

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. IX.—No. 41.]

SUNDAY, OCTOBER 13, 1889.

[PRICE ONE PENNY.

## THE PARSONS' PALAVER.

THE Church Congress at Cardiff does not appear to have been a brilliant success. According to the *Daily News* correspondent, the "number of tickets sold was disappointing," a fact which may have been partially due to the refusal of the Cardiff Council to vote £200 for entertainments. None of the questions discussed were particularly exciting, the Tithe question being discreetly avoided. Nor was there any star of the first magnitude to shed its lustre on the proceedings. The Right Hon. A. J. Balfour, who read a very able and eloquent paper at the previous Congress, was succeeded by Mr. Edward Terry, comedian and churchwarden, who delivered his mind on the subject of the Church and the Stage. Mr. Terry attracted a large meeting, and we dare say the experiment will be repeated. Next year, perhaps, the Congress will invite Mr. Arthur Roberts, who may be followed by Miss Jenny Hill or Miss Bessie Bellwood.

The Archbishop of Canterbury opened with a sermon, containing nothing of the slightest interest to our readers, or indeed to any other mortal. His Grace was followed by the Bishop of Llandaff, who claimed that the Welsh Church was bigger than any single Nonconformist body, and comprised a third of the population. Not having the precise figures before us, we are not prepared to dispute the statement, though it sounds exaggerated. We are unable, however, to share the Bishop's satisfaction. He regards a Church which comprises a *third* of the population as a *National Church*. We do not; on the contrary, we regard it as a standing insult to the other two thirds of the population, who are legally robbed for the support of an institution which they despise or detest.

A discussion ensued on the Church's dealing with growing populations. Mr. Richard Foster said there was need of more Bishops; like the Bishop of London, we presume, who spends his big income in the West End, and hands over the East End work to a suffragan. Canon Medd said the Church was undermanned. We think so too. The number of real *men* it possesses is exceedingly small. It has more than twenty thousand ministers, but the majority of them remind one of Sidney Smith's saying that there are three sexes—men, women, and clergymen. Canon Medd wishes to improve the forces of the Church by a new army corps, who will give "ten, fifteen, or twenty years of their youngest, strongest life to missionary work" in the cities, leading celibate lives during that period, and marrying, if at all, when the Church has used up all their best energies. A pretty prospect, indeed, for the children of such unions! There seems no likelihood, however, of the scheme "catching on." It is a nauseous medicine, which everyone is ready to prescribe, and no one will swallow.

And those behind cried 'Forward!'

And those before cried "Back!"

The Bishop of Salisbury boasts of having caught a  
No. 428.

few young men of the requisite pattern. But how long will he keep them? And if they cost nearly £200 each per year, what a mockery it will be to the working man, who has to maintain himself, his wife, and his family on a good deal less than half the amount.

One of the participants in the discussion on Church and State was Mr. Raikes, the Postmaster General. He dropped a tear over the admission of Mr. Bradlaugh to Parliament, which he justly regarded as inimical to the principle of a State Church. He also deplored the "great wrong done to the Irish Church some twenty years ago." But he was not discouraged. The Church was ready to fight for itself, and he trusted in Providence. Mr. Raikes forgets that Providence is on the side of the big battalions.

Mr. Edward Terry read a paper on popular amusements, without any of those striking illustrations he is wont to give on the London stage. The essay was interesting in its way, but had not the remotest connexion with the work of the Congress. It contained one fact, however, which the clergy should ponder. There are fifty crowded theatres in London, and the number is increasing every year. Meanwhile the churches are becoming emptier. Then again, the actor touches the springs of sympathy, while the parson's saws roll off the minds of his hearers like water from the proverbial duck's back.

What our readers will be most interested in is the discussion on "Literature of the Day and its Attitude towards Christianity." Sir G. G. Stokes left "Secularist newspapers" out of account, and confined his attention to "the magazines," on which he contrived to say next to nothing, nearly the whole of his speech being occupied with his own testimony, as a scientist, to the truth and value of Christianity. We have always held the opinion that, apart from his special province, Sir G. G. Stokes is a wearisome twaddler, and our opinion is amply confirmed by his performance at the Church Congress. The Rev. H. C. Shuttleworth, however, freshened the discussion by speaking to the point. He was very much misinformed, but he did his best. He declared, for instance, that Atheistic papers owed their popularity to "the excellence of their articles on general subjects and the directness of their social aims." This is certainly not true of the *Free Thinker*, which is confined to the one object of opposing superstition. Mr. Shuttleworth believes that "the number of avowed Atheists is on the decline," but he did not support the statement, and left it as a pious opinion. He alleged that "some of the Socialist papers were pronouncedly Christian." But *some* is very vague. Mr. Shuttleworth must know, as a matter of fact, that the majority of Socialist papers are *not* Christian. They may be "anti-Bradlaugh," simply because Mr. Bradlaugh is an anti-Socialist. Mr. Shuttleworth concluded by asking the clergy to "stand as mediators in the disputes between capital and labor," as though the clergy were fitted for such difficult negotiations, or as though the workmen would, for any length of time,

entrust their interests to the mediation of men who, however learned in the affairs of the next life, are grossly inept in all that concerns the present world.

Another speaker on this subject was the Rev. C. Gore, of Pusey House, Oxford. This gentleman made the astounding statement that "the general bulk of historical criticism was strongly and markedly on the side of the Christian faith," giving a few authorities, every one of whom is an Englishman and a Churchman! Mr. Gore is a living illustration of the truth that anything may be proved by a judicious selection of facts.

Cæsar's *veni, vedi, vinci*, might be partly repeated by the Church Congress. It went to Wales, and it saw Cardiff, but did it conquer? We suspect not. We venture to think the Welsh Church will be disestablished, that the Scotch Church will follow, and that the English Church will eventually share their fate. We also venture to think that Bishop Lightfoot will not roll back the tide of sceptical criticism, and that a million Church Congresses will not arrest the spread of unbelief among the educated and working classes.

G. W. FOOTE.

### CELIBATE CHRISTIAN BROTHERS.

THE High Church priests who are seeking to revive an order of monks within the Church of England must be very sanguine or very stupid if they think the people have quite forgotten all the lessons of the past proving the dangerous character of these brotherhoods—or if they fancy there is any considerable section of the laity anxious to render service to the Church on the terms it chooses to prescribe for them. They seem indeed aware that celibacy forms the crux of the question in regard to such Brotherhoods, and hence there are various propositions, some suggesting that the vow of celibacy shall be revocable; that is that Christian Brothers shall not marry until they choose to do so; others that the vows shall only last for a few years, or be dispensable by an order from a bishop. For here is the difficulty. Without celibacy lay brothers are little likely to display that complete devotion to the interests of the Church for which the Brotherhoods are required. With celibacy there is only too much likelihood that they will be attended by the evils which have been historically observed to follow in the train of celibate institutions.

Christianity has always held forward the bachelor ideal of Jesus Christ and John the Baptist as the highest, but it has never been able to prevent its celibate followers from sinking to a very low level indeed. The history of sacerdotal celibacy is one long disgusting record of an attempt to wage war against nature. The earliest known canon of the Church on the subject is the 33rd of the Council of Illiberis (about 305), which forbade the connubial intercourse of bishops, priests, deacons, and subdeacons with their wives—a nice specimen of early Christian good sense and fine morality. This decree was speedily followed by others in the same direction which soon led to scandals of the grossest kind, which have followed the institution of clerical celibacy down to our own time. Despite the old superstition of the superior holiness of a bachelor life, the general lay view, we incline to suspect, was expressed by the northern nations, who, long before the Reformation, broke out in insurrection and demanded that the clergy should be compelled to marry, as otherwise no man's wife or daughters would be safe. In Switzerland at a later time it was common for the inhabitants of a parish on the arrival of a new pastor to oblige him to choose a concubine. Nicolas of Clamanges tells us that in most parishes this was insisted on, although, after all, the precaution was not always sufficient to secure the virtue of the female

parishioners. A synod at Palencia in 1322 is evidence for the existence of a similar custom in Spain.\*

We know that a good deal of indignation will be displayed at the idea that human nature is much the same now as it was in the middle ages, and that vows of celibacy by no means imply the practice of chastity. Be it remembered, however, that the Brothers are specially required to visit the homes of the poor and are to be brought into intimate contact with the daily life of the people. The advocates of the Brotherhoods are at the same time the advocates of the confessional. Who does not see that here is an opening for all the abuses of Catholicism? If the High Church promoters of Celibate Christian Brotherhoods had their way it would soon be necessary to remind Protestant England of the words of Paul Louis Courier, "What a life is that of a priest. Love and especially marriage are forbidden; yet women are given up to them! They may not have one, but they may live familiarly with all."

But we frankly confess we don't think there is much likelihood of the celibate Christian Brotherhoods ever becoming a considerable institution in England. You have first to catch your monks, willing to become so at their own expense, and when caught they will in the long run have to be supported by begging. The money thus derived the parsons will soon find could easily be directed into better channels. Canon Tristram already broadly hints that many of the clergy would like to be relieved of the Sisterhoods now working in their parishes, and the probability is Brotherhoods would be found even more objectionable.

