

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. X.—No. 33.]

SUNDAY, AUGUST 17, 1890.

[PRICE ONE PENNY.

## THE TWO NEWMANS.

THE death of Cardinal Newman cannot have come as a surprise. A man of ninety holds a precarious tenure of existence. No "blind Fury" is needed to "slit the thin-spun life" with "abhorred shears." Death at such an age is rather the visitor sung by Whitman.

Come lovely and soothing death,  
Undulate round the world, serenely arriving, arriving,  
In the day, in the night, to all, to each,  
Sooner or later delicate death.

For all practical purposes Cardinal Newman had been dead for years. Though the sweet old man's presence was still dear to his friends, to the outer world he was an historic name. His work was long since finished, his books had become classics, and the public thought of him as the protagonist in an ancient battle. No one looked for anything more from his pen, his obituary was docketed in the offices of the daily papers, and except for his writings he was no longer reckoned as a living force.

Some things the newspapers could not help saying about such a man. They were not called upon to form a judgment of their own. There were accessible verdicts on Newman by very eminent writers. We hear, therefore, what is perfectly true, that he was a singularly attractive personality, a great scholar, and a magical master of English. For our own part, we are prepared to go still farther. We will assert that Newman is the purest stylist and the greatest theologian in our language. His perfect eloquence charmed his worst opponents; his subtlety of mind was in itself a fascination; and such was his persuasive power—so keen his dialectic, so consummate his marshalling of resources, so exquisitely urbane his manner—that a confirmed Atheist might almost regret the necessity of differing from him. We have often felt, even when dissenting from him most strongly, that we could kiss the hand that wielded the pen. "Here," we said to ourselves, "is one who is more than a Catholic, more than a theologian; one who has lived an intense inner life, who understands the human heart as few have understood it, who follows the subtlest workings of the human mind, who helps the reader to understand himself, who throws over every page the glamor of a lofty character as well as a capacious intellect."

Knowing Newman through and through, as far as it was possible without personal intercourse; studying his writings carefully as those of the greatest soldier in the army of Faith; we could never share the distrust of his sincerity. He was a Catholic by temperament. Like Pascal, another profound intelligence, he saw there was no logical halting-place between Rome and Atheism. Follow reason absolutely, and faith dies; follow faith absolutely, and reason becomes its slave. Newman saw that no religious dogma has ever been able to resist the solvent power of the human mind. To conserve his faith, therefore, he was obliged to set limits to his intellect. Certain first principles were to be assumed. Reason did not,

and could not, prove them; but once admitted, reason could be exercised in illustrating and defending them. When Newman flung himself at the feet of Father Dominic, the Passionist, and was received into the communion of Rome, he showed his conversion was a matter of temperament. The Father was greatly his inferior, but he represented the Catholic Church, and only within that Church could Newman find rest for his soul. Protestantism acknowledged in theory, though never in practice, the sovereignty of reason. Newman's nature constrained him to square practice with theory. He would hold his faith, but hold it consistently. He told the Protestants, after his conversion, that "reason was the substance of their faith," and that "private judgment does but create opinions, and nothing more." What he required was certitude, and he found it (such as it was) in the Church of Rome. The proof of this is patent to any judicious reader, who perceives the exuberance, the spring, the glow of Newman's writings after he became a Catholic. His genius was depressed by Protestantism. He left it with long pain and travail, but, having left it, he felt a mighty relief.

Properly to understand the elder Newman we must couple his case with that of his brother Francis William. A generous view of both was given by Thackeray in *Pendennis*. The words are Thackeray's, though put into the mouth of Arthur Pendennis. He is answering the old question about truth.

"I see it in this man who worships by act of Parliament, and is rewarded with a silk apron and five thousand a year; in that man, who, driven fatally by the remorseless logic of his creed, gives up everything, friends, fame, dearest ties, closest vanities, the respect of an army of churchmen, the recognised position of a leader, and passes over, truth-impelled, to the enemy, in whose ranks he is ready to serve henceforth as a nameless private soldier. I see the truth in that man, as I do in his brother, whose logic drives him to quite a different conclusion, and who, after having passed a life in vain endeavors to reconcile an irreconcilable book, flings it at last down in despair, and declares, with tearful eyes, and hands up to heaven, his revolt and recantation."

Thackeray was not exaggerating. John Henry Newman had nothing to gain, but everything to lose, from a worldly point of view, in going over to Rome. For some time he did actually serve as a private soldier in the Catholic army, performing all the duties of a humble curate, and wasting his exquisite eloquence on illiterate and stupid congregations. Francis William Newman, on the other hand, was going through the bitter experiences recorded in his *Phases of Faith*. While his brother was moving from Protestantism to Catholicism, he was moving from Protestantism to Rationalism. Bit by bit his creed crumbled away. Doctrine after doctrine went, the divine claims of the Bible at length disappeared, and with them the "perfection" of Jesus. All that remained was a belief in God, and a somewhat faint belief in a future life. During this process he lost the "private friendship and acquaintance" of his brother, he was "cut off" from other members of his family, and dear friends fell away on every side. "My heart was ready to break," he writes; "I wished for a woman's soul, that I might weep in floods."

Both brothers were honest. They went their several ways, according to the logic of their first principles. The one gravitated naturally to Rome, the other as naturally to Rationalism, or, as it was then called, Liberalism. And what is Liberalism? "Liberalism," said Cardinal Newman, "is the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word." This is from the *Apologia*. In the *Grammar of Assent* there is a remarkable passage, tracing the development of three Protestants; one becomes a Catholic, the second a Unitarian, the third an Atheist. The Catholic was entirely logical, and so was the Atheist; but the Unitarian was half-logical. He let his reason play upon the Scripture, but not upon the contents of Natural Religion. He retained his belief in God and a future life simply on grounds of faith.

Francis Newman has verified this truth. Though still a Theist, he is constrained to admit that the proofs of God's existence are not what he once thought them. He can hardly be said to retain any *positive* belief in a future life. We gather from his later writings that he considers some form of Theism essential to human morality and elevation. But this is not judging according to evidence. It is in every respect *an act of faith*, as John Henry Newman would have shown him.

Cardinal Newman dreaded Atheism, but he never argued against it. He knew that was hopeless. His controversial writings were addressed to Protestants. He was always pointing out the intellectual unsoundness of their basis. Reason was their boast, and Newman told them plainly that reason was unable to find half their doctrines in the Bible, that reason affords no proper evidence of a future state, and that the very existence of God could not be rationally proved so as to produce a conviction. He admitted that the "unaided reason," if "correctly exercised," led to these beliefs; but unaided reason had a general tendency to exercise itself *incorrectly*; and considering the faculty of reason "actually and historically," it had nearly always led to "simple unbelief in matters of religion." Thus, when Christ came, religious knowledge was "all but disappearing from those portions of the world in which the intellect had been active and had had a career." And at present, outside the Catholic Church, things are tending rapidly to "atheism in one shape or other."

Here, then, is the reason why many Atheists complained that Cardinal Newman was not in contact with modern thought. He had nothing to say about Darwin and evolution, and so forth; his polemic was antediluvian. The complaint was excusable, but it overlooked two important facts. First, modern science has invented no new *argument* against Theism, and Newman was perfectly familiar with the old ones. Secondly, if Darwinism has triumphed in science, Catholicism is still living, and seems likely to live. It is as the logical, uncompromising, and infinitely dexterous defender of this citadel of superstition that Newman is worthy of study by those who are engaged in its attack; his other qualities being chiefly interesting to the lovers of literature and psychology. And if the Atheists who study Newman are struck by his saintliness, if they find that the champion of superstition is terribly strong and adroit, it will be a double lesson to them—first, in human sympathy, and secondly, in the perfecting of their own weapons and methods of warfare.

G. W. FOOTE.

Goliath is in London—not the gentleman that David slew, but one who could probably pick him up and run away with him. His strength is almost incredible. Had he lived in Palestine he would have had a whole book of God's Word's all to himself.

## JEWES AND CHRISTIANS.

THE story of the sailor who thrashed a Jew because he had just heard of the crucifixion is symbolical of the historic treatment of the chosen race by Christians. Century after century the followers of Christ have set upon the people to whom they owe their God and Savior, as though they had only just heard of their alleged doings in the days of Pilate. The story of the gospel, depicting Jewish judges as spitting in the face of their prisoner—an historic falsity if ever there was one—tends to perpetuate hatred. The fictitious sins of the fathers are visited on the children even unto the sixtieth generation. Their real crime is that they are a standing witness of the falsity of Christian claims. The position of Jews and Christians is always that of an armed neutrality. This chronic feud, smouldering or flaming, retains its vitality wherever religious feeling is strong.

If the conscience of Europe has not been awakened by the threatened renewal of persecution in Russia at least its self-interest has been aroused. Next month we may hear of scenes of persecution and pillage similar to those in 1881-82. A stream of immigration is sure to follow, and this makes the subject one of international interest.

The indignant remonstrance of every civilised nation should exercise some pressure on the side of humanity. Some may think it is not a matter in which other nations than Russia have a right to be heard. If the Jews choose to live there they must live under such restrictions as the Government choose to enforce. But where are they to go? There is not a country in Europe but thinks it has already sufficient specimens of the Russian Jew for the students of comparative anthropology. Many wish them to fulfil the prophecies and go to Palestine. The Jews, despite their religious sentiment, are no fools. They know that the land of promise, once said to be flowing with milk and honey, is far too poor and sterile to support one hundredth part of their number. They know they have no aptitude for agriculture, so they piously say they will wait till God in his own good time chooses to restore them.

I am aware there is more than religious difference between the Russian and the Jew. The Jew is a usurer. He will not work with his hands, yet he grows rich at the expense of the peasantry. The intention of the laws of May 3, 1882, which are to be enforced, is the protection of the rural population from the rapacity of usurers. But the *Moujik* is so improvident and so taxed to maintain a vast unproductive army that he must borrow. It is not fair to lay the whole blame of his misery on the Jew who accommodates him, and of course takes advantage of his necessities.

