.

GRATIS, an illustrated 16 page Pamphlet, containing extracts from the utterances of the Archbishop of Canterbury, the Bishop of Manchester; the Revs. T. B. Malthus, A. E. Whatham, M. J. Savage, Leonard Dawson, — Lawton, H. R. Haweis; the following Doctors:—Allbutt, Allinson, Armstrong, Drysdale, Pye Chavasse, E. B. Foote, Nicholls, Wilder, Raciborski, Napheys and Reamy. Also Plato, Aristotle, Sismondi, Huxley, Mill, and numerous others. Should be read by every married and marriageable person. Sent on receipt of stamped addressed envelope by J. R. Holmes, Hanney, Wantage, Berks.

DO I BLASPHEME ?

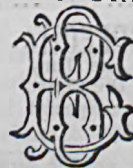
By COL. INGER-OLL.

32 Pages. Twopence.

WEDDED LIFE: AS IT IS, AND AS IT SHOULD BE. By MARY SOWDEN. Price One Penny. R. Forder, 28 Stonecutter Street, E.C.

LIMITED FAMILIES—Besant, posted 6d.; Allbutt, 6d.; Darwin's "Hypocrisy," Dawson, 4d.; Irving's "Bradlaugh," 4d. "National Reformer," 2d.; "Freethinker," 1d. Secular, Malthusian, Individualist, Socialist Literature. Catalogue 3d.—Fisher, Koburg, Leeds.

INDIARUBBER STAMPS.



Best and cheapest in the world. For marking linen, or stamping books, paper, etc., invaluable. Two letter Monogram, 1s.; three letter, 2s.; name in full, 1s. 4d.; three line Address, 2s. 6d.; round, oval, or square Business Stamp, from 4s.; Nickel Silver Pen and Pencil and Rubber Stamp, 2s. 6d., postage 2d. extra. Agents wanted. F. Iretton & Co., 32 Gracechurch Street, London, E.C.

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

W. J. RENDELL,
CHEMIST AND DRUGGIST,
25 GT. BATH ST., CLERKENWELL,
LONDON, E.C.
Drugs and Chemicals, Surgical Appliances,
Patent Medicines, etc.
Particulars of a Malthusian discovery sent on receipt
of stamped directed envelope.
Orders by Post promptly executed.

W. J. Rendell

(DECEASED).

NOTICE:

All the Surgical, Hygienic, and Malthusian requisites as supplied by the late Mr. W. J. Rendell, can be obtained per post of his (30 years) friend and companion, Mr. J. PULLEN, who assisted him in the investigations which led to the invention of "The Wife's Friend." These Malthusian Appliances have been made solely by J. PULLEN, while acting as manager to Mr. Rendell during his illness, and he will continue to make and supply them. Particulars of a Malthusian discovery sent on receipt of a stamped addressed envelope. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d.

ADDRESS—

J. PULLEN,
15 CHADWELL STREET, CLERKENWELL,
LONDON, E.C.

Printed and Published by G. W. Foote, at 28 Stonecutter Street, Farringdon Street, London, E.C.