

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. IX.—No. 35.]

SUNDAY, SEPTEMBER 1, 1889.

[PRICE ONE PENNY.

## “ORANGE” KANE ON SECULARISM.

THE Rev. Dr. Kane, of Belfast, is a typical Orangeman. He is, we believe, a first-rate fomenter of bigotry against his Catholic fellow-citizens; and whenever faction-fights occur, as they too frequently do in that home of Christian harmony, the noble Kane is as likely as anybody to be very near the bottom of the mischief. We cannot help, therefore, regarding his recent diatribe against Secularism as a compliment. If such a man as Dr. Kane had a good word to say for it, we should begin to think it had taken a false step. His discourse in the Ulster Hall last Sunday on “Secularism: a Vain Thing” is in every way gratifying. It shows that the Belfast Branch is causing a stir in the city, and that it calls forth the curses of the Protestant Balaam.

“I am told,” said Dr. Kane, “there are Secularists in Belfast.” What a bastard assumption of dignified indifference. “I am told!”—as though he dwelt apart in awful greatness, like the Mikado of Japan or the Grand Lama of Thibet. A whisper of this infamous conspiracy against the Christian faith has reached his comprehensive ears, and he takes the earliest opportunity of fulminating against it from his holy eminence. Happily his thunder is not Jovian; it is nothing but theatre thunder, all rattle and no fire.

Dr. Kane has made the discovery that Secularists are “levellers.” They teach that Kane is no better than Abel. They would have protested at the time of creation against making hills and valleys, and have demanded that all men should be endowed with precisely the same gifts. Well, we can afford to laugh at this nonsense. Secularists are not so fond of monotony as Dr. Kane imagines. They like variety as well as their neighbors. That, indeed, is one reason why they hate the Christian laws against heresy and unbelief. They object to the arbitrary symmetry of a Dutch garden. They prefer to see human nature, and especially human thought, luxuriate with all the vital variety of a glorious landscape.

Dr. Kane allows, however, that Secularism appeals to the people in a seductive manner. It talks of their natural rights, and warns them against the slavery of superstition. It opens up to them a prospect of earthly felicity instead of a golden vista of mansions in the skies. And the people listen in the fond expectation that heaven may be realised in this world. Rash fools! The great Kane blows to the four winds the sophistries by which they are deluded. Christianity is the true friend of the people. Look at Wilberforce, “the friend and emancipator of Africa’s ebony children.” Capital! But the noble Kane forgets to mention the religion of those who held the “ebony children” in bondage. They were all Christians. If one set of Christians had not enslaved the poor blacks, there would have been no necessity for another set of Christians to emancipate them. Besides, Freethinkers took their share in the

work of liberation; but how many of them took a share in the devilish work of enslavement?

With the accuracy of his tribe, Dr. Kane deduces the infamy of Secularism from the French Revolution, and quotes some flashy rhetoric from the sermons of Robert Hall. Atheistic philosophy “converted the most polished people of Europe into a horde of assassins, the seat of refinement, of pleasure, and of arts into a theatre of blood.” Now there is only one word which properly describes this kind of special pleading. It is worse than clap-trap; it is simple “rot.” Nobody denies that many people lost their lives in the Revolution; in fact, during three or four years, the number who perished amounted to nearly a tenth of those who fell in the single night’s massacre of St. Bartholomew. But you cannot have Revolutions without trouble, any more than omelettes without broken eggs. What, however, had it to do with Atheism? The Terror was not the result of any man’s philosophy; it was the result of a panic into which the French people were thrown by the hostile coalition of the European monarchies. Had the kings of Europe minded their own business, there would have been no Terror, and no theme for Dr. Kane’s very cheap eloquence.

For the thousandth time it has to be denied that a “prostitute was enthroned as the Goddess of Reason.” We defy Dr. Kane to furnish the slightest evidence for the statement. It is a deliberate lie, invented by some unknown liar, and passed on from one unscrupulous priest to another. To borrow a phrase from Matthew Arnold, history as written by Christians is a Mississippi of falsehood.

We agree with Dr. Kane, however, when he asks, “Will not the poor be reconciled to their poverty when they think that the Son of God was poor?” That, indeed, is one of the prime tricks of the business. Promise the poor any amount of heavenly riches in the sweet by-and-bye, and meanwhile keep them contented with their poverty by the reflection that they are no worse off than their God was when he got his living as a journeyman carpenter. Such nonsense is a pill for the poor. The priests only dispense it to the multitude. They never think of asking the rich to swallow the nauseous compound, nor even of swallowing it themselves. Yes, Dr. Kane is for once right. Christianity reconciles the poor to their lot, while Secularism fills them with a righteous dissatisfaction.

Winding up his discourse, Dr. Kane essayed the role of a prophet, and warned his hearers against the wrath to come. “Yes,” he exclaimed, “the very boldness and prevalence of unbelief to which I have adverted tells us that His wrath will soon be kindled, the flame of His wrath will soon redden the outlook for you, will soon enwrap a condemned world, and who may abide in the day of His wrath?” Amen! All this pulpit thunder is what is called “trying it on.” Having tried unsuccessfully to argue us out of unbelief, Dr. Kane resorts to the artifice of terror. If he cannot persuade, he will frighten us. But his threats are as puerile as his reasons. The end of the

world and the final conflagration have been prophesied so often that the vaticination has lost its virtue; and sensible men—the number is happily increasing—are beginning to think that if there should be a God, he can hardly be such a bigoted fool as the Dr. Kanes of the world would have them believe.

G. W. FOOTE.

### UP FOR JUDGMENT.

ACCORDING to our Christian friends there is to be a day of reckoning for us all. Old scores have to be wiped off and the heavenly account entirely settled. But the day of judgment, although fixed from the first, is unknown, except to a favored few. Although the prayer book says "world without end," Prophet Baxter boldly affirms that in a year or two at most this world, with all its teeming inhabitants, will cease to be, and the myriads of human beings who have through all the past ages been pitchforked into existence will have to present themselves at the bar of heaven to receive judgment. Moreover, we are to be arraigned for every offence we have committed from childhood up to old age; each offence will be recorded on the "charge sheet," and form a count in the great indictment against us. Every lie, however trivial, will be down in the heavenly book or chalked on the celestial slate. Joe Brown will find himself charged with the awful offence of telling Nellie Smith when he was courting her, that she was "the prettiest girl in the wide world," when he knew perfectly well that she wasn't. Charlie Watkins will find one of the counts in the indictment against him to be that on a certain date in his career when he should have been at school, "he wickedly and with felonious intent took six apples from Farmer's Giles's orchard and fraudulently appropriated them to his own use." Jim the tailor will be reminded that he stuck to the "cabbage" on more than one occasion. Daisy Primrose will be gravely asked to explain how she dared to "covet her neighbor's goods" or in other words, how she, while in a "place of worship," coveted Lady Dearlove's new bonnet, and Salky Smalltooth's young man.

The charges against some of the culprits will take several weeks at least to read over. How many millions of billions of persons will come up for judgment when called upon, it will, of course, be impossible to compute until the date of the great trial is definitely known; but that the number will be enormous none can doubt. Every human being, from the first savage that crouched in his mudhole to the last who gives up the "Ghost," will have to answer to the "roll call." Constable xxxi, who will be called as witness in three hundred cases and highly commended for the intelligence with which he gives his evidence, will have to come up for judgment himself at last. Then the prisoners whose conviction he has gleefully secured will be allowed to make it warm for him. Mrs. Gamp will be charged in several thousand instances of "bearing false witness against her neighbor," and many ladies of fashion will have to answer a similar charge. Poor "Tottie Fay" will have to answer over again for all earthly peccadilloes.

Of course, the one who comes up last for judgment will have the best of it, unless he gets tired of waiting and tortures his "immortal soul" about the troubles in store for him. If the angels act as the officials of the court they will certainly have a busy time of it; and the angelic door-keeper will find an extraordinary rush of spectators on special days. For example, what a rush of fashionable folk there would be when Mrs. Langtry's case came on for hearing, or the Prince of Wales's, or General Boulanger's, or the Tichborne Claimant's. It is to be hoped that the court will be sufficiently large to accommodate all the witnesses, and that fashionable folks will not

occupy seats on the bench. All of us have immortal souls whether we are unbelievers or Christians.

Unbelief does not kill the immortal essence. Consequently, the hundreds of thousands of millions of Buddhists who have died believing in annihilation will not be able to stay in the tomb, but will suffer a rude awakening by having to answer to their names. An Irish angel will probably call in the grave in this style to the poor Hindoo, "Jumseejeejee boy. Bejabbers now, are yer asleep? I mane are you alive yet? Come now. The judge is after asking you whether you'd loike to take your sentence now for all the crimes you've committed. Come, wake up, yer blackguard! You're sure to get everlasting punishment, and if you don't hurry up you'll be after getting yer sentence increased." Abraham and Isaac will have to make an early appearance. Abraham and Isaac will have to confess to some awful lies—Jacob to some petty thefts in addition—but they will hear the joyful news, "Enter thou into the joys prepared for you from the foundation of the earth." Noah will have to acknowledge that he once behaved himself in a very indecent fashion while "under the influence of drink." Moses will have to answer the charge of murder, and Joshua of wholesale butchery. Balaam will be arraigned on a charge of "cruelty to animals"—his intelligent moke being chief witness against him. No doubt a good deal of interest will be manifested when "Lot's daughters" are put into the dock. Samson will have to explain his conduct with a certain poetical jawbone; he will also be charged with wilful destruction of a building, whereby the lives of hundreds were seriously interfered with.