Nor must we forget how largely Christian persecution has made the Jew what he is. To gather wealth by any and every means has been his only way of purchasing safety and toleration. Christian laws against usury at once degraded money-lending, and threw the trade into the hands of the Jews. Christian intolerance and Christian scorn have cemented their caste feelings and made them repay oppression with hatred. The Christian treats the Jew with contempt, and the Jew takes it out in usury. Dislike of the chosen race in Russia is intensified by the fact that both the ignorant peasantry and the impecunious aristocracy are largely in their debt. To kick out the creditor is the easiest way of settling the account, and the fact that the victim is of a different religion becomes the sanction of injustice.

The solution of the Jewish question lies in freedom and Freethought. The surest, the only way, to break down their tribalism is to place them on a footing with other citizens. Intercommunion is the force which slowly but surely removes the prejudices of race. "Every country," it has been said, "has the

Jews it deserves to have." The Russian Jew is a bad specimen just because intolerance has made him so. He is more orthodox and far more bigotted than the English Jew, just because Christian persecution makes him resort to religion, the common bond of all his tribe, as only in strict association with his fellows can he find refuge from injustice. In taking such revenge as he can on his persecutors, he but executes the villany he has been taught by Christians. In France, England and America, where he is becoming accustomed to freedom, the native Jew is a different creature. His race prejudices dwindle. His religion becomes a mere philosophical theism, or not even that. He becomes a Freethinker and a gentleman. Let no Freethinker then be classed with those who from fear of Jewish competition are ready to apologise for outrage and persecution.

J. M. WHEELER.

#### FREETHOUGHT IN THE NORTH.

Few London Freethinkers have the faintest conception of the vast amount of work performed each year through the instrumentality of the North Eastern Secular Federation in the North of England in spreading the gospel of intellectual liberty. Remembering the miles that divide each district comprised within this Federation, and the difficulty of getting the members of the Council together, it is quite remarkable the progress that has been made in recent years in furthering the interests of Freethought in this part of the country and in marshalling the members of the party into a strong army of warriors against those insidious foes of progress—ignorance and superstition. For several years past I have devoted the greater portion of my summer holidays to travelling through the country and delivering Freethought lectures—and during the last two or three years I have gone north. But why north? Why not east, or west, or south? Because Freethought is better organised in the North than in any other part of England. There is no earthly reason why it should be so, but the fact remains that it is, and all the credit is due therefore to those indefatigable workers, who by their intelligent activity have contributed to the success of the Federation.

Between the 25th of July and the 3rd of August, I travelled to Newcastle, South Shields, Sunderland, Blyth, Bedlington, Chester-le-Street and Durham, on missionary work, delivering ten Freethought addresses, and doing all in my power to strengthen the organisation. How far I succeeded in this latter respect time alone will show, but I have reason to believe that my efforts will be attended with good results on this as on previous occasions.

In the first place my lectures attracted large audiences—in no case less than three hundred persons, and in two cases, Blyth and Bedlington, considerably over a thousand. And these audiences were for the most part intelligent, orderly, and well-conducted. Occasionally a drunken man put in a word, but in a great crowd that is not remarkable. Sometimes, too, a fervid Christian, writhing in agony on hearing his creed mercilessly criticised, rudely interposed with an irritant question or a stupid interjection; but, all considered, the audiences in the North are admirable examples of what intelligent working men can be when they are trained to listen to argument and disputation. But in the North those who take up the cudgels on behalf of Christianity are no better reasoners than the same class of individuals in the South. They rarely grasp the point at issue, and when they do they generally manage, either wilfully or otherwise, to evade it. Sometimes they strive, by giving a new interpretation to a text, or a new meaning to a word, to get a momentary victory; but when the trick is exposed and its folly revealed they appear in a worse light than before.

An example of this kind occurred in the Bigg Market at Newcastle. I had said in my lecture that I did not believe in the efficacy of prayer.

"Yes you do," said my opponent; "and what is more, I heard you pray just now—I heard you pray that the person behind you who has been interrupting should cease from doing so."

My opponent also played upon the word "faith," and represented that I had as much faith as he had. To this I replied that there was a difference between secular and theological faith. Theological faith meant "shut your eyes and open your mouth and see what the Lord would send you"; but

secular faith was based entirely upon experience. The audience saw the difference at once when I had given a familiar illustration, and there followed a regular roar of applause.

At South Shields and Sunderland no one replied to my lectures on "Voltaire and Paine" and "Bible Makers." At Blyth, however, I had two opponents: one a local missionary, and the other an enthusiastic disciple of General Booth. The missionary, having no argument, tried to be funny, but his wit was pointless; and when he thought he had made a joke he chewed it so persistently that the audience got positively tired of it. The "hallelujah man," as he was called, told us the wretched story of his life. How he had starved his wife and beaten his children until he had to go to gaol for his iniquities; and how, when he came out, the Lord changed his heart, and made him a teetotaler and a Salvationist. And then leaping in the air he shouted, "What could Charlie Bradlaugh do for him?"

Somebody suggested "Give him better sense"—but the general opinion was that his case was hopeless. In my judgment it is a mistake to suppose that Freethought can do nothing for the ignorant and degraded. Freethought can make the ignorant thoughtful and give the degraded new aspirations. I have known it to do so. Therefore I pointed out to the Salvationist that it was not Christianity that had saved him, but total abstinence, and that while the Bible had no definite teaching on the subject, the Koran had, and that reckoning the Mohammedans and the Freethinkers together, there were more "Infidels" who were total abstainers than Christians. I also challenged any Christian to give me a text in favor of total abstinence; and as none of them could do it, my opponents were silenced.

At Bedlington also two opponents appeared. One wished to know what I would give in the place of the Bible—to which I replied that instead of the guesses of ignorant men of the past, I would give the facts of science, the facts of history—that truth was always preferable to error to honest men. My second opponent told a few pretty stories that had no particular bearing upon the subject.

After a visit to Chester-le-Street, where I was pleased to renew the acquaintance of many old friends, I was driven on Sunday, the 3rd inst., in the brake from Oxhill over to Durham, where the Federation holds its annual picnic. A more brilliant day could not have been chosen. The sun shone with all his radiant power and beauty, and sent a thrill of joy into the hearts of all present. Nearly five hundred Freethinkers met together that day in the cathedral city of Durham. Under the broad canopy of heaven, surrounded by the trees of a garden on the banks of a fine river, the Freethinkers of the North sported about like young children, engaging in all sorts of country games. After tea at the Shakespeare Hotel, where unhappily inadequate provision was made for the vast number that sat down, we adjourned to the market place, and I made a brief speech, which was followed by an able address by Mr. Thompson (of North Shields), and then after several votes of thanks and general handshaking, the proceedings terminated.

A special word of thanks is due to Mr. Peacock (the President), to Mr. Joseph Brown (Secretary), and to Mr. J. Birtley, for their indefatigable labors on behalf of the Federation; and I wish also to thank in most hearty fashion Dr. and Mrs. Spiers for their kind hospitality during my stay in Newcastle. Nearly all the local papers gave reports of my lectures.

ARTHUR B. MOSS.

#### LONDON SECULAR FEDERATION.

COUNCIL MEETING held at Hall of Science, on Thursday, Aug. 7, the President, Mr. G. W. Foote, in the chair. The minutes of the previous meeting having been read and confirmed, reports were made by various Branches as to the financial result of the Excursion; a small balance accruing to the Freethinkers' Benevolent Fund.—Miss Vance stated that the work at the Midland Arches was progressing satisfactorily; and Mr. H. Courtney reported that the propaganda at Hammersmith, both indoor and in the open-air, had been so well supported as almost to defray expenses.—Applications for grants in aid of open-air work were referred to Committee.—Mr. J. M. Wheeler brought forward the matter of a Children's Summer Excursion. After discussion it was thought advisable to defer consideration of the matter till next year, when steps would be taken to organise the gathering in a successful manner.—Mr. Foote then introduced a "plan of campaign" for the coming half-year, and suggested that courses of free lectures should be given in various parts of the metropolis. On the motion of Mr. George Standing, the

Secretary was authorised to arrange for a course at the Hall of Science in September, and to report at next meeting on any other places where lectures might be given.—The advisability of conducting a class for the systematic study of Christian Evidences, introduced by the President, was next discussed; and it was agreed that Mr. Foote should report what arrangements could be made in the matter.—The monthly programme was ordered to be printed; and, on the motion of Mr. Baker (Camberwell), the Secretary was instructed to draw up a list of Freethought lectures in London and forward it for insertion to the weekly papers.—The Council then adjourned till the first Thursday in September.—EDMD. POWNCEBY, Secretary.

#### THE OUTLOOK.

THE individual perishes; man thrives,  
Though æons of stern failure balk  
With ruining hindrance. We may talk  
Whole heavens of hope about our lives  
Hereafter, while our spendthrift days  
Glare at us here with sarcasm in their gaze.

Live for the actual balm or sting  
Of joys and sufferings that concern  
The intense keen present. Do not turn  
Mystery's mute acolyte, and swing  
Blind faith's theatric censor, fraught  
With suave insidious fumes that strangle thought!  
EDGAR FAWCETT.

#### ACID DROPS.

Over in America the Methodists have bishops. One of these dignitaries, Bishop Warren, addressed an open session of the Methodist Conference at Bristol. Despite the tremendous growth of Freethought in America, as evidenced by its many journals, and the strong articles by Ingersoll and others in the *North American Review*, this gentleman declared that "infidelity" was played out on the continent. He boasted that no infidel organisation in New York had a roof over its head, which is untrue; and of course he forgot to say anything about other cities, or about the Freethought lecturers who are busy week after week throughout the States. In the same way, Bishop Warren said that America had produced cosmopolitan Christians but "never a cosmopolitan infidel." Indeed! What about Whitman, what about Parker, what about Emerson, what about Ingersoll?

