

The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. IX.—No. 40.]

SUNDAY, OCTOBER 6, 1889.

[PRICE ONE PENNY.

LETTERS TO THE CLERGY.—VI. ON "THE CREDENTIALS OF THE GOSPEL." To the Rev. Professor Joseph Agar Beet. (CONCLUDED.)

YOUR remarks on the impermanence of ancient civilisation, as compared with the modern, are simply amazing. Dating from the time of Charlemagne, which is a very liberal concession, we find modern Europe to be about eleven hundred years old; and during a large portion of that period it is only by courtesy that the West can be called civilised. The existence of Rome, under the Republic and the Empire, was nearly as prolonged, and the older civilisation of Egypt stretched back into the deepest mists of antiquity. It is true that Greece had but a brief career of glory, for she fell under the mightier sway of Rome. She was not conquered, however; or, if she was, she avenged herself. She liberalised her ostensible conquerors, and bequeathed the bases of our modern civilisation. Dig where you will, you come to Greece at last. Your very New Testament is written in Greek, and it was the Grecian mind that gave Christianity all its fecund power.

It is perfectly true that Christianity arose in an age of decadence, and its doctrines and ethics savor of its origin. But there is, as I have already urged, no mystery in the remarkable progress of Europe after the long night of the Dark Ages. You say that "this phenomenon"—the advance of Christian countries—"demands explanation." I assert that the explanation has been given. Modern civilisation arose among the same race, and in the same part of the world, as that in which the immediately preceding civilisation had flourished. The Renaissance itself began in the very country which had been the seat of the Roman empire. Your assertion, therefore, that "of the pre-eminence of the Christian nations, no explanation can be found except in their Christianity," is a piece of baseless dogmatism.

Why the Turks have stagnated and decayed, while the Hungarians have advanced and improved, is a more complicated problem than you seem to imagine. If Christianity made all the difference, I ask you why Christianity did not civilise Abyssinia? There are political and climatic differences of the highest importance, as will be admitted by every student of history and ethnology.

With respect to Christianity itself, I know not why you should say that it "arose suddenly." It is indisputable that Jesus Christ—if he existed—was born in a particular year; but that is the only element of "suddenness" in the history of your faith. Many influences besides that of the Prophet of Nazareth contributed to the formation of Christianity. This is such a commonplace of criticism that I will not condescend to argue it. Your religion is as much a product of evolution as any other system with which we are acquainted.

That Christianity "overspread the mightiest empire in the world" is undoubtedly true. It had
No. 427.

converts in all parts of the Roman empire. But they scarcely numbered a twentieth of the population when it was made the state religion by Constantine. From that moment, it was not persuasion that made converts, but wholesale bribery and persecution. Proscription, fine, imprisonment, and murder, were the agencies by which the triumph of Christianity was completely secured.

You assert that Christianity is "now spreading to the ends of the earth." I deny it. The Christian populations outside Europe are descended from European emigrants. The extension is merely physical. What impression have you made on the heathen populations of Asia and Africa? Is not the failure of your missions a byeword?

Nor can I follow your assertion that "The entire history of man affords no example of personal influence, and of devotion to and confidence in a person, which can for a moment be compared to the influence exerted by, and the devotion paid to, Jesus of Nazareth." You are only speaking as a Christian to Christians. The names of Mohammed and Buddha are a sufficient refutation of your statement.

I am astounded at your assertion that "Paul's firm belief of the Gospel reveals the deep impression made upon him by the personality of Jesus." Is there the slightest evidence that Paul ever saw or heard Jesus? Did he not despise and persecute his followers? Was he not converted by a miracle or a sunstroke? And is it not a fact that the Jesus of Paul's epistles is far more a doctrine than a person? I appeal to everyone who has read his epistles *apart from* the four Gospels.

Paul did, indeed, declare that Jesus had risen from the dead. But what is his testimony worth? Do not his statements in Corinthians flatly contradict the Gospels and the Acts of the Apostles? Did he not disbelieve the Resurrection on its intrinsic evidence? Is not the fact apparent from his persecution of its believers before his strange experience near Damascus? Does he not place *this* "appearance" of Jesus on a level with his appearances to the eleven? And is not his testimony vitiated by this hopeless confusion of the subjective and the objective?

"Was the dead body of Christ raised to life?" you ask; and you add that "upon this matter of historic fact depend the highest hopes of man." If you believe this, as I have no doubt you do, it is natural that you should make a little evidence go a very long way.

You make no attempt to prove the Resurrection. You simply ask the sceptic "How do you account for this and that if he did not rise?" And the this and that are not facts of ordinary history, but *part of your own records*. You ask the sceptic to explain the "belief" in the Resurrection. How do you explain the belief of the Mormons in Joe Smith's gold tablets? Mr. Froude tells us of Julius Cæsar that "the enthusiasm of the multitude refused to believe that he was dead. He was supposed to have ascended into heaven, not in adulatory metaphor, but in literal and prosaic fact." How do you explain that?

You say that the story of Christ's resurrection was "accepted by thousands of Jews." The statement is founded on your own dubious records, written long after the time. But if it be true it proves nothing, unless the Jews were men of unconquerable incredulity, whereas they were grossly superstitious. If Jesus *did* rise from the dead, the great wonder is that *all* the Jews did not believe it. "It must be admitted," said Diderot, "that the Jews were a wonderful people; everywhere one has seen peoples deluded by a single false miracle, and Jesus Christ was unable to impress the Jews with an infinity of true ones." The incredulity of the Jews is a greater miracle than the resurrection.

What you have to say about the dead body of Jesus shows a great want of historic perspective. How can it be affirmed that "the most powerful party in Jerusalem had the strongest motive" for disproving the story of the resurrection? They had put Jesus out of the way, his disciples were a mere handful of insignificant men, and what did it matter if they talked about his having risen from the dead? It was a harmless craze, and the priestly party had other matters to attend to. That they were "exposed to a deadly peril" is a wild assumption, utterly at variance with what is known of the very slight spread of Christianity among the Jews. Had it spread like a wildfire, and become threatening, and had the priests been publicly challenged to produce the dead body, there would be something in their silence. But nothing of the sort happened. Even if it had, and if after the lapse of months or years the sepulchre had been found empty, the priests might justly have answered that the body had not been buried by them, but by one of Jesus's disciples, and that the disappearance of a corpse, in such circumstances, was anything but miraculous.

Still more absurd, if possible, is your plea that the disciples would not have shown such courage in propagating a delusion. The strength of a conviction is no proof of its validity. History shows us that men have displayed the most heroic courage in defending falsehood and imposture. Self-sacrifice proves a man to be in earnest, but does not prove him to be in the right.

You say that the Resurrection "has held captive many of the most intelligent and cultured of men, and now for many centuries nearly all the best of men." You forget that these men have been *trained* to believe it. With the exception of Paul, whose conversion, as I have said, was due to a miracle or a sunstroke, how many "intelligent and cultured" men accepted the Resurrection in the primitive ages? Is it not a fact that Christianity spread among the poor, the lowly, and the illiterate? Is it not also a fact, as Gibbon observes, that the illustrious Pagans of that period considered the Christians "only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and learning"?

Passing to the question of miracles in general, you admit that "miracles do not happen," but you deny the right of anyone to say that they never did. Theoretically you may be correct, but practically you are wrong. Men cannot help reading the past by the present, and if miracles do not happen now the inevitable presumption is that they never did happen. Against this presumption you must bring an overwhelming array of evidence in favor of any particular miracle, and such an array of evidence is never produced. To talk about the "mysteries" of nature is nothing but jugglery. If we cannot, at present, explain the origin of life, we know what kind of evidence is requisite to justify us in believing that a man rose from the dead. And assuredly you will never impress a man of ordinary culture by telling

him that when he lifts a weight he "defies the law of gravitation."

If the Resurrection be a delusion, you remark that "a delusion has saved the world." To prove this extraordinary paradox, you paint in dark tints the "corruption" of the Roman empire, and in light tints the morality of Christendom. Does it not occur to you that some progress might be expected in two thousand years? Is it fair, is it rational, to point to the improved morality of this sceptical age, and cry "Behold the fruits of eighteen centuries of Christianity?" Turn to Mr. Cotter Morison's book on *The Service of Man*, and read his chapter on "Morality in the Ages of Faith." Take the case of France alone, and see the effect of Christianity on private and public life. "The court of the later Valois," says Mr. Morison, "is painted for us by the garrulous Brantôme; and one fails to see how it differed, except for the worse, from the court of Caligula or Commodus."