David will have a long list of charges preferred against him, including theft, adultery and murder. He will also have to answer a charge of "general nuisance" by giving musical matinees—or, in other words, public performances on the Jew's harp. Jonah will be asked to settle up for his three days' and three nights' lodging in a whale's interior. But all these precious saints will have the ineffable delight of hearing themselves described as "sheep," and sent to the right of the celestial throne.

Socrates will be charged with being a poor benighted heathen, who preferred his own wisdom to the "blood of the Lamb." He will take a prominent place among the "goats." Epictetus will follow, then the wise emperor Marcus Aurelius Antoninus; then the early Freethought martyrs will be called up for judgment. A very short trial will suffice for these. It will be of no avail to recite the good deeds they accomplished in their day and generation. It will be worse than useless to point to the fact that they endured great suffering for the sake of what they regarded as truth while they lived; to recount their agonies, their anguish, their heroism, would only be to "waste the time of the court." Their doom was fixed before they were born. They were predestined to be "goats" before all time. Bruno, Vanini, Voltaire, Paine, Priestley, Carlisle, come and go. "Down, down to hell with you!" says the heavenly judge, with a frown, and the angelic gaoler will drop them through a trap-door into the bottomless abyss.

Many Christians who all their lives fancied they were saved will find themselves on the last day in the wrong box. "Many are called but few are chosen." At last we can fancy that humanity will give vent to its feelings—if the "immortal essence" can feel at all—in a wild yell of execration on the fiendish God of the Christians, and if so many must suffer the doom of the damned, they will make even the heavenly host experience a taste of damnation too.

A. B. MOSS.

"Did you ever," said one preacher to another, "stand at the door after your sermon and listen to what people said about it as they passed out?" The other replied—"I did once"—a pause and a sigh—"but I'll never do so again."

## BUDDHISM IN THIBET.—II.

(Concluded from p. 343.)

A REMARKABLE feature in Thibetan Buddhism is the resemblance of its ritual to that of the Roman Catholics. The first Roman Catholic missionaries who penetrated into Thibet were amazed at finding rites and ceremonies similar to those of their own Church. The courageous Abbé Huc mentions "the cross, the mitre, the dalmatic, the cope which the Grand Lamas wear on their journeys, the services with double choirs, the psalmody, the exorcisms, the censers suspended by five chains, the benediction, the chaplet, ecclesiastical celibacy, spiritual retirement, worship of saints, feasts, processions, and the holy water."\* The worthy priest did not exhaust the list. He might have added tonsure, relics, bells, confession (public), penances, pilgrimages, use of flowers and lights before altars, etc. All these latter were decidedly pre-Christian among the Buddhists of India. Mr. Rhys Davids observes of these similarities "If all this be chance, it is a most stupendous miracle of coincidences; it is, in fact, ten thousand miracles."† The Abbé Huc explained it by the legend that Tsonkhapa, the Thibetan reformer, who lived from about 1358 to 1419 A.D., was visited by a stranger from the West with a long nose, who Huc thought must have been a Catholic. "But," says Herr Schlagintweit, "We are not yet able to decide the question as to how far Buddhism may have borrowed from Christianity; but the rites of the Buddhists enumerated by the French missionary can for the most part either be traced back to institutions peculiar to Buddhism or they have sprung up in periods posterior to Tsonkhapa."

Really the explanation is not so difficult. Both Christianity and Buddhism have inherited much from earlier Asiatic cults. Ritual has lasted even when dogmas have changed, and the same ceremonies have been transmitted from age to age in honor of new divinities. Rome regards this resemblance not with entire dissatisfaction. It knows that the Lamas once induced to substitute Christ for Buddha the people would follow *en masse*. Everything is prepared beforehand for the acceptance of Romanism, and the conversion of Thibet would involve that of millions of Buddhists beyond the frontiers. Various efforts have been made to open up the country to missionaries, but as yet with little success, and it is just possible that the sham Buddhism of Theosophists may help to keep the Catholics at bay until the Buddhists are educated to receive the doctrines of Western science.

It is interesting to know in what light the Lamas would regard Christianity. The brothers Schlagintweit, who had frequent opportunities of consulting them, tell of one who had met the missionaries Huc and Gabet.

"The Lama alleged against the creed of these missionaries that it does not afford final emancipation. According to the principles of their religion, he said, the pious are rewarded with a re-birth among the servants of the supreme God, when they are obliged to pass an eternity in reciting hymns, psalms, and prayers in his glory and honor. Such beings, he argued, are consequently not yet freed from metempsychosis; for who can assert that, in the event of their relaxing in the duty assigned them, they shall not be expelled from the world where God resides, and in punishment be re-born in the habitation of the wretched" (p. 100).

The most striking item of the faith in reincarnation is the belief of the presence of the actual deity dwelling in the person of the head of the Church. The *Dalai Lama*, or Pope, is regarded as an incarnation of Chenresi, who descends by a beam of light and enters the individual whom he selects for this honor.

\* *Travels in Tartary, Thibet, and China*, vol. ii., p. 50, W. Hazlitt's translation.

† *Hibbert Lecture on Buddhism*, p. 193.

This may seem very silly, but those certainly should not laugh who believe in the descent of the Holy Ghost and that bishops have the power to impart it by "the laying on of hands." The Lama really is elected by the clergy, and as he is an important personage as well in a political as in a religious point of view, the Chinese government takes care that the sons of such only as are known for their loyalty shall be elected to this high dignity. When a Dalai Lama dies, Chenresi is supposed to pass into a child then born. Children are brought forward from which one is selected by lot and becomes the living Buddha. We will not say it is not so, especially as that frank and childlike person, Madame Blavatsky, testifies to witnessing similar phenomena (*Isis Unveiled*, vol. ii. p. 601).

The Ethics of Buddhism, it is known, are of an elevated character. "In practice, however," says Col. Paske, "the standard of morality is sadly low, some of the Lamas marry, too many lead grossly immoral lives, and most of them take to their calling mainly as a means of living easily at the expense of the people."‡ "Much the same as the priests in Europe," we fancy an esoteric Buddhist may respond. The priests, however, claim the ownership of all the soil, and by virtue of this claim exercise despotic power over the people, who can only hold as their tenants. They are thus enabled to keep the country isolated.

The usual results of celibacy are not unknown. Col. E. Paske says "The Monastic system is of very ancient date among the Buddhists in Thibet. . . . While these monastic institutions are supposed to afford a refuge from the sinfulness of the world, with such retirement as might help to a life of celestial meditation, there is too much reason to suppose that they are hot-beds of vice of every description." No doubt the Buddhists will say, like the Catholics, that these are calumnies upon holy men and women, but those who have most studied the history of sacerdotal celibacy, will, we fancy, be least likely to challenge Col. Paske's statements.

The methods of Thibetan Buddhism are little in accord with the spirit of inquiry and progress in science. Says Emil Schlagintweit, "My brothers were often puzzled by the confused answers they received from the Lamas to any question either on natural phenomena, or concerning their religion or history. The Lamas preferred talking about matters connected with mystical theology, and it was a comparatively easy affair to obtain from them explanations of the supposed magical property of particular charms."

Esoteric Western Buddhists have been taught to look to Thibet as an example. Is there not some reason for thinking that it rather affords a warning?

J. M. W.

## A CHRISTIAN LIE.

Ministers tell the people that God is their "loving father;" that he looks after them with tender care, and lo! a Johnstown disaster comes to prove that all that they have been telling the people is false—cruelly, selfishly false. The plain truth is this: There is no power outside of man that cares for man.

Whether there is a God in the universe or not is an open question, but whether there is a God who is a "loving father" to man is not an open question. That question has been settled in the negative thousands of times. We challenge the Christian church and all of her priests and ministers to show one act of their God that manifests the love of a human parent. If God exists he is indifferent to man's fate; indifferent to his enjoyment or suffering.

This last terrible calamity affords a sufficient illustration for the divine lack of love or lack of power. Here was a city of nearly twenty thousand human beings. Above this city was a body of water four or five miles long and over one mile wide, held in its place by a dam of earth which had

\*\* *Anthropological Journal*, vol. viii., p. 202.

become weakened by heavy rains. In a moment, without a sign, this dam gave away and thousands of lives were lost in less than an hour. Was God watching over the people of Johnstown with tender care? Was he performing the part of a "loving father" to those poor people, who, without a word of warning, were drowned and crushed by the mad waters of that awful flood?