Numbers are a rather vulgar test, but it is appealed to by Bishop Warren. Well now, it is a fact that Ingersoll can be sure when he lectures (which is now too seldom) of filling the biggest hall anywhere at an admission price of one dollar per head. Is there any other orator in the States who can do the same?

Another speaker at the Methodist Conference was the Rev. Dr. Lelievre, who hoped the zeal of British Methodists for Continental missions would not slacken. He hoped great things from France yet. Not very much had been done, but people must be patient. "The rising generation is no longer satisfied with the trenchant negations of Atheism or Positivism, and is seeking to reconcile Faith and Science." We have not, for our part, observed this tendency in recent French literature. But if the French do seek to reconcile Faith and Science, it is a million to one against their ever finding it in Methodism. The truth is, we take it, that these Missions are ingenious little devices for extracting cash from John Bull's pocket. When appealed to in the name of religion, John blubbers and shells out.

Not only is Tolstoi's *Kreutzer Sonata* not to be carried by the mails, but the book has been seized at New York at the instigation of a new society for the suppression of vice. It is enough to make a Freethinker scream with laughter. Here are the Christians putting down a book as immoral for advocating the principles of Jesus Christ. Could there be a more signal proof that Christianity is an organised hypocrisy?

Tolstoi's book is certainly not indecent. It is hard to see how such a subject could be treated more chastely. The real crime of the book, we repeat, is its uncompromising imitation of Christ. The Prophet of Nazareth frowned on

marriage, and taught the religious duty of sexual abstinence. Tolstoi points this out with great force, and the loud-mouthed followers of that very Prophet bark and howl at the wretch who calls upon them to be honest.

While they are about it why don't they seize the Bible? Compared with the "blessed book" the *Kreutzer Sonata* is a book for girls.

Tolstoi has made two big mistakes; first, in becoming a disciple of Jesus; secondly, in thinking he could induce the Christians to follow Christ. Surely he will see the hopelessness of the attempt, and leave the Christians to stew in their own hypocrisy.

It is stated that 800,000,000 dols. of church property is now exempt from taxes in the United States. This, if fairly assessed, would yield a revenue of 10,000,000 dols. a year, or nearly enough to support our poor. As it is, a large number who never enter a church are paying far more than their just share of the burden of taxation. If this is justice, some people cannot see it in that light.—*La Salle Republican*.

The Creek Indians, according to Schoolcraft, had a belief that they might be purified from all sin by taking a decoction of Cassina tea, known to the whites as black drink. It was, in fact, a kind of tea, which acted as a gentle diuretic, and at the same time affected the nerves. The medicine had some effect which is more than can be said for the blood of Jesus.

In Russia, beside that interesting sect of primitive Christians, the Skopski, who make themselves eunuchs for the kingdom of heaven's sake in accordance with the recommendations of Je-us Christ (Matt. xviii., 8, 9; xix., 12), there is a sect called the Strannike, who, in obedience to Deut. xiii., think it right to take the lives of heretics. Fortunately the government, though it has little toleration for heretics, gives no countenance to the Strannike.

A letter from Shrewsbury to the *Nonconformist* gives a story of clerical interference, the like of which could doubtless be paralleled in many places. An aged widow died consoled by the thought that her two children had been promised a place in Muller's Orphanage, near Bristol. The curate, however, came to inquire if it was a church orphanage. He was told it was a Christian institution. "Don't talk to me of its being a Christian institution if it does not belong to the Church," exclaimed the man of God; and he urged the relatives not to let the children go, but send them to the workhouse, where they would be taught "Church principles." Such pressure was brought to bear that the result is the two children are now paupers, and the poor-rate will be burdened with the cost of their maintenance and education for many years. But then they will have the benefit of "Church principles."

"Dagonet" writes in the *Referee*:—"I had intended to visit Ober Ammergau this year, and give Refereaders a faithful and true account of the Passion Play; but, upon telegraphing to the burgomaster for rooms, he informed me that I should have to lodge either with Pontius Pilate or Judas Iscariot, and so I shall let it stand over till the next performance, ten years hence, when I trust, by early application, to get billeted on to one of the respectable disciples. I have a tremendous amount of moral courage, and in the cause of duty and the interests of the public there are very few things from which I would shrink, but I am absolutely unable to risk having my letters addressed for the next month 'Dagonet, care of Judas Iscariot.'"

A secret meeting of the incumbents, who are known to use lighted candles at the administration of the Eucharist, was called recently at St. Alban's, Holborn, to consider their position in regard to the trial of the Bishop of Lincoln. About one hundred and sixty incumbents attended. The *Church Times* gave a very guarded report. It appears they decided, in the first place, to object to the Archbishop's jurisdiction, and in the next affirmed the following:—"Any inquiry in the Ecclesiastic Court being directed only to the question of the guilt or innocence of the accused person, the judgment of the Court is personal to and affects him only, and therefore is not binding on any other person or persons."

It is needless to say, however, that if Bishop King is condemned, as the Ritualists evidently fear he will be, the smaller fry may find a shorter shrift.

"Thou shalt not smoke" is the new law of the Salvation Army. Booth doesn't enjoy a pipe or a cigar himself, and his tastes are to be imposed on other people. This is the tendency of all fanaticism. Of course there is a good deal to be said *against* smoking, though the pretence that it deadens the mind is idiotic in face of the fact that Ben Jonson, Sir Isaac Newton, Hobbes, Milton, Carlyle, and other men who worked their brains terribly, were lovers of the weed. But to make non-smoking a religious *sine qua non* is worthy of Christianity, a religion in which, as Mill said, "thou shalt not" predominates over "thou shalt." Its method is to tell men not to do this and not to do that, and when a man has given up some perhaps perfectly harmless pleasure he is fit for the kingdom of heaven. Yet every sensible person knows that a man may, from a religious motive, deny himself many satisfactions, and still remain a pig and a fool. True morality rather asks what a man did do than what he did not do.

Angels' visits are said to be lucky, but when the boss calls look out for mischief. A soldier being killed by lightning at Aldershot, the jury brought in a verdict of "Died by the visitation of God."

The Church of England Working Men's Society, an organisation run by Mr. Powell, and a few others who are not working men, in the interests of the Ritualists, saw it was best not to have a public meeting this year. At the private meeting a vote of censure on the secretary, president and other officials was moved and negatived, though by what majority is not stated.

The *Methodist Times* places on its front page an article "Why is British Methodism Stationary?" Of course stationary means declining. Mr. Hughes laments the bickerings of Methodists, which he has done so much to foment, and says "What we want is a good old-fashioned Revival." He forgets that Methodism has got too respectable to play down low. This it leaves to the Salvation Army, which has thriven at the expense of Methodism and other "revival" sects.

*Atheism, the Great Stumbling Block to Progress and Civilisation, concluding with an original poem, The Vision*, by W. Shepherd. Such is the title of a pamphlet sent to us. Its value as a serious contribution to the question of Atheism may be judged by the following quotation: "It was to Atheists Christ directed the words, 'Scribes, Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made he becomes twofold more a child of hell than yourselves.'" Mr. Shepherd is evidently unaware that the Pharisees were the most religious of the Jews. We shall be excused for not quoting from his "original poem."

According to the early reports of the New United States Census, the various religious bodies have an aggregate of 25,000,000, which is not one half of the entire population. The rest must be counted as no church. The Methodists number about five millions, the Catholics over four millions, the Baptists nearly the same, the Presbyterians three millions, and the Episcopalians two millions. But for accurate details we must await official publication.

"He doeth all things well." But there is a potato blight in Mayo, and a famine is feared during the winter.

Noah's Flood was a respecter of persons. It spared one old fuddler and his family. But other floods are more impartial. During divine service at St. James's Church, Bury St. Edmunds, on Sunday, the building was flooded, and many of the congregation had to beat a retreat. What is still worse, the floods did great damage to the West Suffolk crops.

St. Savior's Church, Lower Walmer, was struck by lightning on Sunday morning. The oak tiling was torn off, also a large patch of the roof slates, and the ceiling fell into the gallery. How curious that Jehovah should mistake his own house in a thunderstorm!

The Rev. Llewellyn Davies has been trying to take a rise out of Mr. Herbert Spencer. He denies the philosopher's right to use the word "ought," as though he were bound to take his vocabulary from a parson. Mr. Spencer says he condemns the cruel treatment of inferior races, not from any divine command, or thought of reward or punishment hereafter, but because he feels for them in their sufferings, and cannot help being interested in the welfare of his kind. Mr. Davies replies that Mr. Spencer has no right to say that other men "ought not" to be cruel if they like cruelty. But this is mere hocus-pocus. It is quarrelling over a word. When Mr. Spencer says they "ought not" to be cruel he simply means that their conduct is a violation of his ethical standard; nor can Mr. Davies possibly mean anything else, unless he sticks for God's will and Heaven and Hell. But in that case Mr. Davies's "ought" only means "I had better" or "It will pay," and is merely a calculation of personal interest.

"There are very few clergymen who, on the social question, do not side with the unjust and cruel rich against the poor. I look for no help from the clergy, as a rule. They will wait to discover which side wins, and then espouse that side."—*Ex-Rev. Hugh O. Pentecost.*

Ezra Heywood, editor of *The World*, Princeton, has been sentenced to two years' imprisonment for reprinting the letter for which Moses Harman, editor of *Lucifer*, Kansas, is suffering five years' imprisonment. The fact that Heywood reprinted the letter shows he is a conscientious fanatic like Jesus, Paul and Luther. The great Republic seems to have fallen under the rule of Anthony Comstock. It should not need to be told that nothing is gained by sitting on the safety-valve.

A writer in the *Progressive Thinker*, of Chicago, gives the following rejoinder to those who complain that spiritist manifestations need darkness to cover them:—"Sure enough, why was the earth created in darkness? why did God require a bush as a cabinet when he appeared to Moses, or a cloudy pillar at the door of the tabernacle? Why did the angels come to Lot in the evening, or release the apostles in darkness? The Christian fabric rests upon dreams and darkness; the veil was rent, and saints arose from their graves in the dark; the ascension was in a cloud." What nonsense is there that cannot be defended from the Bible?

