

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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MISTAKES OF MOSES.

COLONEL INGERSOLL'S *Mistakes of Moses* is a work of world-wide celebrity. The title is a happy one, and the writing is in his happiest vein. He brings the genius of a great lawyer as well as a great orator to bear on the scientific and moral blunders of the Pentateuch, and the result is a work which never has been and never will be refuted.

The celebrity of this work has induced the Yankee infidel-slayer, Mr. H. L. Hastings, to issue a pamphlet entitled "Remarks on the Mistakes of Moses." It is widely distributed in England by the Christians who accept Mr. Hastings at his own estimate. But on opening it we find not a single reference to Ingersoll's volume, but merely a barefaced attempt to trade on its fame. Instead of dealing with the enormous mistakes of Moses, the writer endeavors to show that in other respects he was *not* mistaken; which is like refuting a criminal charge by proving that on several other days than the one on which the offence was committed the prisoner conducted himself with perfect propriety.

Mr. Hastings need not labor as he does to show that the Mosaic Law contained some beneficial rules. The same may be affirmed of the Mohammedan law, which enjoins frequent ablutions and abstinence from intoxicating drinks. But this does not lead Mr. Hastings, or any other Christian, to pay an exaggerated respect to the Koran.

From statistics which are mostly old, and probably inaccurate, Mr. Hastings tries to establish the greater longevity of the Jews, in comparison with the Christian populations among whom they live; and, with hasty logic, he ascribes this advantage to their obedience to the laws of Moses, overlooking the fact that there are historical reasons, connected with Christian persecutions, for the toughness of modern Jews. A people subjected for more than a thousand years to the worst oppressions must, unless they are annihilated, become very tenacious of life. The struggle for existence being intensified for them, they come under a more rigorous law of natural selection.

But without arguing this point at length, we cannot help remarking that Mr. Hastings is exalting Moses at the expense of Jesus. His contention is that Jews outlive Christians, and show a much smaller percentage of crime. Why not, then, revert to Judaism? All Mr. Hastings can urge in reply is that Christians do not follow Jesus. But, after two thousand years' trial, this is a strong argument against his religion; for if men cannot (because they do not) follow it, they might as well be without it. The Jews, apparently, do follow Moses, and a leader who can be followed is better than one who is always out of sight.

Mr. Hastings consoles himself by reflecting that Freethinkers are worse off than Christians, though he does not inform us where he obtained the information. "Look over a crowd of sceptics and blasphemers" he exclaims "and see how many faces bear the marks

of youth, or of that premature old age produced by vice and sin." Now we have seen more crowds of "sceptics and blasphemers"—to use this gentleman's polite language—than a Christian like Mr. Hastings, and we venture to say that he has drawn an imaginary picture. In the preface to *Letters to the Clergy* we had occasion to write as follows:—"For the convenience of many readers, who may keep this collection of Letters by them, and refer to it at intervals, we have had it printed in large clear type. . . . Happily there are young Freethinkers, and they are the hope of the future; but a very large proportion are 'declined into the vale of years,' and their eyes will find the type of this little volume a positive comfort." This was written from a business point of view, long before the pamphlet of Mr. Hastings fell into my hands, and whether we are right or wrong, it proves that our opinion is seriously and firmly entertained. We are confident that an unprejudiced reader will attach more weight to an opinion which guided us in selecting the type for a book, to our own disadvantage in point of cost, than to an opinion which is expressed by an adversary whose object is depreciation and calumny, or who, on the most favorable view, is ready to say the worst he safely can against his opponents.

Let us now descend to particulars. We are told by Mr. Hastings that the Jew was forbidden to eat pork, and was "strong, pure-blooded and healthful" in consequence. But how does he know that? Whence does he obtain his information? It is undeniable that the Mosaic Law is very largely concerned with leprosy, and the prevalence of this loathsome disease is an indifferent proof of the "strong pure blood" of the ancient Jews.

We do not dispute that Gentiles eat pork, but we are unable to follow Mr. Hastings in his medical account of the consequences. Tape-worms, so far as we know, are not produced by pork, but by beef, and the trichinæ do not necessarily "destroy life," for if they are subjected to sufficient heat—that is, if the meat is properly cooked—they are destroyed themselves.