The pulpit, in the face of this horrible disaster, should blush with shame to speak of God's "watchful care over the lives of men." How can the Christian explain the absence of his God at this place of danger? How can he reconcile his faith in God's providence with the facts of the Johnstown horror? He will ask us to believe that "God's ways are past finding out." No, they are not. We have found them out.

And the people are finding out the ways of the pulpit too. Such ways are not to the credit of humanity.

It is nothing less than lying for a Christian minister to tell his poor dupes that God "watches over their lives," and will "preserve them from temptation and danger."

Why not tell the truth? Why not admit the facts? What good does it do man to tell him this Christian lie that God is his "loving father?" We know better, and history has a thousand sad pages, stained with human tears, that support this knowledge.

L. K. WASHBURN.

## ACID DROPS.

Dr. Pressensé, a French Senator, draws attention in the *Christian World* to the infamous alliance between the French clerical party and General Boulanger. "There is no doubt," he says, "that in the elections for the Councils General the priests lent their aid to Boulanger. Even since his infamous machinations have been exposed by the High Court, the clerical press has continued to defend him."

"Tatler," of the *Star*, is responsible for the following statement. Lord Tennyson was dining with the Queen at Osborne and was asked who was coming forward in the younger school of poets. "Swinburne," said the laureate, "has written some fine things, but he blasphemes God and defileth man."

We quite agree with Tennyson as to Swinburne's "blasphemy." We had occasion to read a couple of strong samples to the jury in the Court of Queen's Bench. They were quite as warm as anything that ever appeared in the *Freethinker*. Our readers will find them, with several other specimens of high-class blasphemy, in Mr. Foote's *Defence of Free Speech*.

The Rev. C. A. Monk Smith assigns the following twelve reasons for the prevalence of novels over the Gospel:—Indifference; shyness; want of clothes and boots; dislike of the parson; neglect of parochial visitation; the bad lives of church-goers; dissatisfaction with the seating arrangements; dissatisfaction with the sermons; dislike of a bag thrust under their noses; the perplexities of the Prayer Book; cold and comfortless state of the church; difficulty of the music and unfamiliarity of the tunes.

We venture to give another reason, to make up a baker's dozen. There is a growing feeling that the Gospel is as much a romance as any novel. Given this feeling, it is easy to understand the preference for something fresh.

Until a few weeks ago the church bell at West Haddon, near Rugby, was allowed to be tolled at Dissenting funerals; but the vicar has just intimated that for the future the bell can only be tolled with the Church's service. The original idea of church bells was to drive away evil spirits. There is one spirit they have not yet succeeded in driving away—the spirit of uncharitableness.—*Christian World*.

A Japanese contributing a series of articles to the *Japan Weekly Mail*, of Yokohama on the recent progress and probable future of his country, remarks that there are two great parties of thinking men among them—those who look purely to science and philosophy, and those who look to Christianity. We hear, on the other hand, that Col. Olcott's attempts to induce the Japs to stick to Buddhism are having a large share of success. It stands to reason that,

despite their wondrous adaptability, the Japs cannot suddenly pass from their old beliefs to Western science and philosophy, and it is to be hoped that they will not readily accept any doctrines which will merely leave them in the mire of old superstitions.

French piety, what there is left of it, is taking the form of the worship of the Sacred Heart. This new cult, which first received the Pope's sanction in 1765, is now held up as a protest against Atheism and Infidelity. As the more forward emancipate themselves from all superstitions so the most backward fall on the most senseless. We soon expect to hear of the worship of the Sacred Nose, the Sacred Legs, and the other members of the Sacred Body.

Mr. C. H. Pearson, minister of Public Instruction in Victoria, has replied to the criticism in the *Spectator*, on the Secular school system in Australia. Mr. Pearson suggests that "If a child in a clergy-conducted school were asked what two and two made, and replied it was whatever God pleased, the piety of the answer would not compensate for its ignorance." But surely the word of God must stand before human knowledge, and if it teaches, as it does according to Trinitarians that one and two make one, arithmetic should give place to piety.

According to the *Christian Leader* of Glasgow, Laurie, the supposed murderer of the Englishman on Goatfell, Arran, was a Sunday scholar, a member of the Y.M.C.A. and of the Church Literary Society.

At the Barrow Police Court, the father of one of two boys who were charged with stealing ears of wheat from a field protested against the charge on the ground that the boys had simply been doing what Christ and his disciples did—"plucking the ears of the corn." The Bench, however, declined to acknowledge that the New Testament example could be followed by all and sundry without let or hindrance, and condemned the father's logic as unsound, and, having found the boys guilty, dismissed them with a caution.

The wife of a leading faro bank gambling saloon keeper at Chicago has eloped with a priest, the Rev. Joseph Mayers. The American papers head it "Joseph and Queen Faro."

Another murderer gone to glory! George Horton, of Swanwick, poisoned his little daughter to obtain the £7 for which she was insured. He was hung on August 21 in Derby Gaol. While being pinioned he uttered a fervent prayer, and as the bolt was being drawn he repeated the words, "Lord Jesus, receive my spirit." He confessed his crimes to the vicar of Swanwick, and was what is called "penitent," but he was evidently thinking of nothing but the prospects of his own skinny little soul. If George Horton is in the New Jerusalem we shall be happy to go elsewhere; but if we must become his fellow citizen, we shall apply for a mansion at the opposite end of the town.

Paris has been horrified by a young man who attempted to burn both his father and mother in their beds. The force of unnatural crime could scarcely further go. Yet do not Christians believe that the universal father will roast his children for ever in hell?

A woman at Penge, who committed suicide, left a letter on her "glaring sins," in which she enumerated "Troubling my friends with my troubles and anxieties instead of taking them all to the throne of God, and thinking too much of self and not doing enough for God." The coroner said it was evident deceased suffered from delusions of a religious nature, and the jury returned a verdict of suicide while in an unsound state of mind. This unsound state of mind, it seems to us, is one which the teachings of revivalist Christianity is directly calculated to foster.

"Quida" gives a harrowing description of the cruelty of Italians to the lower animals. Popery doesn't seem very conducive to humanity. Even Protestants treat their "distant relations" in a way that would shock an average Buddhist.

"What was cats made for, mother?" asked a Somerville little boy who had been scratched by a household tabby. "Cats made for? well, I suppose to kill mice." "Who made em?" "God made them." "What was mice made for?" "What were mice made for? For some purpose, I suppose. For cats to catch, perhaps." "Did God make the mice, too?" "He did. He made all t'ings." "Well, if the cats is made for catchin' mice, God wouldn't needed to make cats if he hadn't made a y mice, would he?" "No, I suppose not." "What did he make 'em for, then?" "Make what?" "The mice." "Child, it's time for you to go to school. Hurry, or you'll be late."

The vicar of East Grinstead has paid the penalty of defying his Savior's injunction against laying up treasures on earth, and carrying scrips and purses. An enterprising burglar broke into the vicarage and carried off £30. There is now weeping and wailing and gnashing of teeth.

The French Christian Theosophical journal *L'Etoile* inserts a revelation from "Jean et Pierre," announcing that on Sept. 24 the heavens will be opened. Thanks to the subscription, we shall be able to provide ourselves with a new umbrella in case we have not left France by that time.

It is curious that so many of the pessimistic writers in the controversy on the Battle of Life, with which the *Daily Telegraph* is filling up the silly season, should, while lamenting the evils of this world, yet look forward to a better one. This is the position of G. R. Sims, who writes extra seriously on this oft-debated topic. We feel inclined to remind the e-writers of Matthew Arnold's lines in *Empedocles on Etna*:

Fools! that so often here

Happiness mocked our prayer,

I think might make us fear

A like event elsewhere!

Make us not fly to dreams, but moderate desire!

The Rev. C. Rudge of Sevenoaks, is apparently very much annoyed at being asked by one of our readers for particulars about that cock-and-bull infidel story we commented on a few weeks ago. He writes a waspish reply, full of good old Christian charity. As to the infidel story, it was inserted by the publisher before Mr. Rudge had seen it. What a way of editing a little magazine! Fancy the editor of the *Freethinker*, which is ever so much bigger, excusing himself in regard to a leading article by saying "my publisher inserted it!"

It has long been the fashion of the religious press to speak of Bishop Lightfoot as having effectively replied to the author of *Supernatural Religion*. We are, therefore, not surprised to find the *Northern Daily Telegraph* saying that under Dr. Lightfoot's examination, the work utterly collapsed, though we cannot help wondering whether the writer has read *Supernatural Religion*, or weighed its arguments against those of the Bishop of Durham. One thing the writer seems quite unaware of, and that is that the controversy is by no means finished, since the author of *Supernatural Religion* has been announced to be engaged on a reply to his episcopal opponent. When that has been weighed it will be time enough to speak of his total collapse.