At one of the churches recently the congregation were astonished at the following announcement: "In the name of the Father, the Son, and the Holy Ghost, we want a few more altos and tenors for the choir."

It has often been questioned how such really eminent men as the late Cardinal Newman or Bossuet or Pascal, could adhere to so corrupt a Church as that of Rome. But the answer is simple. According to the fixed principles of these men, the only alternative was Romanism or Atheism. Early training and inherited instincts made the latter a bugbear, so, seeing the inconsistencies of Protestantism, they rested their faith on authority. Cardinal Newman, in his *Apologia*, stated the issue in his masterly way. These great Catholics held that Christianity, being a divine revelation as to what is necessary to human salvation, it cannot be subject to the inevitable discordances and doubts arising from private judgment. An infallible revelation needs an infallible interpreter, or its object will be defeated. Hence Bossuet thought he had gained his case by showing the *Variations of Protestantism*. Those came after him who showed that the variations of Popery were as serious as those of Protestantism. But Catholicism sets up a claim to infallibility, which cannot be ventured upon by any admitting the right of private judgment.

It has been observed as illustrating the decline of religion in Catholic countries that whereas of old both monks and friars were recruited from the middle and upper classes, no one now takes the cowl unless he thereby escapes a life of menial toil. Much the same phenomenon is to be seen in England. The Salvation Army officers are largely recruited from those who could not make as good a living elsewhere, while a lower class of men are found to prepare for the ministry than formerly.

An American Methodist Episcopal church has decided to use a non-intoxicating beverage for the communion. It was given in evidence that a drunkard had twice returned to his bad habits through partaking of his blessed redeemer.

The poor old prisoner of the Vatican is dissatisfied with his present summer residence, and a new one is to be built for him on an eminence in the Vatican gardens, at a cost of £12,000. Evidently it pays well to be "servant of the servants of God."

Judging from the foul-mouthed fury of "Kestrel" in the *Blyth Examiner* it is pretty clear that Mr. Moss's lectures in the district were successful. This person has the very gratuitous impudence to compliment Mrs. Besant on her finding "God," and to express a belief that she is "struggling after a brighter goal." He has also discovered that her old colleagues in Secularism have "stumped the country against her" and "poured out their filthy slime upon her." We have seen "filthy slime" poured upon Mrs. Besant, but it was by the champions of Christianity. We should imagine that the praise of such men is the hardest infliction Mrs. Besant has to bear.

We predicted that Edwards, the black preacher, would not debate with Mr. Heaford. On Sunday afternoon he referred to our paragraph, and declared he would debate with Mr. Heaford in Victoria Park. Hearing this, Mr. James Neate, secretary of the Bethnal Green Branch, asked him if he would debate in a hall. Edwards curily replied "No." He would not help to raise funds in that way. "But how," said Mr. Neate, "if we make the admission free?" Still he would not consent. It must be Victoria Park or nowhere. In other words, he knows he can beat Mr. Heaford at bawling, and that he can rely on the support of a number of rowdies.

The Chester-le-Street *Advertiser*, which is edited by a very bigoted Christian, prints an odious calumny on the North-Eastern Secular Federation excursionists. It hints that they returned home drunk, and says their conduct along the road was scandalous. The editor knows very well, however, for he has been informed of the fact, that the rowdy excursionists he refers to had no connection with the Secularists. They went from Newcastle to Durham, it is true; but surely it is no miracle that more than one excursion should be made to a favorite spot on the same day. It seems to be the opinion of Christian editors that any stick is clean enough for the Secular "dog."

Ingersoll says that nothing flourishes like a good, sound, healthy, religious lie. Kill it a thousand times, and it comes up smiling. That old story of the Queen placing her hand on the Bible, and telling an African chief, "This is the secret of England's greatness," has been officially contradicted, yet it does duty in one of the letters of the Rev. W. D. Ground in the *Newcastle Weekly Chronicle*.

By the way, Mr. Ground has an extraordinary opinion of his own merits, which he is trying, though apparently with small success, to induce the world to share. He tells the readers of the *Chronicle* that a certain volume of his is "fairly on a level, as regards elevation and grasp," with Butler's *Analogy*. Still, although Mr. Ground blows his own trumpet so vigorously, we think there is force in his criticism of the late Bishop of Durham. Dr. Lightfoot was a "learned bug," but he had not an elementary conception of the real issue between the Church and modern thought.

Wesley died in 1791, and the Wesleyans are arranging to celebrate the centenary of his death. The *Church Times* makes out that he died in the communion of the Church of England.

Wesley certainly held some views not shared by his followers. One was the resurrection and immortality of animals. In his 65th sermon he asks, "What did the meaner creatures suffer when man rebelled against God? It is probable they sustained much loss even in the lower faculties—their vigor, strength, and swiftness; but, undoubtedly they suffered far more in their understanding, more than we can easily conceive. Perhaps insects and worms had then as much understanding as the most intelligent brutes have now."

Wesley goes on to say, "The whole creation will then undoubtedly be restored, not only to the vigor, strength, and swiftness which they had at their creation, but to a far higher degree of each than they ever enjoyed."

Mr. P. O'Brien is still bent on having Mr. Swinburne's blood. He is going to call attention to the Ode on Russia again, and is said to be looking through Mr. Swinburne's writings to see if he can find any other "incentives to tyrannicide." We are glad to hear that Mr. P. O'Brien is thus engaged. The occupation cannot but improve his mind. But before he does anything desperate we hope he will take the advice of a friend (if he has one) who is able to read with accuracy. If he does so he will find that he has discovered a mare's nest. Mr. Swinburne puts the tyrannicide into the mouth of a Russian, who finding no justice seeks "the wild justice" of revenge, and the strongest words are actually marked with inverted commas. Speaking in his own person, the poet asks how Englishmen, of all people, can rebuke the Russian revolutionist.

We fancy that if Mr. P. O'Brien reads Mr. Swinburne's writings, he will find the poet more open to a prosecution for "blasphemy." Some of Swinburne's verses—notably the *Hymn of Man* and *Lines Before a Crucifix*—are as hot as anything that has appeared in our columns.

There is a little rift within the Irish lute. Mr. A. O'Connor is a Catholic first and an Irishman after, and does not relish the contemptuous way in which Mr. Healy and Mr. Sexton treat the Pope's interference in Irish affairs. We guess there will be a pretty quarrel about Papa Pecci, or his successor, when the Irish have a Parliament of their own.

Mrs. E. S. Phelps, the authoress of *Gates Ajar*, has written a thunderous attack in the *Forum* on the American ladies who go to theatre and into society "naked and not ashamed." Surely it is amusing, after all these centuries of the only pure religion, which has done so much for the modesty of woman, to find Christian ladies exposing their charms in a fashion that would have astonished a Greek or Roman matron. Such exhibitions in Pagan times were only affected by courtesans.

The Advocate-General of Bengal, in addressing the High Court recently on the subject of Mahomedan oaths, in the old Supreme Court of Calcutta, said that the Moslem interpreter employed in administering oaths to witnesses made a good deal of money by means of a private understanding with the witness as to the mode of adjuring him. The form binding on the Mahomedan conscience is to make the Koran rest on the head while the oath is administered. But if the Koran is skilfully held just above the head, so as not to be in actual contact with it, the form is not so valid and the oath not binding. Many witnesses were thus enabled, through the aid of the interpreter, to lie without perjury. In an insolvency case, in which a Jew sought the benefit of the Act, to the surprise of the counsel, he denied everything he was asked by an opposing counsel. At this juncture it was suggested that the Jew be required to swear on the life of his son. The Jew was adjured accordingly. The same questions were again put to him, but this time they elicited affirmative replies.—*Star*.

The *Star* pillories William Harper Bradshaw, of Milton House, Plaistow, who is doing three months' hard labor. The fellow is one of the pious gang who exploit benevolent Christians. He pretended to keep a Children's Home at Southend, and his circulars brought him in last year about a thousand pounds. On investigation it turned out that the Children's Home, like the parson's heaven, existed in the land of imagination; while the beautiful carriage drives for the dear children, and the special arrangements with railway companies, were the product of Bradshaw's flowery fancy.

Holy Moses! Nay, that's not strong enough. J. C. and all the twelve Apostles! Those blaspheming Jews are said to be farming the Oberammergau Passion Play, and the Regent of Munich is reported as declaring that the play shall not be performed again. Well, it is funny. But after all, as so many thousands of Christians make cash out of Jesus Christ, why shouldn't the Jews rake in a few shekels?

## MR. FOOTE'S ENGAGEMENTS.

Sunday, August 17, Hall of Science, 142 Old Street, E.C., at 7.30, "A World without God."

August 24, Portsmouth; 31, Birmingham.

September 7, Milton Hall; 14, Milton Hall; 21, Manchester; 28, Hull.

October 5, 12, 19, 26, 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.

F. LESTER.—Not a bad idea, but impossible to carry out this year.

F. W. KENAWAY.—Thanks. Cuttings are always welcome.

E. ALCOCK.—The tract, which extols the virtues of a curative syrup, is in the Gujarati character, the dialect used in Gujerat, a peninsula between the Indus and Bombay. The language is a modern derivation from the Sanscrit, and is much used by the Parsees, that interesting remnant of the followers of Zoroaster.

R. CROSS.—The Creed of Pius IV. declares that none can be saved out of the Catholic faith, which it lays down. English Catholics try to throw a veil over this doctrine by stating that Protestants may be saved if they labor under invincible ignorance of the true faith.

W. G.—*Lux Mundi* is published at fourteen shillings. The Hebrew word rendered "day" in Genesis means *day* absolutely. No scholar maintains the contrary as a matter of etymology. Many books deal with the Old Testament critically. Colenso's *Pentateuch* (People's Edition) can be bought for a few shillings. The works of Kuenen and Wellhausen are more expensive, so is Kalisch's great work on the *Pentateuch*, with Hebrew text, English translation, and fine commentary.