If, indeed, the Brotherhoods were of that high ideal contemplated by Archdeacon Farrar—single-minded men earnestly devoted to the welfare of the masses, unselfishly spending their lives working with rather than praying for the poor—we might welcome their appearance as a secular agency certain to displace the clergy in popular estimation. But why should they be vowed to celibacy at all? Are those with the fewest human ties most likely to be filled with the enthusiasm of humanity? Experience shows, on the contrary, that the world is best served by those who are in it and of it, and not by a caste separated apart as holier than the rest of the community. Celibate Brotherhoods have had a fair trial in the history of Christianity, and their record is anything but a creditable one.

J. M. WHEELER:

### A BRUNO ANECDOTE.

IT would hardly be reasonable, says the *Globe*, to expect a martyr to be extremely prudent in language while the fagots were being set alight for him, and for that reason just before the burning must be a bad quarter of an hour for secret accomplices. At least that is the idea suggested by a story of Giordano Bruno. As he was being led to the stake he cried out to his friend and co-believer: "My ideas will not perish with me. To thee, Ventimiglia, I address a last appeal. Forget not our projects; continue my work." On hearing his name thus publicly proclaimed, Ventimiglia, who was in the crowd waiting to see the spectacle, was sorely agitated, and hastily stole away from the scene, the Campo del Fiori, and after hiding for a few days, managed at last to get away from Rome. He did not quite appreciate the distinction Bruno was conferring on him.

Christian education consists in training small Christians, from their earliest infancy, in the healthful habits of making as little use of their reason as may be, of believing all they are told to believe, of hating all who do not believe what they believe—all to the end of raising up for the state sensible and reasoning citizens, orderly, fearing God, and above all humbly submissive to the clergy.—*Voltaire*.

\* H. C. Lea, *History of Sacerdotal Celibacy*, p. 324.

## BUDDHISM IN THIBET.

THE current number of the *Nineteenth Century* gives an account of the city of Lhása in Thibet. based upon the visit of Sarat Chandra Das. The central authority of the Buddhist belief is the Dalai Lama, who is supposed to be an incarnation of the Bodhisattva Chenraisi. The article says:—

"Whenever a Dalai Lama dies (not that his death is ever admitted as a possibility in Buddhist circles) the karma or psychic essence of the blessed Chenraisi will reappear within a year in some unknown infant whose identity is discovered by certain prescribed magical methods. Until each new Dalai Lama reaches the age of eighteen, his temporal authority is wielded by the Desi or Regent of Tibet. By a singular monotony of events—or shall we say plainly by the rascality of the Regent—during the past sixty years not one of these poor youths, clothed in this mockery of power and holiness, has been suffered to survive his eighteenth birthday! Thus the kingship of the Dalai Lama has become in recent years nothing but a name; the sceptre being continuously wielded by his villainous guardian who (under Chinese pressure) scruples not to poison the rightful occupant of the throne. The name of the present Grand Lama of Lhása is Ngag Dbang Blo Bzang Thub-ldan Rgyamtsho (pronounced 'Ngak Wang Lobsang T'up-den Gya-ts'o'), and he was 'discovered' in the year 1875, being then one year old. His age now (1889) is therefore fifteen years; and if the present Regent is as big a rascal as his two predecessors, the time of the poor youth's continuance in deified splendor upon earth is now drawing very short."

It appears the strong belief in re-incarnation does not in the slightest degree prevent a succession of atrocious political murders. Religion in Thibet as elsewhere is largely an expedient "to gull the mob and keep them under."

A writer in the *Saturday Review* also gives an interesting account of a Thibetan superstition. It appears that a certain man is chosen to be the bearer of the year's ill-luck and is driven out into the wilderness like the scapegoat of the Jews. He is allowed beforehand to have a week's license in the market place, and before his expulsion he has a solemn game at dice with a Lama who it is understood must take his place if he loses. But as the Lama's dice have six marks on every face, while the scapegoat throws with the ordinary cubes, it is a case of "heads I win, tails you lose," and out he goes, driven from society with all its sins supposed to be upon him. We suspect the Lamas get rid of any objectionable critics by thus making them scapegoats and saviors.

## THE DUNKERS.

THE October number of *Harper's Monthly Magazine* gives an interesting account of the Dunkers, or German Baptist sect, settled in Pennsylvania. The Dunkers are so called from the German *tunken*—"to dip." They endeavor to emulate the customs of the primitive Christians. They partake of the Lord's Supper at night. The men are seated on one side of the meeting house, the women upon the other. The first ceremony is that so frequently enjoined by Jesus, but which few Christians ever obey—of washing each other's feet. This, we presume, places the worshippers on a good understanding. After this they give the kiss of peace—brethren to brethren and sisters to sisters. The Lord's Supper consists of large bowls of soup, and three or four help themselves out of the same dish. This they hold to be the only true method of celebrating Communion.

Another peculiar ordinance among them is that of anointing the sick with oil, in accordance with James v., 14. Oil and prayer are the only remedies prescribed in their pharmacopœia.

Baptism is another great function. It is administered in running water. The candidate is ducked thrice—once each for Father, Son and Ghost, and he or she is laid forward in the water instead of backward, as with the regular Baptists. From this movement they are known as "Tumblers."

Celibacy is highly recommended, but not absolutely required. The chapel described by the writer in *Harper* is adorned with many appropriate texts relating to its blessedness; for instance, "They that are of the flesh do mind the things of the flesh," etc., "He that is unmarried careth for the things that belong to the Lord," etc. Of course the society is fast decaying. Founded upon a wave of fanaticism in the last century, it presents but few attractions to the modern world, and the few Dunkers who remain are held together mainly by the property which is vested in the society.

## ON CREATION.

Prior to the great beginning,  
When there was no heaven or earth,  
When there was no starlight—sunlight,  
When creation had no birth,  
When a black and boundless nothing,  
Harmless, lifeless, round Him fell,  
What occurred to wake His slumber,  
What was there to break the spell?

Breathless, cheerless, all pervading,  
Starless, worldless, boundless night,  
Was the nothing at beginning  
Out of which sprang worlds of light,  
Out of which were made the heavens,  
Countless worlds remote and near,  
And all living, moving creatures  
In the depth of sea and air.

Yet we know not what aroused Him  
To begin the mighty plan  
Of creation in its vastness,  
Forming lastly sinful man.  
Why did he not leave great nothing  
In its harmless, silent space,  
Rather than make man so sinful  
As to damn the human race?

But 'tis said that man was sinless  
Until tempted, when he fell—  
Tempted by a subtle serpent  
Crawling from the depths of hell;  
Pure and spotless as the lily  
In its early opening bloom,  
Until tempted by the devil  
To the shades of sin and gloom.

When that black and boundless nothing,  
Harmless, lifeless, round Him fell,  
Why did God create the devil  
Or conceive an endless hell?  
If creation sent forth evil,  
Or an evil comes of good,  
Then where is the point dividing  
Satan's works from works of God?

When there was no sunlight, moonlight;  
When there was no heaven or hell;  
When there was no place for sinning  
Or for sinful man to dwell,  
Why was silence ever broken?  
Why was man to weakness born?  
Why was devil made to tempt him  
And then leave him here to mourn?

Vast and searching are these questions,  
Piercing, probing to the core;  
Peering back beyond creation  
To great nothing, nothing more.  
Vast, though simple, is the question,  
Piercing, probing to the core—  
Is it true there once was nothing,  
Nothing, nothing—nothing more?

## 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.

Archdeacon Farrar gives his views on Christian Brotherhoods in the current number of *Murray's Magazine*. Philanthropy is his main idea. He plainly hints that a brotherhood of workers among the poor would be more valuable than any amount of preachers in a pulpit. Here then is a fine opportunity for himself. Let him give up his fine house and carriage and take a room in the Peabody Buildings, Whitechapel. It would be a bright example. The Churchmen at Congress were agreed the Brotherhoods would be a great success if only they had a capable founder. But the verdict of history is that Christian Brotherhoods are as usually like their founder as Mr. Hyde was like Dr. Jekyll.

A writer in the *Times* points out that a committee of Cardinals made a report to Pope Paul III in 1533, that the religious order were "a grave scandal to seculars and do the greatest harm by their example." The Cardinals recommended that the orders should be abolished by allowing no more novices to be obtained. But the wealthy corporations of monks, nuns and friars proved too strong for the cardinals, and their recommendation remained a dead letter.

The *New York Tribune* thus summarises the Huxley-Wace controversy: "Huxley: 'Pretty bad business about those Gadarene pigs, eh, doctor?' Wace: 'Never mind those pigs, professor. Just look at the Sermon on the Mount.' Huxley: 'Humph! I can prove that it was the sermon on the plain; but, come now, just see what science has done.' Wace: 'Oh, well, you are only an infidel, and you know it, so what's the use of talking about it?' Huxley: 'I don't care if I am; so there.'"

The Rev. T. Hancock, defending the Establishment at the Church Congress at Cardiff, said that the Church of England was the national Church when the majority of English souls were Pagans; and it would remain the national Church if the majority of Englishmen were to become Quakers or Agnostics. We suppose it would still remain the national Church even were the Rev. T. Hancock the sole surviving member.