The same writer puts the whole question at issue in a few sentences.

"Do we find, as a matter of fact, that the Ages of Faith were distinguished by a high morality? Were they superior in this respect to the present age, which is nearly on all hands acknowledged not to be an age of Faith? The answer must be in the negative. Taking them broadly, the Ages of Faith were emphatically ages of crime, of gross and scandalous wickedness, of cruelty, and, in a word, of immorality. And it is noteworthy that, in proportion as we recede backward from the present age and return into the Ages of Faith, we find that the crime and the sin become denser and blacker."

The present age is the most unbelieving and the most moral the world has ever seen. All you can reply is that "anti-Christian teachers have themselves been trained in a moral and intellectual atmosphere formed by many centuries of Christian influences." This hardly applies to John Stuart Mill, for instance, who was trained without any religion by his sceptical father. Besides it is a two-edged argument. Suppose I were to say that Christians are kept in check by secular and social opinion. Suppose I were to say that if it were not for the secular civilisation of our age they would return, *via* the Salvation Army, to the primitive rites and doctrines of their faith, and show, in anarchy and barbarism, the unadulterated fruit of the Christian tree.

If you have established the "Credentials of the Gospels" you have only done so to the satisfaction of believers. You regard your "proof" as "complete," and I have no doubt it is as complete as you can make it. But I am very much deceived if it succeeds in convincing a single unbeliever.

Let me, in conclusion, say a few words on your "precious possessions." You have "faith in Christ and victory over sin." Your faith in Christ is a subjective phenomenon, and can neither be proved nor disputed; but your victory over sin will hardly bear the test of examination. I fail to see that Christians are morally superior to Freethinkers, and I defy you to prove that they are so. On the other hand, you hear "a voice from beyond the grave" promising "to all who believe it immortal life," and you cannot doubt "these glad tidings of great joy." I presume this is the language of "the larger hope," which dwells as little as possible upon hell and as much as possible upon heaven. But, for my part, I do not believe that such a sentimental compromise can be permanent. I have read the New Testament for myself, and I am satisfied that its heaven and hell must stand or fall together. Consequently I cannot accept your "glad tidings of great joy," which seem to me "sad tidings of great grief." I cannot believe your creed, nor do I need its consolations, and I rejoice to be free from its great horror of eternal torment. I am content to follow my reason and obey my conscience. I may fail in both, for who but a Pharisee

is perfect? But I still look calmly to the end. Should death be an everlasting sleep, I shall know no sorrow or regret. Should it be the entrance to a new life, I shall expect more sense and justice from God or Nature than I see in the dogmas of your faith.

G. W. FOOTE.

ROME IN AMERICA.

"From the immigrants neither national patriotism nor a sense of civic duty can as yet be expected; the pity is that they have been allowed civic power. Political opinions they can hardly be said to possess, for they have not had time to learn to know the institutions of their new country. Such of them as are Roman Catholics are ready to stand by whatever party may obtain the favor, or be ready to serve the interests of their church."—Prof. James Bryce, M.P. *The American Commonwealth*, vol. iii., p. 72.

The plea that onlookers sometimes see more of the game than the players must be my excuse for uttering a word of warning to our American friends on the growth of the Catholic church in their country. On any question of party politics or personal rivalries it might be impertinent to offer an opinion. Every country has its own difficulties with which it is itself fittest to deal. On such important questions as Mormonism, the Chinese immigrants, negro illiteracy and superstition, laws of marriage and divorce, our views, though definite, would be expressed to Americans with some reserve. But in the case of the Roman Catholic church in America we are dealing with a great religion, whose principles are clearly defined, have often been manifested in history, and are in blank opposition to those principles upon which the constitution of the great Republic of the West has been founded. No sincere admirer of the Republic can regard with unconcern the growth within her midst of an enemy who, if strong enough, must inevitably destroy her, nor should the proverbial sensitiveness of our Transatlantic friends prevent us from asking them not to disregard with apathetic indifference the lessons gained by the experience of older countries. The danger may not be imminent. That is but the more reason for looking at it in time. A few figures will show that it is growing.

In 1776 the total population of the United States was 3,000,000, and the Roman Catholic population 2,500, or 1-120th. In 1800 total population 5,300,000, Catholic 100,000, or 1-53rd. In 1830 population had increased to 13,000,000, Catholic 600,000, or 1-21. In 1876 with 40,000,000 the Catholics were 6,500,000, or 1-6th, and they now claim a population of over seven millions. In 1840 they had but 18 bishops, they now have 85. Increase of population and emigration is everywhere encouraged by the Catholic priests with a view of overwhelming by sheer force of numbers the heretics, who restrain their population, and America is the great dumping ground of what must, with all deference, be considered the scum of Europe.*

In 1883 there were, according to the official report, 6,546 fully ordained Romanist priests in the United States, but the seminaries at Baltimore, Milwaukee, Woodstock, Cincinnati, etc., are turning them out so fast that the number must now approach 8,000. There are also in Europe, American colleges at Rome and at Louvain for the purpose of preparing candidates for the United States. Many are also sent from the Missionary College of All Hallows, Drumcondra, Ireland. All these are virtually an army of occupation under orders from Rome and owing allegiance, by no means to the land of their residence, but to the Pope at Rome.

* Mr. Dexter A. Hawkins of the New York bar gives figures showing that a child trained by Catholics is three and a-half times as likely to become a pauper, and more than three and a-quarter times as likely to get into jail as a child trained in the free public American schools.

The United States is considered not as a Christian but as an heathen land to be missionised. Hence the whole of the affairs of the Catholic Church are legally conducted at Rome through the Congregation *De Propaganda Fide*. No parishes have been canonically instituted as in Canada and Mexico, and consequently there are, save in few instances, no parish priests properly so-called. The priests are ordained *sub titulo missionis*, and are bound in obedience only to the bishops, who, in their turn, are bound to Rome. They are citizens of the American republic in no other sense than that they dwell there in order to propagate their master's power. To this end they use without scruple the Roman Catholic vote.

Now the Roman Catholic voter is a factor in politics, which those who most dislike him cannot afford to leave out of account. He is a power to be courted and dreaded. His name is Legion. He votes *en masse*, and his vote can never be surely counted on until Sunday mass before the election, when the word is passed round "so and so is the man"—under penalty of spiritual censures. The man, of course, is the one who has privately engaged to procure the largest subvention for the institutions of the Church. Wherever the Catholic vote is a power there is political corruption. When the Tweed ring in New York was exposed, its managers were politely invited to subscribe to the Catholic cathedral. The invitation brought nearly 200,000 dollars, and, to the astonishment of good citizens, Tweed was, despite his exposure, re-elected to the State Senate. The city contractors under Tweed obtained double prices from the public treasury for their work; but before they secured a contract they were *invited* to subscribe large sums to Roman Catholic institutions and did so. The condition of the Catholic vote is always the same. Aid to the Church; grants of real estate and donations from the public funds to its schools and charities, many of which have been instituted with the express purpose of subserving the interests of the Church under pretexts of benevolence. In New York alone in one year the Roman Catholic Church obtained more than 400,000 dollars or £80,000 from the public treasury, and throughout New England (which might now as appropriately be called New Ireland) the same practice of virtually establishing and endowing a sect extensively prevails.

The continual acquisition of real estate by the Church, or indeed by any corporation, is a serious matter. Priests having no heirs among whom to divide the wealth, often gained by threatening the aged and sick with the terrors of the next world,† accumulates in a rate altogether disproportionate with that of the rest of the community. All the old countries have experienced this. In England before the stringent statutes of mortmain the Church had got possession of one-third of the property of the Kingdom, and Blackstone says that but for these statutes ecclesiastical corporations would have engulfed the whole real estate of the country. Once allow a church the right to acquire, hold and use property without taxation and without limit, and resort must finally be had to confiscation to preserve something for the people. The Catholic countries, Italy, Spain, and Mexico, have found this, and have been forced in their need to fall back on the stores accumulated by their black armies of non-producing priests, monks, and nuns.