J. PARTRIDGE.—We await choice of subjects. A copy of bill should be forwarded.

FREETHINKER.—The comment was founded on a paragraph in the *Pall Mall Gazette*. If Mr. Gladstone writes on Sunday, as was reported, is it not a rational inference that he wrote a part at least of his *Good Words* articles on that day? That he gets a good sum of money for them is hardly open to dispute.

H. CALASCA.—We understand that Peter Weston's sale of the *Freethinker* still improves. Thanks for the cuttings.

T. THURLOW.—Pleased to find you take our remarks in good part. We must all work together as far as possible.

J. SAUNDERS.—Thanks for the cuttings.

J. FRASER.—Mr. Forder will not cease to act as our publisher. He will simply sell Mr. Bradlaugh's publications as he has hitherto sold ours, the stock being supplied to him at a certain price. Our own stock, a large and growing one, is warehoused at 14 Clerkenwell Green. We are always prepared to receive deposits of capital for the extension of our business, on the terms already advertised; namely, five per cent. interest, and the deposit recallable at six months' notice.

G. RUTLAND.—The brutal insolence of the Christian Evidence Society's outdoor lecturers is a byword. You were disgusted with Tarry, but we assure you (although you may hardly believe it) that he is far from being the worst of them. Glad to hear you were "charmed" with the lecture on Swinburne. Such themes are a pleasant variation.

J. NEATE.—Just as we thought. See "Acid Drops."

H. J. STACE.—We hope your propagandist efforts on Bank Holiday will bear fruit.

C. K. LAPORTE.—It is not possible to equip every outdoor lecturer as you suggest. After all, Englishmen must be saved or damned in English—not in Hebrew. "The Dream" shall appear.

GRIST ON.—A good title.

T. BIRTLEY.—Glad you so appreciate our article on "Fooling Jack." See "Acid Drops."

W. HOLLAND.—Good jokes are always welcome.

G. FRASER.—Let the bigots rave. The Reading Freethinkers need not mind. When you hear a pig grunt you know it is the natural expression of the species.

C. DOEG.—Write when you find opportunity.

CAMDENIST.—We have no recollection of what you refer to. As a matter of fact, the observance of the first day of the week as the Lord's Day gradually crept in among the Gentile Christians. It was not likely that they would observe the Jewish Sabbath. They took the old Day of the Sun (Sunday) which was observed by the Pagans, and turned it to their own special purpose.

J. EDMUNDS (Cardiff).—You are quite correct at bottom. Belief is only opinion. Facts are the only proofs, and the ultimate facts of mind are sensations. You have only to put a clause in your will that you are to be buried without religious rites. Mr. Forder will supply you with a form if you apply to him.

W. SIMMONS.—Thanks for the extract. It may be useful.

AN ENTITY.—We do not recognise it as a phase of Freethought. Unpremeditated thoughts are not inspiration, and are apt to be worthless.

ANONYMA.—The matter shall be inquired into, and your offer born in mind.

H. J. STRONG.—The letter of Carlyle's reprinted in the *Star* was unworthy of him. He was too much swayed by antipathies, perhaps owing to his dyspepsia. A disordered stomach is a curse to the sufferer, and often to his acquaintances. Shakespeare must have had a fine stomach and pure blood. Carlyle was doubtless in the dumps—if not positively savage—when he wrote that letter. Some time afterwards, Tyndall tells us, he met Darwin personally, and pronounced him the most charming of men.

JOSEPH BROWN, hon. sec. North Eastern Secular Federation, 86 Durham Street, Bentinck, Newcastle-on-Tyne, desires to acknowledge the following subscriptions:—Captain Thompson, 4s. 6d.; A. B. Dawson, 2s. 6d.; Mr. Pace, 5s.; E. G. Suffolk, 2s.; Newcastle Branch, £1 3s. 5d.; South Shields Branch, 2s. 4d.; T. Birtly, 2s.; Chester-le-Street Branch, 2s.; Ox Hill Branch, 13s. 6d.; Collection at Durham, £1 4s. 3d.

PAPERS RECEIVED.—Neues Freireligiöses Sonntags Blatt—Der Arme Teufel—Western Figaro—Liberator—Truthseeker—Ironclad Age—Bulletin des Sommaires—Menschentum—Progressive Thinker—Lucifer—Freidenker—Freethought—Fritankaren—Cosmopolitan—Boston Investigator—Echo—Loyal American—Secular Thought—Open Court—Star—Fair Play—Twentieth Century—Freethinker's Magazine—La Renovation—La Verité—El Clamor Setabense—Portsmouth Evening News—Blyth Examiner—Der Lichtfreund.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish our attention directed.

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

## SUGAR PLUMS.

"A World without God" is the title of a special new lecture that Mr. Foote will deliver at the London Hall of Science this evening (Aug. 17). He will work out what the world would be like in the absence of all forms of theology. The picture will interest Freethinkers, and perhaps believers. Mr. Charles Watts will take the chair, that being his last Sunday in England. He sails for New York on Saturday next (Aug. 23) in the Cunard ship *Servia*.

The London Secular Federation will carry on its week-night Free Lectures with fresh spirit during the coming winter. Arrangements are being made for several courses in various parts of the metropolis, and full announcements will be made shortly. The enterprise will of course involve expenditure, and we hope the friends of Freethought in London will contribute according to their means. Subscriptions can be sent to the Treasurer, Mr. R. O. Smith, 142 Old Street, E.C., or to the editor of this journal.

On Sunday the Reading Branch had a river excursion to Marlow—a place once consecrated by the presence of Shelley. There was heavy rain in the morning, but the weather cleared up, and nearly seventy members and friends had a thoroughly enjoyable day.

The Sunday opening of the Irish National Gallery in Dublin has been a success. Of the 90,000 visitors last year no less than 25,160 went on "the Lord's Day."

The Duke of Westminster opened Grosvenor House on Sunday to the National Sunday League. No less than 1,910 persons visited the House and enjoyed a sight of its splendid collection of pictures. Tickets for admission this afternoon (Aug. 17) can be obtained of Mr. H. Mills, 8 Theobald's Road, W.C.

The Naples Municipality has decided to spend £10,000 on a monument to Garibaldi. Our readers will remember that the great Italian hero was an Atheist. This must be another dreadful pill for Holy Mother Church.

In Milan nearly two thousand bodies have been cremated during the last thirteen years. To members of the Cremation Society the cost is only one pound sterling. In the case of strangers it is just double that sum. Relatives who oppose the expressed wishes of the deceased to be cremated have been compelled by the Italian tribunals to carry them into effect.

The Catholic papers are making a fuss about the threatened suppression of religious guilds and seizure of their property in Italy. Especially do they dwell on the horrible profanity of a Church which is to be turned into a theatre. Well, the religious guilds have long been supported at the expense of the nation, and if it can see no further use for them it does well to turn their property to national account.

Two lectures on Giordano Bruno by Daniel G. Brinton and Thomas Davidson have recently been published at Philadelphia. Dr. Brinton, who is author of an able work on Indian Myths, says of the significance of the monument to Bruno by New Italy. "It means an open war on dogmatic belief of every kind, a declaration of independence of the intellect, an announcement that philanthropic working is better than grossly believing, a proclamation that truth as shown by actions are the only sacred things, and alone merit reverence."

Mr. Charles Voysey, whom we will not lower by giving the title "Reverend," has been giving a series of ten discourses entitled "Revelation Tested on Moral Grounds." They are published among his *Theistic Sermons*, and form a pretty full impeachment of Christianity from the Theistic standpoint.

Madame Clemence Royer, the translator of Darwin into French, has a capital article on the *Revue de Belgique*, on "Is the Idea of God Tenable?" This article is in reply to Dr. Paul Carus, and reproaches him for retaining the word God, when he has given up the ideas to which the word has been attached, Mme. Royer says "Each age and each doctrine needs its own language and its own rhetoric. The modern mind ought to rid itself of the obsolete words which no longer answer to its thoughts."

The National Federation of Freethinkers of Belgium propose to the Freethinkers of Paris, that they shall interchange visits of holiday parties of Freethought children, that the younger generations may fraternise with those of a different race. We hope the French Freethinkers will be able to carry out this project.

The *Freethinker's Magazine* for August, reprints Mr. Moss's paper on Forward Young Widow Ruth, and Mr. Wheeler's on The Decline of Christianity, both with acknowledgements, from our columns.

Mr. George Jacob Holyoake, concluding his articles in the *Freethinker's Magazine* on "What would Follow on the Effacement of Christianity?" says "At this day no lawyer is able to draw any will by which property can be derived for any use which may be challenged as contrary to Christianity; and donors of money for such uses are constantly intimidated and discouraged from making bequest. The world has thus been deprived of gifts of millions in amount, which would have been devoted to public uses under sceptical direction." Mr. Holyoake holds that the social and moral effects of the discontinuance of Christian teaching and the abolition of its institutions would soon be seen to be advantageous to society. "Were Christianity effaced the liberated forces of science and morality would take its place." Evidently there is no decline in the father of Secularism whose interesting reminiscences, entitled "Sixty Years of an Agitator's Life," continue to occupy the first place in the supplement to the *Newcastle Weekly Chronicle*.

The *Newcastle Daily Chronicle* reproduces almost in *extenso* the North Eastern Secular Federation's annual report. Summaries are also given in the other local papers. This is a sign of the times.

Our new supply of Tracts is going off merrily. We have already sent out nearly seventy thousand, and we hope to send out a quarter of a million before the end of the year.

Mr. Foote is hurrying on with the new edition of "Bible Romances." Number IV., *Noah's Flood*, will be on sale next Tuesday (Aug. 19). Numbers V. and VI., *The Tower of Babel* and *Lot's Wife* will be ready a fortnight later. The Flood number is a double one, price twopence, and contains more than twice the matter of the old edition.

