

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. IX.—No. 38.]

SUNDAY, SEPTEMBER 22, 1889.

[PRICE ONE PENNY.

CLERGY AND STRIKERS.

CARDINAL MANNING and the Bishop of London acted together as negotiators between the Dock Company and the strikers. Their ostensible object was a laudable one, whatever by-motives may have inspired them. But their efforts were fruitless, and the Bishop of London went off in disgust. He had, however, his ten thousand a year to console him, while the poor dockers were pinched with want. This left the Cardinal in possession of the field. He used his opportunity with patience and skill, and he has been freely called "the grand old man." Now we do not wish to rob him of his legitimate honor, and we allow that a man's heart may be found under a priest's cassock. Still, we beg to observe that the Catholic Church, which the Cardinal represents, has always been eager to thrust itself into secular affairs as a peacemaker. It has always been prompt to confer charity on the poor. But what is the price it exacts? Abject submission to its authority. Hand over to it your spiritual freedom, and it will do its best to help you to a full platter. While it was feeding the poor wholesale at monastery doors, it was burning heretics at the stake, and the recent hubbub over the Bruno statue proves it would do so again if it had the power. No doubt the docker's "tanner" is worth striving for. Four shillings a week make a great difference to a man who is only earning a pound. But, after all, it is well to look right round a bargain, and some of us think it would not pay, in the long run, to give away our birthright for a mess of pottage.

Let us look for a moment at the doings of this "grand old man." He was one of the most bitter opponents of Mr. Bradlaugh's claim to take his seat in the House of Commons. He wrote magazine articles on the subject, full of illogicality from a rational point of view, but with a swelling logic of bigotry in every line. It was evident, if he had his way, that no Freethinker would sit in Parliament; and the same principles, if the occasion were ripe, would exclude Protestants also. For many years, likewise, Cardinal Manning has been the centre of a powerful intrigue against our educational system. He has striven to break down the Board School system, to gain the direct maintenance of denominational schools out of the rates, and thus to obtain a disguised endowment for the Catholic Church. We may also be sure of his connivance in the Tory attempt to endow a Catholic university in Ireland. These things are done when the Catholics are in a small minority, and have to be on their good behavior. What then would happen if they were in the majority? Cardinal Manning would fling aside the mask. The ecclesiastic, the bigot, the persecutor would stand confessed. The principles of the Dark Ages would be re-introduced. Bread would be flung to the starving to keep the *beast* quiet, but the *man* would be whipped with scorpions. We know what was done of old, and we know what would be done

again. *Semper eadem* is the boast of Rome. For good or evil she is always the same.

The editor of the *Pall Mall Gazette* does not see that he is playing with fire. He is always lauding Cardinal Manning. Sometimes, indeed, he has the imbecility to say we might all join the Catholic Church if the rest of its dignitaries were like this "grand old man." Its doctrines, its traditions, its historic policy, are to count for nothing. We are invited to accept a huge system of superstition because one of its devotees is "a good man." Was there ever such a wretched paltering with truth, mental dignity, and all the highest interests of mankind? Mr. Stead actually suggests that one result of the strike may be the conversion of three-fourths of the dockers to Rome. Well, if religions are put off and on in this light way, they are really beneath contempt.

Mr. Stead makes much of Cardinal Manning's religion. But what of John Burns's heresy? Nothing is said about this. It is kept as dark as possible that the leader of the great strike is a Secularist. Not so long ago he was a member of the Battersea Branch of the National Secular Society, and we have yet to learn that his opinions have changed. We are not boasting, and the matter has no relation to the issues of the strike. But when the praises of Cardinal Manning are dinned into our ears, and we are told to observe what religion does for a man, we naturally ask—What about John Burns? We also venture to think it highly probable that the Dock Directors are very good Christians, and that nearly every "sweater" in London is of the same persuasion.

There is something grotesque in this parade of religion. We had the honor, the other evening, to speak in the Bermondsey Town Hall on behalf of four Radicals and Socialists who are being maliciously prosecuted by the vestry for asserting the right of the public to "assist" at its meetings. The head and front of the offending vestry is the parson. His bigotry and his despotic temper have made him odious to the parish. Now, the chairman at this meeting was the Rev. Stewart Headlam. He is a brave and generous man, but he has a bad knack of dragging Jesus Christ into public meetings. He had a good deal to say about parson Lawrence "dishonoring the religion of Christ," and about his own desire to vindicate "the Master." Admirable sentiments, no doubt; but very decidedly out of place. How Mr. Headlam would have winced if we had got up and spoken as a Freethinker! We had the good taste to do nothing of the kind, and it would be well if Mr. Headlam would leave the parson at home when he goes to political meetings. He will see how absurd it was to talk so much about the religion of Christ when he learns that three of the four prosecuted men are Secularists.

We now turn to another aspect of the matter. When the strike was nearly over, the Nonconformists plucked up the courage to hold a meeting in the City Temple. Dr. Parker, Dr. Hannay, Dr. Clifford, the Rev. Hugh Price Hughes, and the Rev. J. McNeill

were present, and every vein of eloquence was tried from the bouncible to the jocose. But the secret passion of their hearts was a bitter regret that Cardinal Manning had stepped in and played first fiddle. They felt they were late in the field, and made all sorts of apologies. Some had bought oxen and some had married a wife. But they assured the dockers that they were "acting in a line with the traditions of Nonconformists." They had also full confidence in the "splendid generalship of John Burns"—the Secularist. The Dock Directors, having no friends left, were mercilessly denounced. "They have no leg to stand on but blacklegs," said Mr. Hughes. "I'll let them into heaven for sixpence," said Mr. McNeill. Faugh! It is *too* disgusting. These men who come in at the eleventh hour to slaver the winner with praise and cover the loser with insult and derision, are infinitely contemptible. We have more respect for the Cardinal, although he is ready to burn us alive. The fight will come with him and his, not with these half-headed and half-hearted creatures. Meanwhile we rejoice that Freethinkers are to the front in every great battle for liberty and humanity.

G. W. FOOTE.

THE SKOPTSKI.

"For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. xix. 12.)

Of all the multitudinous sects into which the Christian world is divided, few realise more thoroughly the ideal of the doctrine of Jesus than the Russian sect of Skoptski, *i.e.*, the castrated. No sect, if we except the Mormons, has made greater progress, than this within recent times. It is widespread in some governments as that of Orel, comprising whole villages, and the sect numbers adherents among the wealthy jewellers and goldsmiths of St. Petersburg, Moscow, and other large towns. Indeed, it is said to ramify from Archangel to the Polish frontier.

Every member of this sect is required to mutilate himself. No one can be admitted without this act of self-mortification. The justification is found in the text cited above, and in what is believed to be the true scope of the Christian religion, aiming at a kingdom of heaven above the sphere of sense. They hold that Jesus meant that all who could summon the courage to bear the cross should make eunuchs of themselves in order to lead a life of purity.

Both sexes are mutilated. Most of the male Skoptski have only the *little seal*, *i.e.*, amputation of the testicles and scrotum. They are said to have lost the keys of hell, but the key of the abyss remains, and this is removed by those who have the grand seal of perfection—complete mutilation. Women are mutilated in a most brutal and foolish fashion, for knowing nothing of ovariectomy, they destroy a breast or both, either by fire or by caustic. Cicatrices are also made by males on various parts of their body for the greater glory of God and the surer salvation of their souls. During these operations certain pious formula are pronounced, such as "Christ is risen," "The serpent is bruised," etc.

Their asceticism is further shown by self-imposed penances, such as flagellation, wearing hair-cloth shirts, and iron chains and crosses. They revere Peter III. as a great saint of their order. They expect him to revisit the earth as a new Messiah. He will ring the great bell of the Church of the Ascension in Moscow, to summon the elect and reign over all the true Skoptski. Their pious exercises consist of prayers, hymns, and—above all—sacred dances regulated by the rhythm of hymns. These dances

are so important that they have given their name to the reunions of the sect (*radenije*). They consist in the worshippers forming themselves into the figure of a cross and leaping, and also of whirling rapidly round after the manner of the dervishes. To these dances they attribute a divine origin. They point to David, the "Father of God," that is to say, the ancestor of the Messiah, dancing before the ark of the Lord, and cite the text of the prophet Joel, that "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," etc. To their dances which take place by night, they give themselves up with such frenzy, that they often fall down exhausted or are thrown into a state of convulsions in which their howlings and gibberish are taken for the divine spirit. This is indeed inspiration.