An equally serious matter is the recognition of sects in the matter of public education, and the division of the public funds among Sectarian schools. To this end all the efforts of the Catholic authorities

† The instructions given in the secret manual of the Jesuits, are to be on the watch for aged people of large estates who have no children; or if they have children, then to excite prejudice against them, and obtain wills, if possible, giving their estates to the institutions of the church.

in America are now being directed. The motto of the Republic has been Free Religion, a Free State, and Free Schools. Break down the last and the former may soon follow. Here again America should heed the experience of Europe. Wherever the Catholic Church has had the power it has permitted no schools to exist, and allowed no one to teach unless approved by ecclesiastical authorities. Indeed in all things it places ecclesiastical laws above civil ones, and anathematizes all who say the State has any authority over the Church. On the all-important question of marriage it declares that no true union can be contracted without the participation of the Church. Civil law holds it bigamy for a man to have two wives. The Church holds that if the first wife is not a Catholic, and the first marriage not performed by the Church, there has been no true marriage, and consequently no true bigamy. The first allegiance of the Catholic must ever be paid to his church. His duties as a citizen have a secondary and wholly subordinate position, as inferior indeed as man is supposed to be to God. It is just because Catholicism is the most consistent in its pretensions that it is the most dangerous of religions.

The Church of Rome in America is, indeed, an *imperium in imperio*. Difference of religious belief holds the Catholics together and makes them retain a body of separate opinion able to resist the solvent power of its American environment. The proof is in the Catholic journals which, for instance, when recently the American Legation at Rome intervened to prevent the sale of the American College by the Italian Government, boasted that Signor Crispi had been ordered to halt under threat of war, and declared that the concession was but a prelude to a crusade which would restore the Pope his temporal power.

Our friends in the United States should note what the Jesuits have been doing in Canada. The recent Act, by which four hundred thousand dollars have been paid out of the public funds to the Society of Jesus, is, as Prof. Goldwin Smith points out in the current number of *Macmillan's Magazine*, but one of a series of steps, having for their object the establishment of the Catholic Church, with the Pope as the recognised head. The Act, indeed, by submitting the settlement to the Pope for sanction, formally recognises his authority in Canadian legislation, and no government is strong enough to exercise its veto against this innovation. Protestants and Freethinkers are divided or apathetic, but the Church, which knows what it wants, can, barring its illiterates, show its power at the polls to the very last man.

I have called this a note of warning. It is not one of fear. America has the strength of youth. Let it but heed the experience of age, and it will soon grapple with and overthrow the power that threatens to nullify its grand experiment of a self-governing people.

J. M. WHEELER.

HOW TO HELP US.

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

ACID DROPS.

"The man Bradlaugh" has been settled by the Rev. J. M. Wilson at Hexham. The man Wilson is evidently a Christian. He has all the charity and courtesy of the tribe.

Messrs. Burns and Tillett, the leaders of the great dock strike, say "We can't stand Dr. Parker at any price," and call Mr. Spurgeon "an old autocrat." Shocking!

Can it be that the Prophet of Nazareth is still walking the earth in disguise? The following advertisement recently appeared in the *Entr'acte*:—Young man seeks evening employment, 20, tall, respectable, etc. Write, "J. C." 6—etc. "J. C." seems to be still at large.

By the way, one of the greatest scoundrels in Zola's *La Terre* is called Jesus Christ. It is very shocking to English tastes, and no doubt helped to decide Mr. Vize-telly's case at the Old Bailey.

The Church Congress was fixed for this year at Cardiff with a view of strengthening the Establishment in Wales. Yet the clericals are vastly annoyed to find that money for their entertainment has not been voted by the Nonconformist Town Council.

Archdeacon Farrar is still harping on the New Brotherhood string. He wants a lot of strapping young fellows to take vows of celibacy, poverty, and obedience, and live in the slums among the poorest of the poor. This is Christianity all over. Wouldn't it be better to abolish the slums altogether? If the Church really cared for the poor, and took a sensible interest in their welfare, she could easily raise enough money to place all the poor of London in wholesome dwellings; and surely that would be a great deal better than trying to Christianise them in the midst of filth.

The parsons' palaver is to be largely taken up with debates about Christian Brotherhoods. Christianity has never been able to get away from the ascetic ideals of its bachelor god, and even in the nineteenth century the Church tries to recuperate its waning strength by going back to something like the monkery of the past. Do they really think that a man who renounces wealth, refuses to marry, and puts himself under the orders of others, lives a higher life than the husband and father who does his duty to society, and recognises no obligations save those of his own reason and conscience? Not a bit of it. But they know there are plenty of old women of both sexes who will.

The advocates of the Brotherhood say the vows need not be irrevocable. The vow of celibacy is in especial understood to be revocable—that is, the Christian Brother is solemnly required to vow never to marry until he chooses to do so.

We hope the Church Congress will discuss the question of celibate Brotherhood from the moral standpoint. In Switzerland the monks were forced by the inhabitants to keep concubines. That was found to be the only chance of protection for their wives.

The *Western Chronicle* wants to know "If a gentleman with means joined the order, and gave his fortune towards the building of a monastery, and then revoked his vows and married a lady of his choice, what is to prevent him selling the roof over the heads of the rest of the community." It does not see that this is another scheme of the Church to obtain lay wealth and devotion. The Church would take good care that fortune thrown into her lap was never withdrawn again.

The Low Church people are astonished that the Bishop of Rochester, who is supposed to be one of them should cotton on so to the idea of Church of England brotherhoods. They say almost as well be a Papist as an Apist. But Bishop Thorold has already devoted a son to the Carthusian order.

Dr. Parker is an adept at advertising. Having prepared a new Family Prayer Book, he writes to the press about

long prayers, and winds up by saying that his are all short, price, etc.

How these little men of God do plume themselves, to be sure! Here is the Rev. Hugh Price Hughes talking about "the end for which God raises up ministers." Just fancy the commonplace clerical you pass in the street being "raised up" by the Almighty! Mr. Hughes employs the wrong word. "Raised up" is wrong; the proper word is "puffed."

Last week, at St. Andrew's, Ilkeshall, a fire occurred at the parish church, and the steeple and vestry underneath were burnt out. The alarm of fire was given to a policeman by a man who ran up to him and said, "A church down the road is on fire. I chased the devil into the church, put him in a box, and set fire to him." The man was taken into custody on a charge of incendiarism. He is probably a religious maniac.

Some so-called "spirit photographs" have been on view at the shop of Mr. Browning, 63 Strand. The shopkeeper on being questioned, however, admitted they were not spirit photographs "because there are no spirits." The production of such photographs is very simple, only needing two plates, one to be but half developed and the other developed fully. Amateur photographers often succeed, without desiring it, in obtaining faint impressions like the alleged spirit photographs.

"The Church and Socialism" was the title of a paper read by the Rev. J. L. Davies, late vicar of Marylebone, at the Carlisle Diocesan Conference. This is not the place to discuss his economic views, but we venture to remind him that he is taking a dangerous step in appealing to the Socialism of the New Testament. Jesus Christ taught sheer Communism, and it was practised by his disciples, who clubbed together and went shares. If that is the kind of Socialism the reverend gentleman wants, his reference to the New Testament is all right; but if it is not, he would do better to hold his tongue.

Mr. Davies regrets that the Church does not lead the people. We don't. When the blind lead the blind, both fall into the ditch.

The verger of Christ's Church, Dover, resolved to commit suicide, and probably fancied that the better the place the better the deed. At any rate he hung himself in the belfry tower. He had been connected with Christ Church for thirty years. Another fact for Talmage!

A temple has been burnt down at Peking, and the Reactionists regard it as a judgment against the Emperor's railway policy. Such a superstition makes Christians laugh, but a couple of centuries ago the Christians believed in judgments and portents just as much as the Chinese.

Mr. Spurgeon announced something the matter with his head the other day. There seems now to be something the matter with his ears. They appear to have grown longer. He has been discoursing on the Second Advent, and he can "hear the rolling of Christ's chariot." As Coleridge said of Theobald, what a noble pair of ears he must have!

Judging from appearances, we should say there will soon be a heresy hunt among the Baptists. The Rev. J. Urquhart has already sounded a note of warning to Dr. Clifford, who is charged with doing "his best to revolutionise present teaching regarding the inspiration and even the authenticity of the Scriptures." Mr. Urquhart hints that a Union which shelters such a black sheep as Dr. Clifford is no place for "men who fear God." This seems to promise a shindy, and it will certainly be amusing. Formerly, when the men who fear God fell out, it was very awkward for the spectators; like the American duels, in which it was calculated that the seconds ran seventeen times as much risk as the principals. But nowadays the combatants get a good ring kept, and have to fight it out strictly amongst themselves.