#### NATIONAL SECULAR SOCIETY.

EXECUTIVE MEETING July 30, Mr. Foote in the chair. Present Miss Vance, Mrs. Thornton Smith, Messrs. Bater, Bentley, Dipper, Gordon, Heath, Hunt, Ivatts, Larkin, Reynolds, Roger, Smith, Standing, Truelove, Warren, Wheeler, and Forder, Secretary.

The minutes having been read and confirmed, the report of the Organisation Committee was considered, which included the sending of lecturers to Brighton and Halstead, the recognition of a new branch at Trinidad, etc. Mr. Roger moved and Mr. Larkin seconded that the report be adopted; carried. Mr. Hunt moved and Mr. Reynolds seconded that the Executive invite applications for the office of Secretary consequent upon the resignation of Mr. Forder, such applications to be sent to the secretary before the next meeting of the Executive; carried. The question of continuing to publish an Almanac was then considered and after considerable discussion Mr. Hunt moved and Mr. Reynolds seconded that the Society continue to publish the Almanac; carried. Mr. Standing moved and Mr. Ivatts seconded, that Mr. Foote and Mr. Wheeler edit the Almanac; carried. Mr. Reynolds moved and Mr. Roger seconded, that the business arrangements in connection with the Almanac be left in the hands of the Organisation Committee; carried. A conversation ensued respecting price of the Almanac; some of the Council advocating that it should be cheaper than hitherto. Eventually Mr. Warren moved and Mr. Bentley seconded, that the price of the Almanac be sixpence; carried. Mr. Reynolds moved and Mr. Roger seconded, that the Organisation Committee be recommended to publish the Almanac in November; carried. Mr. Reynolds moved and Mr. Warren seconded that the National Secular Society affiliate with the Metropolitan Radical Federation. Mr. Smith moved and Mr. Hunt seconded that the affiliation be deferred until next meeting, with a view to the affiliation being effected by the London Secular Federation. On a division being taken the affiliation was carried by ten votes to four. Mr. Warren moved and Miss Vance seconded, that Messrs. Standing, Foote, Roger and Forder be the delegates to the Federation; carried. Mr. Roger moved and Mr. Standing seconded, that the London Secular Federation be requested to take over the management of children's parties; carried. A question having been asked as to the sale of shares announced in *National Reformer* and *Freethinker*, the Secretary stated that no applications had been received for them. Mr. Hunt moved and Mr. Bentley seconded that the matter of the transfer of the shares stand over until next meeting; carried.

#### SHARES.

The shares in the various Hall Companies transferred to the N. S. S. from Mr. Bradlaugh and Mrs. Besant are still for sale, and the Executive will be glad to receive offers for them. An appeal is specially made to friends in the towns where these halls are situate, so as to retain them in the Freethought Party.

#### BENEVOLENT FUND.

"Daylight," 5s.; East London Branch, 3s. 3d.; Mr. and Mrs. Barralet, 3s. 6d.; North West London Branch, 6s.; J. Pickett, 2s. 6d.; surplus on West Ham Branch Excursion, 15s. 3d.; V. Rogers, 3s.; parcel of underclothing from Ignoramus. The stock of left-off clothing which many of our friends have sent to me during the past ten years is now quite exhausted. These gifts have been of considerable service to our poor members, and the Committee will be grateful for a further supply. Parcels can be sent to me, to 28 Stonecutter Street, E.C.—R. FORDEE, Secretary.

At a wedding the other day, the officiating clergyman having concluded the marriage service, gave the young couple a suitable address. He had not, however, proceeded far, when the bridegroom, going up to the vergers, whispered in his ear, "Tell your gov'nor to cut it short—I've got the cab by the hour."



## THE THOUGHTFUL DOG.

SOME learned Churchman once asserted,  
 Founded on some twaddish creed,  
 That man alone possessed a soul,  
 And animals of lower breed,  
 Like me, for instance, being a dog,  
 Had no such claim on gifts eternal.  
 My carcase dead, my soul died too,  
 Escaping tortures most infernal,  
 Stored chances of a transmutation,  
 Bliss in heaven or blister in hell,  
 Which seems to dogs to be dogmatic,  
 For how the deuce could that man tell?  
 No souls return to solve the problem,  
 Distilled in spirit, crowned, or roasted,  
 And miracles seem quite died out,  
 And all those tricks the godly boasted.  
 Man certainly seems very greedy,  
 For, not content with one life here,  
 Deceives himself he'll have another  
 Of angel form in heaven's sphere,  
 And fly with wings and blow loud trumps,  
 His rotted trunk and purblind mind  
 Restored and cleaned, to glorify  
 The manufacturer of mankind.  
 How crude, how coarse is this conceit,  
 When worms have shares in him invested,  
 And ducks have thought the worms fine fare,  
 And fairer ducks these ducks digested.  
 A dog, I know, should not have thoughts,  
 For instinct was his only share;  
 Still, brains in man are sometimes less,  
 And brute in man will not compare  
 With brute as dog, for dog is brute,  
 So styled *imperfect* brute by man.  
 Thus man must be a *perfect* brute,  
 And has been since the world began.  
 Some say he was of monkey breed;  
 Before that time I cannot trace,  
 But certainly I still see men  
 Who still resemble well that race.  
 No doubt some sixteen thousand years  
 Might trace him to a parasite,  
 A caterpillar, bug, or flea,  
 Who married with a cheesy mite.  
 To say he is of God's own image,  
 Then surely this God cannot boast,  
 Grotesque as man appears to dogs  
 Of being a very handsome host.  
 In qualities they may be like,  
 For godly advocates, I find,  
 Have harder laws and harder hearts  
 Than other men of sceptic mind,  
 And punish with religious zeal  
 Invasions on their Persian story,  
 Condemning all who won't accept  
 The only route to heavenly glory.  
 Yet why this route was necessary  
 To parent love, in God seems queer,  
 When just as easy 'twould have been  
 For him to make him happy here;  
 And if man boasts free agency,  
 How comes it he can't exercise it?  
 A slave to passion's stronger will—  
 So kind was God to so devise it—  
 His weaklier dictates have no chance,  
 And fights and struggles hard to gain  
 A goal that grins at his attempts,  
 A myth that tells him all is vain.  
 Machine-made, charged, and started off,  
 Propelled by powers he must obey,  
 He dashes down the line of life,  
 Encountering on his destined way  
 Accidents in ambush planned,  
 By this inventor at his leisure,  
 Who knew full well the damn'd result,  
 But set it working for his pleasure;  
 And if it does as he arranged,  
 With all its imperfections rife,  
 Endows it with a soul acurst,  
 And says it has eternal life,  
 With chances of redeeming creeds  
 Involving murderous contention,

Grill and griddle, sword and stake,  
 And worse for those who choose dissension;  
 For they shall have a double grill  
 And all their heretic fraternity,  
 With Satan as the Holy Friar  
 To fry and grill to all eternity.  
 So ill-bred Sykes' immaculate,  
 And brother dogs, give me your paws,  
 Congratulate our lucky selves,  
 We're free from all celestial laws;  
 And thank your stars, you cross-bred curs,  
 You have no lottery at stake;  
 And, being dogs, don't run the chance  
 In heaven or hell, to reign or bake.  
 We certainly are better off  
 For when we're dead we're let alone  
 And have not to be born again,  
 For something we have never done.  
 So master, though you're born in sin  
 I'm not above association.  
 And though we've oft been on the Cross  
 We cannot alter this damnation.  
 I do not envy you your soul;  
 Your flesh I'd rather have cooked here—  
 Although a trifle tough you've been;  
 When your soul goes, I'll shed a tear.  
 So godly humbugs grind your teeth,  
 And say this dog wrote doggrel rot,  
 And worthy only of a dog  
 Who when he writes, writes something hot.

CRAWFORD CARTON.

## REVIEWS.

*The Origin of Worship and the Genesis of Belief.* By J. H. MITCHENER. Kegan Paul, Trübner and Co.—This is a paper read before the Croydon Socratic Society, a body that evidently permits full and free utterance. The author finds the origin of worship in the sun and in the recognition of the mystery of life as manifested in sex. No doubt these natural elements have had an important influence on the religions of the past and can be even traced in the religions of to-day. But we would remind Mr. Mitchener of the evidence that moon-worship among nomads was considered even of greater importance than that of the sun. The month was used as a time reckoner long before the year. The worship of animals too is an ancient faith in no way dependent, we believe, on the signs of the zodiac. What we consider the main genesis of belief—the fear of ghosts, arising from dreams—Mr. Mitchener takes no account of, and his pamphlet would be strengthened by a reference to such works as Tylor's *Primitive Culture*, Spencer's *Principles of Sociology*, and Massey's *Natural Genesis*. The little pamphlet, if it does not carry out its ambitious title, is yet worth reading. The author is evidently one who thinks for himself, as may perhaps be judged from the following: "In the system of Christianity the doctrine of a future life is found in close relation to the dogma of the resurrection of the body, and as the spread of knowledge shows the latter to be an impossibility, the evidence for the former is proportionately weakened."

*Appel aux Libres-Penseurs pour la Fondation d'un Comité d'Etudes Morales.* Par Jean-Paul Cée, avec un préface par J. B. Schacre. Paris, E. Pasquier 6 Rue de Jarente, 1890. 30 centimes.—M. Cée, who was one of the representatives at the Paris International Freethought Conference, desires to see a Freethought Congress for the purpose of drawing up a Code of Moral Laws, a sort of declaration of principles somewhat similar to the famous declaration of the rights of men of a hundred years ago. Our own opinion is that practical organisation for definite objects is far more necessary, and this conviction has not been lessened by reading M. Cée's other work, *Avant-Projet d'un Code des Lois Morales*, fondé sur les principes Démocratiques et Socialistes et présenté au Congrès Universel des Libres-Penseurs réuni à Paris en 1889, par Jean Paul Cée: M. Pasquier, 6 Rue de Jarente; 1 fr. 50. This is one of the papers submitted but not read to the International Congress last September. It makes in fact a book of 185 pages. M. Cée has given much attention to moral education, and traces what he conceives it should be from first infancy to the grave. His main principles are that there is no morality without liberty, that useful labor is the moral form of human activity, laziness being the mother of vices, while moral authority resides in the totality of con-

sciences and sovereignty in the totality of citizens. The aims of the author are high. He says, be pure to be strong, be strong to be good. His socialism only amounts to this "To each according to his works." Much thought has been given to the production of the book and many useful suggestions are found in it, but we feel as we feel in reading Comte, that we are dealing with an ideologue, a system-maker unaware how little amenable the complex organism of society is to any system originating in the mind of one of its members.