All their practices they found on the Old and New Testament. Their assemblies by night they defend from the example of Jesus (Matt. xxvi., 20). M. Jules Soury, who has devoted an able essay to the subject, says that when the whirling Skoptski falls exhausted and bathed in perspiration he has on his lips a verse of Luke (xxii., 44). He accepts literally the saying, "If thy hand or thy foot offend thee cut them off and cast them from thee: it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire" (Matt. xviii., 8; see Mark ix., 45-47). If the men can cite the text at the head of this article, the females have no less the saying, "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck (Luke xxiii., 29). The Skoptski, though the most despised and fanatical of Christian sects, are yet the most consistent interpreters of Christ. For if its theory, or that of the Theosophist, that celibacy is superior to marriage is true, there is no surer method than that of the *imperial seal*.

Many of the early Christians took Christ's injunction literally. Origen's case is the most celebrated. But it has been said that his was an exceptional situation, inasmuch as the translation of the Scriptures in which he was engaged had to be copied by young girls. However, it is certain there was a sect of early Christians who thus castrated themselves.* Bingham, in his *Christian Antiquities* (book iv., c. ii., §9), points out that dismemberment was forbidden by the Council of Nice in order to prevent that mistaken notion of piety which had once possessed Origen, and adds, "the Valesian heretics carried the matter a little further, asserting that men ought to serve God after that manner; and therefore they both made themselves eunuchs and all that came over to them." The eunuchs in the early Christian Church were sufficiently numerous to be specially prayed for in the apostolical constitutions.

Christ, according to the Egyptian Gospel (cited both by Clement of Rome and Clement of Alexandria), declared that his kingdom would come "when the male with the female shall be neither male nor female." The Christ of Paul was sexless, for he says, "There is neither male nor female, for ye are all one in Christ" (Gal. iii., 28). Christian literalisers have sought to attain that type by unsexing themselves, and their aberrations are to be ascribed to the ascetic spirit which undoubted characterised early Christianity.

J. M. WHEELER.

"I speak within bounds," as Jonah said to the whale.

A Freethinking friend says it won't do to carry scepticism too far. He declares that to show he has some faith, he is quite willing to credit that Jesus Christ may have caused the dumb to see and the lame to speak.

* St. Augustine says (*De Hæres*, c. 37). *Valesii et seipos castrant et hospites suos, hoc modo existimantes Deo se debere servire.*

LETTERS TO THE CLERGY.—VI.
ON "THE CREDENTIALS OF THE GOSPEL."

To the Rev. Professor Joseph Agar Beet.

(CONTINUED.)

THE clergy have always cried up original sin, and dwelt on our "deep pollution." The medical quack behaves in the same way. His object is to make us feel desperately ill, that we may fly to him for relief. The deeper our sense of "corruption," the greater the power of the priest. He battens, like a parasite, on the decadent side of our nature. He trades on our misery and our fears, allowing us as much hope as keeps us alive to patronise his nostrums.

You dilate on our sense of sins, our apprehension of future punishment, and our expectation of future reward. Your philosophy is very lofty in its pretensions, but very grovelling in its essence. You deny that virtue is its own reward, or vice its own punishment. Where, you ask, is the punishment of the successful rogue; where is the reward of the martyred hero? There must be a future retribution to balance the account. Beyond the grave "there is absolute recompense."

Such is your teaching, and it involves a gross assumption as to "the future," and a sad misreading of human nature.

How do you know that the *next* life, if there be one, will exactly rectify the injustices of *this* life? If there be a governor of the universe, the presumption is that the polity of this world is a fair sample of his methods. Analogy would lead us to believe that what goes on here will be continued elsewhere. On the other hand, your crude jurisprudence would create as many evils as it rectified. The supposition is infantile that men may be divided into two classes, the good and the bad, the sheep and the goats. We are all of us mixtures. Human character is more diversified than the ever-changing aspects of the external world. The best man has his failings, and the worst his redeeming qualities. A perfect adjustment, therefore, of consequence to conduct in a future life, would necessitate not one, but a million heavens and hells, each of them nicely varied and graduated for their appropriate inmates. Even then the balance would be fatally vitiated by the eternal rectification of temporary disorders. In short, the idea of "absolute recompense" in a future life is a childish dream, which is seen to be grotesque the moment we try to realise its details.

Do you see, also, that the "absolute recompense" you promise on the other side of death turns morality into huckstering? On this principle, virtue is only shrewd calculation, and vice a foolish mistake. The main-spring of your ethic is personal profit. You look with disdain on the utilitarian, but his philosophy is infinitely superior to yours. He makes happiness the goal of effort, but not the mere happiness of the individual actor. The welfare of society is his criterion of right and wrong. His standard is not personal but universal. In the presence of self-sacrifice for the good of others he is not embarrassed by your difficulties. He is not staggered, as you are, by "the case of a man who has lost his life by doing a noble action."

I have said, and I repeat, that you misread human nature. Can you imagine a great dramatist depicting a hero on your principles? Were the dying hero to exclaim "I have done right, I have lost my reward, but God will give it me in heaven," he would at once alienate our sympathies. We should feel that he had been actuated by false motives, and our interest would vanish with the confession of his selfishness.

Do you imagine that an Atheist soldier would shun the post of danger any more than his Christian comrade? Would a regiment of Freethinkers fight less gallantly than a regiment of priests? Did the

three hundred Spartans die in the pass of Thermopylæ for patriotism or for reward? Did they lay down their lives less cheerfully because they had no thought of "future recompense"? Do you seriously suppose that an Atheist fireman would not do his duty amid the fire and smoke? Would he hesitate to save the lives of women and children because he had no hope of heaven?

Fortunately we act upon our impulses, and not upon the momentary calculations of expediency. Our social instincts are not at the mercy of the schools. They have been developed in us by ages of evolution, and they strengthen as civilisation advances. Self-sacrifice is an expression of sympathy, and sympathy is independent of religion. I will do the martyrs of your faith more justice than to suppose they were always animated by the hope of heaven; and, on the other hand, I trust you will concede that the martyrs of my faith have shown equal courage with your own. Vanini and Bruno died at the stake, without hope of a "future recompense." And have you not heard of Milliere, who bared his breast to the bullets of the Versailles troops, and fell upon the church steps with the cry of *Vive L'Humanité* upon his lips?

The pivot of your scheme, however, is rather fear of punishment than hope of reward. You illustrate the line of the Roman poet that all religion began in terror. You say we "cannot throw off the dark foreboding that sin will be followed by punishment," that "we are compelled to believe that retribution awaits us elsewhere," that "forebodings of punishment" trouble us as we approach "the dark river of death," and that "we dread the penalty of our sins."

I am tempted to remind you of Carlyle's grim remark on Ignatius Loyola. When this "saint" was laid low by "the Cookery-shop and the Bordel," he felt he was an awful sinner, but he recovered his health, and his pruriency took the new form of Jesuitism. His sick repentance was only a shrinking from future punishment. "Had he been a good and brave man," says Carlyle, "he should have consented at that point to be damned—as was clear to him that he deserved to be." So I am inclined to say to any man who feels he ought to be damned—"Go and be damned, and take it quietly."

Such manliness, however, is not found in Christian sinners. They want pardon, or "deliverance from the future penalty of past sins." But "the moral law knows nothing of pardon," and the result would be "despair" if it were not for "the Gospel of Christ," which "comes to us with a voice of mercy." A sweet and easy Gospel indeed! It is preached from our pulpits, but set at naught in our criminal courts.

How selfish is this Gospel! Surely when a man has done wrong his first thought should not be for himself, but for the victims of his wrong-doing. But on this point you are silent. You point him to a way of escape, while he leaves the real burden of his sins behind him. Is this a gospel of strength or a gospel of weakness? For my part, I prefer the philosophy of old Omar Khayyam.

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Fears wash out a Word of it.

I admit this is not a gospel for knaves and weaklings. It is a gospel for brave and honest men. Conduct and consequence are inseparable in this world. The bond cannot be broken. Any system that teaches otherwise is false and pernicious.

G. W. FOOTE.

(To be continued.)

A Freethinker says he quite agrees that Madame Blavatsky is as striking a phenomenon as any Mahatmas, for Mahatmas can be manufactured out of dry bladders while the fair and weighty thaumaturgist is going on for fifteen stone.

AN ANCIENT TRINITY.