Nor has Mr. Hastings gone very deeply into the question of why the Jews are less prone than Christians to consumption. He finds the explanation in the Mosaic order against marring the corners of the beard. The Jews cultivate the hirsute adornment of their chins and throats, while "the Gentile, year after year, scrapes his face with a razor, removing the protection which God gave for his respiratory and vocal organs, and then, after years of feebleness and distress, dies of laryngitis, bronchitis, or pulmonary consumption."

A student of evolution, who has read the second part of Darwin's *Descent of Man*, will laugh at this sciolist. We do not propose to discuss the great shaving question with Mr. Hastings. We believe there are no statistics on which to found an argument; but we venture to ask him why the Almighty, when dealing out beards for the "protection of the

respiratory and vocal organs," so grossly neglected the Chinese and the American Indians. Why, also, are so many Europeans devoid of this "protection," and why is it denied to the whole female sex?

Another good point in the Mosaic Law, according to Mr. Hastings, was its forbidding the priests to own land. But they made an excellent exchange. The tribe of Levi was not one of the largest; its share of the land would not have amounted to a twelfth; and in return for abandoning this claim it secured a right to exact a *tenth* from the incomes of all the rest. This may seem a wonderful stretch of self-denial to Mr. Hastings, but it seems to us a splendid bargain, which ought to satisfy a gentleman in the "shent per shent" business.

Mr. Hastings makes much of the institution of the Jubilee, but there is no proof of its being once observed in the whole course of Jewish history.

With respect to usury Mr. Hastings is unconsciously facetious. He rejoices in the fact that the Jews are not allowed to lend money on usury, and thus the poor are guarded against the economical exactions of the rich. Nevertheless the Jews are the greatest money-lenders in the world. Rothschild is a Jew, and "uncle" is a Jew. The fact is the Jews, in regard to usury, are like the Jersey criminals who were solemnly banished the island and sentenced to live in the rest of the world. The Jew may not take interest from a Jew, but the chosen people only number 7,000,000, and there are 1,500,000,000 Gentiles to exploit. Similarly a Jew may not sell bad meat to a Jew, though he may sell any quantity to a Gentile, according to the beautiful Law of Moses.

We decline to follow Mr. Hastings any farther, except to say that he expatiates on the sacred number *seven* in a manner which betrays the grossest ignorance and ineptitude.

G. W. FOOTE.

SOCRATES AND JESUS.

ROUSSEAU, the prince of sentimentalists, never sentimentalised with less sense than when he wrote the words so often quoted by our Christian friends: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." The words upon which our friends the enemy lay stress are absolutely unmeaning. How does a god live? How could a god die? All the pathos, all the interest even, that circles around the story of Jesus is there because, whatever the theological dogma may be, in point of fact he is regarded as a man. It is this alone which gives any point to his being offered as an example to man. Any infinite and omnipotent being could never be any example for a limited one. To compare any man with God would be absurdity—in the eyes of a believer, blasphemy. All that is praiseworthy in a man becomes paltry when attributed to a god; and thus Jesus is really lowered by those who seek to elevate him above all other men.

I have little faith in the historic parallels with which so many, since Plutarch, have sought to make history and biography interesting. No two men, no two events are exactly alike; and drawing a parallel often means simply pointing out items of resemblance and omitting the points of difference.

A comparison of Christ and Socrates has often been made, some of the early Christian fathers themselves tracing a parallel between the idol of their reverence and the man most generally looked up to by the Pagans of antiquity. It is easy to point to certain features common to their stories. Both were moral reformers. Both taught openly. Both inculcated righteousness. Both aimed at an ideal perfection, and taught that it was better to suffer than to do wrong. Both were accused of impiety and put

to death, and though neither of them wrote personally, this was done for them by disciples who vastly extended their influence after their lifetime.*

Some have sought to point out more particular resemblances. They have compared the calling of Peter with that of Alciabades, and the conversation with Theodota the *heteira* with that of Jesus and the woman of Samaria,† the arraignment of Socrates before the Dicastery with that of Christ before the Sanhedrim, and the scene in the prison between the Athenian sage and his disciples and that said to have taken place in an upper chamber in Jerusalem. Such comparisons are more ingenious than edifying. Racial diversity alone would suffice to make any real comparison of Socrates and Christ a contrast. The one was a Greek the other a Jew; the one primarily a moralist, the other primarily a religionist—the one an educator the other a dogmatist. Socrates too, as we find him in the pages of Xenophon and Plato, was an old man, a married man, with that strong test of philosophy a shrewish wife, and a humorist withal. Socrates was blest with that fine faculty of humor of which there is no sign in the gospel Jesus. He had a kindly appreciation of the incongruities of life and the absurdities of the human mind and conduct, which led to his accustomed good-natured irony, never degenerating into cynicism. Socrates had irony, Jesus invective. Of the Athenian it had been well said, "He made himself a fool that others by his folly might be made wise; he humbled himself to the level of those among whom his work lay that he might raise some among them to his own level."