An alarm of fire in the Vienna Synagogue on the Day of Atonement caused a panic and a crush, in which many women fainted and were knocked down. When the alarm was proved to be groundless, God's chosen people preferred to return to their own houses rather than remain in the temple of the Lord, who is said to be a consuming fire.

Riots between Christians and Mohammedans have taken place in Crete. The Turks are said to have entered the church of St. John, and to have bayonnetted the sacred pictures. The Christians fired on the Turks, and two soldiers were killed and two wounded. These incidents, it appears, have led to fresh reprisals.

Those who expatiate on the "moral governor of the universe" should read the following episode in the *Daily News* correspondent's account of the Turkish atrocities in Crete:—"I happened to be at the gate of this town when four such prisoners, hard and closely bound, were brought in. As they passed through the gate they were half dead from fatigue and ill-treatment. One of them could walk no farther; his head hung down, and he placed his hands on his knees in order to support the upper part of his body, his eyes wildly projecting like a crab's. Hardly pushed by the soldiers to advance, he cried out desperately 'Is there no God on earth?'"

Well, you poor Cretan, that is a big question; but, if you answered it straight away in the negative, we should like to see the logician or moralist who could find fault with you. If there be a God, he hasn't troubled himself much about you, and it would be only natural if you returned the compliment.

It looks as if there was some chance for peace in the Eastern Soudan now it is announced that "the Dervish movement is no longer religious." When fanaticism comes in common sense is sure to fly.

A Young Freethinker at Sevenoaks, who being an earnest teetotaler had joined the Good Templar Lodge, put the question whether he could be at the same time a member of the Good Templar body and of the National Secular Society. The answer was distinctly in the negative. The Good Templars count themselves not only a temperance but a religious order.

By the way there was never any greater humbug than this Gospel Temperance. Jesus came "eating and drinking." He made a great lot of wine for guests already "well drunk" and instituted wine-taking as a special sacrament. Yet Teetotalers try to claim him as one of themselves.

A violent cyclone has visited the Isle of Carmen, in the Gulf of Mexico. Twenty-seven vessels were wrecked on the coast, and one hundred and twenty-five houses levelled to the ground, causing the destruction of many lives.

A storm has also raged in Sardinia. At Quarto over 200 houses fell in, burying several people. Ten bodies have been extricated from under the ruins. At Quartuccie thirty houses have collapsed, killing five people. The loss of property too is enormous. But "He doeth all things well."

The Rev. George Collins, vicar of Charlesworth, who was summoned before the Glossop County Sessions for being drunk and riotous, has been let off with a fine of twenty shillings and costs. It appeared that the man of God went through the village brandishing a knife, and made a rush at some girls, shouting, "Come on, you Charlesworth —, and I will rip you up." The parson could plead that he confined himself to strictly biblical language.

The Rev. Charles Woodhouse Shepherd, described as a clerk in holy orders, stands charged at Hayward's Heath with embezzling the moneys of the committee of the Lindfield Church Restoration Fund. Probably he thought it was intended for the service of the Lord, and that he was the best embodiment of the Lord of whom he had any knowledge.

Religious riots have also taken place at Madras between Hindoos in procession and Mohammedans assembled at a mosque which the Hindoos were passing. The military were called out and over 150 persons arrested.

A man in Brooklyn has been arrested and indicted because a young woman died in his house without proper medical attendance. He is and she was a faith healer. Late in her sickness the man called a police doctor, but the woman refused to take his medicine. It seems, then, that it is a misdemeanor to believe that God can really do something in time of need. Or does it mean that we are to be forced to employ doctors when we wish to or not? These people were guilty of believing that the Bible is true. "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up." (James 5:14) It is charged against King Asa as a fault that was punished by his death, that when he was sick "he sought not the Lord, but to the physicians." (2 Chron. 16:12.) Now, what a jumble this Christian civilization is. If you go into court you have to swear upon a Bible that says you must not swear, and if you obey the Bible when you get sick and don't happen to get well your friends are liable to be arrested for it. It's queer, isn't it?—*Twentieth Century*.

How the Christians love one another! Cardinal Manning's being called a "grand old man" has stung the Brighton Calvinists into a frightful fury. They had a meeting in the Town Hall, denounced the Man of Sin, and went home to supper. We dare say some of them regretted it was not the last supper, before the crucifixion of Manning.

Ellen Blundell, a "captain" in the Salvation Army, has been ordered by a London magistrate to find a surety to be of good behavior for six months. Her hallelujah troupe assembled outside the house of Mr. James Moy, and refused

to depart or desist from their noise although his wife lay dangerously ill. Religion, of course, is higher than humanity with these people. What does it matter, when you are "saving souls," whether you torture a few bodies? And what right have sick people to demand quiet when Salvationists are bent on making a joyful noise to the Lord? Mr. Moy, however, did not see it in this light, and the ungodly magistrate sided with the distressed husband.

It is amusing to watch the holy crusade against the London music halls. The Rev. Hugh Price Hughes is in fine form; a big meeting is called to be presided over by the Bishop of London and attended by Cardinal Manning. These clerical gentlemen object to the female dancers kicking their legs too high in short skirts. It would be more honest, however, if they pruned the Bible story of David's dancing, and cut out those filthy parts of scripture that would be vigorously hissed in the lowest casino.

The Derby correspondent of the *Daily Telegraph* writes:—"A considerable amount of curiosity was excited in the neighbourhood of Derby on Friday by the statement that a well-known clergyman in the district had mysteriously disappeared, and that simultaneously with his departure a young girl, in whom he had lately displayed a benevolent interest, had also gone away. The rev. gentleman, who is a married man with four children, has held a benefice for about five years, and the girl was formerly in his service, during which period he exhibited great regard for her, and took no trouble to conceal it. When she left the rev. gentleman and obtained another situation, her new mistress observed that she received a letter daily, and once or twice she received personal visits from her former master, the result of which was that an intimation was conveyed to the girl that her services would be dispensed with. The clergyman took her to his house, where she remained for a short time. About six weeks ago the pair disappeared, and it has come to light during the past few days that they are now in America, where they intend to take up their permanent abode."

Before eloping from his wife and children with Miss Bowne, the Rev. Mr. Barfield wrote in the *Rural World* a lot of gush entitled "A Dream of Home." Family life on earth, he said, "should symbolise the grander, purer, and eternal life of heaven." When a man talks and writes in this fashion, we wonder in what light he is regarded by his own family.

The true inwardness of the Christian religion is well displayed by the Vicars of St. Giles and St. George's, Camberwell. According to a statement of Mr. Shepherd, made at the Camberwell Vestry, during the eleven years from 1878 to 1888 no less a sum than £11,000 found their way into their pockets in the shape of burial fees. Mr. Shepherd very appropriately compared the black tribe to vultures who fatten on the dead.

Still another "Christ!" Among the passengers of the *Zealandia*, which arrived from Australia the other day, was an Englishman who had excited the attention of the passengers by his queer conduct. When the vessel docked he went ashore, leaving his baggage to take care of itself, and wandered along the wharves softly humming and whistling religious tunes. A police officer found him at this occupation and took him in charge. At the city prison he kept his soft melodies going and refused to talk, except to say that he came from Sydney and that he was Jesus Christ. He was booked as insane and sent to the Home for Inebriates.

The *Kensington Churchman* gives an article on "Modern Scepticism." The writer believes that "the sceptic of to-day hungers for a faith, the want of which he feels very badly." Well, at any rate, he does not hunger for the Lamb's blood and fossilised Bible texts offered as the bread of life by the Churches.

A Passion Play, somewhat similar, though less renowned than that held every ten years at Oberammergau, has been in progress every Sunday this autumn at Brixlegg, a village in the Tyrol. St. Peter is represented by a carpenter, Judas by a blacksmith, Pontius Pilate by a hat-maker, and Jesus Christ by a herdsman. Mary Magdalene

was taken by a blonde Gretchen-looking girl, who did not seem to care for the job of washing her Savior's tootsies. Judas appears to have been well acted, for the audience, we read, hissed and threw oranges at him!

Some proof of how pernicious the belief in Providence may be is given in the article on "Russian Characteristics" in this month's *Fortnightly Review*. According to the writer the Russians are so wrapt up in this belief that they exhibit the grossest carelessness and unconcern even in matters of life and death. They build insecure bridges, let their boats float in mid-stream, without lights, and answer when remonstrated with that God is merciful—Mr. Walter Bagehot in his *Physics and Politics*, has well shown how races with a belief in omens, and luck, must be overcome by races without any such superstitions, and the same may be said of belief in Providence. The practical atheists who look to being their own providence, are bound in the long run to displace the credulous.

Sir Edwin Arnold, author of the *Light of Asia* and editor of the *Daily Telegraph*, was interviewed in America about Esoteric Buddhism and other matters. His statement in regard to the foundress of Theosophy was very guarded. "I never hesitate to say that I regard Colonel Olcott as a perfectly honest man, and Madame Blavatsky rolls the best cigarette of any person I know."