The argument against the Christian miracles does not solely depend upon the construction of a Greek phrase or the nibbling points of criticism with which Bishop Lightfoot deals. The later the gospels were written, of course the more damaging is the case against them. But supposing Dr. Lightfoot succeeded—we do not allow it by any means—in showing the gospels were in existence at the end of the first century instead of, as we allow, at the end of the second, he would still be far from proving that they were put forward at the time and in the place where they could be contradicted. We defy him to give a scrap of evidence as to their existence before the destruction of Jerusalem. In a credulous, superstitious, and fanatical age it does not take long for exaggerations, myths, and legends to grow, spread, and be received as facts. We find instances even in our own days. Now, it is part of the case of the author of *Supernatural Religion* that the people among whom the gospels arose were credulous and superstitious, believing

in the constant interference of angels and devils, and it is this portion of the argument which the learned Bishop of Durham discreetly evades.

As we write, we read in the same *Northern Daily Telegraph*, "Alleged Miraculous Cures at Lourdes," reporting from the Catholic *Universe*, that "A young girl from Alençon, who had been blind for two years, recovered her sight when she was taken into the grotto. A navy from Chartres received a hurt which paralysed him and made him a cripple for years. He instantly recovered the use of his limbs." Do Protestants believe these wonders? No, they know they only occur among an excited and fanatical crowd already disposed to believe in them. Yet they deem it absolutely wicked to question miracles said to have occurred a good way off, and a long while ago, for which not a tithe of the evidence can be produced which is forthcoming for the miracles at Lourdes in our own day.

The Rev. Thomas Davies, presiding at the Welsh Congregational Union, took as his subject the Theological and Scientific Agitation of the Age. He sneered at the advanced thinkers, and "found no difficulty in believing that Moses's death and burial had subsequently been added." Of course all the little facts proving a late origin were subsequently added. This is an easy method of retaining the old faith.

The *Eastern Mail* is severe upon the Rev. T. Davies. It doubts his qualifications for preaching about science, and says that "If one thing more than another is calculated to bring religion into contempt, it is the indiscretion of its professed ministers."

The *Christian Commonwealth*, inserts a letter from C. Wickerson, dated Chase Road Baptist Chapel, Old Southgate, announcing that "A band of atheists has of late been holding meetings in the village of Old Southgate, and last Sunday played a cricket match." Mr. Wickerson finds it "simply shocking that the Lord's Day should be thus desecrated," and thinks the powers that be should interfere and prevent the owners of the land permitting such an atrocity. After giving our Southgate friends this advertisement, he urges the inhabitants to show their respect for God's day and their abhorrence of what these people teach, by absenting themselves from their meetings.

It is hard to stay the progress of a Christian lie that has got a good start. Some time ago Joe Cook started a tale to the effect that the Paine Memorial Hall, Boston, had been sold for a church. The story was contradicted by Mr. Mendum, whose paper, the *Boston Investigator*, is published at the Paine Hall. Yet we find the story still in circulation. All we know is that week by week we send our paper to the Paine Hall, Boston, and as regularly receive our veteran contemporary, the *Boston Investigator*, in return.

The *Church Times* lays it down that "Revelation belongs to the Second Person in the Blessed Trinity, Inspiration to the Third." The Jews, who are without a God the Son, or a God the Holy Ghost, we presume have neither Revelation nor Inspiration. However, they contrive to worry along without it.

Reincarnation, the great fad of some Spiritists and Theosophists is a very ancient superstition and is found in full force among the barbarous natives of Australia, who think that when black men die they are re-incarnated as whites. There has just died in Queensland a man named James Davis, better known as Derhamboi, who had a strange experience of this belief. Transported to Botany Bay at the age of 16 in 1824 for stealing half-a-crown from church, he escaped to the bush and fell in with a tribe of aborigines. Davis was recognised as a re-incarnation of Derhamboi, a lately lamented member of the tribe and was adopted by Derhamboi's father and his wife and was safe from that moment.

Some awkwardness occasionally arose from this belief, for wandering among various tribes Davis was always taken for some fresh re-incarnation, and his inability to recognise friends who thought they had been intimate with him in his previous life, sometimes gave rise to misgivings among

those individuals. On such occasions he would say it was some time since he died and he had really forgotten. After living fourteen years among the blacks Davis was found and brought back to Brisbane.

Madame Blavatsky is dissatisfied with the acting editor of the *Theosophist*, for having expressed a hope that "no further private circulars will be issued by any member of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council because Madame Blavatsky does not approve of it." Mme. B. lets it be plainly understood she means to rule the roost, and threatens to resign her office of Corresponding Secretary of the Theosophical Society. This, she adds in *Lucifer* "This will not prevent me from remaining at the head of those—who will follow me."

Bishop Claughton contradicts the report that he intends to resign the See of St. Albans. The contradiction is unnecessary. No one but a prize-fool would credit the Bishop with any such intention.

The "anti-tithe mob," as the newspapers call it, is still at work in Wales. Evidently the good old days of easy faith and easy tithe collecting are over. The parsons exclaim, "Why do the heathen rage?" and the people exclaim, "Woe unto you, hypocrites!"

There is a Poor Clergy Holiday Fund for sending indigent parsons off to the seaside for rest and fresh air. But why is money required for such an object? If faith is able to say to mountains "Be ye removed hence and cast into the sea," it can surely say to a much smaller affair, in the shape of a clergyman, "Be ye removed hence and dropped at Ramsgate." Lodgings might have to be paid for, but the clergymen might find the necessary cash if they went fishing like Peter, who found the amount of the tax-collector's bill in the mouth of a conger-eel or something. As for victuals, the Scripture assures us the Lord will provide. He fed Elijah with sandwiches, and rained down bread from heaven. All the poor clergy have to do is to look up.

Thibet, it is said, is the only known country on earth not open to missions. May it ever remain so, for once invaded by the alleged soul-savers there would be no end of cant, hypocrisy and humbug. It is, indeed, a transcendent rapture of spirit to know that there exists on earth one country free from missionary pirates.—*Jewish Times*.

One of our pious contemporaries is dreadfully alarmed at the spread of "the continental Sunday" in England, and especially at the awful scenes in Epping Forest, where profane wretches actually spend the Sabbath in dancing and singing. Putting a stop to it all at once is impossible, but at any rate "Socialist picnics got up by demoralised foreigners ought to be suppressed." Our contemporary is in a bad way. Dr. Forbes Winslow will be wanted in that quarter shortly.

The Rev. Edward Smith, of the Wesleyan Mission, St. John's Square, Clerkenwell, is a near neighbor of ours. According to him, Clerkenwell is a "hotbed of social evils." The cup of its iniquity is nearly full, and, but for the saving presence of Mr. Smith, the Lord would probably soon descend with fire and brimstone. We have travelled about a little, and really never before suspected the supereminence in evil of the district in which our office is situated. Is it because Mr. Smith has to confess that he has practically failed with persons "badly impregnated with Socialism and infidelity" that he is so convinced of the Egyptian darkness of the district in which he holds out his light, or is this the recognised method when you want subscriptions.

The vicar of Bermondsey is a worthy disciple of the meek and lowly Jesus. He claims a common law right to sit as chairman of the vestry, and in this capacity he does all he can to silence the progressive vestrymen. It is owing to his arbitrary, and to all appearance illegal, proceedings that four of the ratepayers are being prosecuted under an old law passed in a time of panic for asserting their right, in the face of barricades, to attend the vestry meetings and watch from the public gallery the way in which their

business is transacted. The defendants are four local Radicals and the tactics of the vicar are worthy of a Conservative man of God. On Sunday last, at an out-door meeting, Councillor J. Thornton charged him with something very much like perjury.

When Mr. William Creswick, the famous actor, was touring some years ago in Australia, he received an invitation to give some Shakespearean readings before some clergymen and their families in the house of Bishop Moorhouse, now the Bishop of Manchester. His lordship reminded Mr. Creswick that his audience would include "some of the strictest sect of our religion," and added, "If there should be any expressions in the pieces which you have selected of rough Elizabethan vigor, pray remember St. Paul's advice about the treatment of weak brethren." This is rich from a preacher of the Word. Bishop Moorhouse may rely on it that there is nothing in Shakespeare to shock the readers of the Bible.

Rumor still insists that the Pope is to leave Rome. If he does, it will be the worst day's work of his life. The removal of the seat of the Papacy from the Eternal City will be a greater blow to the Catholic Church than any it received from Martin Luther. We hope the Pope will go, but we fear the news is too good to be true.

Mr. Tomlin, a visitor from Birmingham, fell down dead in Buxton parish church on Sunday morning. The first time such an incident occurs in a Secular hall there will be any amount of wing-clapping among the clerical poultry.

Tract distributors are never supposed to joke. Nevertheless we hear of one who goes to all the public-houses giving away a bill headed "Our great need is the Holy Spirit."

Mr. Gee, of the *Baner*, considers that the Queen's visit to Wales is made in the interest of the Church and Conservatism. Distraints for tithes do not seem any more in favor, however, judging by the reception of the bailiffs in Pembrokeshire.

Superstition is still a cause of crime in India. In the Central Province there were two cases of murder induced by the belief in witchcraft, and in Nagpore an instance of human sacrifice came to light.