## CORRESPONDENCE.

MR. HEADLAM EXPLAINS.  
TO THE EDITOR OF "THE FREETHINKER."

Sir,—Your statement that I said that "a Sunday-school teacher is capable of refuting the average Freethought lecturer and the men on your platform could not pass the simplest examination in biblical knowledge" is extremely inaccurate. I doubt whether anyone could "refute" some of your lecturers: they won't be refuted; and as they are doing such good work in conjunction with the Archbishop of Canterbury and the authors of *Lux Mundi* in overthrowing false notions about religion and the Bible, why should the Sunday-school teachers attempt to refute them? I never said that your people could not pass an examination in biblical knowledge. On the contrary, they know the Bible well. I am astonished at Secularists wasting their time and study on it as they do. It is not in knowledge, but in interpretation of the Bible that they seem to me to be sadly deficient. Their exegesis is hopelessly out of date. You may know a book by heart, be able to quote sentence after sentence from it, and yet not understand one bit what it means. That seems to me to be the condition which some of your lecturers are in. Still, they serve a useful purpose by showing to many Christians who may still treat the Bible as a book of infallible sentences, instead of as a collection of inspiring literature, what is the logical outcome of their idolatrous folly. It would be better, perhaps, if, as Secularists, they attended to secular work; but as the Christian Church is taking to that pretty vigorously now, it would be ungracious to complain that Secularists are more eager to get rid of superstition than to get rid of poverty. You are kind enough to say that one of your lecturers would be happy to show me what Christian Socialism is. It would be most interesting to hear him; so it would to hear from a man of science what art is, and from the manager of the Bank of England what poetry is. It is always interesting to hear men talking on subjects entirely outside their own special line. But life is too short to indulge in these luxuries, and for practical purposes I should rather learn what Secularism is from a Secularist, and if I wanted to know what Christian Socialism is, go to a Christian Socialist for my information. STEWART D. HEADLAM.

[We accept Mr. Headlam's correction, without saying whether it will be accepted by Mr. Thurlow and other Secularists who heard his lecture at West Ham. Passing over Mr. Headlam's facetiousness, we notice his artful substitution of "inspiring" for "inspired" in relation to the Bible. We also notice his admission that God's word to his children is of such a character that men as honest as Mr. Headlam, and perhaps as intelligent, may study it carefully without understanding it a bit. We further notice his astonishing statement that the Socialism of the New Testament can only be understood by those who believe in it—of whom Mr. Headlam is not one. With respect to superstition, we have to inform him that Secularists regard it as the *parent* of poverty, as well as other evils. As to their neglecting Secular work, we have only to say that Mr. Headlam is singularly blind if he does not see their activity in every advanced movement. Finally, we admit that the Church is playing at Secular work; that is, it takes the flesh-pots of superstition on the pretence of feeding "the poor." We say this without meaning any offence to Mr. Headlam, whose own treatment by the Church is full of eloquence.—EDITOR, *Freethinker*.]

## PROFANE JOKES.

What is the difference between parsons and poultry?—The ones are clerical and the others lay.

An American says there are lots of Swindling Trusts nowadays, but the most deceptive trust, is Trust in God.

Political Parson: "Ah, yes, that is all very well sir; but you know that hell is paved with good intentions." Ward Politician: "No! I never heard of that job! Who got the contract."

Mother: "Jennie, what makes you such a bad girl?" Jennie: "Well, mamma, God sent you the best children he could find, and if we don't suit you it ain't my fault."

Revivalist: "Uncle Rastus, why don't you give up your evil ways and become a Christian?" Uncle Rastus: "I've tried it, sah, I've tried it. I've 'sperienced 'ligion more'n wunce, but 'tain't no use." Revivalist: "What seems to be the trouble?" Uncle Rastus: "I 'spects I've too fond of chicken, sah."

## 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.

## SUNDAY MEETINGS.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

### LONDON.

Battersea Secular Hall (back of Battersea Park Station), 7.30, Miss Robertson, "The Sins of God." Monday, at 8, social evening. Thursday, at 8, committee meeting. Friday, at 8, discussion. Camberwell — 61 New Church Road, S.E., 7.30, Mrs. A. A. B. sint, "Christianity and Woman."

Hall of Science, 142 Old Street, E.C., 7.30 Mr. G. W. Foote, "A World Without God"; Mr. Charles Watts will preside.

Hammersmith — Hammersmith Club (in the hall), 1 The Grove, Broadway, Thursday, at 8, Mr. H. Snell, "The Rise and Progress of Religious Beliefs."

West Ham — 121 Broadway, Plaistow, 7.30, Mr. Arthur Lovell, "Evolution."

### OPEN-AIR PROPAGANDA.

Battersea Park Gates 11.15, Mr. Calvert, "Miracles and Prophecy as a Test of Truth."

Bethnal Green — Opposite St. John's Church, 11.15, Mr. T. Thurlow, "Salvation."

Camberwell — Station Road, 11.30, Mr. H. Snell, "Does the Bible Bear the Stamp of God?"

Clerkenwell Green, 11.30, Mr. C. J. Hunt, "Christian Sophistry."

Edmonton — Corner of Angel Road, 6.30, Mr. Sam Stranding, "What is a Christian?"

Finsbury Park (near the band-stand) 3.30, Mr. Sam Stranding, "Romans viii."

Hammersmith Bridge, 7, Mr. C. J. Hunt, "Is Deity Conceivable?"

Hyde Park, near Marble Arch, 11.15, Mr. L. Keen will lecture.

Kingsland Green, 11.30, Mr. Samuel Soddy, "What is Christianity?"

Midland Arches, St. Pancras Road, N.W., 11.30, Mr. F. Haslam, "The Good King David"

Mill End Waste, 11.30, Mr. A. J. Dipper, "Christianity: its History."

New Southgate, Betstyle Bridge, 11.30, Mr. Sam Stranding, "The Duty of Freethinkers."

Old Southgate — On the Green, 7.30, Mr. L. Keen, "Teetotalism."

Plaistow Green (near the station), 11.30, Mr. Toleman-Garner "Man's Soul."

Regent's Park, near Gloucester Gate, 3.30, Mr. F. Haslam, "Civilisation and Progress."

Tottenham — Corner of West Green Road, 3.30, a lecture.

Victoria Park, near the fountain, 3.15, Mr. James Marshall will lecture; 6, a debate between Mr. T. Thurlow and Mr. Elphlein on "Is Slavery Supported by the Bible, and who have abolished it?"

Westminster — Old Pimlico Pier, 11.30, Mr. W. J. Ramsey, "Mansions in the Sky."

Wood Green — Jolly Butcher's Hill, 11.30, Mr. J. Fagan, "Miracles."

Woolwich — Beresford Square (opposite Arsenal gates) at 7, Mr. E. Calvert, "History of the New Testament."

### COUNTRY.

Liverpool Branch N. S. S., Camden Hall, Camden Street — 7, Mr. Harry Smith, "Old Things have passed away."

Manchester N. S. S., Rusholme Road, Oxford Road, All Saints — 6.30, Mr. John Grange, "Why I am not a Christian."

Portsmouth — Wellington Hall, Wellington Street, Southsea, 7, Mr. Googe, "The Eight Hours' Day: a Boon to Labor!"

Sheffield — Hall of Science, Rockingham Street. — 7, A local gentleman, "An Inquirer's Difficulties"

South Shields — Capt. Duncan's Navigation School, King Street, 7, usual meeting.

### OPEN-AIR PROPAGANDA.

Huddersfield — Market Place, 3, "Is Christianity Reasonable?" 7, "School Board Religion."

Manchester — Corner of Denmark Road and Oxford Road, 3, "Does Man Survive Death?"

## LECTURERS' ENGAGEMENTS.

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E. — August 24 (morning), Clerkenwell, (afternoon), Regent's Park, (evening), Camberwell; 27, Hyde Park; 31 (morning), Pimlico, (evening), Woolwich. Sept. 7 (morning), Pimlico; 14 (morning), Bethna Green, (afternoon), Victoria Park; 21 (morning), Midland Arches; 28 (morning), Clerkenwell, (evening), Woolwich.

E. STANLEY JONES, 3 Leta Street, City Road, Waltham, Liverpool. — August 24, Manchester. Sept. 7, Liverpool.

T. THURLOW, 7 Dickson's Villas, Rutland Road, East Ham. — Aug. 17 (morning), Bethnal Green; 24 (morning), Plaistow Green. Sept. 14 (morning), Camberwell, 21 (morning out-door, and evening in the hall), Plaistow.

TOLEMAN-GARNER, 8 Heyworth Road, Stratford, London, E. — August 17 (morning), Plaistow Green; 24, Brighton; 31 (afternoon), Finsbury Park. Sept. 7, Chatman; 21 (evening), Woolwich; 28 (afternoon), Finsbury Park. Oct. 5, Woolwich.

NOW READY.  
THE  
**CHURCH OF ENGLAND  
CATECHISM EXAMINED.**

BY  
**JEREMY BENTHAM.**  
With a Biographical Preface by  
**J. M. WHEELER.**  
PRICE ONE SHILLING.

ALSO  
**UTILITARIANISM.**  
BY  
**JEREMY BENTHAM.**  
PRICE THREEPENCE.