In the Roman Catholic Church what is called the prayer of consecration at the offering of the mass is said inaudibly. It is said that unbelieving priests are apt to substitute the

words "Bread thou art and bread thou wilt remain" for the proper formula, "This is my body."

The High Church strongly insists on the necessity of taking the sacrament fasting, so as not to mix the body and blood of the Lord Jesus with ordinary bread and butter. Where Communion is administered only in the evening this practice is sometimes highly deleterious to young females and delicate persons.

Dr. E. B. Tylor has well explained the importance accorded by all religions to the rite of fasting. Prolonged abstinence from food weakens the brain cells and brings on a mental state favorable to visions. The savage priest qualifies himself for this abnormal state by fasting and by the use of intoxicants. The wine of Christian Communion retains a strong flavor of the worship of Bacchus, and early Christian Communion, as described by Paul (1 Cor. xi., 21), gave some countenance to heathen suspicion that the Christian love-feasts closely resembled Bacchic orgies.

"Old Soldier," writing in the *Evangelical Record*, calls the Ritualists "fools, fanatics, and semi-papists." The *Church Review* retorts by speaking of the Church Association as "the impecunious grand inquisition of Buckingham Street." Let brotherly love continue.

"General" Booth netted £15,000 last year for the S.A. by his week of "self denial," so of course the institution will be made a permanent one. Every salvationist has an envelope given him on which to inscribe the amount he has given up during the week. We wish some of them had the self denial to give up their brass bands and hideous vulgarity not for a week only but permanently, and oh that the "General" had the self denial to refrain from issuing cadging circulars, and boastful accounts of what the Lord has done for him!

The Charity Commissioners propose to devote nearly £26,000 of the London City Parochial Charities to the City churches, and City clergy, who are abundantly paid, and frequently double their incomes by letting their rectories as offices. The indoor City population is a little over fifty thousand men, women and children—Churchmen, Catholics, Dissenters, Jews, and Agnostics—and there are fifty-one City churches, most of which are nearly empty on Sundays. Less than half the number of churches would suffice and the money ought to be devoted to the educational necessities of the population. But it would need a Hercules to cleanse the Augean stable of City corruption.

The vicar of Chatteris (Cambridgeshire) altered the family pew of Mr. Skeels, a parishioner whereupon the aggrieved Skeels announced his intention of taking up his quarters in the vicar's family pew until his own was restored to its original size. Whereupon ructions. Mr. Skeels refusing to turn out, the vicar next week put a lock on his pew door. The indomitable Skeels and family clambered over the high door. One of his son's legs was, however, seized by a churchwarden and held heavenwards during an exciting struggle. A similar scene being repeated in the evening, the vicar's warden has engaged to restore the pew of Skeels to its original size. The vicar, however, refused his sanction and the row may be expected to continue.

A nice man is the Rev. George Collins, vicar of Charlesworth. He is in durance vile on a charge of disorderly behavior, having used indecent language in a public thoroughfare, and brandished a knife with which he threatened to imitate Jack the Ripper. When the noble Collins prays he uses the familiar words—"Gentle Jesus, meek and mild, look upon this naughty child."

It is reported in Walsall, that the Rev. Mr. Barfield has not only left a wife and seven legitimate children, but that there has also been an infant placed under the care of a lady in the town for about eighteen months, payments for the little creature's maintenance regularly reaching her, though in indirect ways, from one of the persons whose names have become so notorious, and that the payments having ceased seven or eight weeks ago, the infant was to be transferred to the parochial authorities. So far, however, the child has not been handed over.

Another clerical elopement is reported from Louisville, Kentucky. The clergyman, whose name is Bohannon, was a Baptist preacher, and blind. His age is 27, while the young lady is 20, her name being Vica Aldford. Miss Aldford belonged to an old Catholic family, and preparations were being made to put her into a convent. Bohannon, however, fell in love with and converted her to his own religion. This led the mother to hasten the preparations for the entry of her daughter into the nunnery, and fearing this intention would be carried out, the couple eloped. The young wife was, however, induced to return to her mother, and the clergyman has taken out a writ of *habeas corpus* in order to get possession of her again.

At Wisbeck, thirty-six men, women, and children were prosecuted under the Act of Charles II. for working on a vegetable and fruit farm on a Sunday. The magistrates dismissed most of the charges, holding that the getting in of ripe fruit was a work of necessity. In a few cases, where the work done was not deemed necessary, they inflicted a fine of 5s. It is high time this old law was made more in accordance with modern ideas, or, what would be better, totally repealed.

It won't do to preach everlasting hell to the heathen, says the Rev. Edward White. They won't take it on at any price. But, on the other hand, you mustn't represent hell as too short and cool. The way to convert the heathen is to hit the golden mean—not too much hell, but just hell enough.

The *Christian World* thinks that damnation is better than annihilation. Perhaps if the editor were damned for five minutes he would change his opinion.

Jehovah should look after his houses better. A Wesleyan chapel in Middleton Lane, Hornsey, was only just finished when it caught fire. The engines had to cure what the holy spirit could not prevent.

According to Byron, George the Third was half his time bad and the other half mad. But the old fellow wasn't so bad or mad as to approve the Athanasian Creed. Dr. Heberden says that he refused in the most pointed manner to make the responses when the Creed was read in Windsor Chapel. He was ready to slaughter Americans and Frenchmen *ad lib.*, but he drew the line at the Athanasian Creed.

The Archbishop of Canterbury has asked every incumbent in his diocese for information as to the amount of scepticism prevalent, and its causes. While the incumbents are collecting statistics we may as well enlighten his Grace as to the *causes* of scepticism. They are two—first, the falsehood of Christianity; second, the humbug of its priests. The Archbishop himself with fifteen thousand a year, is a good big cause of scepticism. His salary is really spent in making "infidels." Yes, there is a soul of good in things evil.

Floods, very similar in character to the Johnstown tragedy, have swept away several towns in the province of Kii, south west Japan, and destroyed some 15,000 lives. The scene of the disaster—in its heartrending desolation and misery—defies description. Bloating bodies and wreckage of all description covers the fields for miles around, and it will be months before the survivors can proceed with work. The loss in money is roughly estimated at 6,000,000 dols. Relief has been sent to the ruined district, but inadequate facilities for collecting and distributing provisions will make the suffering intense, and in the outlying districts many may die from starvation. How such events are compatible with the existence of a Father at once all good and all powerful, is one of those things the wary Christian will not seek to explain.

The twelfth annual report of the Guild of St. Matthew mentions the conversion of Mrs. Besant. With more reason it congratulates itself upon its petitions against the blasphemy laws, though its expression of opinion that "much of the strength of Atheistic Secularism has been due in the past to the help which it has received from persecution" is one that may be questioned. At any rate,

Atheistic Secularists may fairly congratulate the Guild of St. Matthew upon being one of the most secularistic agencies holding on to the skirts of the Church.

TO THE BENEVOLENT.—The following advertisement, which appeared in the *Morning Post*, will take a good deal of beating:—"Will any rich person take a gentleman and beard him? Of good family, age 27; good musician; thoroughly conversant with all office work; no objection to turn a Jew; lost his money through dishonest trustee; excellent writer." We expect the dishonest trustee was a good Christian. Evidently the advertiser holds with St. Paul that "circumcision is nothing." But we doubt if any wealthy Jew will be found to patronise this prospective proselyte.

A sweet innocent widow advertises for a Protestant Gentleman as a husband. Any reader of the *Kentish Express* who introduces her to such a partner will be paid from £100 to £200 "after the marriage," and presumably out of the Protestant Gentleman's money. This lady is acutely pious or piously acute.

The people of Sutton have been exercised upon the question whether their new cemetery should be dedicated or consecrated. The difference is important. A dedicated piece of ground can be used by all sects alike, and remains under the control of the local authority. But consecration is an exclusive rite. It draws a line of demarcation between the resting-places of the dead. Consecration reserves the consecrated portion exclusively for members of the Church of England. The practice involves the retention of an unconsecrated portion for dissenters, the building of two chapels instead of one, and the appointment and payment of a special chaplain, whom the Local Board is powerless to remove. Hence the Sutton Board wisely desired to have their cemetery simply dedicated. The Bishop of Rochester, however, declines to fall in with the suggestion. The bones of the faithful, says he, must lie in consecrated ground, and not be mixed with those of vile heretics who perhaps have never been baptised, and may not even have died in the hopes of a glorious resurrection. Possibly the Sutton Board may discover that their cemetery will serve its purpose even should it be neither consecrated nor dedicated.