This is what Mr. Symes has to say in the *Melbourne Liberator* upon the change that has been so much canvassed in England:—"Mrs. Besant has joined the 'Theosophists.' She has not left our party, nor does she consider that she has given up her Atheism. Whether or not, we cannot undertake to say; for we haven't the least idea what Theosophy is, except that it is humbug, mixed with professions of good intent towards mankind. It is the latter that has attracted Mrs. Besant so much that she does not appear to have seen the former. Mrs. Blavatsky is the prophetess of this society; and she is an oft-exposed medium—an able woman, no doubt, but as unscrupulous as able. We trust Mrs. Besant will not be long in such company."

Mrs. Holland, the wife of Canon Holland, Chaplain in Ordinary to the Queen, has joined the Church of Rome, and thereby fluttered the doves of those worthy Evangelicals who fancy the safety of the realm depends upon maintaining the Protestant succession.

The Rev. B. Robinson is an enthusiastic Indian missionary, who, believing in Booth's recommendation that missionaries should live like the natives, actually tried it. He is now, according to the *Nonconformist*, on his way home, utterly broken down in health.

Does the view that Mary had other children affect the doctrine of the Incarnation? Such is the momentous question posited in the *English Churchman*. The Bishop of Chichester holds that it does, but he is evidently weak in the faith. More robust believers hold that Mary was just as much a virgin as ever after producing James and Joseph, Judah and Simon, and the sisters of Jesus mentioned in Mark vi., 3.

Another point, raised by the anti-Mariolaters at Brighton, was whether Mary should be called the mother of God. It is clear logic and sound theology that she should. Jesus was God, and Mary was his mother; ergo, she was the mother of God. But to say that she was the mother of the Godhead is a blasphemous error, since there are three persons in the Godhead, and Mary was the daughter of the Father, the spouse of the Ghost, and the mother of the Son.

A would-be comic says that the Church of England has long had an order of monkeys.

It appears from the *Western Morning News* that witchcraft still flourishes in Cornwall. An individual known as the white witch has "an office" at Launceston, and makes a good living from the fees paid him to protect the farmers' crops from evil spirits. Our Western contemporary is shocked at such credulity, but does it not know that witchcraft is taught in the Bible?

J. C. Sheffield bothers the *Woolwich Gazette* with his protests against the military music on the barrack field on the Lord's Day. He is very solicitous about the poor bandmen who require a day's rest, and want to go to church like good Christians. But people who live in glass houses shouldn't throw stones. How about the organists and choristers in the gospel-shops? Why not begin by giving *them* a complete day of rest? Mr. Sheffield "humbly" states his views, but he would show more real humility by minding his own business. He forgets the "Master's" words—Physician heal thyself.

The Bradlaugh-Gibson debate still echoes along the Tyneside. Ministers are refuting the "infidel" most gallantly, in his absence. There is a general feeling that Mr. Gibson "sold" the cause of Christ by getting over-matched. Champions have been imported from other counties; one of them, the Rev. Joseph Deans, of Leeds, having lectured in a place where the gas had been cut off, and which had to be illuminated with candles stuck in porter bottles. The preacher's arguments were something like the light—old-fashioned, feeble, and dim.

Mr. Deans was asked if he believed there was ever a real Atheist. After some deliberation, he rose and said "He did not know." He was then asked "If there was no Atheist, could there be any Atheism?" He returned to Leeds without giving an answer.

Copy of a Salvation letter. "Dear Sir,—May I ask of you to do without one *thing in particular* as this is self-denial week, and send on to General Booth the amount it might have cost, we will do our best for you in the next world. Yours truly, Captain ———" The composition is bad, and the morality detestable. Booth is imitating the Catholics and issuing promissory notes payable after death. The strolling fortune-teller is just as honest in his methods, and deserves imprisonment just as much, or just as little.

The Rev. Duncan McCallum, of Nelson, seems to be one of the good old antediluvian Scotch preachers, who trot out the time-worn objections to Atheism as if they were unanswerable in their profundity. Lecturing on the folly of Atheism from the polite text of the Psalmist, "The fool hath said in his heart there is no God," he is reported to have said: "The first explanation of the folly of Atheism was the fact that it gave no account of the world." Well, the Atheists may think to give no account may be better than to give a false one.

But Mr. Duncan McCallum went on to refute himself, for he immediately after said, "To their mind the world had sprung out of nothing," which seems to be a very similar account to that which Christians give of their God. He then further refuted himself by saying: "Ask Spencer who made him, and he would say, 'I don't know; possibly I may have sprung from the nebular hypothesis.' Ask Tyndal (*sic*), and he would say we are possibly the children of the sun. Darwin (*sic*) would say it was a stupid question, and that men and women were never made at all, but they grew, evolved, and developed from something which appeared long since. Was it not sheer and unspeakable folly?" Yea, verily, so it is, Mr. Duncan McCallum.

"What a lean, haggard, wizened skeleton the Atheist was," said McCallum, who went on to declare that man was made in the image of God, who we presume is a lean, haggard, wizened skeleton also. Then "Atheism tells a man struggling with poverty to hush his convulsive groan," while Theism we believe tells him to pray for bread. "Atheism offered no comfort to the sin-darkened soul." But Christians say that the blood of Jesus cleanses from all sin and rejoice more over one sinner than over ninety and nine just persons who need no repentance. Mr. Duncan McCallum is a good deal like Balaam. What he intends for cursing will sound to Atheists very much like blessing.

The Baptist Union trotted out at Birmingham the seven new missionaries it is sending to India. At a Town Hall meeting in the evening, Sir W. W. Hunter consoled the Baptists for the recent attacks on the missionary system. He told them that during ten years the Hindoos had increased 11 per cent., the Mohammedans 11 per cent., and the Christian natives 64 per cent. But he apparently

omitted to give the precise figures. You may increase 64 per cent. by turning 100 into 164.

Three Baptist Missionary services were held in Birmingham for young men, but the *Daily News* says that "no preponderance of young men was discernible." This seems to be the general rule everywhere. Women and elderly men are the ardent supporters of Christianity. The younger generation is sceptical or indifferent.

Boulanger has made a bad speculation. He was to have swept the country in the September elections, but France says "not to-day, Baker." The General is now off to Jersey with a *chère amie*, and will be able to digest his spleen at leisure. We wonder if he is as good a Catholic as he was before the elections, when he courted priests, not unsuccessfully, and made an ostentatious display of his piety.

"Looking Up" is the title of a new volume of addresses by Canon Newbolt. It suggests the reflection that while Christians are "looking up" Christianity is not "looking up." It is going down, slowly, but surely, and unless miracles happen it is clearly doomed.

Ward Beecher asked a facetious friend why he never came to hear him preach. "Why, Beecher," said his friend, "the fact is, I have conscientious scruples against going to places of amusement on Sunday."

The trouble with the faith cure is, that it is too much faith and too little cure.—*World*.

The *Church Times*, which always boasts that the Church has in Convocation a Parliament of its own, and which demands for that Parliament even the sole right of taxing the clergy, nevertheless devotes a leader to showing that the poor Church ought to be better represented in the Imperial Parliament. It does not urge that Churchmen should have two votes and all Dissenters be disfranchised, but it wishes to see the interests of the Church made prominent in politics. We fancied that Churchmen carried this policy as far as it was safe at the last election, when the cry of the Church in Danger was so large a feature among Conservatives. The sooner, indeed, it is seen that the Church occupies a distinctly party position in politics the better, and we therefore rejoice in the incitements of the *Church Times* to political action in opposition to the Liberationists.

The Welsh tithe war still goes on. Last Saturday the bailiffs, accompanied by a large force of police, visited about seventeen farms in North Flintshire, but distraints were not levied on one half of these owing to the menacing attitude of the crowd, who strongly object to police-enforced religion.

An orthodox disputant once told a Freethinker that if he did not believe in God's revelation of an eternal hell hereafter he should murder, steal, outrage and commit many other crimes. Surveying him calmly from head to foot, the Freethinker slowly replied, "Upon looking you over carefully, I really believe you might."

A Buddhist Propagation Society has been formed for the purpose of introducing the Buddhist religion into foreign lands. The missionaries of that religion will find their work very pleasant until they undertake to convert the Christian missionaries, a task never before undertaken, for the reason, as I think, that the majority of them are not worth converting.—*Jewish Times*.

English manufacturers of idols for heathen countries have over 1,000,000dols. invested in the industry, which employs hundreds of hands; and in spite of the large sums of money expended on missionary enterprises, Satan still some mischief finds for these idol hands to do.—*Freethought*.

Sunday-school Teacher to Tommy: "God made Adam out of dust. Do you know what he made Eve of?" "Yes'm; ribs."

"If you tell a story," said one Oakmont little girl to another, "God will strike you dead." "Hush," replied the diminutive unbeliever, "God hasn't got a gun."

## MR. FOOTE'S ENGAGEMENTS.

Sunday, October 13, Hall of Science, Old Street, E.C., at 7, "An Hour with the Devil."

Oct. 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.

J. A. D.—Pleased to receive your good account of the young man who joined the Liverpool Branch after Mr. S. Standing's lecture.