In ancient times the people in Hawaii worshipped one god, comprising three beings or persons, Kane, Ku, and Lono, equal in nature but distinct in attributes, the first being a sort of superior. They were worshipped together under the great and mysterious name of *Hika po loa*. They existed from eternity, and created the heavens, three in number, to live in, and the earth as their footstool. They next created the heavenly bodies, and a host of angels or spirits as servants; and then they created man in the image of Kane. They made his body of red clay and their own spittle, his head of whitish clay brought from the four ends of the earth by Lono. When [this earth image of Kane was ready the three gods breathed into his nose, called on him to rise, and he became a living being. They made the first woman from one of the ribs of this first man, taken out while asleep.

Here is a remnant of their liturgy.

Priest—O, Kane and Ku, the builder, is it true?

Congregation—It is true, it is so.

Priest—O, great Lono, dwelling on the water, is it true?

Congregation—It is true, it is so.

Priest—Quickened, increasing, moving. Raised up is the continent. Is it true?

Congregation—It is true, it is so; it is true, it is so; it is true, it is so; the true god.

All together—Kane-Po-Lani, O, heavenly father, with Ku the builder in the blazing heavens, with great Lono of the flashing eyes, a god, the god of the lightning, the fixed light of heaven, standing on the earth, on the earth of Kane-Kumu-homa, he is god. It is true, it is so; it is true, it is so; he is the true god."

This may not be very intelligible, but it must have been very edifying to the true believer; and is neither better nor worse than the stuff repeated in churches and chapels.

ACID DROPS.

A paragraph appeared in our columns a few weeks ago to the effect that the Christian Evidence Society was getting worse off. This was reprinted in the *Christian Commonwealth*, and the Rev. T. T. Waterman writes to that journal on the subject. He begins by saying, with the usual small cheek of his tribe, that the paragraph was "not worthy of notice where it originally appeared." This unctuous gentleman takes the money of pious people on the pretence that the Christian Evidence Society, of which he is a secretary, exists for the purpose of countering "infidelity." Yet, after getting the cash, he coolly says that the most largely circulated Freethought journal in England is "not worthy of notice." As a matter of fact, Mr. Waterman would be decidedly beneath our notice if it were not for the accident of his position in connection with the Christian Evidence Society.

Mr. Waterman pretends not to know what is meant by the C.E.S. "getting worse off." Humbug, sir, humbug! We heard from a very good source that your funds were low, and last week we were able to reproduce your little red circular announcing that your treasurer had no money to meet the expenses of the open-air work in August. This is what we mean, and what everybody means, by "getting worse off."

Failing fresh subscriptions, there is only one way to meet the C.E.S. expenses, and that is by docking the preposterous salaries of the two secretaries, Messrs. Engstrom and Waterman. At present these gentlemen are the society's "sweaters." They consume more than half the income in "having the honor to be," while the actual hard work is done for "a small consideration" by the humbler agents of the society.

Truthful Waterman calls his convert, James Marchant, a "lecturer for the National Secular Society." He knows this is utterly false. Mr. Marchant never had any official recognition as a lecturer. He was allowed to lecture by some of the Branches, but there is a great deal of freedom in such arrangements. Many persons have lectured on Branch platforms who have had no connection whatever with the party. However, men like Mr. Waterman don't

stick at trifles, especially when their salaries are involved, and we may expect this dubious poor "convert" to be paraded before the subscribers until they are sick of hearing of him, and he subsides into his natural obscurity.

"Sudden Death in a Secular Hall." There's a good line for a newspaper. But somehow it doesn't come off. Meanwhile the press has to make the best of sudden deaths in church. A case of this kind is reported from America. Mr. Tom Gooderham, a Toronto millionaire, got up in a religious meeting to offer prayer, and suddenly fell back dead. On the principles of superstition it looks very like a judgment. Perhaps the gentleman's fate is an illustration of the text, "Woe unto you rich."

This age worships "big" things. An evening paper tells us that General Booth uses twenty-six tons of paper a week. The important point is—How many grains of sense are printed on the lot?

"General" Booth was not happy in his American enterprise. Some of his officers were insubordinate, one or two set up on their own account, and one at least stuck to "the property." This, of course, would never do; so the "General" resolved to extend the family business, which had worked so well in England. Mr. Ballington Booth is now located there as the "Marshal Commanding the United States Forces." His wife, who is evidently a sanguine lady, has recently been interviewed. She says she "looks forward hopefully to the time when America shall be one vast fortress of the Salvation Army." We don't share her opinion. The American intellect isn't played out yet by a long way.

"The Better Housing of the Poor" is to be discussed at the Church Congress. The subject is one of vast importance, but what has it to do with the Church? The Son of Man had not where to lay his head, and why should any Christian desire to be more comfortable than his Savior? Doss houses didn't exist in Palestine, or J.C., and the twelve might have taken cheap lodgings, and the contract might have afforded Judas an opportunity of turning an honest penny.

God's word is already brought up to date in England, and we hear that a Revised Version is nearly ready in Germany. What will its fate be? Will it be a nine-days' wonder, and then be half forgotten, like our new-fangled Bible? Laymen have a fondness for the old version. It may not be accurate—but what does that matter?—they are used to it. It serves the purpose of the clergy too, for it gives them a chance of airing their small Hebrew and less Greek in explaining what the Bible *does* mean.

The Rev. G. W. Strang, of Campbelltown, couldn't stand it. Members of his congregation yawned like the lion when the curly-headed tamer put his head inside the forest-king's mouth. But that wasn't all, nor even the worst. Some of them yawned with such vigor that they could be heard all over the gospel-shop. At this point the reverend gentleman's patience broke down. He administered a withering rebuke, and scores of jaws shut up with a bang. Good, so far; but wouldn't it be better if Mr. Strang tried to keep the folk awake by putting a little life in his sermons. Perhaps he would find it profitable to change the subject occasionally. We venture to predict that a sermon on Jack the Ripper would keep his flock wide awake. The crucifixion is getting stale, and then it happened so far off, and such a long while ago.

According to the *Christian Commonwealth*, Freethinkers are dreadful persecutors, and two remarkable cases are given of their malignant bigotry. Over at Paris they are actually looking askance at M. Eiffel for declaring himself a Christian. In one of the provincial towns they changed the name of a street from Rue Pasteur to Rue de la Sare on account of the great inoculist's having recommended the offering of praise to the Almighty. Very likely there is a good deal of almighty invention in both stories; but, even if they are true, the "persecution" is of the most shadowy character. Christian persecutors imprison, torture, and murder. Freethought persecutors change the name of a street.

How chary the clergy are of discussing their own faith During the Bradlaugh-Gibson debate, the orthodox champion rose to a point of order; he objected that Mr. Bradlaugh was dealing with Christianity rather than with Unbelief. The chairman, however, didn't take Mr. Gibson's view of the matter. Very likely he thought, as a sensible man, that if Christianity is true there is no room for Unbelief, while if Christianity isn't true the field is all open to Unbelief. The only real question between a Christian and a Freethinker is this—Is Christianity sound? If it isn't, Secularism is the only practical philosophy left to us.

Mr. Gibson made an awfully funny remark about Schopenhauer. He stated that this great man "was an utter pessimist, and had lost all confidence in truth!" Now, as a matter of fact, the one conspicuous virtue of Schopenhauer was his unflinching devotion to truth. He said, and said truly, that he had never been false to his intellect.

We may also remark that a want of confidence in truth is the very last vice of which a pessimist is likely to be guilty. James Thomson, the modern poet of pessimism, had a passion for truth. He followed his intellect to the bitter end, and spoke out his thought to the ruin of his worldly prospects.

Swift was another pessimist, and he had a remorseless veracity. That is why all the little sentimental people hate him. He holds up the mirror, and says "Look," and his mirror never flatters. Sometimes, perhaps, it errs on the other side.

The *Christian World* doubts whether encounters like the Bradlaugh-Gibson debate are "productive of much good." We are sure they are not—to Christianity. But what does our contemporary mean by saying that Mr. Bradlaugh's choice of ground was not "conspicuously fair"? Mr. Bradlaugh was challenged to defend his pamphlet, and he did so. We are still more surprised at our contemporary's remark that "materialistic scepticism has had nothing to do with the discrediting of witchcraft." Surely the fact is incontestible that witchcraft was asserted by every eminent Christian right down to John Wesley. It was fatally discredited in the eighteenth century, which saw the first strong growth of Freethought.

The *Star* made a mis-statement about the letter signed by the Lord Mayor, the Bishop of London, and Cardinal Manning. It said the order of precedence was settled by all the papers placing the names in a row with that of the Bishop of London last. Now the *Times*, and indeed all the papers we saw except the *Star*, placed the name of Cardinal Manning last. The matter is a trivial one, but it is a straw showing the way of the wind.