FOR SALE, GRAVE, 8 x 8, kerbed, best position, Rookwood Presbyterian ground. Owner, having ground at Waverley, will sell reasonably. Apply by letter to —

Ho! ye Calvinists, acid and gloomy,
Ho! ye sour-visaged children of Knox,
Here's an opening, pleasant and roomy,
And cheap, for your ultimate box—
Take no heed of the words of the scoffer
At such things, but leave him to scoff;
This is plainly, we think, the right offer
For you to conclude with right off!

Give no thought to the chaff of the scorner
Who cares nothing what may befall
His poor bones—if they have the best corner
There is, or get no grave at all,
Be delayed by no Son of Perdition
Who jeers, and declares he'll be shot
If it isn't all rot that "position"
Can matter to those who all rot!

He was smoking a cigar on a sunny Sabbath day. It was in the morning, and the parishioners were worshipping in Lerwich Church. So he walked in by the vestry door, took a good look round, calmly walked down the aisle with his cigar in his mouth, and disappeared by the front door. Who was he? Nobody knows. The old women whisper "The D——l."

Madame Blavatsky knows a good deal of many things, but she can hardly have a smattering of biblical criticism, or she would not cite the words of Ecclesiastes and call them "these words of the King-Initiate" (*S. D.*, vol. ii., p. 703). No critic of any reputation supposes Ecclesiastes was written within five hundred years of the time of King Solomon.

MR. FOOTE'S ENGAGEMENTS.

Sunday, October 6, Free Library Hall, South Shields, at 11, "Is the Bible Inspired?" at 3, "Salvation and Damnation"; at 6.30, "Is there a God?"

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; 22, Milton Hall, London; 29, Hall of Science, London.

Jan. 5 and 12, 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.

T. TUNMER.—We appreciate your sense of fair play, but your letter was too late for insertion.

MATTHEW MARCUS.—The subject is a risky one and requires very delicate handling.

C. W. H. LEE.—Büchner's *Force and Matter* (the new edition) is a good book, also Bastian's *Brain as the Organ of Mind*. Tylor's *Primitive Culture* should supplement such works. Your verse is rather stiff. A great deal of practice is required, even when there is a decided bent for poetry.

ADAM.—Not up to the mark.

J. CLOSE.—Of course you have no right to deface private property. Discretion must be exercised in such matters. But a good deal can be done judiciously.

A. FERGUSON.—Were it not for Mrs. Besant's conversion we should not give Theosophy any particular attention. It is one of the minor superstitions of the world. The Theosophical Publication Society, 9 Duke Street, Strand, London, W.C. issues a list of works on the subject. *Great Thoughts* is a scissors-and-paste affair. Its patronage of Mrs. Besant's new position is no very great compliment.

W. J. RAMSEY.—Mazzini was a theist, and opposed to what he called Materialism, but he certainly did not accept the orthodox dogmas of Christianity, such as original sin, the deity of Christ, eternal torments, etc. On the contrary, he vehemently repudiates those doctrines. See his *Pope and the Nineteenth Century*.

HERBERT CORYN.—Your letter is not based on the article referred to.

L. KEEN.—We admire your pluck, and trust you and the few brave Freethinkers who stood by you are not injured. We need scarcely say that tact and circumspection are needed in face of a disorderly crowd.

W. POWELL.—Thanks. We trust the Finsbury Park stand will be well supported next Sunday. Your suggestions are valuable.

A. B.—Marked papers with items of interest are always received with thanks.

W. PACE.—Thanks for your getting us two new subscribers. Your order is passed to Mr. Forder.

DAYLIGHT.—The tract is beneath contempt. The Wickerson stamp on it is a guarantee of its imbecility.

INCOG.—We meant no offence. You have done better things before, and no doubt you will do better things again.

T. THURLOW asks us to announce a special meeting of the Central London Branch in the Minor Hall of Science on Thursday, Oct. 17 at 8 o'clock. Mr. Foote will attend as chairman of the Organisation Committee. Every member should be present.

W. KOSFORD.—Thanks for the cutting. We explained our position a few weeks ago. Now the *Freethinker* is enlarged we cannot afford frequent illustrations, as we lose on every such number.

T. BROOKS.—If one newsagent is bigoted, try another.

C. TROTMAN.—Thanks. We will make use of the extract.

B. D.—Mr. Wheeler's *Dictionary* will, we think, be completed with the next part—that is, the eleventh.

SEVERAL correspondents remain unanswered in consequence of Mr. Foote's absence in the North of England.

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.—Jarrow Express—Western Chronicle—Church Reformer—Twentieth Century—Bulletin—Lucifer—

Truthseeker—Echo—L'Autonomie—Freethought—Secular Thought—Freidenker—Neues Freireligioses Sonntags-Blatt—Bulletin des Sommaires—Light—Western Figaro—Liberator—Western America—Star—Women's Suffrage Journal—Boston Investigator—North-Western Telephone.

SUGAR PLUMS.

MR. FOOTE had a first-rate reception at Newcastle on Sunday. The morning and afternoon audiences were good, and the evening audience was splendid. The North-Eastern Secular Federation is making an impression on the district. Mr. Brown, Mr. Peacock, and the other active workers, deserve the highest credit for their enterprise and sagacity. All the old Branches have joined the Federation, and new Branches are being started in promising centres.

ON Monday evening Mr. Foote lectured on "Come to Jesus" at Ashington colliery. There were rumors of a row, but nothing of the sort occurred, the proceedings being most orderly. Several disputatious questions were asked at the close of the lecture. One gentleman was quite inconsolable because Mr. Foote would not say yes or no to the question of "Did Jesus ever exist?" He couldn't understand a suspense of judgement. Most of the other questions were wide of the subject, but that was the first Freethought lecture in Ashington for many a year.

THE *Freethinker* ran out of print last week. This is good news in its way, but many customers were disappointed. They will be able to get copies of that number, however, out of this week's returns.

WE venture to press once more upon our friends' attention the items in "How to Help Us." Anyone who can induce a newsagent to display our weekly contents-sheet will considerably promote our circulation. It is a capital plan also to get the agent to take a few extra copies, guaranteeing him against the loss on what remain unsold.

LONDON Freethinkers who can make it at all convenient should attend Finsbury Park next Sunday afternoon at 3.30, and support the Freethought lecturer. Last Sunday Mr. Keen was again mobbed by a crowd of Christian roughs, and was knocked off his stand about twenty times. We do not know what arrangements have been made for next Sunday, but we think it would be well to select a chairman of authority, place the stand so that the lecturer has the people well in front of him, and a band of staunch Freethinkers close around. If it is deemed necessary the police might be communicated with, as they are bound to preserve order and arrest any who incite to breaches of the peace, as we are informed some prominent Christians did last Sunday. Mr. Foote is absent from town or he would doubtless attend.

MR. G. STANDRING has for many years made a gallant fight for his monthly paper. It was long called *The Republican*, and afterwards changed to *The Radical*. Mr. Standring has sunk a great deal of time and energy, and we fear money, in the venture; but it has not met with the support it deserved, and he has now resolved to abandon it. This is to be regretted, but Mr. Standring's able pen will still be at the service of the Freethought party. While the opportunity presents itself, we cannot help noticing Mr. Standring's labors as honorary secretary of the London Secular Federation. He is one of those modest men who never get their due, and that is one reason why we bear testimony to his ungrudging work for the party to promote whose interests is one of his highest ambitions.

DR. LOGUE, Roman Catholic Primate of All Ireland, deplors the general spread of irreverence on the continent. He also regrets that Ireland is losing ground in this respect. Thanks.

THE effect of Disestablishment upon the Church of England in Ireland is strongly marked. In 1869 there were 2,174 Episcopalian preachers in Ireland. In twenty years the number has diminished to 1,590.

Secular Thought, of Toronto, for Sept. 21, is almost entirely devoted to a report of the Annual Convention of

the Canadian Secular Union, which appears to have been a great success. Plans were proposed for a new hall and a scheme of provincial propagandism started. Captain Robert Adams, of Montreal, was elected president in place of Mr. Algie, who resigned, and Mr. J. A. Risser continued as secretary. Letters were read from Colonel Ingersoll, G. J. Holyoake, Allen Pringle, G. W. Foote, H. L. Green and others, which are printed at length in the columns of *Secular Thought*. A special resolution to all our co-workers in Great Britain was passed.