C. W. T.—Our sub-editor was at the meeting in Finsbury Park, and has written a paragraph on the subject. We are glad to hear the police did their duty so honorably. Certainly there ought to be a proper stand for the speaker. It is absurd for him to mount a little box. Mr. Forder will attend this afternoon (Oct. 13), and we hope he will be adequately supported. Mr. Foote will do his best to be present.

F. LESTER.—The Paine Hall is in the city of Boston, America. Mr. Washburn's lecture was delivered in August.

D'ARTAGNAN.—Thanks. See paragraph.

ATHEIST.—What is the precise contradiction? We do not gather it from your letter. Pleased to hear you find our publications so useful.

A. GUEST.—Contents-sheet shall be sent. Many thanks for your unceasing efforts to promote our circulation.

J. NEATE.—No doubt the Freethinkers will rally round Mr. Forder in Finsbury Park this afternoon (Oct. 13). All reports agree that the C. E. S. people behaved very badly—but very characteristically. Either Mr. Engstrom has no control over them, or he privately sanctions, if he does not instigate, their disorderly tactics.

G. JEFFERY, AND OTHERS.—All orders for literature should be sent to Mr. Forder as above.

S. SODDY.—You deserve the thanks of the party. We do not comment on the letter you enclose. We sometimes dip low enough, and cannot help it, but the fellow in question is beneath contempt.

B. SCOTT.—Thanks. You will see the matter has been dealt with.

B. HARRIS.—You could have put your question at Newcastle. The idea of ghosts originated in dreams. You will see the notion worked out by Dr. Tylor and Mr. Herbert Spencer, to whose works we refer you. They are doubtless accessible in your Free Library.

J. G. GRAVES.—Cutting received with thanks. Glad to hear you are so pleased with Letters to the Clergy. Mr. Foote will try to visit the Blackburn district in the new year.

J. BRUMAGE.—Very sorry to hear of your illness. Take care of yourself. Your sort is scarce. We wish you a speedy recovery, for your own sake and the cause's.

H. EVISON.—It is pleasant to hear from a six months' reader who is now studying Freethought through its more abiding literature.

A. J. WHITE.—Cuttings always welcome. So far as we are able to ascertain, Mrs. Besant's explanation is very unsatisfactory to her old admirers.

B. HARRIS.—See "Acid Drop."

A. M.—If we were to print the worst texts in the Bible in a separate form we should be prosecuted for obscenity.

J. C.—See paragraph.

J. SAUNDERS.—Every light produced by man is an artificial light. The word has no other meaning.

W. P. M.—It is a very old "wheeze."

W. TAYLOR.—He is supposed not to, but if the man happened to recover he would not be such a good Catholic as to starve himself.

J. WILDMAN.—Mr. Foote is always ready to debate with any representative Christian if the local Freethinkers are agreed as to the advisability of his doing so.

"JOSEPHUS."—There is no proof that the passage in Josephus was in existence before the time of Eusebius in the fourth

century. Mr. Atkey, 5 Bernard Street, Carrington, will doubtless be pleased to see you.

QUIZ.—St. Paul (1 Cor. xi., 21) says, "in eating every one taketh before other his supper: and one is hungry, and another is drunken." It is doubtful if you will now get the Christmas Number for 1881.

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.—Burnley Gazette—Western Chronicle—Lucifer—Western America—Open Court—Hampshire Independent—Truthseeker—Freethought—Secular Thought—Liberator—Bulletin des Sommaires—Morpeth Herald—Stalybridge Reporter—Menschentum—Newcastle Daily Leader—Western Figaro—Le Danton—Freidenker—Twentieth Century

## SUGAR PLUMS.

"LETTERS to the Clergy" will be resumed next week. We had to find space in this number for an article on the Church Congress.

THE sudden cessation of the open-air lectures in London at the end of September somewhat affected our circulation last week, a good many copies of the *Freethinker* being sold at the various outdoor stations. As Mr. Foote delivered a considerable number of gratuitous lectures at those stations during the summer, we may venture to ask our friends to rectify the temporary disturbance in our circulation by taking extra copies or pressing the paper on the attention of newsagents.

MR. PETER WESTON, newsagent, Newgate Street, Newcastle, began with seven copies of the *Freethinker* and now sells nearly eighty. Mr. Cruickshank, South Shields, began with five, only four months ago, and is now selling thirty. If other newsagents would follow suit our circulation would soon double.

THANKS to the support of a considerable number of sturdy Freethinkers who rallied round Mr. Lucretius Keen last Sunday at Finsbury Park, his lecture was delivered from beginning to end. Mr. Leekey took the chair, and after Mr. Keen was finished Mr. Forder also delivered an address. There was a considerable gathering of well-known Christian Evidence bands, some of whom did their best to make a disturbance. At one time it seemed as though they would succeed. They got up loud discussions as near the Freethought stand as possible, and then rushes were made towards it; these were however steadily repelled by the band of Freethinkers around. The police came to restore order, and arrested one of the young roughs who had been prominent in inciting to violence. Our sub-editor himself heard a well-known sallow faced opponent tell the young man when arrested "Plead that it is an illegal meeting." The advice was very stupid, but it revealed the object of the Christian rioters who seek to suppress the opportunity for free speech in the parks.

NEXT Sunday Mr. Forder will lecture in Finsbury Park, and very probably Mr. Foote will put in an appearance.

MR. S. SODDY was well supported at Tottenham on Sunday, and his lecture was delivered to a large and orderly audience. The rowdies put in an appearance, but came to the conclusion that discretion was the better part of valor. We congratulate Mr. Soddy on his courage and perseverance.

MR. FOOTE'S lecturing tour in Tyneside was a great success. We gave an account last week of the lectures in Newcastle and Ashington. On Tuesday evening Mr. Foote lectured at Bedlington to a good audience. The *Morpeth Herald* took a good report, but owing to want of space was obliged to hold it over for a week. Meanwhile it gave an editorial note, in which it said that, "Those who have never heard a Freethought lecturer were dumfounded by Mr. Foote's racy eloquence, logical sarcasm, and illustrating facts. Ample time was allowed for questions or discussion, but none of the salaried shepherds of the churches and chapels were present to make 'inquiries.'"

NOT a single hall could be obtained for a Freethought lecture in Jarrow. It was therefore resolved to have a

lecture on "Why Keep a State Church?" This was delivered on Wednesday evening to a moderate audience; the subject, as it proved, having been worn threadbare in the district. Thursday evening saw Mr. Foote at North Shields, where there was a capital audience, the chair being taken by Mr. Thompson. The opposition was represented by a very ill-mannered person, who needs no lesson in the art of making himself distasteful.

THE Rev. Mr. Paton, of Jarrow, was so annoyed at the Mechanics' Institute being let for a lecture by Mr. Foote, although on a political subject, that he resigned and withdrew his magnificent annual subscription of five shillings. Mr. Paton belongs to the school of muscular Christians. He once "went for" an obnoxious butcher, and got soundly thrashed.

ON Saturday evening Mr. Foote went to the mining village of Dipton, going by train to Linz Green, and thence by wagonette to the hall. The drive of three miles was a merry one, Messrs. Peacock, Brown, and Purvis being "on board." These gentlemen, on entering the hall, went amongst the people with handfuls of literature, and did a roaring trade. The lecture on "Bible Blunders" was listened to by an excellent audience. After some very funny opposition from a thick-headed local preacher, the proceedings terminated, the really effective opposition having been offered during the lecture by the Hallelujah Band which discoursed a large quantity of circus music. There was a lot of hand-shaking, especially with the ladies, one venerable lady saying "I've heard of you and read you for years, and now I see you at last." Then came the drive back under a glorious moonlit sky, the little party being in the brightest of spirits.

SOUTH SHIELDS was the battle ground on Sunday. The audiences were a decided improvement on those of previous visits, the evening meeting being large and enthusiastic. Two speeches in criticism of the lecture on "Is there a God?" were made by Mr. Nicholson, the chairman of the South Shields School Board. Mr. Nicholson is a perfect gentleman, and the discussion gave great satisfaction.

THE North-Eastern Secular Federation, which organised Mr. Foote's tour, is making a decided stir in the district. Mr. Peacock, the president, is a first-rate man of business; and Mr. Brown, the secretary, is an indefatigable worker. They deserve to succeed in their efforts, and happily the prospect is full of promise.

MR. G. J. HOLYOAKE has also been in the Tyneside, lecturing on Co-operation and kindred subjects. On Sunday evening he delivered a Freethought lecture at Newcastle. There was a good audience, and an excellent report appeared in the *Newcastle Leader*. We wish Mr. Holyoake would speak more frequently from the Freethought platform.

MR. RALPH CHAPMAN, secretary of the North Shields Branch, is being felicitated by his fellow members on his marriage with Annie Elizabeth Moir, who is herself a staunch Freethinker. Mr. Chapman is highly respected by all who know him, and we wish the young couple a long and happy and useful life together.

MAX NORDAU, whose *Conventional Lies of our Civilization* has reached a 14th edition in Germany, has put out a new volume entitled *Paradoxes*.

*Le Danton* announces a double supplement with a report of the Paris Congress of Freethinkers. The supplement has, however, not arrived.