The Rev. B. B. Wale, of London, has been holding forth at Bacup on "Christianity and Scepticism." He recognised that "infidelity" was rampant, and undertook to furnish his audience with something to oppose it with. He dealt first with "scientific scepticism," and warned them against evolution, telling them that if they accepted Darwin they would have to reject Moses. He asked them the brilliant question, "If monkeys ever became men, when did they leave off, and why?" Then he asked a still more brilliant question—"Why didn't they catch a monkey, and send him to Oxford, and see if they could make him walk upright?" We advise Mr. Wale to make the experiment himself. He and his monkey would not be a bit more ridiculous than his argument.

Mr. Wale went on to say that the Bible chronology was looking up. The geologists were giving up their vast periods, and it was now allowed that the human race was only a few thousand years old. It is to be hoped the Bacup folk didn't swallow this nonsense. If they did, they are basking in a fool's paradise.

The Bacup folk were also told that the mummies of Rameses I and Rameses III had been found, but not the mummy of Rameses II, the gentleman who was drowned in the Red Sea! Mr. Wale wound up by offering Pliny, Tacitus and Suetonius as sponsors for the existence of Jesus Christ—all of whom lived a considerable time

afterwards and knew absolutely nothing about him, while contemporary writers like Josephus are utterly silent as to his wonderful career. Such are "the weapons" which this reverend gentleman travelled all the way from London to supply at Bacup.

At a recent scrimmage in Mexico between some clericals and Liberals, in which several were killed and more wounded, it was found that the pious combatants were each provided with tickets of admission to heaven. This is an old game of the priests and was largely put in practice in France last century during the consternation caused by the prediction of a comet which it was said would destroy the world. The event was to have come off on May 20, 1773, and for some time previously the priests did a roaring trade in dispensing tickets for seats in Paradise, which were sold at a high rate.

Curiously enough the report about the world's destruction in 1773 was circulated on the authority of the atheist Lalande, the most eminent astronomer and mathematician of that day. He had prepared for the Academy of Sciences a paper entitled "Reflections on those comets which can approach this earth." This was enough for the Christian fanatics, and though Lalande advertised that no comet was expected for eighteen years, and that it then was not one which could burn the earth, they still petitioned the Archbishop of Paris to appoint a forty days' prayer to avert the danger. Voltaire made some good fun of the fools and the comet, but neither his wit nor the scientific assurance of Lalande sufficed to allay fears till the time was over.

In our own day we remember Dr. Cumming predicting the end of the world, and then putting it off a little longer, just as prophet Baxter does still. Perhaps the best joke in our time though was the attributing the prophecy of the end of the world in 1880 to mother Shipton, and then Edward Maitland the Theosophist writing a book upon "How the World came to an End in 1881," making out that it was an occult cycle which then terminated.

By the way, Madame Blavatsky, in her *Secret Doctrine*, says that another nine years will finish a cycle. We give the lady's own words (p. lxiv.): "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." Probably to understand the true inwardness of this mystic revelation two things should be noted, first, that it was written in India, where, as in Judæa of old, prophecies are always the forerunners of political events; next, that it was written by a Russian accused of being a Russian spy, endeavoring to make the Theosophic movement a medium of fomenting disloyalty to English rule. But this may be calumny. Certainly, the first principle of the Theosophical Society is the Universal Brotherhood of Man, but it is equally certain that among the circle who surrounded Madame Blavatsky in India this great principle took the form of Angliphobia.

Fear lies at the root of religious worship. A curious instance is found in *Notes and Queries* for August 17, where W. E. Axon gives an account of the worship in India, of Sitala, the goddess of small-pox. The personal attraction of Sitala consisted of eight faces studded with eyes like saucers. She had a set of teeth like bears' tusks, wore peacocks'-tails in her hair, a pair of elephants for earrings and serpents for garments. Like all these deities, she delighted in blood, and carried a sword, a trident, a bason (to catch blood), and a dagger. Cocks and goats are sacrificed at her shrine, and says the *Bombay Civil and Military Gazette*, "The superstitious Hindo supposing small-pox a scourge from Sitala, neglects sanitation, and leaves its treatment to the mercy of the fiendish goddess whom he propitiates with goat and fowl blood."

At Lebanon, Ky., recently, a colored preacher named Sam Sharp was killed by a colored man named Geo. Siler. Sharp arrived a few days ago with Mary Siler, Geo. Siler's wife, and they took up their residence, as man and wife, at the house of Joe Sharp, Sam Sharp's brother. Siler came down on the morning train and went to the house of Joe Sharp and inquired for them. On being told that they were there, he went into the room where they were stopping and attacked Sharp with a chair. Sharp arose to

defend himself, when a struggle ensued, in which Siler threw Sharp down and stabbed him several times with a dirk. He died in twenty minutes. Siler escaped and has not been captured.—*Ironclad Age*.

Vaccinators tell us that their specific loses its virtue in course of time, and has to be renewed. A Baptist minister in America is teaching the same thing with regard to baptism. He holds that if any fall from grace after being dipped the baptism didn't "take," and the immersion must be repeated. His church has deposed him for this heresy, but another church has received him. No doubt he will find plenty of all very fine and large sinners who will be glad to have their souls washed once a week. At this rate, baptism is as good as absolution.

The Polesworth School Board is agitated over the Apostle's Creed, which five Nonconformist churches have protested against as sectarian. It seems impossible for the Christians to agree about anything.

"The world," says Dr. Marcus Dods, "is bound to come to the feet of Christ." Of course. We don't expect a Christian to cry stinking fish.

Dr. Dods' expression is a good one—"the feet of Christ." The churches are just there. The head of Christ they keep as far from as possible. They treat nearly all his teaching with practical contempt.

Is the Bible inspired? Well, it all depends on what version you get hold of. Father Ferris kicked up a rare shindy in the Court house at Fermoy. They handed him a Testament in the witness box, and he found it to be a Protestant abomination. He dashed the sacred volume down upon the desk, and swore he would not be sworn on "a false version of the Bible." This led to a good old Donnybrook Fair row, and the court had to be cleared. It is evident that to Catholic eyes the Protestant has no Bible at all. What a pity it is that the Lord didn't dictate the Scriptures in English.

Albert Edward Ball was nineteen. He fell in love with Mrs. Warburton, a widow of thirty-eight, with eight children, residing at Northenden, near Manchester. His father opposed the marriage, and the love-lorn youth suicided with oxalic acid. He left behind him some silly, pathetic letters. One to his father said "May God bless you." Another fact for Talmage.

The Rev. W. T. Twamley, an "eloquent preacher," was fined 5s. and 9s. costs for being drunk and disorderly at Doncaster. He had been attending the races, and was turned out of an inn for drunkenness and for refusing to pay for refreshments. He then shouted and made a great disturbance outside and collected a great crowd. And of such is the kingdom of heaven.

Nine persons were killed in the religious riots at Rohtak, in India. At Amritsar the police were strong enough to prevent these religious conflicts. It is feared that the Mussulmans of Delhi will attack the Hindoos. Thus religion keeps men peaceful, and makes them love each other like brothers.

The Rev. J. B. Rudduck having alluded in his sermons to the probability of the existence of a race of men before Adam, a deacon of the church arose, and protested against such teaching. He called on that preacher to "come down out of that pulpit." The clergyman had the deacon removed from the church by force instead, and proceeded with his sermon.

An extraordinary affair has occurred at Maryport. A few days ago the wife of a laborer in the town gave birth to a son. When the child was born it was found that its head was covered with a veil or caul. The veil was placed on one side, and no notice was taken of it until some hours after the child's birth. When examined, however, it was found that the words "British and Foreign Bible Society" were deeply impressed upon the veil. When this discovery was made the greatest excitement prevailed in the neighborhood, some of the women declaring that nothing short of a miracle had been enacted. The doctor, who

inquired into the matter, however, soon explained the affair. The veil, whilst in a pliable condition, had been placed upon a Bible, on the cover of which the words "British and Foreign Bible Society" were deeply indented. The words were in this way transferred to the veil; but some of the inhabitants still ascribe the affair to supernatural influence, and declare that the child is a "missionary born."—*Leeds Mercury*.