Socrates has been accused of neglecting his wife. But in this he must be judged by the customs of his time. At least he bore her nagging good humoredly. His asking that she should be led away when she came weeping to his dungeon, was no more unkind than the saying of Jesus when his mother and brethren wished to speak with him. "Who is my mother, and who are my brethren?" and pointing to his disciples saying "Behold my mother and my brethren." Socrates was accused of detaching youths from their parents, but Jesus emphatically said he had come to set children against their parents; and when one asked permission to bury his father, replied "Let the dead bury their dead."

Socrates was essentially a sensible practical teacher. All his conversations had a bearing on practice. His conviction that ignorance of the good and evil human life was the source of all practical error, made him insist on obtaining real knowledge.

Jesus was a religionist, Socrates was a philosopher. He gave us the word philosophy.‡ Emerson says of his disciple: "Plato is philosophy and philosophy Plato." The methods of the two teachers are dissimilar. The one dogmatizes, "I am the way, the truth and the life." The other gives out no doctrines, but he questions, probes to the core and seeks to elicit from all he meets what it is they really know and what they do not know, what they really mean and what they fancy they mean, and thus destroy all false conceit of knowledge. It is safe to say the Socratic method of education by dialectic, question and answers has done far more good than all the dogmatism in the world. Knowledge was the watchword of Socrates, Faith that of Christ. Know yourself, and in consequence govern yourself, taught the poor polytheist and benighted idolator, as even

* "Socrates was put to death, but the Socratic philosophy rose like a sun in heaven, and spread its illumination over the whole intellectual firmament" (J. S. Mill on *Liberty*, pp. 18-19, People's Edition).

† The odious charge against Socrates mentioned in Lucian has also been hinted at in regard to Christ by Marlowe, Bentham, Marechal, Schoebel and Proudhon.

‡ "La Philosophie a donc trouvé son nom, en même temps qu'elle établissait son empire. Je salue ce nom avec respect, car il a été longtemps aussi grand parmi les peuples que celui de la religion l'a été depuis; et il restera seul un jour quand l'autre ne sera plus compris des hommes."—Ernest Havet, *Le Christianisme et ses Origines*, tom. i., p. 144.

Priestley regarded him. Seek the kingdom of God, taught the prophet of Nazareth, whom his worshippers believe to be very God of very God.

It may be said Socrates despised natural science.* So did Jesus, who was so ignorant of the inviolability of natural law that he taught that faith could remove mountains and cast them into the sea. If Socrates did not run directly counter to the Greek mythologies, so also Jesus endorsed the fabulous stories of Lot's wife and Jonah and the whale. Jesus accepted his ancestral religion as much as Socrates, though each thought himself commissioned to reform it. Both were prosecuted for the attempt, and deemed impious blasphemers by the orthodox of their time.

J. M. WHEELER.

(To be concluded.)

CLEANNES OF LIFE.

It is commonly said that Atheism, Materialism or any other theory that destroys belief in a personal God and the hope of immortality, tends to weaken the idea of moral responsibility and thus lead us into impurity. And to preach against what is called "law and order," by which is meant government by physical force, is commonly supposed to still further invite personal license and social chaos. Hence Atheists, Socialists, Anarchists and Communists—the radical religious and political heretics of the day—are looked upon as those who wish to escape the wholesome restraints of the Church and State in order that they may be free to gratify their unbridled desires without the fear of an angry God or the dread of an offended policeman.