⁵² IN America Felix Adler, O. B. Frothingham, W. M. Salter, B. F. Underwood and others are raising funds for a Free University, where all the great religions shall be studied historically, and the various systems of philosophy taught in conjunction; the system of Kant by a Kantian, that of Spencer by a Spencerian, and that of Comte by a Positivist.

THE ex-Rev. Hugh O. Pentecost prints in his *Twentieth Century* a capital address entitled "How to be Good though Godless." Mr. Pentecost says, "It is not logically necessary that a Christian should go scrupulously right every time, because pardon for sins is part of his doctrine. Character is nothing like so important in the Church as salvation. It is better, according to Christian orthodox theology, logically carried out, to be 'saved' with the blood of a neighbor upon your hands or the price of a slave in your pocket than to be 'lost' with a spotless character. I know, of course, that some of the best people on this earth are Christians—better, probably, than any of you; better, certainly, than I. But they are not logical. They are superlatively good *in spite* of their doctrines; and, too, a very good Christian is generally more or less heretical. On the other hand an unbeliever has to work out his own salvation with more or less fear and trembling—not because of future torments, but because of the possible loss of his own self-respect and deterioration of his character. There is no one to help him but himself, and there is no one to suffer in his stead. He has no God and no Devil; no heaven and no hell; no authoritative dogma and no Savior."

AMONG the places of interest we visited in Paris was the Exhibition of Historical Relics in connection with the French Revolution, now at the Tuilleries. Here we saw numerous portraits and busts of Voltaire, Rousseau, D'Alembert, and Diderot, the precursors of the Revolution, Desmoulins, Danton, Mirabeau, and the other chief actors, therein, including Robespierre attired in a blue coat and with a tricolored scarf, as he appeared when he delivered his scraggy prophetic discourse at the feast of the Supreme Being. Here, too, were plans and models of the Bastille, so desired by Carlyle in writing his history, and relics too numerous to mention.

AMONG the portraits was a very good one of Thomas Paine engraved by Bonneville. There is also a framed letter from Paine to the National Convention, of which we give the following free translation: "I have the honor to present to the National Convention in the name of the deputies of Calais the felicitations of the General Council of that city upon the abolition of Royalty. In the midst of the joy which this event inspires we cannot pause to lament the folly of our ancestors which has put us to this necessity of abolishing a phantom.—Thomas Paine, Deputy to the National Convention."

M. ERNEST RENAN, who is still at his charming country house at Perros-Guirec, in Brittany, is engaged in correcting the proof sheets of a new book to be entitled *L'Avenir de la Science*—The Future of Science. This work has not been suggested by M. Guyau's *Irreligion de l'Avenir*—Irreligion of the Future, but is an essay written as long ago as 1848, dealing among other topics with the theory of evolution. M. Renan professes to have at that time anticipated some subsequent discoveries in the fields of knowledge and to have indicated the general direction to which science was tending. He has neither added to nor excised anything from his early essay, the only alterations being those of style. M. Renan has just finished the third vol. of his *History of the People of Israel*, and will soon go on with the fourth.

THE Manchester Secular Hall Company is anxious to

redeem the mortgage of £400 on the ex-chapel now a Freethought meeting-place. £100 is already promised, and if every shareholder were to increase his shares by 25 per cent the Branch would be relieved of a heavy burden and be able to work with greater efficiency. Mr. George Payne, the honorary secretary, has just issued a circular to this effect, and we hope it will be liberally responded to.

THE Colombo *Buddhist* reports the receipt of Mr. Charles F. Powell as a Buddhist. The High Priest remarked upon the occasion, "Much fuss is made in certain quarters about the perversion of a few ignorant coolies to Christianity, but it is surely worthy of notice that while all the so called 'converts' of the Christians are of the lowest and most ignorant class, those gentlemen who give up Christianity for Buddhism are invariably men of culture, education, and ability."

MR. POWELL stated that he had been intended for the clerical profession, but had been attracted to Buddhism from childhood. His conversion he attributed mainly to reading Sir Edward Arnold's *Light of Asia*.

MESSRS. CHAPMAN AND HALL announce a new work by Mr. Samuel Laing author of *Modern Science and Modern Thought*, and *The Modern Zoroastrian*. The title will be "Problems of the Future, and Essays."

FRIEDRICH THEODOR VISCHER the German author who recently died, has left behind him some posthumous "Aphorisms" which makes it evident he retained his Freethought till the last.

THE author of *Supernatural Religion* contributes a paper to the *Academy* replying to Bishop Lightfoot on "The Muratorian Canon." The writer of that Canon says that St. John "professed himself not only an eye witness and hearer, but also a writer of all the wonders of the Lord in order." It is needless to say that he goes considerably beyond the mark here in order to make the claims of the fourth gospel appear stronger. The author of *Supernatural Religion* well says the point is of importance "as illustrating the manner in which the glamor of apostolicity was attached to gospels, which they obviously did not possess in a more direct and historical way. Little or nothing was known of their authors or the circumstances of their composition, and pious imagination supplied what was wanting."

AN epitome of Herbert Spencer's system of Philosophy will be issued in a week or two by Messrs. Williams and Norgate. It will be called Spencer's Synthesis of Philosophy, and has been prepared by Mr. F. U. Collins, who has been five years engaged in its production.

COL. OLCOTT has been lecturing at the Hatcham Liberal Club on Theosophy. He was ably opposed by Mr. A. B. Moss, who told the lecturer that he neither knew who he was before he was, nor would bother himself about who he would be when he was something else. The Colonel was good enough to promise Mr. Moss that he should certainly be a Socrates in the next life. The Colonel said he had seen materialised spirits and had them sketched by an artist. Mr. Moss wanted to know if they were clothed, or only wrapped (rapt) in thought.

MR. SHEOWRING, the hon. sec. of the South Place Institute, is indefatigable in his efforts to make that place a success. He has out a new programme of free Sunday afternoon lectures on National Life and Thought, beginning on Oct. 6, when Herr Schidrowitz tells of the condition of Austria. "Max O'Rell" is set down to describe La Belle France; Erik Magnusson takes Denmark, Iceland, and Sweden; Norway is worthily represented by Mr. H. L. Brækstad; Prof. Thorold Rogers lectures on Holland; Mr. T. Bent, who has recently returned from the Cyclades, undertakes Greece, and Mr. Sidney Whitman deals with the politics and culture of Germany.

MR. FOOTE was unable to finish his open letter to Madame Blavatsky before leaving London, and his Northern lecturing tour leaves scanty time for literary work. The pamphlet will not, however, be delayed more than a few days. It will be positively ready on Monday or Tuesday.

A FIGURATIVE HELL.

SINCE the revision of the New Testament and the substitution of the Hebrew word Sheol for the old-fashioned word Hell, a great deal of ingenuity has been displayed by Christians of various denominations with a view of demonstrating that hell is not a place of torment in which unbelievers and sinners of all kinds are to be consigned on a certain unknown date, there to writhe in endless torture, but rather a condition of the mind, produced by the consciousness of sins committed in the past—sins which have resulted in untold misery to mankind, and which have not been obliterated by the atoning blood of Jesus, from the heavenly accounts, and which therefore will stand on the debit side of the celestial ledger against the individual or individuals concerned, for ever and for ever.

Before, however, we examine this somewhat ingenious reading of Holy Scripture, it is, perhaps, worth while for a moment to consider the meaning of hell in the light of biblical texts, so that the common sense of the reader may decide between the new and the old Christian method of judging the meaning of words. And it is worth while observing that a few years ago Christians were content to believe that the Bible literally meant what it said. They did not twist and contort plain words out of their obvious meaning, but took them precisely as they stood. Now, however, hell does not mean a burning fire, Devil does not mean a personal being of unpleasant appearance and tricky ways; but these, and suchlike words, are to be understood in a new sense—and by this method the Devil is transformed into an "evil principle," and hell-fire into a "warm and uncomfortable state of feeling," produced in the soul of the unredeemed sinner, after he has departed this life.

The doctrine of future punishment in hell, there can be little doubt, is distinctly taught in a score of passages in the New Testament, of which the following may be taken as samples:—

But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.—Rev. xxi., 8.

But if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire, where the worm dieth not and the fire is not quenched.—Mark ix., 47, 48.

And it came to pass that the beggar died and was carried by the angels into Abraham's bosom; the rich man also died and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue by; I am tormented in this flame.—Luke xvi., 22—24.

So it shall be at the end of the world, the angels shall come forth to sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt. xiii., 49, 50.