The Bishop of Peterborough must bestir himself, or, as it seems, he will be left behind at the present rate of progress by his brother of Oxford. Bishop Stubbs has added to the conundrum which he propounded last spring when he asked, "Why he himself was like Homer," giving the reply, "Because they had both suffered from translation." Finding that one of his officials was continually quoting the practice that prevailed during Bishop Wilberforce's reign, he addressed him thus: "Mr. Archdeacon, can you tell me why you are like the Witch of Endor?" When the posed functionary professed himself unable to give the answer, the bishop added, "Because you are continually endeavoring to raise the spirit of Samuel."

"Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living human being or inanimate object, or of hearing a voice—which impression, so far as you could discover, was not due to any external physical cause?" A query asked by the Society of Psychical Research, now engaged in taking what they are pleased to call "a census of the hallucinations of sane persons" Should not the preliminary question be "Are you sane?"

A local vicar, in petitioning the Devizes Burial Board for a proper set of vestments for clergymen at the cemetery, says that the "shapeless sack" at present provided for common use as a surplice makes the clergyman look a "guy." This is the general effect of the garment on clergymen, but they could avoid this undesirable result by throwing the surplice aside and doing useful work for their living, instead of going through idle mummeries and living on the labors of others.

A burglar was given in charge for breaking into a Free Methodist Chapel at Woolwich and stealing two bottles of wine, ninety tea spoons, and other articles. They ought to have given him the collections also. But Christians care nothing for the Sermon on the Mount when it conflicts with their interests. They usually regard Christ's precept about giving the coat also as sheer nonsense suited only for lunatics.

When the Rev. J. M. Neal wrote a number of ballads and hymns against Dissent, the Dissenters retorted by a little book of parodies which had a far greater circulation than the original ballads. One of Mr. Neal's productions ran thus:—

The brave old Church of England
She hath conquered many a foe.
She had martyrs to her children
A thousand years ago.
The true Old Church of England,
She alone hath power to teach;
'Tis presumption in Dissenters
When they pretend to preach.

The Dissenters' version was as follows:—

The coward Church of England,
She hath strangled many a foe,
And peopled heaven with martyrs brave—
A thousand years ago;
The false old Church of England,
What power hath she to teach,
And curse the true Dissenters
When they the Gospel preach?

Thus the Christians belabor each other while they profess that their common religion is the source of harmony and love.

Most persons, not very hard-hearted, can feel for the divine, who, on being asked to preach a funeral sermon, did not find out till he was in the pulpit, that the manuscript which he had taken from his stock had for text "And the beggar died."

MR. FOOTE'S ENGAGEMENTS.

Sunday, September 22, Hall of Science, Old Street, E.C.; at 7, "Is there a God?"

Sept 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; 24, Huddersfield.
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.

W. D. MUNROE.—Glad to hear you are going on with the work hopefully at Grays, and that the *Freethinkers* we sent for distribution were appreciated. Voltaire's Deism is apparent in hundreds of different pages. Whoever says Voltaire was an Atheist is an ignoramus—at any rate on this subject. Consult the article on Atheism in the *Philosophical Dictionary*.

H. O. CROSBY.—The matter shall be dealt with next week.
INCOG.—Better spend it all on Freethought. The Christians could print plenty more Bibles. All seed will not fall on propitious ground, and we must be thankful for small mercies.

J. CLOSE.—Thanks for the cuttings.
INQUIRER.—The statement that Madame Blavatsky "gave up high rank in Russia" probably means that between thirty and forty years ago she ran away from her husband. That some German expert swore "the letter of Koot Hoomi had not the remotest resemblance with the letters" of Mde. Blavatsky is probably because he saw one of the Koot Hoomi letters certified by English experts to be in the writing of Mde. Blavatsky's pupil Damodar. See the "Proceedings of the Society of Psychical Research" for yourself.

A MASS of correspondence stands over in consequence of the Editor and sub-editor being both at Paris.

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 — Truthseeker—Weekly Times—Liberty—Christian World—Newcastle Weekly Chronicle—Sheffield and Rotherham Independent—Northern Daily Telegraph—Fritankeren—Freidenker—Der arme Teufel—Edinburgh Evening News.

SUGAR PLUMS.

A GOOD audience assembled to hear Mr. Foote's lecture on Sunday evening at the Hall of Science, London, on "Body, Soul and Spirit." This evening (Sept. 22) the subject is "Is there a God?" Before the lecture Mr. Foote will give a brief account of the International Freethought Congress at Paris.

FUND for sending Messrs. Foote and Wheeler to the Paris Congress:—J. Robertson, £2 2s.; S. Alward, 3s.; J. Levet, 5s.

MANY of our readers are in possession of Mr. Foote's *Secularism and Theosophy*. The knowing ones will have noticed a misprint on p. 10, where "electricity" should be "combustion." The misprint is one of those unaccountable accidents that will happen in the best regulated families.

It is a sign of the times that the Newcastle *Daily Leader* gave a four-column report of the debate on "Has Humanity Gained from Unbelief?" between the Rev. Marsden Gibson and Mr. Bradlaugh. Some editorial paragraphs are also devoted to the subject. The hall was crowded on both nights, and hundreds were turned away

from the doors. It goes without saying that the Freethought champion won the victory. His opponent is far from being a good debater. He has the reputation of being a liberal-minded man.

MR. BRADLAUGH in another anti-theological debate is a gratifying spectacle. It looks like the old times come again. We hope some other clergyman will have the courage to give him another challenge.

DR. PRESSENSE, the Paris correspondent of the *Christian World*, is wroth with M. Rénan. This great French writer has been giving his views on religion in the *Revue des Deux Mondes*. "M. Rénan affirms," we are told, "as absolutely beyond question, that in the whole universe of which we have any experimental knowledge, there is no evidence whatever of the introduction of a will higher than that of man. It may be laid down as an axiom that all progress in the material universe is by way of development from within, without external intervention. It is owing purely to the law of chances, that results really accidental seem to be produced by volition. The universe which we know by experience, is not governed by reason at all. Of God—as the vulgar understand him—the God of Providence, seeing and overruling all—we find no trace. The dictum is clear: Atheism, pure and simple, is the conclusion to which we are led by experimental science."

THE *Daily News* denies the oft-repeated assertion that religion is being persecuted in France. The sisters were removed from the hospitals because they would not leave off proselytising among the dying, even when their attentions were obviously distasteful. Nor have the crucifixes been removed from the graves in cemeteries. They have only been removed from the gateways, on which it was thought unfair to permit the symbol of a particular faith. It is true the priests have been turned out of the public schools, but they can teach religion freely outside.

THE *Western American*, a Chicago paper, is carrying on a gallant fight against the Romish pretensions. The Catholic Church is a real danger in America, as the friends of freedom of every school are now recognising. It strives to control education, to boss politics, and to obtain legal privileges for itself. We wish the American Liberals all success in their efforts to unmask the historic enemies of human liberty and progress.

WE have received the seventh number of *Freedom* edited by Mr. W. W. Collins. It contains a reprint of Mr. Wheeler's article on "Christianity Slowly Rotting." *Freedom* is a large twelve-page paper, and sells at three-pence. We are glad to note a fair number of advertisements. The colonies beat the old country in this respect. We wish our Sydney contemporary a long and useful career.

MRS. MONA CAIRD, the writer of the article on marriage in the *Westminster Review*, which gave rise to the *Daily Telegraph* correspondence, has "had a narrow escape of sharing the fate of Mrs. Annie Besant." A German doctor tried to convert her to Theosophy, but after a long and gallant attempt he failed, and Mrs. Caird went off to Athens without Karma, Devachan, Atma, and all the rest of it. So at least says the *Pall Mall*.

"WHY shouldn't we meet on Sunday mornings?" said Mr. Birch, the Vice-Chairman of the Leyton School Board. Most of his colleagues gasped for breath. The Chairman said it would be "most improper," Mr. Brooks was "rather surprised," and Major Poulter said "I have not got over my astonishment yet." But he will have to get over it. Mr. Birch's question is a sign of the times. The Sunday will not be eternally wasted in humbug and hypocrisy.

THE committee of clergymen and others who attempted to stop Sunday trading at Blackburn have failed. They have withdrawn their last batch of summonses, because the fines imposed were so small that the magistrates evidently did not countenance their bigoted prosecutions. Ten years ago a similar attempt was made to stop Sunday trading at Blackburn, but it collapsed like the present proceedings.

THE INTERNATIONAL FREETHOUGHT CONGRESS.

NOTES FROM PARIS.

SUNDAY MIDDAY.