There are a few who know, if dependence may be placed upon reasonable conclusions, that there can be no God but an immoral one, and no government by physical force but an unjust one. The idea of substitutionary atonement, and the forgiveness of sins, which are the central ideas of the Christian religion, are highly immoral. That the innocent should suffer for the guilty is absurdly unjust. And that we may enjoy a heaven that we do not deserve and for which we are not morally prepared, is equally immoral. If the Christian scheme is true, bad people are in heaven because they believed something that is unreasonable or asked to have their sins blotted out by forgiveness, which is impossible, and good people are in hell because they could not believe absurdities and would not ask an unknown God to do what should not be done.

Our Christian religion is immoral and our Republican Government unjust. But most persons do not know this. Most persons are so morally obtuse as to think that the innocent should die for the guilty, and that the minority should be forcibly ruled by the majority. And such persons think that to doubt or deny the truth of the Christian religion or the injustice of "law and order"—statute law and enforced order—is to encourage immorality.

It cannot be denied that the general abandonment of the current religious and political faith would destroy our current moral code. But it would result in the general acceptance of a better one.

To cease to believe in God is to do away with the idea that conscience is the voice of God. To cease to believe in the supernatural origin of man is to abandon the notion that conscience is innate. To cease to believe in God is to cease to believe ourselves accountable to God for what we do or fail to do. To cease to believe that a vote of the majority is the decision of God, and that a statute law is right because it is the law, is to destroy allegiance to the politicians in power whose collective doings we call the State. In short, to abandon our religious and political beliefs is to arrive at the conclusion that

* Grote thinks that Socrates excluded physics only provisionally, and that he contemplated such studies as an ultimate portion of his scheme. This is very questionable.

there is no such thing as abstract right and wrong; is to adopt the idea that we have to learn what is right and wrong just as we learn to talk and walk—by observation and experience.

It is commonly believed that right is what is in accordance with, and wrong is what is contrary to, the will of God. But if you cease to believe in God, manifestly the idea of right and wrong is destroyed. It is commonly believed that, in our social relations, right is what statute law says we should, and wrong is what such law says we should not, do. But if you cease to believe in government by physical force the idea of social morality must be given up. So that Atheism, Agnosticism, Secularism and the various social heresies I have named, actually do destroy our current standard of morality. But they set up another standard far more correct and satisfactory. They necessarily result in the idea that whatever is for the happiness—the highest happiness, the happiness that feels no regret—of the individual in social relations with other individuals is right, and whatever is against that happiness is wrong.

In a large measure this idea will, indeed, lead to what the average Christian and the average American citizen would call terrible immorality, because it will decide that many doings that are now considered right are wrong, and many that are now considered wrong are right.

For example, all that round of conduct that goes by the name of piety—duties to God—will eventually be seen to be not only useless but wrong.

It is now commonly thought right to entomb the results of industry in great buildings devoted to the worship of an unknown God for an hour or two on Sunday, and forcibly tax everybody for the support of this worship by exempting those buildings and the land on which they stand from taxation. It is now thought right to attend this worship and spend valuable time listening to baseless speculations, in singing meaningless hymns and in humiliating prayers and prostrations. It is now thought right to chloroform the mind by faith in things that cannot be proven and that contradict reason. But some day all this will seem to be wrong. It will seem to be wrong to devote time and industry to useless purposes: wrong to believe anything that is contrary to human observation and experience unless it can be proved true.

It is now thought right to forcibly close places of amusement, instruction and useful labor on Sunday because it is God's day, and should be given up to indolence and worship. Some day it will seem right that people should rest, work or play on Sunday just as on other days, because one day cannot be morally different from another day, and because all this piety is for the injury of the people, physically, mentally and morally, as could be easily shown.

It is now thought right to forcibly tax some persons for the education of other persons' children in a way of which they do not approve, and for the advantage of others in business life. And it is considered criminal to refuse to pay or in some way avoid paying such taxes. But some day it will be considered a virtue to disregard a statute law which one believes to be unjust. The time will come when a man will be looked upon as a hero who refuses to pay an unjust school tax, or smuggles foreign goods into the country if he does not believe in our infamous custom laws, which rob one man for the financial benefit of another; or goes upon vacant land wherever he finds it; just as we now look upon Theodore Parker, Wendell Phillips, James and Lucretia Mott, William Lloyd Garrison, Parker Pillsbury, or whoever else violated our one-time laws against helping a slave to escape; or upon the revolutionary fathers who refused to pay the tea tax and threw the tea into the bay.