THE American Secular Union holds its thirteenth annual Convention in Philadelphia Oct. 25-27 under the presidency of R. B. Westbrook. A goodly attending is expected from all parts of the States.

THE American friends of Horace Seaver led by his lifelong friend Mr. J. P. Mendum are arranging for a monument to the late editor of the *Boston Investigator*. We hope it will be a worthy structure. But after all a man's work is his best monument, and the volumes of the

*Investigator* make a handsome one to the memory of Horace Seaver.

ON October 6, the Freethought Society at Stockholm inaugurated their own Hall with festivities.

CAPTAIN OTTO THOMSON sends us the formal thanks of the Utilistika Samfundet of Sweden for our "many marks of kindness and sympathy." We are proud to have had the honor of assisting our brave fellow Freethinkers across the German Ocean. They have our good wishes always, and they shall have our practical help too if it is wanted, as we fear it may be, for their chief hero seems again in danger of prison.

WE are pleased to note that up to our recent advices Mr. Lennstrand is still at liberty and working as energetically as ever on behalf of Freethought in Sweden. It is to be hoped that his appeal to the king, who has the reputation of being a man of good sense and extensive culture, will result in his deliverance from his persecutors. An accusation was delivered against the September number of *Fritänkaren* for its containing a parody on one of the Psalms, but the accusation was unheeded by the authorities. We are pleased to note that our good friend Captain Thomson has bravely undertaken the business management of the paper.

THE American Catholic Bishops having all, by Papal orders, delivered Pastorals directed against the Bruno celebration, the heretical and excommunicated Dr. McGlynn, too, has had his say on the subject. "I am not here to advocate the philosophical vagaries or the theological heresies of the man who was burned alive in Rome in the year 1600. I do not agree with his philosophy, still less do I agree with his theology; but it seems to me that he must have been an honest man. He suffered seven years' incarceration, and at the end was led out to be burned at the stake. During any moment of those seven years by a recantation, by retracting his errors, he could have saved himself from burning and could have obtained his liberty. The fact that he did not recant makes me feel that he was an honest man. It matters not so much to me whether what he thought was true or not, I do love to believe that as that man walked to the stake to be burned alive he went a martyr to that truth of truths, that a man must obey the dictates of his conscience, which is to him the voice of God. I would take my place rather with the man then and there at the stake than with the man who was applying the torch to the fagots; although, I make haste to explain, I would have agreed almost entirely with the theology of the man who was setting fire to the fagots, and not very much with the theology of Giordano Bruno." Dr. McGlynn is evidently too conscientious to be a thorough-paced Romanist.

WE remind Central London Branch members of the meeting to be held in the Minor Hall of Science on Thursday, Oct. 27 at 8 o'clock. Mr. Foote will attend as chairman of the organisation committee.

MR. S. STANDRING'S recent visit to Liverpool resulted in an accession of nine new members to the Branch. Mr. Standring has promised to visit Liverpool again after Christmas, and debate Atheism with Mr. George Wise. The latter gentlemen is the local agent of the Christian Evidence Society, and is occasionally, at least, too redolent of the flavor of that organisation.

LOVERS of liberty may rejoice at the victory of the moderate Republicans over the combined forces of Boulangists, clericals, royalists, Bonapartists and reactionaries. The second ballots, taken last Sunday, confirm and consolidate the results of the elections of Sept. 22. The Republicans will now count 364 votes as against 211 of the opposition. The appeal of the bishops to all good Catholics to vote against the Republic has only shown how little is their influence. Even the *Tablet* now begins to take the French clericals to task for influencing votes in favor of such Anti-Christian Boulangists as Naquet and Susini. Such following as the brave General who ran away has contrived to obtain, is a curious mixture of Socialists and clericals, Radicals and Conservatives, who, it may



safely be predicted, will never work together for long, but will gradually gravitate to their natural affinities. Rochefort, the turbulent, is rejected even by Belleville. On the other hand, some of the most reliable Freethinkers are elected. Men like Yves Guyot, M. Ribot, M. Spuller, and Dr. Chautemps and others give assurance that the Republic will regard the conditions of both progress and order. Meantime a generation is growing, reared in secular education and taking for granted the Republic.

OUR Unitarian contemporary *The Inquirer*, which has always acted very fairly towards our movement, is, we notice, reduced to one penny. It was started as long ago as 1842 at 5d., and has for over half a dozen years been published at twopence, but now finds it advisable to come down to the popular coin.

THE *Truthseeker* of Sept. 28 has scattered over its columns repetitions of the question, Was Abraham Lincoln a Christian? The answer to this query may be found in Mr. Wheeler's *Biographical Dictionary of Freethinkers*, and is found more at full in the Lives of Lincoln, written by Lamon and also by his friend and partner W. Herndon.

WE are pleased to record that Kristofer Janson, the Norwegian poet and Unitarian divine, has translated Remsburg's "Bible Morals" into the Norwegian language. J. C. Forsberg, a Swedish Freethinker, is translating the same work into the Swedish language.

MR. REMSBURG has a son who, from his contributions to the children's corners of the *Truthseeker* and *Boston Investigator*, is evidently a chip of the old block.

JUDGE GIBSON, of Oakland, Cal., we learn from *Freethought*, gave some sage advice the other day to the mother of a girl who showed symptoms of religious dementia. The girl testified that she was never allowed to go anywhere except to church, and the judge admonished the parent to keep her from religious society for a while and let her attend parties and the theatre.

IT appears that the Syrians who were supposed to have worshipped Colonel Ingersoll's picture as that of a saint, did not perform their reverences with that design, but with one quite different. The reporters who gave the proceeding that interpretation were forgetful of the fact that Mohammedans do not worship before pictures. Their religion forbids them to worship pictures, images, or representations of any kind—being in this respect superior to Christianity, which in its Catholic division is idolatry. According to explanations of Superintendent Simpson, the Arabs were not adoring the picture; they were simply showing in their own fashion that they took Colonel Ingersoll's good-natured face for the American type and hoped to propitiate it. Two of the Arabs were women, and as they were led into the hospital building, the report says, they threw back many admiring glances at the colonel's beautiful shiny head.

THE next soiree, concert, conversazione, and ball of the London Secular Federation will be undertaken by the Camberwell Branch. It will be held in their hall, Church Road, on Dec. 8, in honor of Richard Carlile's birthday. We give it this preliminary announcement since we understand they intend to make it worthy of the occasion, and wish as many Freethinkers as possible from all parts of London to attend. Relics of Carlile will be on view, and something will be said upon his life and services, we expect, by Mr. Standing.

"SAY stranger look here!" With these words the attention of North Londoners is directed by huge preambulating posters to the course of lectures now commencing at Milton Hall.

ONE thousand dollars have been subscribed by R. B. Westbrook and some other American Freethinkers as a prize for the best paper on the subject "How to teach Morality in the Public Schools without teaching Religious Dogma." The competition will be open to all the world, and intending competitors can obtain particulars from R. B. Westbrook, 1707 Oxford Street, Philadelphia.

*Freethought*, of San Francisco, says it is estimated that as many as 20,000 residents of that city broke the Sabbath the other Sunday by going on excursions and picnics.

ACCORDING to the *Methodist Times*, Oct. 3, the Rev. J. Newton, preaching at Kingston-on-Thames, says: "Christianity is largely responsible for bad sanitation, overcrowding, unjust laws, immoral political representatives, and an iniquitous system of taxation." As far as can be gathered from the report the preacher was in downright earnest, and meant this as the expression of his own views.

THE Educational Congress at Paris strongly affirmed the necessity of education being freed from clerical control.

THE *Athenæum*, noticing the renewed controversy on "Supernatural Religion," says of Bishop Lightfoot: "He labors hard to show that the author of *Supernatural Religion* is not a scholar nor a candid inquirer. This surely is a highly invidious task, and, in our opinion, the bishop fails entirely in his purpose."

NOTICING Bishop Lightfoot's statement that we are usually dependent on the scribe for the authentication of literary remains, and that in forty-nine cases out of fifty it is found to be trustworthy, the *Athenæum* says:—"It may be true that in a considerable number of Pagan and later Christian works we accept the authentication of a scribe, if there is no internal evidence against it, because it is a matter of no internal evidence whether he is right or wrong. But in dealing with the first two centuries of Christianity we do not, and cannot accept such authentications. The spurious works ascribed to the Apostles, to Clemens, Ignatius, Dionysius the Areopagite, Justin Martyr and others, are, we should think, forty-nine times at least bulkier than the works that are allowed by most orthodox Protestant writers to be genuine. And the probability, rather, is that any mere authentication of a fragment of the first and second centuries by a scribe will, in forty-nine cases out of fifty, be found to be unsatisfactory, and that the fragment is taken from one of the spurious works."

#### WITCHCRAFT IN WILTSHIRE.

ACCORDING to the *Western Chronicle* of Oct. 4, belief in the Bible-warranted superstition of witchcraft still prevails in the secluded village of Homington, in the New Forest, towards Salisbury. The daughter of a laboring man named Hewlett, who is a local preacher in the Primitive Methodist connection, is believed to have been bewitched by an old gipsy whom she observed steal some onions. Knocks accompany the girl, and in answer to questions the following answers were recorded:—

Please tell us is it because the little girl saw the woman steal the onions? If so, please tell us in three knocks.—Three knocks were given.