The first sitting of the Congress has been almost entirely taken up by M. Pasquier calling the roll of the societies who are represented and who send adhesions. The list would be far too long to give in our columns. Citoyen Okecki, a refugee Pole, was called to preside, and with him sat Commissionaires Mme. Bonneville, and M. Gautier. On the Commission of the Press Mr. Wheeler was nominated, together with Dr. De Paepe, M. Schacre and four others.

It is somewhat unfortunate that the Congress is held so near the time of the elections, as it will prevent the French papers from giving it that publicity we desire. Moreover, as political feeling runs very high among the Freethinking groups, as well as elsewhere, there is no doubt the Congress would have received more attention in quieter times. The best thanks of the party are due to M. M. Clemetshaw and Pasquier for their hard work to make it a success. The fine hall of the Syndical chambers of the tenth Arrondissement of Paris has been handsomely decorated with the banners of the Freethought groups, and there is a suite of rooms for the convenience of the delegates. Mr. Truelove has brought over a bust and portrait of Paine which he intends presenting to the Municipal Council of Paris.

Our Belgian friends, who are the centre of the International movement, muster in strong force. Altogether about a hundred will be present, though all have not yet arrived. On Saturday we met M. Fournement, editor of *La Raison*, M. Callewaert and party. England is not well represented, though Messrs. J. M. Robertson, G. W. Foote, P.A.V. Le Lubez, E. Truelove, and W. H. Reynolds will represent the executive of the N.S.S. Nottingham shows well with Messrs. Atkey, Snell, and party of six. Old and New Southgate both send delegates. Central London, Bradford, Portsmouth, North West London, and other branches have representatives present and others have yet to arrive.

The German Freethinkers send Dr. Voelkel of Magdeburg and Otto Friederici of Berlin. Sweden sends Mr. Knut Wicksell and also asks Messrs. Foote and Wheeler to represent them.

Among the pleasantest items of the programme is the reception of the party at the Hotel de Ville and the visit to the Pantheon, the Museum of Religions formed by M. Guimet, and to the monuments of Etienne Dolet, Voltaire, and Diderot.

Paris abounds in fine monuments, and among the finest is that to Gambetta by M. Aube. It is surmounted by a figure of Democracy on a winged lion. At the sides are figures of Truth and Strength, and the great orator is depicted at the moment when he called for the proclamation of the Republic. The new monument to Etienne Dolet on the Place Maubert, where he was burnt in 1546, is also worthy of Paris and the man. We have no such artistic monument in London. Both Voltaire (by M. Caille) and Diderot (by M. Gauthier) are represented with their frail yet mighty weapons, the pen. Only the dates of birth and death are given. The services of Voltaire to the literature of his country are well known, but in the case of Diderot it seems desirable to have at least mentioned his work in connection with the Encyclopedia, or have given some telling extracts from his writings, thus making the monument, like that of Gambetta, an object lesson to all who see it.

Within the Exhibition, near the entrance from Avenue Rapp, there is a copy of the monument to Giordano Bruno at Rome. This should be visited by all Freethinkers who go to Paris.

Among the pictures in the Exhibition we noticed a very funny one depicting the Salvation Army in Paris, with their banners "Blood and Fire" and red guernseys, on which are the words, "For me to live is Christ." We know not if it is painted from life, but the men wearing them look rare specimens of fanaticism and folly.

It says much for the French recognition of their great men that so many of their streets are named after them, as Quai Voltaire, Boulevard Diderot, Rue Jean Jacques Rousseau, Rue Paul Louis Courier, Avenue Victor Hugo, etc. When shall we see such distinction shown to our literary and philosophical heroes?

M. Adolphe Deluc, of Brussels, formally opened the Congress on Sunday afternoon, and reminded the meeting of the great events of the Revolution, when Bishop Gobel and other Church dignitaries publicly renounced religion, and gave their adhesion to the principles of the Republic. Freethought

was spreading to-day. In Italy the statues to Bruno, in France those to Voltaire, Diderot, and Dolet, were signs of progress. The peoples were now fraternising at the Exhibition on the Champs de Mars. They must aim now at what had been called "holy equality." Laws in favor of religion must be repealed, and the people work out their own salvation without God or Master.

M. Deluc was then chosen to preside with Herr Friederici to represent Germany, and Mr. Holyoake for England. Madame Tessier was also called to the platform. M. Pasquier was then elected general secretary, Dr. Voelkel secretary for England, M. Clemetshaw Cilwa for France, M. Okecki for Poland, and M. Madiera for Spain. Representatives of various nationalities then spoke of the condition of Freethought.

M. Fournement, for Belgium, in a very able speech, declared that Freethought was making great progress. Like the priests, they were paying attention to the children. They looked forward to a Socialist solution of economic problems. M. Odin then made an energetic and eloquent speech for France, which was much applauded. Mr. Holyoake said he came from the Co-operative Congress to this one of the independent thinkers, who made co-operation possible. Freethought was a condition of the progress of nations. Where would science be but for Freethought, its nursing mother? Theology is dying of mediocrity. The miracle bubbles which the Jews blew in the air of wonder 2,000 years ago still delight the childhood of churches to-day. The sea of Theology had been stagnant centuries ago had not the great Freethinkers of the past, at the peril of their lives, put some salt of reason into it. Society does not as yet recognise that we make sacrifices to serve it. Diderot well saw this when he said: "There is less inconvenience in being mad with the mad, than by being wise by oneself." It is only by Freethought that men can be wise, and we accept the inconvenience of putting the means of wisdom into the hands of Society that mankind may advance. This address was well put into French by Mr. J. M. Robertson.

Middle. Mario Chelago Loewy spoke for Poland. Dr. Voelkel, delegate of many German societies, was well received, and M. Mariol, of Barcelona, for Spain. This ardent Spaniard gave a long and fiery discourse, in which he professed himself a partisan of the method of Voltaire to kill superstition by ridicule. Mr. Wheeler put in a letter received from Sweden, stating that Mr. Lennstrand was again on trial during the sitting of the Conference. A telegram of sympathy was voted by acclamation. Commissions of business were appointed to regulate the proceedings of the Conference.

In the evening sitting, Dr. Regnard was called to the chair, assisted by Mme. Barberousse, Dr. De Paepe (who is, alas, extremely ill), and Mr. J. M. Wheeler. Letters of regret at absence were read from Mmes. Jackowska and Maria Deraismes.

M. Schacre gave an excellent address on the necessity of showing the world we had philosophical principles. Dr. Regnard gave the *resumé* of a learned paper which he had prepared on the origin and evolution of religions. We shall give our readers an indication of Dr. Regnard's ideas hereafter. They show that he has made a profound study of the subject.

On Monday we were to have been received at the Hotel de Ville by the Municipal Council of Paris. After considerable delay we found that this was deferred until the following day, and we then went to visit the Pantheon and the statues of Dolet, Rousseau, Diderot and Voltaire. Speeches were delivered, and the proceedings were extremely interesting. We shall give a fuller account in our next number.

At the evening sitting Frau Hedwig Henrich Wilhelmi, from America, presided, assisted by M. Fournement, of Brussels, and M. Odou de Buen, of Las Dominicales, Madrid. Mr. Truelove placed at the service of the Congress a fine bust and likeness of Thomas Paine, which he intends to give to the City of Paris. M. Olin said that the bust of Paine, who had fought for Freethought and Republicanism in England, America and France, was a sign of the international fraternisation of peoples.

The subject of the evening sitting was the influence of the Revolution of 1789 on Freethought, and valuable historical discourses were delivered by Citizens Fournement and Odou de Buen, of which more anon.

We must ease our mind, in concluding this week, on the French methods of business which are strange, to say the least of it, to Englishmen. Punctuality is nowhere and sometimes there are several delegates on their legs perorating at the

same time. Still the chairman's bell produces enough order to get through the business. The congress sits till Friday and our report will be continued.

After long waiting the Congress was received by the President of the Paris Municipal Council at the Hotel de Ville. M. Geoffrin welcomed the Congress in the momentary absence of his principal, Dr. Chautemps. His speech was instinct with Freethought and human solidarity. Dr. Chautemps, coming in, spoke admirably to the same effect, addressing the ladies in particular as the educators of the race. Dr. De Paeppe, Dr. Voelkel, and M. Schachre responded on behalf of the French and foreign delegates amid much applause. Then the whole company adjourned to another room, where the future of Freethought was pledged in champagne.

THE NEW EMANCIPATION.

A Lecture delivered in the Paine Hall, Paine Memorial, before the Ingersoll Secular Society, by L. K. WASHBURN.

FROM THE "BOSTON INVESTIGATOR."