And it is for us to help destroy the current moral standard and establish the new one. It is for us to help, break down the idea that the people should

worship an immoral God or obey an unjust State. It is for us to help people to understand that the priest is an injurious parasite and the politician a very dangerous kind of burglar, because the more he robs the people by physical force, the more they shout for him and add to his powers of plunder.

But in trying to break up the theoretic foundation of current morals we must be particularly careful to let people see that we mean to set up a better one, and we can do this in no way but by personal example, by cleanness of living. If a Christian goes wrong, almost every one says: "That does not prove that Christianity is not good." But if an unbeliever goes wrong they say: "There; you see the results of abandoning the faith of our fathers." If our form of government produces men like Jay Gould and "Old Hutch" and the Spring Valley mine owners, everybody says: "That only goes to show that under the most glorious possible government there will be greedy and wicked men." But if a social "reformer" drinks too much beer and neglects to blacken his boots they say: "That is what comes of trying to destroy 'law and order.' He is an Anarchist."

I do not in the least object to this severity of judgment against us of the new thought. I think it is just as it should be. And I think we will not be worthy of the world's esteem until we can triumphantly meet the world's criticism. For my part I cheerfully accept the situation, and frankly say that if my present views of religion do not make me a better and purer man than I was, personally, that is one reason why you should not accept them. But I ask to be judged by the new moral standard and not the old.

HUGH O. PENETCOST.

(From the "Twentieth Century.")

(To be concluded.)

THE OLD MAN AND THE PREACHER.

As the parson to church was winding his way,
The service to hold one cold Sabbath day,
An elderly man he met on the sleet
Which happened to cover that part of the street.
"You go the wrong way," spoke the parson quite bold.
"How so?" said the other as he cautiously strolled.
"Know you not," said the preacher, "'tis God's holy day,
When all at the church should assemble and pray?"
The old man replied, as he leaned on his cane,
"Good parson, perhaps you will deem me profane,
But truly to me all days are the same,
All sacred alike by whatever name.
How one more holy than another can be,
Except as we take it, is quite hard to see.
If God is all-wise and all-good as you preach,
What need can there be to pray and beseech?
Will not Infinite Goodness do what is best,
Without our advice or urgent request?
Does God love to be told what he already knows,
And be flattered and praised for the good he bestows?
Must we bow like fear-stricken slaves at his throne,
And his mercy implore with vociferous tone
For sin we committed when Adam was young,
And Eve was deceived by the serpent's tongue?
Must we send our sobbings and groanings above,
To appease the anger of Infinite Love?
Can we change by our prayers the unchangeable God,
And coax him to suspend his wrath and his rod?
I cannot, good parson, accord with such views;
Hence my absence from church you will please to excuse.
I bow in no temple of wood or of stone
To a man-made God on a creed-contrived throne;
But ever beneath the blue sky above
I worship in Nature's great temple of love."
As the old man ceased he slipped from his feet,
And backward he fell on the treacherous sleet.
"O infidel lost!" cried the parson, quite loud,
Still standing erect in attitude proud:
"Most truly 'tis writ by the psalmist's own hand—
'On slippery places the wicked stand.'"
"I see that they do," said the prostrate old man;
"But then, as for me, I'll be switched if I can!"

ABEL FLETCHER.

ACID DROPS.

Peter Laing, the Elgin "centenarian," is dead. His 105th birthday was publicly celebrated some time ago. Peter believed he was that age, and so did many of his fellow townsmen, although it was proved by a local antiquary that Peter was only ninety. What a capital illustration of that weakness of human nature on which religion has always traded! People like a spice of the wonderful and prefer an exciting lie to the sober truth.

Dr. Philpott is resigning the bishopric of Worcester, which he has held for thirty years. He has clung to the well-paid post as long as possible, and only resigns when his age and infirmities are too patent.

The *Star* has been giving an account, real or fictitious, of the correspondence of the editor of the *Matrimonial News*, from which it appears that "clergymen all want money, and a good lot of it." But there is little novelty in the information. Universal history proves that no body of men have a keener eye for the main chance.

The *London Globe* has been troubled about the growth of Atheism in London. Our pious contemporary deplors the evil, and is apparently willing to see it put down by the arm of the law. Poor old *Globe*! It forgets the prosecution of this journal for "blasphemy," and the remarkable success (from a Christian point of view) with which it was attended. Persecution only strengthens a cause that cannot be extinguished.