In the name of the Lord, please tell us how many onions did this woman take?—Nine knocks.

Is the woman a bad woman? If so, please knock four times.—Four knocks.

In the name of the Lord Jesus Christ, please tell us must we find this woman? If so, knock four times.—Four knocks.

In the name of the Lord, please tell us how many miles it is to the woman?—Six knocks.

Please tell us is the woman at Salisbury? If so, knock once.—No answer.

Please tell us is the woman at Breamore? If so, knock five times.—Five knocks.

In the name of the Lord, has this woman any power from the devil? If so, knock seven times.—Seven knocks.

Please tell us if this woman is a witch? If so, knock four times.—Four knocks.

Please tell us if one cuts this woman's finger, will the power be taken away from her? If so, knock three times.—Three knocks.

It is a belief among these people that the letting of blood breaks a charm. Mr. Kelland, the medical man, says the girl is suffering from catalepsy, and he is persuaded that she in some way causes these noises herself. Some girls, he says, about that age will do anything to attract attention to themselves, and to be thought wonderful children. The reporter of the *Western Chronicle* remarks that "religious fervor" characterises the family.

MR. FOOTE'S LETTER TO THE CANADIAN  
SECULAR CONVENTION.

DEAR SIR,—In response to your flattering invitation I have great pleasure in sending a few lines to be read at your Canadian Secular Convention. It is at least a voice from Old England, and will help to show that the battle of Free-thought is world-wide.

It would be absurd on my part to trouble you with advice. Being an editor I dispense a good deal of it at home, but I have very little to export. I am ignorant of your special needs and difficulties, except for the imperfect information I gather from *Secular Thought*, which is a welcome visitor every week at my office, and reflects great credit on its editor, my old colleague, Mr. Charles Watts.

But I take it that in Canada, as elsewhere, the Freethought cause demands energy, enthusiasm, courage, and a clear discernment of the policy and resources of the enemy, no less than a firm hold on the principles of science and humanity. To the superstitions inherited from a barbarous past, perpetuated by the fraudulent education of the young, and fortified by vast endowments and a far-reaching organisation connected with all the vested interests of society, we have to oppose the luminous, and at first dazzling, ideas of scientific and historic culture, of the free exercise of reason on all subjects, of the absolute right and duty of the individual to follow his own best light, and of hostility to the theological spirit which bars every avenue to progress. Religion is the consecration of the past. Secularism asserts the claims of the present. Religion points to a future in the realms of conjecture. Secularism points to a future in this solid earth. Religion bids us obey God and look after our own little souls. Secularism bids us obey reason and conscience and live in the larger life of our kind.

It seems to me that what is called Natural Religion has a very feeble influence. Revelation is the potent force. I feel that we must attack the Bible, not as a book, but as *the* book, with every weapon—with science, scholarship, and common sense, and even with ridicule, sarcasm, and irony. A dull propaganda is foredoomed to failure. Besides, we could never be so dull as the Christians, if we tried ever so desperately. That horrid dullness, politely called reverence, is the result of centuries of unnatural training. Let us set our faces against it even if we go to the opposite extreme. There is no hope for men who are not alive. It is better to sting them out of their apathy than to leave them solemnly bowing to decorous absurdities.

Why, I ask, should we be mealy-mouthed to tyrannous superstitions? Let us fight fair, for our own sakes, but fight hard. I understand that Secular Societies are virtually outlawed in Canada as well as in England. They have no legal standing. They exist on sufferance. They live because the Christians are too busy to kill them. Shall the men who treat us with deliberate, systematic injustice, lay claim to be treated themselves with scrupulous tenderness? In the war of ideas truth is higher than politeness, and battles cannot be fought without the clash of arms and the roar of artillery.

Here in England, the Secular party is bracing itself for fresh efforts. Its energies were exhausted by the long struggle for Mr. Bradlaugh's right to his seat in the House of Commons, and the immediately succeeding struggle in my own case. It lay, living and triumphant, but spent; like a lion who has defended his mate and brood against the hunters. Now the party has recovered, and fresh signs of activity are manifested on all sides, especially in London, which is the vital centre of our Secular reformation.

My hope is that Canada will not be behind the old country in the indispensable war against the historic enemy of liberty and progress. May your Convention be a holy ground, where the soldiers of freedom take a new oath of fidelity to the cause, and catch fresh inspiration from each other's eyes. May your war-council be as wise as your hearts are brave, and may victory sit upon your banners. With this fervent hope I send you a loving greeting over the sea.—Yours fraternally,  
G. W. FOOTE.

Mr. J. A. Risser, Secretary, Canadian Secular Union.

A small boy, with an unlighted cigarette in his mouth, approached a reverend gentleman and asked him for a match. "No, sir," said the holy man; "most certainly I will not give you a match to light that thing." And then, softening his tone somewhat, he added: "My boy, don't you know that those cigarettes will drag you down to hell?" "Well," said the boy, looking squarely into the minister's face, "I wish they'd hurry up and do it. I could get a light down there."

REVIEWS.

*Le Calendrier Civil.* Par Achille Jolly. A plea for the substitution of Republican festivals for the saints days of the Catholic church. This little brochure was presented to all who attended the banquet of the International Congress by M. Clemetshaw Cilwa, who has himself compiled a republican calendar.

*Theism, a Reasonable Religion of Love and Work.* Price 6d. London: Chas. See and Co., 353 Edgware Road. 1889.—The author, Mr. C. W. Stokes, affirms that civilisation has progressed beyond Christian theology, and proposes the substitution of a Theism, which includes a daily prayer and a creed largely of a secular character.

*Cosmian Hymn Book*, a collection of original and selected hymns for Liberal and Ethical Societies, for schools and the home, compiled by L. K. Washburn. Boston, Oliver Ditson and Co. The name of the compiler is a sufficient guarantee that this hymn book is not disfigured with any of the puerile nonsense with which hymn books are usually associated. Such a work has often been asked for in England, and several similar compilations have been made here, notably a *Secular Hymn Book*, published by our friends at Leicester. The value of the present work is however greatly enhanced by the words being set to music. Mr. Washburn has done a good work and done it well, and we hope will meet with his reward in the wide circulation of the *Cosmian Hymn Book*.

*Nya Berättelser ur Bibliska Historien för Storre Barn.* Af TANTE MALIN. Stockholm: Kungsholms Bokhansel; pris 65 öre.—New Directions on Bible Stories for Big Children, by Aunt Malin.—This satirical brochure, which opens with a preface as from Ignatius Loyala Klipping, is dedicated to four Swedish bishops famous for their orthodoxy. The author is a very able Swedish Freethinker, whom we had the pleasure of meeting at the Paris Congress. His idea is a capital one. In a tone of grave irony he takes up some of the most monstrous of the Bible legends, and cries Hallelujah over their divine simplicity. We can imagine the work in the hands of some pious Swedish peasant, wondering whether indeed the true faith means the abnegation of all reason.

*Biographie de Danton.* Par Sigward. Citoyen Sigward, one of the revolutionaries of 1848, justly remarks that the great revolutionists have been too long unjustly calumniated by the royalist and clerical historians. Danton is one of those whom the revival of the Republic has served to rehabilitate. Dr. Robinet, the Positivist, who contributes many interesting relics of the Revolution to the Centennial Exhibition, now in Paris, has devoted three works to the exculpation of Danton and the Dantonists. Citoyen Sigward is content for the most part to give the facts as found in La Rouses's Great Dictionary of the Nineteenth Century, a work which has been of great service in the diffusion of intelligence, and also of republican and anti-clerical principles.

*Vorträge, von Hedwig Henrich Wilhelmi.* Milwaukee Wisconsin, U.S.A. Freidenker Publishing Company. 1889.—These twelve orations, delivered by Frau Wilhelmi in America during the past two years, comprise a variety of interesting topics—Fate and the Foreknowledge of God; Heathen and Christian Superstition; the Relations of Free-thought to the Social Question; the Unity of Life in the Universe; Man the Product of his Education; Woman's Position and Woman's Rights; Science and Moral Materialism; Religion and Morality; Fruits of Christianity; the Happiness of Life; Death; and Cremation. Such are the subjects dealt with in a spirit of sweet reasonableness. Frau Wilhelmi is a lady who unites grace to culture. We hope her lectures, which have been listened to by many thousands of her countrymen in America, will have a wide circulation in their printed form. The volume gives Frau Wilhelmi's portrait by way of frontispiece.

When a man is riding a bicycle he looks neither to the right nor to the left, but appears to be gazing about 500 years into futurity, as if trying to solve the problem of the hereafterness of the unknowableness of the unknowable hereafter. He is not, however; he is simply wondering, in case of a sudden header, whether his skull would be split wide open, or if he would escape with his nose mashed all over his face.

MIRACLES AND DOCTRINE.