And he shall set the sheep on the right hand, but the goats on the left.—Matt. xxv., 33.

Then he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.—Verse 41.

Do these passages point to a real material hell, or are they merely figurative expressions?

Dr. Ryle, Bishop of Liverpool, in one of his famous sermons said "Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a god of your own—a god who is all mercy but not just—a god who has a heaven for everybody, but a hell for none."

"Satan says 'Hush! hush! say nothing about hell.' The Devil rejoices when Christians are silent about hell. Do you believe the Bible? Then depend upon it hell is real and true and eternal. It is as true as

heaven, as true as justification by faith, as true as the fact that Jesus died upon the cross. There is not a fact or doctrine which you may not lawfully doubt if you doubt hell. Disbelieve in hell and you unscrew, unsettle, and impair everything in scripture. You may as well throw your Bible aside at once. From 'no hell' to 'no God' is but a series of steps. Do you believe in the Bible? Then depend upon it hell is a subject that ought not to be kept back." This is the language of a clergyman who evidently believes that the Bible means what it says, and many other divines have spoken in the same strain. But if hell is only a figurative expression what does it mean? Are we to understand that the human soul undergoes mental torment in the next world? Is it the soul, then, that feels? When a man's body has gone to mingle with the elements will his soul, if he has been an unbeliever, fly off to some special part of the universe, there to remain in misery for ever? Physiology teaches that the brain is the centre of all feeling. Take out a man's brain, and all feeling is gone. Nay, benumb the brain by applying chloroform, and what becomes of feeling? If the soul is independent of the body, chloroform ought not to interfere with it; but if feeling is independent of the soul, how can it be said either that the soul can endure pain in hell or experience joy in heaven? Or, again, if it is the ego of man that suffers and not the brain, is it the soul of brutes that suffers when they experience pain?

It may be said that man feels remorse after the perpetration of crime, and that this feeling differs from ordinary pain; but an idiot feels no remorse, although if the soul is the seat of all feeling and not the brain, the soul of an idiot should be as grieved after committing crime as that of rational man. Moreover, if the soul can suffer apart from the body in the future, may it not have suffered in the past before it became associated with the body? Candidly I confess that I do not remember my soul to have either experienced pleasure or suffered pain before it took possession of my body—or my body took possession of it—and if I do not remember the pleasures or pains of the past, what grounds have I for believing that my soul will remember in another world anything that occurred in this?

Now the Bible teaches that either man in the flesh (though with a celestial body) or man's naked soul will be called up for a judgment on the last day. It would be interesting to many of us to know what our souls will be doing during the period that elapses from the day of our death to the Day of Judgment. We cannot surely be drafted off to Heaven or consigned to Hell without trial. That would be manifestly unfair.

Unless, therefore, we accept the doctrine of "Purgatory" we must suppose either that souls will have long periods of absolute inactivity; or that they may take possession of other bodies, and consequently on the last day may have to suffer for the evil deeds done in the flesh of John Smith, and get rewarded for the good deeds performed in the body of Wm. Brown, which would assuredly call for a divided judgment on the part of a God who was at once all-wise and all-good.

Hell, however, is not the burden of the Christian's teaching to-day; this unpleasant doctrine is discreetly ignored; it is gradually diminishing in importance to the "vanishing point"; but a Heaven above is still loudly proclaimed. But if Hell is figurative, if the "bottomless pit" has no existence in fact, neither has the "Heavenly throne." Both doctrines rest on the same basis; they grow out of the hopes or fears; or in other words the "feelings" of mankind. When, therefore, the body of man with its complex nervous system, and its wonderful organ, the brain has ceased to work—what man will have the temerity to affirm that anything else remains of the individual capable

either of experiencing pleasure or suffering pain in any world beyond the grave?

ARTHUR B. MOSS.

A PROPAGANDIST PANDEMONIUM.

FOR many years a devoted band of Freethinkers have carried on the work of Secular advocacy at a spot which fairly merits the title given above. The site is colloquially known as the "Midland Arches," and is situate near the Midland Railway terminus, St. Pancras. The thoroughfare which runs from that point to Camden Town is crossed, at the corner of Battle Bridge Road, by some iron arches, and a dead wall partly covered by these is an old and favorite "pitch" of several classes of open-air advocates. Why they should have selected such a place for their work passeth the wit of man. The disadvantages may be thus summarised:—

(1) On Sunday mornings the goods traffic of the Midland Railway is carried on with anti-Sabbatarian vigor. Ever and anon heavily-laden trains rumble across the iron bridges, with a long-continued sound as of thunder. During these visitations even John Burns would be compelled to hide his diminished head.

(2) The road-traffic—omnibuses, tram-cars, cabs, and miscellaneous vehicles—creates a constant din, five or six streets converging at the point of oratory.

(3) The multiplicity of speakers makes confusion worse confounded. On a strip of pathway, some twenty or thirty yards in length, you shall find three, four, or five stands set up, with speakers in full blast. The corner nearest the gasometer is affected by the temperance party, whose pitch is the least undesirable of all. Next will be found the Freethinker, well within earshot of his cold-water neighbor. Close by, hugging him (the Freethinker), is his affectionate enemy or parasite—which you will—the Christian Evidence man, who cannot live apart from the Secularist. On the side walk or in the road may be a blatant Home Ruler, and one or two unclassified speakers.

Summon all thy powers of imagination, gentle reader, and picture, if you can, the combined effect of clattering traffic and the strife of tongues! Your conjecture, however aspiring, will fall far short of the reality. And yet this Babel-hell has been, as before stated, for long years the chosen field for Secular advocacy. What devoted heroism! What misspent energy!

Curiously enough, the Christian Evidence man fares the worst of all. At or about 12.30 papa Woffendale brings out a flock from some neighboring conventicle, and these pious ones, after pitching their tent as near as possible to the stand of the Christ champion, commence singing some jejune hymn from the collection of the Siamese twin-saints, Moody and Sankey. On a recent Sunday morning Mr. Dunn, of the C.E.S., was just working himself up for his peroration, when papa Woffendale brought his lambs along and incontinently began to sing a hymn concerning a harvest. It appeared that the choristers had been engaged in agricultural operations, and that something had been

"Sown in our weakness and sown in our might,

Sown when we're sober and sown when we're tight,"

or words to that effect (I am quoting from memory, and do not guarantee accuracy). Then everybody vigorously demanded from everybody else an answer to this question:

"What will the harvest be-e-e-e-e-e?"

What will the harvest be?"

No information transpired as to the probable result of the sowing, but the effect of the singing upon Mr. Dunn was disastrous. For a few moments he plunged wildly on towards the end of his lecture, a wan smile playing the while over his atrabilious features; but all at once he caved in unconditionally, and his peroration was unborn. O! papa Woffendale! papa Woffendale! You used your squalling lambs with dread effect on that Sunday morning.

I am now trying to discover a valid reason why the Freethinkers continue their work at the Midland Arches pandemonium; and, up to the time of going to press, I have found none.

GEO. STANDRING.

[This station has been open for nearly twenty years. It has many disadvantages, but the party can hardly afford to drop it. The place is a famous centre for Sunday crowds, and we must make the best of it, alas!—EDITOR.]

An enraged three-year-old exclaimed to an elder brother, "If it wasn't for the policeman, and God, and the Devil, I'd kill you."

FREETHOUGHT IN SWEDEN.

SWEDEN has often been called the France of Northern Europe, and it is certain that Freethought, once having taken hold there, will flourish despite all persecutions. Within the past year M. Viktor E. Lennstrand has been subject to no less than eight prosecutions for blasphemy. On each occasion, when he has been tried by a jury, he has been acquitted, but whenever brought before the official tribunals he has been condemned to three months' imprisonment. His last sentence was for a discourse on the origin and development of the ideas of divinity, a discourse largely based upon the ideas of Professor Max Müller. An abstract of his appeal to the King, a French translation of which he sent to the International Congress of Freethinkers at Paris, is herewith appended:

"TO THE KING'S MOST EXCELLENT MAJESTY.

"SIRE,—In humbly asking your Majesty to revoke the sentence of the Svea Superior Court of Justice condemning me to three months' imprisonment for alleged blasphemy, I have a double purpose—that an unjust sentence should be annulled, and that the civilised world of our times shall not hold a low opinion of our country in consequence of the action of subordinate authorities. From the time of Jesus of Nazareth, proceeded against for blasphemy against God (see Matt. xxvi., 65, and Mark xiv., 64), down to the last days of prosecution for heresy, it is upon the officials that represent the legal and religious culture of the country that the honor or shame of such sentences must fall.