The *New York Herald* should really draw the line somewhere. That Patrick Gallagher yarn is too thin for anything. The gentleman missed his nose-warmer, and said with uplifted hand, "I pray that my Creator will paralyse the man who has my pipe." Now, Patrick had the pipe himself; it had slipped through a hole in his coat pocket and worked its way into the lining. However, the Creator took Patrick at his word and smote him with paralysis, so that he died in less than twelve hours. As the poor fellow leaves a numerous and afflicted family in a state of want, it was rather mean of the Creator to pick him up so sharply.

#### SONNET TO SHAMGAR. JUDGES III., 31.

Ho! Shamgar, mighty one of long ago,  
Puissant wielder of the ox-goad deadly,  
You died and left your patronymic redly  
Linked to one slaughter anything but slow!  
Six hundred Philistines, at one fell swoop,  
You slew, 'tis said—the number nothing swollen.  
Though name of battle's lost, mislaid or stolen—  
Ox-goad in hand! Odds blood! O Red shirt, whoop,  
Before Red Shamgar's pales thy ruddy hand!  
O mighty chieftain of the Hebrew nation,  
O Shamgar of the ox-goad allegation,  
Ah, how those fated Philistines you tanned!  
On war's red field thou wert a stalwart stalker,  
With ox-goad armed a veritable corker!

SI SLOKUM.

Mother: "Yes, Bobby, God made you. I'm surprised that you should have forgotten that." Bobby: "Well, it happened a good while ago, ma. Seven years is a long time for a boy to remember anything."

## MR. FOOTE'S ENGAGEMENTS.

Saturday, August 31, Secular Hall, Rusholme Road, Manchester, at 7.30, "Mrs. Besant's Theosophy"

Sunday, September 1, in the same Hall, at 11, "Is the Bible Inspired?" at 3, "Ghosts;" at 6.30, "Is there a God?"

Sept. 8, Liverpool; 15 and 22, London Hall of Science; 29, Newcastle.

Oct. 6 South Shields; 13 and 20, London Hall of Science; 27, Milton Hall, London.

Nov. 3, Birmingham; 10, Camberwell; 17, Hall of Science, London.

Dec. 1, Camberwell; 8, Nottingham; 15, Portsmouth; 29, 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.

J. GATES.—You cannot possibly be prosecuted for libel on such grounds. You can libel an individual but not a class—we mean of course, legally. For the rest, we advise you to be careful. Men of God are a peculiarly venomous species when their anger is aroused, and the chaplain of a regiment might make it very unpleasant for a soldier. We are glad to hear that you became an Atheist through reading the *Freethinker*, and we are pleased at receiving the congratulations and good wishes of your Freethinking comrades.

F. LISTER.—Thanks for the cutting. Newspapers will always give more attention to orthodox or quasi-orthodox matters. Even the *Star* would have fought very shy of "Why I became an Atheist."

H. ROWDEN.—The reverend gentleman is too sensitive. There is nothing very objectionable in your letter. His reply is written with greater literary art, but it is really far more insulting than what he complains of. It is always well however, to be scrupulously polite in such cases. You shouldn't frighten the badger when you want to draw him.

W. H. W.—You must allow for differences of taste. In this, as in other cases, one man's food is another man's poison.

J. H.—The pretence that Cyrenius was twice governor of Syria has no warrant from history, and is merely an attempt to evade a difficulty.

C. W. LEE.—Your observation is not very profound. If matter cannot "improve" why do you say that mind can "improve?" There is no improvement in substance; the improvement is in specific combinations. A rose is an improvement on the dirt in which it grows, just as a philosopher, a poet, or a hero is an improvement on a savage. The Rev. T. Binney's discourse is founded on a double fallacy—first, that *mind* is an *entity*; second, that a complex form of matter contains only the properties of the simple constituents in mechanical addition.

P. THOMAS.—What you propose would be a good thing if it could be carried out, but we fear there is no chance for it at present. Thanks for the cutting.

W. M. KNOX.—We have criticised Dr. Kane's sermon in another column. It is easy to understand why he declines to meet any representative Secularist in discussion. His statements and arguments are only safe in the coward's castle of the pulpit.

W. WAKEFIELD.—Thanks. The contents sheet shall be forwarded.

H. GUISE.—We know nothing of your previous note. All orders for literature should be sent to Mr. Forder as above—not to Mr. Foote.

J. C. KINGSTON.—Mr. Forder will send the paper weekly. Please notify change of address to him. We share your hopes for the success of the Hull Branch.

W. T. LELAND.—We fancy the C.E.S. is getting worse off. But we regret it. Their lecturers ought to be supported. They make many converts to Freethought.

JOSEPH BROWN, secretary of the North Eastern Secular Federation, 86 Durham Street, Bentinck, Newcastle, acknowledges the following subscriptions:—South Shields Branch, 2s. 6d.; Mr. Bennett, 1s.; J. Robinson, 1s.; Jacob Ross, 1s.; F. Ross, 1s.; D. Pearce, 1s.; J. Pearce, 1s. Freethinkers in the district are earnestly invited to subscribe.

ON THE WAR PATH.—Cuttings received with thanks.

G. CRUDGE.—Such neglect is simply scandalous. If the secretary of the Bristol Branch will neither call a meeting nor attend to the letters of persons who desire to join, the matter should be brought before the Central Executive without a moment's delay. Will you state the precise facts in a letter to the Secretary, Mr. R. Forder, 28 Stonecutter Street, E.C.? If you do so, we promise that your complaints shall be properly attended to.

R. S. SAGO says the Camberwell Branch collected £2 on Sunday for the dock laborers.

BLACKBURN.—We believe there is a Branch in Blackburn. We have passed your letter to Mr. Forder who, as secretary of the N. S. S., will deal with the matter. Couldn't you get that newsagent to display a contents-sheet?

AMANDA.—Many Thanks. See paragraph.

M. EDINBURGH.—The series of "Sacred Books of the East," edited by Prof. Max Müller and published by the Clarendon Press, Oxford, contains the works you require. If too dear they can doubtless be consulted at the Advocates' Library. A translation of the Koran by Sale is published cheaply in the Chandos Classics. There are also translations of the Avesta by Bleek, and of the works of Confucius by Dr. James Legge. We have sent you *Fritänkaren*.

P. T.—Many writers have denied the existence of Jesus, notably Volney, Dupuis and Robert Taylor. Others like Gerald Massey and Dr. Hardwicke place the historical Jesus almost a century before the Christian Era. Taylor's *Diegesis* may help you, but it should be read with caution. See also Massey's lecture, "The Historical Jesus and the Mythical Christ."

PAPERS RECEIVED.—South Wales Daily News—Der Arme Teufel—Open Court—Twentieth Century—Belfast News Letter—Ironclad Age—Edinburgh Evening News—Liberator—Bulletin des Sommaires—Menschentum—Freethought—Christian Commonwealth—Castleford Gazette—Lucifer (Valley Falls)—Western American—Lancaster Gazette—Western Figaro—La Voix—L'Estafette—Liberty—Secular Thought.

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.

## SUGAR PLUMS.

THE Manchester Branch has desired Mr. Foote to give a Saturday night lecture as well as the three on Sunday. This lecture, by special request, will be on "Mrs. Besant's Theosophy." Mrs. Besant claims a right to advocate Theosophy from the Freethought platform, and she cannot complain if other Freethought lecturers oppose it. If foreign subjects are introduced, both sides will have to be heard.

MR. FOOTE will publish a supplementary pamphlet in answer to Mrs. Besant's *Why I Became a Theosophist*. The lady goes into her conversion more fully, and passes some criticisms on Mr. Foote's first pamphlet which call for a reply. Mrs. Besant deliberately claims a right to teach Theosophy from Freethought platforms, and Mr. Foote as deliberately claims, and means to exercise, a right to check her propaganda.

THERE is very great need of such a pamphlet if we may judge by the impression Mrs. Besant has produced on her reviewer in the *Weekly Times and Echo*. He takes it for granted that she has ceased to be a Secularist. But that is not all. He takes Mrs. Besant's complaints at being criticised as a proof that she is being persecuted, and remarks that "the intolerance of Atheism is as odious as the intolerance of superstition." Quite so. But who denies Mrs. Besant's right to think for herself? She has a right to become a Roman Catholic if she chooses. But that does not abolish the right of Freethinkers to criticise her views. Mrs. Besant has expressed herself in such a way as to lead the outside public to believe that she is being persecuted. This is as far as possible from the truth, and we shall send out press copies of Mr. Foote's new pamphlet to correct this false impression.

By the way, the *Times and Echo* pays Mrs. Besant a very back-handed compliment. After expressing surprise that "a woman of her abilities and evident warm sympathy with truth could ever have accepted the views of the Secularists," it goes on to say that "the most debased form of Christianity seems to us reasonable and desirable in preference to her new creed." Call you that backing of your friends, O reviewer?