General Booth utters a few commonplaces about servants and masters, and the papers give them wide publicity. Nothing succeeds like success. By and bye we shall read that Booth has declared that twice two make four.

None of the Christian critics attempt to refute the argument of Count Tolstoi respecting Christianity and marriage. The reception of the *Kreutzer Sonata* proves the utter hypocrisy of Christendom. The Bishop of Odesa has issued a pamphlet denouncing Tolstoi's views as subversive of the sacred character of the orthodox marriage law. Perhaps it is, but the only *real* question at issue is this—Is Tolstoi's teaching the teaching of Jesus Christ? Let the clergy tackle that problem if they dare.

Two wife-murderers were hung on Tuesday morning. One of them, Frederick Davis, of Birmingham, rose early, put away a chop and some eggs, and smoked a pipe of tobacco; then he had an hour's interview with the chaplain, after which he walked firmly to the scaffold. Between them, the material and spiritual refreshments had a most fortifying effect. It is to be presumed that Davis is now twanging his harp.

At Crewe, John Russell, an old man of 70, went down into his cellar, and began deliberately breaking open his own skull with an axe. The old man had too much religion in it, and is described as suffering from religious mania.

Here you are again, Mr. Talmage; two suicides in one day's paper, and both *not* Atheists. Charles Elliman, 71 years old, cut his throat at Warwick. In a letter to his daughters he wrote, "Good bye, God bless you both." Mrs. Coates, of Brixton, hung herself. In a letter to her husband she wrote, "God bless you, and help you out of your difficulties."

A serious "clerical scandal" is disturbing the serenity of Glasgow Church people. The well-known "minister" of a large parish died a few weeks ago, and nearly all his reverend brethren in and around the city preached elaborate funeral discourses, in which they deplored his loss and descanted upon his virtues. It now turns out, however, that this pious pastor was something of a whited sepulchre, for he has bequeathed the bulk of his property to a Glasgow barmaid, while his widow is left nearly destitute—*Truth*.

Two colored churches in Toronto, Canada, the African Episcopal Methodist church of the United States and the British Methodist Episcopal church of Canada, are struggling over the possession of a church building. One party arrives

early and bars and bolts the doors and windows, when the other party arrives and, smashing them in, enters and joins in the services.

Rev. W. H. Boone, a colored preacher of Gordon county, Georgia put rat poison in the food of a family of ten, to get possession of their crops. Three are dead.

The republic of Equador is governed by priests. No book can be imported without approval from the Jesuits. The national receipts and expenditures are never published. Quito, the capital, with two hundred thousand people, is just as it was three hundred years ago. No railroads or telegraphs are allowed, and there are no schools except the few taught by monks, where beads take the place of reading. Four-fifths of the people can neither read nor write.

A Berlin telegram says:—Martha Nix, a domestic servant, has become affected with religious mania through constant attendance at the meetings of the Salvationists. A three-months-old child which had been left in her care she placed near a secluded portion of the river, regarding the baby as a new Moses. The child was miraculously saved from death. The woman has now been put into a strait-jacket, and the feeling against the army is so strong that efforts will be made to drive it from Berlin.

"Mont Thomas," in that dreadful *Sunday Chronicle*, says: "There is, according to the *Christian Leader*, a farmer in Leith who has an unguarded well in front of his house, and the farmer's wife prays every morning that no one may fall into it. The farmer has been advised by a clergyman to let his wife continue praying, but to put a lid on his well. This seems to be bad advice. If the praying is effectual, let the lady continue and never mind a lid. If not, put on a lid, and never mind the praying. Why waste a good lid if it's not wanted, and why waste good praying if it's no use? I fear no quantity of praying would prevent some people from falling into a well, and that the whole bench of bishops would not be able to pray 'em out again when they were in. I fear not. The farmer seems to be of a different opinion, however—any way, he acts on the old adage, which says 'let well alone.'"

The Mahomedans at the London Docks have been holding a seven days' feast at the close of their Lent. Their proceedings, consisting of processions, with the clanging of cymbals, beating of tom-toms and religious shouting, were strikingly similar to those of the Salvation Army.

Mrs. Emma Hardinge Britten states in *Two Worlds* that George Francis Train was committed to prison for sending obscene literature through the United States mails, when he only sent a hundred quotations from the Bible, without a word of comment. We do not doubt Mrs. Britten's statement. Indeed we have read some reference to the matter in American papers, but we should like to have some exact particulars for our own use.