Mr. Chairman, Ladies, and Gentlemen,—There is nothing that men examine less critically than religion and religious things. So long has the priest controlled the human mind, that it is hard to get it out of the theological ruts in which it has run for so many years. Mankind resists any and all attempts to free them from religious bondage. No slavery has been more debasing in its consequences than the slavery of the mind, and it does not lessen the force of this statement because such a condition has been more or less insensibly borne.

It is this fact that makes it difficult to arouse opposition to priestly authority. The general feeling that all religion is beneficial to man, and that whatever is contrary to religious doctrines is injurious to man, is not dependent upon intelligent convictions. The assiduous teaching of such an opinion has produced a prejudice in favor of religion. Any prejudice is hard to overcome. It resists argument and maintains its position against the stoutest facts. It shuts its eyes and ears, and refuses to see and hear. It persists in its blindness and deafness, when sight and sound are calculated to persuade it contrary to its pre-judgment. There is almost an insuperable barrier to the universal enlightenment of mankind upon religious matters: it is the notion that has been instilled into their minds by priest and minister, that it is dangerous to listen to any criticism or animadversion upon their faith. Thus the reformatory thought or influence is deprived of means to accomplish any good. It cannot get an audience.

Where fear is the guardian of the mind, truth knocks in vain for admittance. Under the corrupting, degrading influence of religious servitude, man becomes in time incapable of recognising the truth when he sees it. The baneful power of theology works no greater mischief than this: it renders the mind unfit to judge of what is true and right. The ghost of fear, which every new thought conjures before the pious mind, prevents it from seeing the real purpose of this thought, and hence of judging of its value.

When man accepts a theology as true, everything that contradicts this theology is adjudged false and wrong. This holds through the whole history of the human race. Intellectual progress has been accomplished only by the overthrow of this theological standard of judgment. Science is liberating the human mind from religious authority.

The greatest work of this century has been to establish certain scientific hypotheses—to put the stamp of reasonable probability upon Herbert Spencer's philosophy of Evolution, and Darwin's theory of Natural Selection as its method of operation. Through the teachings of science it is dawning upon the mental vision of this century that possibly a theology may be false, and it is beginning to be seen by quite a number of individuals that the particular variety of theology that we are most familiar with is not exempt from the possibility of falsity.

We might perhaps state in even stronger terms than we have yet employed, that the truth of the Christian religion is seriously questioned by many and seriously doubted and

denied by many more. This statement reveals the intellectual attitude of the age towards Christianity.

We do not mean to convey the impression that the religious question is to end in doubt or denial of the regnant theology, or that all the criticism of current religious matters has no purpose other than this. Doubt and denial, if they imply nothing more, certainly imply this, that the false should be destroyed. It is the first step towards the right to recognise the wrong, and truth is not far off when mankind begin to see what is false. We must recognise that, in presenting any positive or presumptive evidence against the authenticity of the Christian religion, all the pulpits of Christendom are interested in suppressing or distorting such evidence, and that the most that we can hope to do is to convince the minds that are outside of the Church, and strengthen the forces of emancipation for attack and resistance.

Liberals must understand that they have before them the work of making an audience, that is, our principles and opinions must create a constituency which will not only be representative of our sentiments, but which will be a material support of these sentiments. The status of Liberalism in this country to-day is a chaotic confusion of purpose, with no well-defined object in view. There is plenty of powder in individual magazines, plenty of arms and ammunition as personal property among the Liberals of our land, plenty of sentiment from which revolutions and reforms are born, but there is no guiding principle to direct this sentiment and put this power into shape to do battle for the bright cause of human freedom, and human emancipation. Our cause does not lack leaders, does not lack workers, but it has no plan of action. We are not organised, not drilled, not keeping step to the music of one great purpose that inspires the heart and commands action.

Many Liberals say, What should we organise for? My answer is, to free the world from falsehood and wrong. It is a shame to our race that we can unite for selfish ends, but not for unselfish aims; that we can organise to save ourselves, but not to help others; that we can give our time, our strength and our money to build up and fortify an institution that has only the heart of superstition in its breast, but that we cannot be generous in a cause that is inspired with the blood of truth; that we can be enthusiastic in worshipping God, but indifferent to the degradation of man.

I believe that we can make men and women truer to themselves and to each other by telling them what is true than by teaching them what is false. I do not believe there is an error in this world that makes the world any better, and I do not believe that there is a truth that man has discovered but what is for the advantage of mankind. This foolish notion, that we must have truth in science, but that we can have falsehood in religion, ought to be repudiated. We hold our school-teachers to statements of facts, but allow our ministers to preach fables. There should not be one thing taught to man as true that cannot be proved true. We cannot prove God's existence by the existence of something else. We cannot say that the light of the stars shows that there is a God. It only shows that there are stars. We want to draw a line between truth and fable, between what is known and what is believed.

But we want to go farther than this; we want a good reason given why the world should believe anything. There is a realm of fancy, of the imagination, that the mind may live in and work in, and help the world by such existence and such labor, but there is a domain which is peopled by faith, whose inhabitants have yet to be demonstrated of any worth to mankind. We have pretty nearly reached the conclusion that faith is as often the mantle of what is evil as the robe of what is good. There is demanded to-day a thorough examination of all theological instruction, and a fearless exposure of everything that is not in harmony with the knowledge of the age. It is time to write falsehood on the forehead of every miracle, time to purify our literature of the supernatural, and time to rescue the world from the dominion of the superhuman.

We must take the crown of divinity from every brow of man; the seal of divinity from all the writings of man, and the sanctification of divinity from the every act of man, Humanity is the highest existence that we know anything about. The human voice has used no language higher than man's, and uttered no wisdom greater than man's. A new emancipation must be undertaken. Mind must be freed from matter. No matter how great, how noble, how exalted a person may have been, he must not be made a tyrant. Man

has no property in man's body, and man has no dominion over man's mind. Whoever is declared another's master is to be denied.

The mental slaves of the world are to be liberated. The Christian creed is to be broken, and the human brain freed from its paralyzing limitations. Those who are at the feet of Jesus are to stand upon their own. We dispute the kingship of this person; we deny his right to rule. My thought is subject to no one's else thought. My obligations to my race are the only commands I acknowledge.

There is no place in the intellect of man for a throne. The brain is a commonwealth. Equal rights to all the human faculties must be allowed. So in the world of intellect there can be no dictator. Our respect must be free. The person that exacts our reverence forfeits it. When Jesus declared that he was "the way, the truth, and the life," he deserted the true road. No man's hand directs the destiny of the whole world. We are all charged with a different mission.

The chain of reverence has been forged by the hand of fear. It is to be broken by the hand of knowledge. Our worship is not needed. Our obligations are to humanity. Theology is a cloud over the sun of truth. All that has been taught as divine is to be changed to what is human. Mankind must be emancipated from bondage to Jesus. This name is a divine incubus. The world is afraid of it. Men must be taught that Jesus is a myth, that the story of his life is not true, that if he lived he had no power over Nature and no right to rule over man. Ignorance everywhere is a slave, and the throne of Jesus is built upon the ignorance of men. Knowledge is emancipation, and truth is everywhere freeing the mind from the thralldom of error.

We claim that what the Christian Church has taught about Jesus is false, that he was not a divine person, and that there is no such thing as a divine person; that he never performed the work accredited to him; that his life and death are without the significance which is attached to them in the Christian scheme of salvation; that all we know about earth and the things of earth, all that we know about man and the powers of man, compel us to reject the faith that Jesus worked wonders, or that he did any service to the human race which enthrones him above the world as its Lord and Master. Jesus as the Christ is a theological creation, not a historical character.

I do not wish to be understood as refusing to honor the man Jesus if such a man lived, or as declining to acknowledge the sweet humanity that shines through some of the teachings of the Gospels. I admire the splendid sentiments that are put in the mouth of Jesus. My position is this: there is no authority in the teaching of the New Testament only as this teaching is true and good and beneficial to mankind, and there is nothing in the precepts of Jesus that makes it a supreme duty on the part of man to accept them as right and true.

In other words, the moral and religious teachings of Jesus are not to be accepted because *he* uttered them. The world must give up the foolish notion that Jesus was divine, the erroneous notion that he was the Christ of the Jews, and the absurd notion that he was the Savior of mankind. Everything that is contrary to human nature in his character must be rejected as false. Everything in his biography that refers to the messianic office must be rejected as spurious, and the church must stop preaching that the world is to be saved through its faith in Jesus, as the Christ for such preaching lacks confirmation.