A LARGE audience greeted Mr. Foote at Battersea on Sunday morning, and a good collection was made for the

London Secular Federation. Two mild Christian critics had ten minutes each. This is the last open-air lecture Mr. Foote will be able to give this season. He would have liked to give Victoria Park a turn, but it is too great a strain to lecture out of doors in the afternoon and lecture again indoors within a couple of hours.

THERE was another big audience at the Hall of Science to hear Mr. Foote's second lecture in reply to Mrs. Beant. Several questions were asked but no real opposition was offered. Soon after the meeting broke up there was a hubbub outside. It was the children returned from their excursion to Epping. They seemed in high spirits, and presumably they had a fine time in the forest.

NEXT Sunday (Sep. 8) there will be an open Conference of Freethinkers in the Secular Hall, Manchester. The sittings will be at 3 and 6.30 p.m., and the subject of consideration "The best means of promoting Secularism in Manchester." Tea will be provided at 5 o'clock at a charge of 6d. each. Members and non-members are cordially invited. We hope to hear of a good meeting and gratifying results.

"I CANNOT join in the new masquerade and simulation of ancient mysteries manufactured in our time by Theosophists, Hermeneutists, pseudo-Esotericists and Occultists of various orders, howsoever profound their pretensions. The very essence of all such mysteries as are got up from the refuse leavings of the past is pretence, imposition and imposture. Public experimental research, the printing press, and a Freethought platform, have abolished the need of mystery."—*Gerald Massey*.

RENAN'S vindication of Ahab, as a progressive king who excited the implacable hatred of the clerical party, is followed by Mr. Julian Corbett's vindication of Jezebel. His article in the *Universal Review* will cause a good deal of alarm among the Bibliolators, for, if his theory is the true one, the Jew book is a malignant libeller of this unfortunate woman. Mr. Corbett calls her "the protomartyr of our civilisation," who fell under the anarchy of the "mountain prophets" for the crime of inspiring her husband to import Phœnician culture into Samaria.

MR. HERBERT SPENCER is recovering from his illness. His strength is so far recruited that he has resumed work on his *Synthetic Philosophy*. For some time he has been writing his autobiography, which should be a very interesting book.

The Canadian Freethinkers meet in Conference at Toronto on September 14 and 15. Among the topics set down for discussion are—(1) The progress of Secularism in Canada; (2) The desirability of obtaining a hall as the exclusive property of the Secular party; (3) The establishment of Sunday schools for the mental training of the young; (4) Provincial Freethought propagandism; (5) The formation of classes for the cultivation of music, singing, debating, and the study of modern science; (6) The appointment of a committee to watch the attitude of the local press upon Secular matters.

THE Central Executive of the Canadian Secular Union invite Mr. Foote to write a letter to be read at their annual Convention, which takes place at Toronto on September 14. "A few encouraging words from you," the secretary says, "will have great weight with the Convention and very much assist us in our propaganda." Mr. Foote has, of course, complied with this request.

SOME good should result from the debate at Newcastle between Mr. Bradlaugh and the Rev. M. Gibson, which takes place on 9 and 10 September. Front-seat and platform tickets are selling fast, and those who wish to secure one should apply immediately to Mr. Joseph Brown, 86 Durham Street, Bentinck. Prices 2s. and 1s. Only sixpenny tickets will be sold at the door.

HOW TO DO IT.—Mr. R. S. Seago, corresponding secretary of the Camberwell Branch, writes as follows:—"Some weeks ago I asked my newsagent to get some extra copies of the *Freethinker* and place it in the window, saying I should take those he didn't sell. He did as I

requested. Three copies were sold the first week, and the sale has steadily increased. He now sells fifteen copies, exclusive of the three I have taken since the enlargement. If others would try to promote your circulation in the same way, they would be doing a grand thing for the paper and the cause."

THE late Mr. Cotter Morison's *Service of Man* is described in the *Birmingham Daily Post* as "a remarkable book, which it will be found much easier to sneer and to laugh at than to answer." This is a sign of the times. Forty years ago such a book would have raised a general howl of execration, and probably the publisher would have had a few months' leisure at his country's expense.

COLONEL INGERSOLL is spending his holidays at Saratoga. He enjoys the life and bustle of a fashionable watering place even better than the quiet of solitude among the hills and forests. The one thing he delights in most is to see other people enjoying themselves and to contribute by his own cheerfulness to their enjoyment.

PAINE has the noblest monument ever erected to human being; and that monument consists of the bitter hate and unlimited abuse of the sky-pilots. How he must have stung them to keep their fury in full blaze for over 100 years! Well done, Paine!—*Liberator*.

THE Swindon Branch had an excursion on Sunday, and we hear it passed off very successfully. These social parties should be multiplied.

MR. FOOTE has enlarged the *Freethinker* to twelve pages. We forget whether we noticed this fact before, as we ought to have done. The paper has lost none of its interest. Wish we had a Wheeler to assist as Mr. Foote has. The able and well-read young man, or youngish, that the *Liberator* wants for sub-editor will turn up some day, in the course of divine providence or some other track. But we wish he were not so long a coming.—Joseph Symes in *Liberator*.

WE beg to remind our friends that we are now issuing a weekly content-sheet of the *Freethinker*. One or more copies will be posted regularly to any newsagent or other person who undertakes to exhibit it.

CAPTAIN PERFECT'S call for hands to throw Mr. Bradlaugh into the river has drawn an avalanche on his own head, and the *Castleford Gazette* insert letters from John Stokes, E. B., and Mr. J. Greevz Fisher, which Mr. Perfect will hardly relish.

DR. P. A. RUDT of Heidelberg has published an account of G. Bruno's Life, Works, and Views of the Universe, in answer to some Catholic utterances in Germany.

"R. M." is giving valuable information and graphic descriptions of the Liverpool churches in the pages of the *Liverpool Mercury*.

THE children's excursion from the Hall of Science to "Ye Robin Hood," Loughton, Epping Forest, took place last Sunday. All the arrangements, under the direction of Mr. Cookney, "the children's friend," went off well, and the little ones spent a very enjoyable day. Further subscriptions.—Mr. Chilton, "Ye Robin Hood," 5s.; Payne, 1s.; Fox, 1s. 6d.; per H. Smith, Stuart Samuels, £1; per Santen, Powell, 6d.; Abrahams, 6d.; Gregory, 3d.; Van Gelder, 6d.; Noble, 6d.; Miss Ansell, 3d.; per Hanley, Hyde Park Branch, N.S.S., 5s. 4d.; per R. Forder, Allfrey, 1s.; per Mrs. Cookney, Mrs. Naylor, "The Lord Clyde," 5s.; per J. T. Heale, 1s.; Hayles, 5s.; Pradey, 1s.; Burke, 6d.; Doys, 6d.; Warman, 2s.; Heale, 1s.; Pingram sen., 1s.; Mrs. Pingram, 6d.; J. Pingram, jun., 6d.; H. Pingram, 6d.; E. Pingram, 3d.; J. Pingram, 3d.; Hale, 1s.; Trapp, 1s.; H. Bartlett, 2s. 6d.; Heale, 1s.; Lane, 1s.; Mrs. Hanley, 1s.; Fory, 6d.; Hunt, 6d.; White, 6d.; Jones, 3d.; Mrs. Dran, 6d.; Mrs. Hunt, 6d.; H. Dran, 6d.; Heale, 1s.; Rumbold, 1s. Any persons who have not yet contributed may still send subscriptions to Mr. Cookney, 1A Willow Street, St. Paul Street, Finsbury.

THE Secretary of the Woolwich Branch (W. E. Leys)



informs us that good work has been done since Mr. Foote started it with an open-air lecture. Fludger's lecture-hall is now engaged for the autumn and winter months. Mr. A. B. Moss opens the ball—we mean the lecturing—this evening (Sept. 1) at 7, his subject being "Heaven above and Hell beneath." Freethinkers should come and bring their orthodox friends.

THE lady or gentleman who left a copy of the *Freethinker* on a seat in the park at Lancaster did an excellent thing. It was picked up by a member of the *Gazette* staff, and made the subject of several paragraphs in "Notes and Comments." The Lancastrians were regaled with some of our delicacies, and as the writer said he could give "far worse quotations" he has no doubt whetted their appetite for more. Our only regret is that it had such a disturbing effect on the writer, who exclaims that "it is a wonder the very shrubs and flowers, the rocks and streams, do not declaim against such rabid utterances." We should like to see them at it. Asses spoke in olden times, and some of them still retain the knack, but shrubs, flowers, rocks and streams were never much given to spouting. If anything happens to the *Gazette* man we shall be very sorry. Should it be necessary to put him under temporary restraint, we shall have a melancholy pleasure in subscribing a trifle towards the expenses.

HAPPILY there are *some* advanced and outspoken men still left in the Unitarian pulpit. The Rev. Walter Lloyd, the writer of the article on Miracles in the current number of the *Westminster Review*, is a Unitarian minister at Newark.