"A place must be assigned to Bentham among the masters of wisdom."—J. S. MILL.  
"A man of first-rate genius."—EDWARD DICEY.  
"It is impossible to know Bentham without admiring and revering him."—SIR SAMUEL ROMILLY.  
"Everything that comes from the pen or from the mind of Mr. Bentham is entitled to profound regard."—JAMES MILL.  
"He found jurisprudence a gibberish and left it a science."—MACAULAY.

**W. J. Rendell's  
"WIFE'S FRIEND."**

Recommended in "Law of Population," and "Wife's Hand Book." Made solely by **J. PULLEN**, 15 Chadwell Street Clerkenwell, and supplied per post, 2s. dozen. For particulars of this Malthusian discovery send stamped envelope. Higginson's Syringe, with vertical and reverse current, 3s. 6d. and 4. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. All other Malthusian Appliances. All prices post free.

THE  
**FAMILY LIMIT**

1s. 6d. per doz. post free.  
For further Particulars send stamped directed envelope to  
**A. MOSS, 36 Upper Park Street, ISLINGTON, LONDON, N.**

**GRATIS.**

AN ILLUSTRATED 16-PAGE PAMPHLET, containing extracts from the utterances of the Archbishop of Canterbury, the Bishop of Manchester; the Revs. T. B. Malthus, A. E. Whatham, M. J. Savage, Leonard Dawson, Lawton, H. R. Howels; the following Doctors—Allbutt, Allinson, Armstrong, Drysdale, Pye Charasse, E. R. Foote, Nicholls, Wilder, Baciborski, Napheya and Reamy. Also Plato, Aristotle, Sismond, 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."  
NOTICE.—The above Pamphlet is out of print. A new one of 104 pages, with portrait and autograph, is in the press, and will be ready in a few weeks. A copy sent when ready for two penny (or four halfpenny) stamps.

**HARTNOLL,  
ENGLISH AND FOREIGN CHEMIST,  
1A PICCADILLY**

(Under the London Pavilion Music Hall),  
LONDON, W.  
Hartnoll's Specialities, Appliances and Medicated Preparations are world-renowned.  
*Spiral, Douche and Latest Improved Syringes.*  
ESTABLISHED OVER 50 YEARS.

**TO MARRIED PEOPLE.**

A New and Enlarged  
ILLUSTRATED LIST OF MALTHUSIAN  
APPLIANCES AND SPECIALITIES  
Will be forwarded per return of post on receipt of 1d. stamp.  
**DAVIES, CHEMIST,  
101 PARK LANE, LEEDS.**

FRESH SUPPLY.  
**"FREETHINKER" TRACTS**

6d per hundred. Post free 7d.  
One Thousand Carriage Free.

1. Salvation by Faith (Ingersoll)
2. Death of Adam (Nelson)
3. Bible Blunders (Foote)
4. Bible and Teetotalism (Wheeler)
5. Bible Harmony (Holy Ghost)
6. Which is the Safe Side? (Foote)
7. Voltaire's Death-Bed
8. The Parson's Creed (verse)
9. Prophecy Tested (Ball)
10. Christianity & the Family (Ingersoll)
11. Thomas Paine's Death-Bed
12. Shelley's Religion
13. J. S. Mill on Christianity
14. A Golden Opportunity (facetious)
15. Darwin's Religious Views
16. Atheists and Atheism
17. Good Friday at Jerusalem
18. Parsons on "Smut" (Foote)
19. Mrs. Eve (Foote)
20. New Testament Forgeries (Wheeler)

THE ESSENCE [1s.]  
**OF RELIGION**

GOD THE IMAGE OF MAN  
MAN'S DEPENDENCE UPON NATURE  
THE LAST AND ONLY SOURCE OF  
RELIGION.

By **LUDWIG FEUERBACH.**

"No one has demonstrated and explained the purely human origin of the idea of God better than Ludwig Feuerbach."—*Buchner.*  
"I confess that to Feuerbach I owe a debt of inestimable gratitude. Feeling about in uncertainly for the ground, and finding everywhere shifting sands, Feuerbach cast a sudden blaze in the darkness and disclosed to me the way."—*Rev. S. Baring-Gould.*

**SATIRES  
AND PROFANITIES**

By **JAMES THOMSON (B.V.)**  
*Author of "The City of Dreadful Night."*

New Edition.

Contents—The Story of a Famous Old Jewish Firm (Jehovah, Son & Co)—The Devil in the Church of England—Religion in the Rocky Mountains—Christmas Eve in the Upper Circles—A Commission of Inquiry on Royalty—A Bible Lesson on Monarchy—The One Thing Needful—The Athanasian Creed.

PRICE ONE SHILLING.

"It cannot be neglected by any who are interested in one of the most pathetic personages of our time."—*Academy.*

"As clever as they are often profane."—*Christian World.*

"Well worth preserving."—*Weekly Dispatch.*

"Reminds one of the genius of Swift."—*Oldham Chronicle.*

**IS SOCIALISM SOUND?**

Verbatim Report of Four Nights' Debate  
between

**ANNIE BESANT**

AND

**G. W. FOOTE.**

PRICE ONE SHILLING.

Superior Edition, in Cloth, Two Shillings.

Progressive Publishing Co., 28 Stonecutter St., E.C.

A PHOTOGRAPHIC GROUP of the Annual Gathering of the Members of the N.E.S.F., held at Durham, August 3rd, may be had at Jas. Smith's, 3 Pontop Rows, Anfield Plain, Lintz Green, Durham. Size, 10in. by 8, 2s. 4d. post free. Cabinet size, 1s. 1d. post free.

**MARRIED LIFE—COMFORT OR MISERY.** Send at once for our New Illustrated List, three copies post free one stamp. The only remedy for poverty and crime. Willers and Co., Ebchester, Newcastle-on-Tyne.

**MR. FOOTE'S PORTRAIT**

By **AMEY.**

Cabinet Size. One Shilling.  
Post free, carefully packed, 1s. 1d.

IMPERIAL SIZE. VERY FINE.  
**THREE SHILLINGS.**  
Post free, 3s. 2d.

**BIBLE HEROES**

SECOND SERIES  
COMPLETING THE WORK.

In Elegant Wrapper.

Price 1s. Price 1s.

**MEDICAL ESSAYS. VOL. I.**

By **DR. T. R. ALLINSON.**  
4 SPANISH PLACE, MANCHESTER SQUARE, LONDON, W.  
*Of the Author, for Postal Order for 1s. 2d.*  
It contains Articles on: Management of Infancy; Health; Longevity; The Teeth; Brown Bread; Bread Making; Food; Vegetarianism; Tobacco; The Drink Question; Fruit; Fresh Air; Exercise; Bathing; Light; Holidays; &c. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Blackheads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch, &c.

**MEDICAL ESSAYS. VOL. II.**

*Of the Author, for Postal Order for 1s. 2d.*  
Containing Articles on: The Healing Power of Nature; Clothing; Electricity in Disease; Apparent Health; Vegetarian Experiments; The Pig as Human Food; Popular Fallacies about Flesh; The Beef Tea Delusion; Salt; Saline Starvation; Tea Drinking; The Hair and its Management; Sleep and Sleeplessness; Want of Energy, &c.; Health Hints for Workers, for Shop Assistants, and for Servants; Advice for the Thin; for the Stout; and on the Proper Treatment of Simple Fever, Measles, Scarlet Fever, Whooping Cough, Ringworm, Hypochondria, Bloodlessness, Diarrhoea, Ulcerated Legs, Tumours, &c.

**MEDICAL ESSAYS. VOL. III.**

*Post free from the Author for postal order for 1s. 2d.*  
It contains Articles on Health and wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get It; The Management of Young Children; Hunger and Appetite; Effects of Fasting; Perfect Foods; Green Foods; Suppers; Un-suspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, &c. HOW—to Eat Properly; to Eat Fruit; to Judge Wholesome Bread; to Breathe Properly; to Grow Tall; to Keep Warm; to Live to Live 100 Years; to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of the following Diseases: Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chills, and on the Diseases Produced by taking Mercury.  
No House is Complete without these Works.  
When ordering the Essays, be sure and state which Volume you require.

**HYGIENIC MEDICINE;  
OR, THE ONLY RATIONAL WAY OF TREATING  
DISEASE.**

Everybody likes it who reads it.  
*Of the Author, for Postal Order for 1s. 1d.*

**RHEUMATISM: ITS CAUSE AND CURE.**

Post free seven stamps.  
**PAMPHLETS FOR YOUNG MEN.**  
Post free 13 stamps.

**WATTS & CO.**

Will send their new CATALOGUE of FREE-THOUGHT PUBLICATIONS, together with a copy of their "Literary Guide," post free on receipt of name and address of applicant—Watts & Co., 17 Johnson's Court, Fleet Street, London E.C.



**RUBBER STAMPS.**

Your Monogram to mark Linen or Paper; two letters, 1s.; three letters, 1s. 6d.; any Name, 1s. 6d. Box, Pad and Ink included. All kinds of Stamps. Patterns free. Carriage 2d. extra. **F. N. IRETON and CO., 92 Gracechurch Street London.** Agents wanted.

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

**POPULATION LIMITATION.**—Practical instructions. Allbutt, Besant, Owen, Knowlton; 7d. each; 1s. 1d. all post free. **FISHER, KOBURG, LEADS.**

Second Edition. Price 2d.  
**VEGETARIAN FALLACIES.** By **DR. C. R. DETHLEF.** A paper read at the Health Congress, Hastings, 1889; with opinions of Sir Edwin Chadwick and several Doctors, in course of discussion. Price 2d.; post free 2½d. **R. FORDER, 28 Stonecutter Street, E.C.**

**A FREETHINKER (age 25) seeks Employment as a Storekeeper, Timekeeper or similar occupation. Address, H. H. Hooper, Camberwell Branch N.E.S.S., 61 New Church Road, Camberwell, S.E.**