(To be concluded.)

GIORDANO BRUNO. AN ACROSTIC.

GREAT souls are they who seek to bless their kind
In life, or death: who freely lend the grace
Of their fine inspirations to the race,
Regardless though man's ignorance may bind,
Draw, torture, burn, the casket of the mind.
A coming century will learn to praise;
Name the pale martyr with a reverent breath,
On whose fair earthly form the fagots' blaze
Beamed but to light the agonies of death.
Rare souls! Great lives whose length is never run;
Undying when e'en Time grows old and gray:
Never to be forgotten though the stone
On which their names are graven still decay.

LYDIA R. CHASE, in *Freethinkers' Magazine*.

JOSEPHUS AND THE GOSPELS.

I.

And King Herod heard of him; for his name was spread abroad: and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said that it is Elias. And others said that it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.—Mark vi. Parallel passages, Matt. xiv.

A NICE specimen of the way in which Christian commentators shuffle out of a difficulty is seen in connection with this passage. According to Josephus (Ant. xviii, 6, 4.), the husband whom Herodias married was not named Philip but Herod, son of Herod the Great by Mariamne. Oh! say these gentry, Philip was his other name; and they have gravely drawn up tables of Herod's family, in which they place the name "Herod Philip," as though this mongrel were not a creature of their own imagination or rather an invention to evade a palpable historic contradiction between the Gospel narratives and the Jewish historian.

Bassage certainly took the bull by the horns. He said, Yes, there is a contradiction; but Josephus was mistaken, and there are 3 to 1 against him, since all the Synoptics agree that the name of the first husband of Herodias was Philip. This, however, was felt to be treading on dangerous ground. To accuse a professed writer of Jewish history, who spares neither pains nor repetitions to give a full account of the Herodian family, of such a gross mistake, only recoils on the gossellers on whose behalf the accusation was made. Modern commentators have preferred to amalgamate the Gospel Philip with the Herod spoken of by Josephus.

Josephus does, indeed, tell us of Philip, whom Luke (iii., 1) styles tetrarch of Ituræa and the region of Trachonitis, but he informs us that Philip was not married to Herodias but to Herodias's daughter, Salome (Ant. xviii., 6 and 4). But, say the shufflers (we beg pardon, commentators)—there were two Philips—one the tetrarch mentioned in Luke iii., 1, and the other this Philip, otherwise Herod. Well, it was certainly very curious if there were two Philips in one family; but this is by no means the most curious thing. The real wonder, then, must be how Josephus, having already the confusion of dealing with several Herods, was so stupid or so ignorant as not to have inserted the joint name Herod-Philip, and so have avoided the possibility of confusion. But this he has not done, and to me the fact suffices to prove that there never was a Herod Philip outside the imagination of the would-be harmonisers. In the historian, we read history, in the gospels we read legend.

Nor is it difficult to discover how the gospel legend originated. Herod, the son of Mariamne, was a person but little known to the crowd. The story of Herodias's adultery was known, and in accordance with the popular unhistoric method which ascribes jokes to Joe Miller of which that worthy knew nothing, the story got attached to the better known figure of Philip, the tetrarch, in whose territory Jesus was alleged to have done many of his miracles, and who was of sufficient note to give his name to Cesarea Philippi (Matt. xvi., 13; Mark viii., 27). Philip being better liked than Herod Antipas (Ant. xviii., 4-6) he was transformed into the victim of the infidelity of Herodias.

II.

This is by no means the only contradiction between Josephus and the Gospels. What is said in Acts xii., 21-23, is evidently legendary, founded on the event related by Josephus (Ant. xix., 82). Josephus tells how Agrippa, making a solemn feast in honor of Cæsar, saw an owl and was seized with pains of the bowels, from which he died after five days. The

writer of the 'Acts says that Herod the King was immediately smitten by an angel of the Lord, "and he was eaten of worms and gave up the ghost"—this story of the worms, a disease unknown to physicians, being founded on what was related of Agrippa's father, Herod the Great.
J. M. WHEELER.

without guidance from above. David said "Praise the Lord all ye dragons of the deep." If he had lived in the days of biology he would have said praise the Lord all ye bacilli and bacteria, praise him ye entozoa and extozoa, praise him ye pullulating zymotic diseases, praise him and magnify his name for ever!
LUCIANUS.

PRAISE THE LORD.

ACCORDING to Herbert Spencer, over one half of the animal world consists of parasites, that is, animals that fasten themselves to the bodies of other animals, either inside or outside, and live by sucking their blood or preying upon their tissues. These parasites are adapted to their peculiar mode of life, and though the cause of suffering and pain to the organism upon which they feed, as one animal can support numerous parasites, evidently all is arranged by their infinite creator for the greatest happiness of the greatest number. Jesus Christ said not a sparrow could fall to the ground without his Father's connivance. But they didn't know everything down in Judee. If they had been acquainted with microscopes, J. C. would probably have observed that not a single disease-germ comes to an untimely end, through the aid of carbohc acid or otherwise, without its heavenly Father watching the process, and possibly arranging another organism for the said disease-germ to reincarnate itself upon. Great and manifold are the works of Providence. What a comfort it is to know that not a single *trachinea* wanders into a pig's intestines and thereafter into those of the pig-eater,

PROFANE JOKES.

Sunday-school Teacher: "We are told here that the prophet rent his clothes. Why did he do that. Tommy Squildig: "P'raps he couldn't afford to buy 'em."

"Dr. Tanner was not the first man who lived on water for forty days," said Smudge. "No?" queried Fudge. "Of course not," "Who else?" "Well, what's the matter with Noah?"

A good brother recently prayed in meeting for the absent, who were "prostrated on beds of sickness and sofas of wellness. Another brother, several years ago, prayed for his minister that he might be given spiritual, and especially mental strength, "For, O Lord, thou knowest how long we have been fed from an empty spoon."

An American missionary doing "great work" among the niggers down in Akabama, visited one day a negro who was evidently on his death-bed. The missionary told him that most likely he would die in the course of the day; whereupon the negro began to howl prodigiously. The missionary asked if he was concerned about his soul. "Oh," said the nigger "I wish I had known I was going to die so soon." "Why? would you have served the Lord better?" "No, its dem eighty dollars I guv for dat ole hoss last weck. If I'd known, I'd had a fine spree with dem dollars. I might almost float into heben in liquor with eighty dollars."

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)

Doctor Daniel - - - - 1d.
The Prophets - - - - 1d.

Isaiah, Jeremiah, Ezekiel, Hosea.

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

By G. W. FOOTE.

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. Ditto, 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. Twopenny.	

NEW WORKS BY G. W. FOOTE. 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.	
DARWIN ON GOD	6

ROSS, HEREFORDSHIRE.—To Let.—TEMPERANCE HOTEL, central, old established; Rent £37. Five bedrooms, two private sitting-rooms, good stabling. Incoming moderate. Further particulars, apply Mrs. Boulton, Proprietress.

DR. E. B. AVELING
Darwin Made Easy.
144pp. cloth 1
The best popular exposition of Darwinism ever published.

2D.

NOW READY.

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 *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 affected by evolution.

NOW READY.

A

NOW READY.

BIOGRAPHICAL DICTIONARY OF FREETHINKERS

OF ALL AGES AND NATIONS.

By J. M. WHEELER.

Parts 1 to 9, 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. Ireton & Co., 92 Gracechurch Street, London, E.C.

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 7s. 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

(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.; Besant, 7d.; Owen, 7d. Malthus, 1s. 1d. Lists (Literature and Appliances), 10. VOLUNTARY TAXATION. Fisher, 32pp. 1d. Old Testament, 1d. Darwin's Hypocrisy, Dawson, 4d.—Fisher, Progressive Publisher, Kiburg, Leeds.

THE

Bible Handbook

FOR

Freethinkers & Inquiring Christians.

By G. W. FOOTE and W. P. BALL.

In Paper Covers, Price ... 1s. 4d.
Superior Edition, Bound in Cloth... 2s. 0d.

GRATIS.

AN ILLUSTRATED 16-PAGE PAMPHLET, containing extracts from the utterances of the Archbishop of Canterbury, the Bishop of Manchester; the Bishops. T. R. Malthus, A. E. Whatham, M. J. Savage, Leonard Dawson, — Lawton, H. R. Hawels; the following Doctors—Allbutt, Allinson, Armstrong, Drysdale, Pye Chavasse, E. R. Foote, Nicholls, Wilder, Raciborski, Napheys and Roamy. 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. 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."

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.

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