#### LETTERS TO THE CLERGY.—V.

ON "INSPIRATION."—*Concluded.*

To the Rev. Robert F. Horton, M.A.

HAVING dealt with the primitive meaning of Inspiration, which you were perhaps too discreet to mention, I come to the present use of the word. Not only is the Bible said to be inspired, but the same is said of the orator and the poet. This implies a gradual secularisation of the idea. The teacher, the enthusiast, the prophet, is no longer the oracle of an indwelling divinity. Genius has ceased to be what it once was, a spirit attending a man and speaking through him; it means no more than a natural exaltation of certain mental or moral powers. It would seem that the time is approaching when the word Inspiration will be emptied of all supernatural meaning. When that time arrives, as it assuredly will, I very much doubt if the Bible will hold its place at the top of our literature. There are splendid things, when adequately translated, in the old Scriptures of India, and the great voices of Greece and Rome carry a high message. Nor did the vein of Inspiration close with the ancients. Poets, thinkers, and moralists, as lofty as any of antiquity, have been amongst us, and only require age to mellow their golden reputations. One of them, the mightiest in the roll of fame, the magisterial genius of this planet, lived, died, and was buried in our own England. Upon his brow sits the shadow of thought beyond the scope of the bards of Israel; his eye has depth within depth, until the beholder is lost in its profundity; every passion trembles on his mobile lips; and in the corners of his mouth there lurk the subtle sprites of wit and humor—a wit as nimble as the lightning, a humor as sweet and impartial as the sunshine. His very language is divine, speaking every note from the whisper of love to the tempest of wrath, from the mother's lullaby to the hero's challenge, from the soft flutings of sylvan peace to the thunder-roll of battle and death. Let the poets and prophets of Israel approach. The mighty palace of his genius shall find them all an appropriate apartment, leaving a host of chambers to spare, in some of which the decorations are too lovely for their stern regard.

You contend, however, that Shakespeare was not

inspired. You claim Inspiration solely for the writers of the Bible. The Book of Jonah is, in that sense, more precious than "Hamlet," the Song of Solomon than "A Midsummer Night's Dream," the story of Samson than the tragedy of Lear or Othello. What, then, do you mean by Inspiration? I seek in your pages for a definition, and I cannot even find a description. You move in a vicious circle, making no more progress than a gin-horse. You remind me of Mr. Micawber's steed, who was all action and no go.

"We mean by Inspiration," you say, "exactly those qualities and characteristics which are the marks or notes of the Bible." This is vague enough for a Pagan oracle. But you improve on it a few pages further on. You there say—"What is Inspiration? We have to answer, precisely that which the Bible is." In other words, the Bible is inspired, and Inspiration is the Bible.

You seem to me to be feebly following in the footsteps of Samuel Taylor Coleridge. You have his equivocalness without his genius, his mysteriousness without his flashes of light. When he said certain things in the Bible "find me" he was expressing a real truth, though in a mystical manner; but when you speak of "marks and notes" of the Bible, without telling what they are, or giving the slightest hint as to how they may be recognised, you are only darkening the obscurity you pretend to enlighten.

Your real drift is not to be discovered in your definitions, but in your incidental remarks. You say the Bible "reveals another Order, a Kingdom of Heaven, a view of human nature and of human destiny which lies quite beyond our ken." Its writers are inspired "as revealers of God, of God's purposes, of God's methods." The whole book is inspired because "by reading it and studying it we find our way to God, we find His will for us, and we find out how we can conform ourselves to His will."

Does it not occur to you that the Mohammedans can say the same of the Koran, the Brahmins of the Vedas, the Buddhists of their many Scriptures, and even the Mormons and the Jezreelites of Joe Smith's gold tablets and James White's flying roll? Is it not a fact that, taking the world as a whole, people find their "way to God" through the Bibles of their native lands? Is it not a matter of training and habit? Can it be said that so many as one in a thousand ever forsake the Scriptures of their fathers' faith for the Scriptures of another creed? If you had been born and bred in Turkey, would you not have defended the Koran by the same specious arguments as you now employ in defence of the Bible?

I cannot help saying that you treat the Bible as a fetish. You are ready to admit that the tales of its manufacture are very questionable; you are willing to paint it afresh, and put it in a new light; but you will not abandon the idol, and trust to your own reason and conscience for guidance. You allow, for instance, that Paul was not the author of several epistles that bear his name. One of his disciples "would not hesitate to veil his own hand under the form of a letter from his master," and "what we should call *forgery* he would call modesty." But this does not interfere with the inspiration of such documents; there they are in the Blessed Book, a precious possession for ever!

Pardon me for holding that you are mistaken. I do not believe your view will commend itself to the common sense of mankind. Paul was believed to have been miraculously converted, and selected to preach the Gospel to the Gentiles. That belief gave a stamp of authority to his writings. But if it is proved that he never wrote many of the documents bearing his name, they will inevitably lose that stamp of authority, and come to be regarded as the writings of unknown and irresponsible imitators. Nay, more, the whole Bible will suffer from such exposure. A

few chambers may remain intact, but the rest of the edifice will be in ruins.

What is really left in your theory of Inspiration? You concede that the Bible writers were fallible, that they made gross mistakes in science and history, and even blasphemed the Deity in their pitiable ignorance. In what department then were they inspired? I deduce your answer from a remark on the Epistles to the Galatians, which displays "inspired dealing with ethical questions." You assert that Paul's ideas had not "their genesis in the character or training of the writer," and "can only be explained by referring them to the Eternal Mind itself."

Here then is your last plank. The Bible is ethically inspired. You cling to Bible morality as your rock of ages in the weltering sea of discussion. But the event may prove you are trusting to a treacherous support. Modern criticism is not inclined to respect your last refuge. It points to the moral crudities of the Bible, which, on your own admission, make "a very pretty picture" when they are collected together. But that is not all. Were a similar collection made of all its best teachings, its loftiest appeals and its wisest apophthegms, every item could be amply paralleled in the profane writings of antiquity; and some elements of morality could be found in those writings which are wanting in your Bible. Whoever asserts that the Bible contains any ethical teaching at once new and true, is an ignoramus or an impostor. Whoever, therefore, asserts that the morality of the Bible is inspired, occupies a position which, if he were wise, he would never seek to justify by *reason*, but would only vindicate by *faith*.

G. W. FOOTE.

#### THE MODERNNESS OF THE PROPHETS.

FRENCH learning has thrown another bombshell into the camp of the orthodox, which, unless we are much mistaken, will explode with considerable damage. We allude to the articles of M. Ernest Havet in the *Revue des Deux Mondes* for Aug. 1 and Aug. 15, on "La Modernité des Prophètes." M. Havet is a member of the Institute of France, and by his work on *Christianity and its Origins* (4 vols., 1872-84), has made a name not second to that of Rénan for erudition, solid investigation and rational criticism, though uncharacterised by the brilliant eloquence of that eminent scholar.

Criticism for some time past has tended to reduce more and more the age of the Old Testament writings, and it is now recognised that the great bulk of those documents were written after the Babylonish captivity. M. Maurice Vernes had already gone further than the German critic Wellhausen, or the learned Dutch writer Kuenen in this direction, but the articles of M. Havet reducing, as they do, large portions of the prophetic writings actually to the time of Herod and later, must be considered the most destructive point yet reached in Biblical criticism by any author of first-class reputation.

It is impossible in the limits of an article to adequately notice a paper which extends to over eighty pages of the *Revue des Deux Mondes*. We must content ourselves with signalling a few points. M. Havet examines the prophets by the aid of Josephus and other historians of that period and finds that, for instance, the events described by Haggai and Zachariah, supposed by tradition to refer to the reconstruction of the Temple by Zorobabel, really must be explained by the events which happened in the time of Herod. The passage (Haggai ii., 3-9), in which the second Temple is compared to the first, could only refer to that built in the time of Herod, for only in the latter case were there persons living who could make the comparison. The *branch* spoken of by Zechariah (iii., 8) is referred to Herod. The

famous Psalm cx. must also, according to M. Havet, be explained as referring to Herod instead of to the imaginary Messiah "au personnage imaginaire du Messie."

It has long been allowed by scholars that Daniel belongs to the age of Antiochus Epiphanes, the "vile person" of chap. xi., 21 (168-166 B.C.), and since it pretends to be by Daniel, the prophet of the time of Darius, it is consequently a forgery. M. Havet would reduce it still later. Critics have also agreed that the latter part of Isaiah (xl-xlvi) referring to Cyrus cannot be earlier than 536 B.C., and therefore was not written by the prophet of the time of Hezekiah. But M. Havet places the first part of Isaiah in the second century B.C., and the latter portion in the time of Herod, the person there named Cyrus being again Herod. Certain it is these chapters are full of the tone of thought of early Christianity, and cannot easily be referred to the time of Sennacherib or that of Cyrus.

Again, the passages in Ezekiel referring to Gog and Magog M. Havet refers to the time of the invasion of the Parthians only 40 years before our era. These conclusions will be startling to those brought up in the traditional belief, but if they will read M. Havet they will find he has very much to say for them.