MR. WALTER LLOYD, whose previous paper in the *Westminster Review* on Miracles we called attention to, in the current number takes up the question of "Miracles and Doctrine." Mr. Lloyd has an easy task in showing that the alleged supernatural proves a very insufficient basis for religious doctrines. "If the sun could be made to stand still, if water could be changed into wine, if loaves of bread could be multiplied, these occurrences would have nothing to do with human conduct, or the affections and motives which influence conduct." We are not so sure of that. If people believe in miraculous agencies supplying their needs why should they take the natural precautions. The tendency of the doctrine of providence and miraculous agency is certainly in the direction of inattention, or inadequate attention to the conditions of material welfare.

Mr. Lloyd denies that miracles can be used as an argument even for the existence of God, and seeing that in the Bible Satan is said to be able to transform himself into an angel of light we should think at least as good a case might be made to show they are evidences of the existence of a devil. Mr. Lloyd says:—

"Granted that a man has supernatural powers, how are you going to tell yourself, or to make clear to other people, whether they are derived from a celestial or infernal source? 'He is in league with the Devil' seems a sufficient explanation, and this is the first thought which comes up in the popular mind. This accounts for the persecution of alleged sorcerers and witches, whose supernatural powers were not called into question, but whose most innocent acts were often denounced as devilish. It was the same sometimes where exceptional powers were only due to superior intelligence; 'he hath a devil' is much more likely to be the opinion than that 'he is of God.'"

It appears, too, from the narratives in the New Testament that the very people who had seen the lepers cured, the blind restored to sight, and even the dead restored to life, were by no means convinced, but on the contrary compassed the death of the wonder-worker. Mr. Lloyd concludes that "miracles have no doctrinal use or importance, they can prove nothing which cannot be proved in a much more effectual and convincing manner." For this Mr. Lloyd appears to rely upon "the character and teaching of Jesus," oblivious apparently of the fact that we know nothing of either the one or the other, except from those very narratives which abound in the records of miracles, which he evidently regards as untrustworthy. Let him try to construct a Jesus Christ without anything miraculous, and he will find he has about as meagre a residuum as the play of "Hamlet" with the character of the Prince of Denmark omitted.

PROGRESSIVE PUBLISHING CO.'S LIST.

All orders to be sent, with remittance, to R. FORDER, 28 Stonecutter Street, London, E.C. Rate of postage—Orders under 3d., one halfpenny; orders under 6d., one penny. Orders over 6d. post free.

G. W. FOOTE.

	s.	d.
PRISONER FOR BLASPHEMY. Cloth ...	2	6
A Full History of his Three Trials and Twelve Months' Imprisonment. Copies in paper covers, soil 4, 6d.		
IS SOCIALISM SOUND? ...	1	0
Four Nights' Public Debate with Annie Besant. Superior edition, in cloth ...		
CHRISTIANITY AND SECULARISM ...	1	0
Four Nights' Public Debate with the Rev. Dr. James McCann. In paper covers. Superior edition, in cloth ...		
INFIDEL DEATH-BEDS ...	0	8
Second edition, enlarged. Superior edition, in cloth ...		
DARWIN ON GOD ...	0	6
Superior edition, in cloth ...		
DEFENCE OF FREE SPEECH ...	0	4
Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes.		
LETTERS TO JESUS CHRIST ...	0	4
PHILOSOPHY OF SECULARISM ...	0	3
THE BIBLE GOD ...	0	2
THE FOLLY OF PRAYER ...	0	2
CHRISTIANITY AND PROGRESS ...	0	2
A Reply to Mr. Gladstone.		

WHAT WAS CHRIST? ...	0	2
A Reply to J. S. Mill.		
THE DYING ATHEIST. A Story ...	0	1
WAS JESUS INSANE? ...	0	1
A searching inquiry into the mental condition of the Prophet of Nazareth.		
THE SHADOW OF THE SWORD ...	0	2
A moral and statistical Essay on War.		
ROYAL PAUPERS ...	0	2
Showing what Royalty does for the People, and what the People do for Royalty.		
BIBLE HEROES—First Series, in elegant wrapper ...	1	0
(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 and Co., (12) Professor Samson. One Penny each singly.		
BIBLE HEROES—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, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea).		
MRS. BESANT'S THEOSOPHY ...	0	2
THEOSOPHY AND SECULARISM ...	0	2
A Rejoinder to Mrs. Besant.		
THE NEW CAGLIOSTRO ...	0	2
An Open Letter to Madame Blavatsky.		
COLONEL R. G. INGERSOLL.		
MISTAKES OF MOSES (Cloth 1s. 6d.) ...	1	0
Superior edition, in cloth ...		
Only Complete Edition published in England		
DEFENCE OF FREETHOUGHT ...	0	6
Five Hours' Speech at the Trial of C. B. Reynolds for Blasphemy.		
REPLY TO GLADSTONE ...	0	4
With a Biography by J. M. Wheeler.		
ROME OR REASON? Reply to Cardinal Manning	0	4
FAITH AND FACT. Reply to Rev. Dr. Field ...	0	2
GOD AND MAN. Second Reply to Dr. Field ...	0	2
THE DYING CREED ...	0	2
THE HOUSEHOLD OF FAITH ...	0	2
THE LIMITS OF TOLERATION ...	0	2
A Discussion with Hon. F. D. Courdert and Gov. S. L. Woodford.		
ART AND MORALITY ...	0	2
DO I BLASPHEME? ...	0	2
THE CLERGY AND COMMON SENSE ...	0	2
THE GREAT MISTAKE ...	0	1
LIVE TOPICS ...	0	1
MYTH AND MIRACLE ...	0	1
REAL BLASPHEMY ...	0	1
SOCIAL SALVATION ...	0	1

G. W. FOOTE and J. M. WHEELER.

CRIMES OF CHRISTIANITY. Vol. I. Cloth ...	2	6
Hundred of exact References to Standard Authorities. No pains spared to make it a complete, trustworthy, final, unanswerable indictment of Christianity.		
THE JEWISH LIFE OF CHRIST ...	0	6
With voluminous footnotes. An extraordinary work. Superior edition, in cloth ...		

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

BIBLE HANDBOOK FOR FREETHINKERS AND INQUIRING CHRISTIANS ...	1	4
Superior edition, in cloth ...		
Sold also in separate parts as follows—		
1. Bible Contradictions ...	0	4
The Contradictions are printed in parallel columns.		
2. Bible Absurdities ...	0	4
All the chief Absurdities from Genesis to Revelation, conveniently and strikingly arranged, with appropriate headlines, giving the point of each absurdity in a sentence.		
3. Bible Atrocities ...	0	4
Containing all the godly wickedness from Genesis to Revelation. Each infamy has a separate headline for easy reference.		
4. Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Prophecies ...	0	4

J. M. WHEELER.

LETTERS FROM HEAVEN ...	0	1
LETTERS FROM HELL ...	0	1

DR. E. B. AVELING.

DARWIN MADE EASY. 144pp., cloth ...	1	0
Best Popular Exposition of Darwinism extant.		

2d.]

NOW READY.

[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.

A

NOW READY.

# BIOGRAPHICAL DICTIONARY OF FREETHINKERS

OF ALL AGES AND NATIONS.

By J. M. WHEELER.

Parts 1 to 10, in Paper Covers, Sixpence each.

TO BE FOLLOWED BY A FRESH PART EVERY MONTH.

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

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

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

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

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

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

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

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

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

Now Ready.

# MRS. BESANT'S THEOSOPHY.

A CANDID CRITICISM.

By G. W. FOOTE.

PRICE TWOPENCE.

PRICE TWOPENCE.

## TOMLINSON WATCHMAKER,

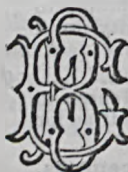
3 THEBERTON STREET,  
UPPER STREET, ISLINGTON.  
CLOCKS, OPTICS, &c.  
GOOD VALUE FOR MONEY.

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, 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. & s.

## 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.; J. Besant, 7d.; Owen, 7d. Malthus, 1s. 1d. Lists (Literature and Appliances), 1s. VOLUNTARY TAXATION, Fisher, 32pp., 1½d. Old Testament, 1d. Darwin's Hypothesis, Daws n. 4½d.—Fisher, Progressive Publisher, Koburg, Leeds.

## 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.

## 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. R. Howeis; the following Doctors:—Allbutt, Allinson, Armatrong, Drysdale, Pye Chavassa, E. R. Foote, Nicholls, Wilder, Raciborski, Napheys and Reamy. Also Plato, Aristotle, Sismondi, Huxley, Mill, and numerous others. Should be read by every married and marriageable person. Sent on receipt of stamped addressed envelope by J. R. HOLMES, Hareley, 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."

THE LONDON OCCULT SOCIETY is investigating Spiritualism and Theosophy. First lecture at Carlyle Hall, Church Street, Edgware Road, Sunday, October 15th, at 7. Admission Free. All interested can then join.

WANTED, SMALL SHOP and HOUSE in South London, to sell Freethought literature. Low rent. Apply by letter only to Manners, 5 Clifton Estate, Brompton New Road, London, S.E.

## FREETHINKER TRACTS.

6d. per Hundred, post free 7d.

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