"It is only after serious religious study, that I have arrived at the conviction that the established doctrines are false and mischievous. I am convinced, moreover, that they are but the remnant of an inferior state of culture, which now opposes humanity in its march towards a higher morality and the amelioration of the race. This is why I do and will do what in me lies to spread the knowledge of realities and to remove the obstacles which hinder human progress.

"In the lecture of which I stand accused, I maintained in passing in review the history of religions that religions have always been the expression of the culture of the people during the time in which they arose, and that the popular idea of divinity is but a reflection of their religious condition. It is thus with the ideas of Christians on the existence of a God who, in order to forgive the sins of men, requires the martyrdom and punishment of his son. This is the produce of an earlier stage of culture and is not compatible even with the doctrines of Jesus himself, or with that higher morality of which Jesus is made the representative.

"It is for such utterances that they have condemned me to prison. Our legislation no longer insists that everyone should be punished who may criticise the dogmas of the Lutheran church. In all the bookshops to-day works may be found treating the dogmas of Christianity in a heretical manner. Is it then only blasphemy when the moral justification of this dogma is treated in an anti-Lutheran sense? I know there are persons who think so. You may examine the theoretical side of the matter they say, and even discuss the results of modern historical criticism, provided it is done in large volumes not open to the populace. But the practical moral side of the same question must not be discussed lest it offend the religious sentiment.

"It is far from my intention to insult the tribunals of our country which have been occupied recently with so many charges of alleged blasphemy, and have at the same time found the accused persons guilty. But I am possibly bound to explain how I understand the motives for their judgments. The explanation is simply this: the education of these judges is essentially a knowledge of statutes. The results of modern science and investigation, in general, forms no part of their knowledge, and in regard to theology they know only that which has been taught in the Lutheran schools. They have no incentive to study theology or the history of religions, and they are as naturally hurt by every contradiction as that a Mohammedan should consider it blasphemy if someone insisted upon Christ being the son of Allah, or the pagans consider the missionaries blasphemers who declare their gods to be false. Even as Giordano Bruno and Huss were condemned as blasphemous by the tribunals of their time, so it is natural that I and others with me should be condemned in Sweden in our day.

"There is, however, another point of view to which I would call the attention of the Supreme Court. The persecution which has broken out in our country against Freethinkers, stands almost without example in the civilised

world. In all the century there has never been so many condemnations of heretics as during the two last years. As for myself, every time I have been brought before a jury I have been acquitted. Cannot one draw from this the conclusion that the educated public even if it does not approve my views, nevertheless consider that my work for their propagation should be permitted? Is it not by this sufficiently proved that they have not aroused the general indignation and breach of the peace regarded by the law as crime? The petty official courts possess but little knowledge in these matters, and perhaps even less liberty of action. Is it not high time for the Supreme Tribunal to put its veto on this unwise zeal, and show that even in this country new advances of thought in matters of religion are not always to be menaced with threats of fine and imprisonment.

"The tribunals have also fined me for having said that the public prosecutors of heretics were marionettes moved by a more powerful hand. By these words I had no intention to offend. The expressions simply meant that the prosecutors would not have accused me spontaneously—that, in my opinion, is a compliment to their intelligence and good sense. They signify also that they have obeyed the order of their superiors—which again was but their duty. In any case the shame of the prosecution will not fall upon the public prosecutors. I therefore demand acquittal also of this condemnation.

Most humbly,
Stockholm, 1889. VICTOR E. LENNSTRAND.

KOOT HOOMI AGAIN.*

In a spirit of sweet Theosophic calm which, in my present incarnation, I scarcely hope to emulate, Madame Blavatsky exposes my ignorance in being unable to recognise the followers of Koot Hoomi in the Kadampa sect spoken of by Schlagintweit. What that author says is this:—

"The Kadampa sect, founded by Bromston (born in the year 1002 A.D.) limits itself to the observance of the 'precepts' (bka'), and does not care for the acquirement of the higher branches of transcendental wisdom. The followers of this sect wear red dresses."

Now, Madame Blavatsky is kind enough to inform me that Kadampa is "pronounced a little further to the east, Koot-hoompa." I have to humbly acknowledge that I have learnt so much from Madame Blavatsky—as for instance that Socrates died for teaching the rotundity of the earth, that we are descended from giants twenty-seven feet high and with three eyes in their heads, together with a multitude of similar valuable information impossible to be derived from the schools—that I should be in no way startled to find that the living Koot Hoomi, whose letters experts have given their opinion were written by Madame Blavatsky herself, and who,

* See article "Buddhism in Thibet," Freethinker, Aug. 25.

it is thought, goes in for "the higher branches of transcendental wisdom," gave his name to a sect founded over eight hundred years ago. My adept instructress does not venture to assert this, so I really fail to see the reason of her correction, unless it be to show that I am not what I do not profess to be, either a Thibetan scholar or traveller—like herself.

Since, however, there are some people who do not recognise Madame Blavatsky as the ultimate authority on the Thibetan language—and indeed Major Arthur Lillie, author of *Buddhism in Christendom*, in his pamphlet *Koot Hoomi Unveiled*,† accuses her of the grossest ignorance of that language—it would only be a kind condescension on her part if she graciously offered some other—I will not say BETTER—evidence than her own assertion. Otherwise—such is the perversity of human nature unenlightened by the divine truths of Theosophy—wicked sceptics may remain who think it about as likely that the name of the alleged Mahatma Koot Hoomi was concocted from those of Colonel Olcott and Mr. Hume‡ as that it has any connection with the Kadampa sect founded by Bromston A.D. 1002.

J. M. WHEELER ("Daib").

HELL PLAYED OUT.

Hell was once a lake infernal,
Past description, past all name,
Where the damned must roast eternal,
In that lurid brimstone flame.

Hell of late, though's, getting shorter;
Cooling off, too—beats the deuce.
Likewise brimstone, once so plenty,
Now is nearly out of use.

Hell of yore once swarmed with infants,
Damned to burn by God's decree,
Just because old Eve ate apples
Off the devil's knowledge tree.

Later, though, divines went searching
Hell all through with anxious care,
Gave the hunt up quite discouraged—
Not the first damned infant there.

Hell is now a grand old humbug;
Poor old Satan's most played out;
Orthodoxy's out of brimstone;
Hell's fast going up the spout.

St. Peter (kindly): "Enter." Fair Spirit (hesitating): "Did Mrs. DeFashion go in here?" "No. She went to the other place." "O! beg pardon for troubling you. Which way is it?"

† Published by E. and W. Allen, Ave Maria Lane, E.C.
‡ Mr. A. O. Hume, one of the early enthusiasts for Theosophy, who has since withdrawn from the Society.

Doctor Daniel - - - 1d.
The Prophets - - - 1d.
Isaiah, Jeremiah, Ezekiel, Hosea.
Nos. XXII. and XXIII. of "BIBLE HEROES."

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. INGHESOLL. 32 pages. Twopenny.

NEW WORKS BY G. W. FOOTE.

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

TO MARRIED PEOPLE
Or Those Contemplating Marriage.
Send 1d. Stamp to DAVIES, CHEMIST, 101 PARK LANE, LEEDS, and you'll receive an Illustrated List of most useful Malthusian Appliances by return of post.

THE LONDON OCCULT SOCIETY is investigating Spiritualism and Theosophy. First lecture at Carlyle Hall, Church Street, Edgware Road, Sunday, October 13th, at 7. Admission Free. All interested can then join.

2d.]

READY NEXT WEEK.

[2d.

THE NEW CAGLIOSTRO.

An Open Letter to Madame Blavatsky.

By G. W. FOOTE.

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.

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., 92 Gracechurch Street, London, E.C.

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18c. gold 15s.; stopping, 2s. 6d.; extraction, 1s. painless by g.p., 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. Palmrey'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), 1s. VOLUNTARY TAXATION. Fisher, 2pp., 1d. Old Testament, 1d. Darwin's Hypocrisy, Dawson, 4d.—Fisher, Progressive Publisher, Koburg, 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 Revs. T. R. Malthus, A. E. Whatham, M. J. Savage, Leonard Dawson, — Lawton, H. B. Hawels; the following Doctors:—Allbutt, Allinson, Armstrong, Drysdale, Pye Chavasse, E. B. Foote, Nicholls, Wilder, Ractborski, Napheys and Beamy. 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.