An argument which will immediately suggest itself against the conclusions of M. Havet, is the traditional view that the Old Testament was translated into Greek in the time of Ptolemy Philadelphus (B.C. 280), and that consequently nothing could have been added since that time. But the truth is we neither know when nor where the Septuagint version was completed. That it contains the Apocryphal books is sufficient to show it was not finished in his reign. Nor do we know when the Hebrew canon was closed. We know only that it was substantially the same in the days of Josephus, who, however, omits Daniel, and that the LXX. was used by the Jews of Alexandria and quoted by the writers of the New Testament. Most probably the books translated in the time of Ptolemy only comprised the Pentateuch. The writers of Kings and Chronicles know nothing of the prophets. It is noticeable also that Philo only refers to the Pentateuch and the prophet Jeremiah, which last he puts in a different category.

The theory that assigns Ezra as the author of the Old Testament canon depends on 2 Esdras xiv., which says the law was burnt and Ezra inspired to dictate during forty days to five men ninety-four books. The tradition is a worthless fable, refuted by the evidence of the late date of Chronicles, Ecclesiastes, Daniel and the Maccabean Psalms.

It is too soon to say that M. Havet's thesis is the correct one. We have ourselves not yet given it sufficient examination. But this we can safely say, it is presented with learning and candor, and is worth examining. He offers the orthodox theologians a pretty hard nut to crack. Until they have managed it they will do well to sing small about the evidence from prophecy.

J. M. WHEELER.

MAN AND NATURE.—"Let me send for a clergyman," said Hermione to her dying husband. His calm face looked into hers steadily, but with inexpressible tenderness. "Belief in the creed founded on a lie and maintained by craft and cruelty? Where the fiction of a god man, because of God's love for the earth, is made the weapon which destroys human happiness and love. No! I am what I have been, dear wife, an Agnostic—knowing nothing, and refusing to affirm what I cannot prove." "But when we die, Richard!" "We go into the light of knowledge or into the darkness of annihilation," he answered calmly. "It must be one or the other, and the laws of the universe will not be altered because one man believes in immortality and another is content with doubt." "Under Which Lord?" by Mrs. E. Lynn Linton.

MR. LABOUCHERE ON THEOSOPHY.

Opinions are, thank Heaven, free, and no one is nowadays burnt, or even deprived of any civil rights, for matters of belief concerning the universe outside this planet. If a person likes to call himself a theosophist, and to believe that he has been a dog and may develop into a cat, neither the law nor the public is likely to quarrel with him. But between this view of the past and of the future and the creed of Madame Blavatsky, there is a difference. The woman is an erratic Russian, respecting whose early life no more is known than of that of Melchisedek. She, and a Colonel Olcott, an American formerly connected with spiritualism, started a sort of religion called Theosophy. They betook themselves to India, where their tomfooleries were exposed by a Madame Coulomb, and the exposure put an end to their career there. Madame Blavatsky is now in England, and she has a considerable following who subscribe money to clothe, feed, and lodge, the body in which she still condescends to dwell. She has published a book called *The Secret Doctrine* in which the doctrine is made public. Madame B. was initiated into the knowledge, which is at the bottom of everything, by a Lama in Thibet, who showed her writings on palm leaves which could not be destroyed by fire, water, or air, and she now, armed with this knowledge, is engaged on a mission to conquer the world. Her book was dictated to her by a spirit, which flew to her from Asia, and dropped scraps of paper from the ceiling of her room. And this is what was on the scraps. Nature is illusion. Believers enter the condition of Karma. Having done so, they will gradually become Devachan, because in each person there is an Atma, which is striving to unite itself with the Atma. If a person becomes

Devachan he will have (more or less) disconnected himself with his body even during this life, and will enter some other body after death. That Madame Blavatsky manages to live comfortably in London inculcating these revelations of the paper-dropping Eastern spirit will, I greatly fear, lead many other foreign females, who find it difficult to make a living elsewhere, to take up their abode amongst us—*Truth*.

[Mr. Labouchere seems to have got a little mixed in his account of the theosophic doctrines, but everyone cannot be expected to be *au fait* in the mysteries of Devachan, Karma, Atma, and the rest of the theosophic jargon—Ed.]

PROFANE JOKES.

A piper whose religious education had been neglected had been indulging himself in a tune on the pipes on a Sunday when a minister chanced to be passing his house. He thought it his duty to go in and admonish the offender. "What was that I was hearing, Dugald?" "Weel, maybe you wad be hearin the pipes" "But do you not know what day this is?" "Ah, what for wad no I know it?" "Dugald, do you remember the Fourth Commandment?" "Na, minister, I canna say that I do, but if ye wad whus't I might try to play it to ye."

"My little boy" said a minister, picking out one from the crowd, whom he heard swearing "you should not use those horrid words, and should always remember that it is the evil spirit, who makes you use them, and that evil spirit my little man is none other than the Devil himself, who goes about like a roaring lion." "And," said the urchin, "Is he the Devil you told us of in Church last Sunday." "Yes," said the parson, "But," continued the lad: "You said as he was chained up." "So he is, but his chain extends all over the whole world" "Damn it," said the youth thoughtfully, "they might as well let him go loose."

Doctor Daniel  
The Prophets -

1d.  
1d.

Isaiah, Jeremiah, Ezekiel, Hosea.

Nos. XXII. and XXIII. of "BIBLE HEROES."

By G. W. FOOTE.

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, (21) General Jehu.

"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.	
Little paper covers ... ..	1 0

Have You Noticed Them?

Pamphlets by Arthur B. Moss should be read by every Man, Woman and Child in the Kingdom.

They are a Treat! Try Them.

The Bible God and His Favorites	1d.
Bible Saints, Parts I, II, & III, each	1d.
Socrates, Buddha and Jesus	1d.
The Old Faith and the New	1d.
Bible Horrors	1d.
DARWINISM.	
For a simple Exposition of the teachings of Darwin, READ	
Two Revelations	1d.
Design and Natural Selection	1d.
Man and the Lower Animals	1d.
All Mr. Moss's Lectures & Essays, neatly bound, 1s. 6d.	
Address—17 Johnson's Court, Fleet Street, E.C., and Progressive Publishing Co.	

DO I BLASPHEME? By COL. INGERSOLL. 32 pages. Two-pence.

NEW WORKS BY G. W. FOOTE. d

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

2D.

READY NEXT WEEK.

2D.

# SECULARISM AND THEOSOPHY

A Rejoinder to Mrs. Besant's Pamphlet.

By G. W. FOOTE.

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 *vide 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 affected by evolution.

NOW READY.

A

NOW READY.

## BIOGRAPHICAL DICTIONARY OF FREETHINKERS

OF ALL AGES AND NATIONS.

BY J. M. WHEELER.

Parts 1 to 8, in Paper Covers, Sixpence each.

TO BE FOLLOWED BY A FRESH PART EVERY MONTH.

Now Ready.

## MRS. BESANT'S THEOSOPHY.

A CANDID CRITICISM.

By G. W. FOOTE.

PRICE TWOPENCE.

PRICE TWOPENCE.

**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.)

### 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. Irton & 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, 21. Best quality, 4s. each, upper or lower, 22, 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,  
26 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.

LIMITED FAMILIES.—Allbutt, posted, 6d.; L Besant, 7d.; Owen, 7d. Malthus, 1s. 1d. Lists (Literature and Appliances), 1d. VOLUNTARY TAXATION, Fisher, 3pp., 1d. OLD Testament, 1d. Darwin's Hypocrisy, Daws n, 4d.—Fisher, Progressive Publisher, Kiburg, Leeds.

### GRATIS.

AN ILLUSTRATED 16-PAGE PAMPHLET, containing extracts from the utterances of the Archbishop of Canterbury, the Bishop of Manchester; the Revs. T. R. Malthus, A. E. Whitham, M. J. Savage, Leonard Dawson, — Lawton, H. B. Haweis; the following Doctors:—Allbutt, Allinson, Armstrong, Drysdale, Pye Chavasse, E. B. Foote, Nicholls, Wilder, Baelborski, Naphoys and Reamy. Also Plato, Aristotle, Siamondi, Huxley, Mill, and numerous others. Should be read by every married and marriageable person. Sent on receipt of stamped addressed envelope by J. B. HOLMES, Hanney, Wantage, Berks.

TESTIMONIALS (Extracts from).

"The one you sent me some months since is

### Quite Worn Out

with being lent to so many friends."

"Some of us have paid five shillings for less than one tenth of the information."

### NORTH MIDDLESEX SECULAR GENTLEMEN willing to give Free Lectures (expenses given) at Finsbury Park (3.30), New Southgate (11.30), Old Southgate (7), Wood Green (11.30) during September will kindly send dates and subjects to S. Standring, jun., 9 Finsbury Street, E.C. Gratefully acknowledged: Daylight, Southgate, 5s.; C. H., 10s.

Printed and Published by G. W. Foote, at 25 Stonecutting Street, Farringdon Street, London, E.C.