Among items of "Religious Intelligence," the *Ironclad Age* gives the following:—"Religious and society circles are all undone by the event of the past few hours. The Rev. Joel S. Kelsey, pastor of the congregational church of McCook, Nebreska, was forced by the brother of the wronged girl to confess that he had seduced her. Kelsey has a wife and several children, and has occupied the pulpit in the congregational church in this city for about four years, while his victim is one of the most accomplished young ladies in the city." The rascals eve-dropped a vacant house (so they allege) and caught the good man playing David, and they, under duress, forced him to confess. He owned up to four more young Bathshebas in his flock. But he gave his persecutors the slip (the Lord helping) and got over into Kansas, where the Lord yet reigns.

Among other items of religious intelligence are—the Rev. W. R. Dale, convicted at Atlanta of bigamy; the Rev. Abner Verson, of Parkersburg, eloped with the wife of an elder in his church; the Rev. G. Powles, of Argostown, accused of seducing one of his pupils; the Rev. J. Campbell, near Columbus, Indiana, who seduced one of his flock and procured abortion; and the Rev. J. W. Jones, of Charles City, Iowa, who committed adultery with Mrs. F. B.

Southwood. "Yes," comments the tender-hearted editor of the *I. A.*, "and who wouldn't fall under the arts of wicked woman! Didn't Adam? Didn't David? Didn't Lot? Didn't Father Judah?"

The *Jewish World* complains of the tactics of the Christian soul-snatchers at Jerusalem. It says: "Almost daily some young men or women are entrapped by false representations into the training homes of the Protestant or Catholic denominations, and the demoralisation caused through the community is very serious."

Those good people who have fondly considered that enormous moral benefits would be conferred upon the inhabitants of India by missionary work among them will receive a severe shock by a perusal of the statistics published as to the religion of the occupants of the Bombay gaols. Last year 362 prisoners were admitted; of these 44 were Europeans, 16 were Eurasians, and 252 native Christians. There were, therefore, in the Bombay gaols in the course of last year 312 Christian prisoners, and only 50 natives of all denominations. A more startling commentary upon the result of missionary effort was never before published. The opinions of civilians and officers who have been resident in India are always treated with contempt by those who subscribe their money for religious purposes in that country, they being perfectly satisfied with the glowing accounts of progress furnished by the missionaries. Here, however, we have figures which are beyond dispute. The native population of Bombay is not short of half a million, and of these the proportion of Christians is also utterly insignificant, and yet, while but 50 of the half million Hindoos and Mahometans were committed to gaol, 252 native Christians were incarcerated there. This is a remarkable proof that the allegations of the vast majority of persons who know India are perfectly well founded, and that most of the natives who embrace Christianity, or who pretend to do so, are the very refuse of the population, whose pretended conversion is due simply to the benefits which they expect to gain by their change of religion.—*Standard* (Aug. 22)

Sir John Lawrence gave his opinion that when a Hindu embraced Christianity, he retained all his old prejudices and superadds only the liberty of the new faith. Sir John would on no account take one of these converts into his service. His testimony is confirmed by many others who have had to do with Christian converts in India.

Archdeacon Denison is among the prophets. He says the publication of *Lux Mundi* "has become a standpoint from whence will date a perpetual accumulation of ever-multiplying doubts and difficulties touching the Holy Scriptures of the Old Testament." The good old Tory's vaticination does not go far enough. The New Testament must be equally affected, and those of his own school will help to forward that consummation by their pointing out how Moses and the prophets were endorsed by Jesus Christ.

The Rev. Mr. Gore has written a preface to the tenth edition of *Lux Mundi*, in which he regrets that he has been supposed to suggest "our Lord's fallibility as a teacher." But since he gives up Old Testament stories which were endorsed by J. C., our Lord's infallibility can be no better than that of the Pope. In the same preface he compares the story of the Flood with that of Dives and Lazarus, suggesting it was not a true history, but a "representative narrative"—representative of the efficacy of baptism, we presume. Yet there is no evidence that Jesus did not mean the story of Dives and Lazarus to be taken literally, and he speaks of the people in the days of Noah being cut off by the Flood.

The Dean of St. Asaph and the Church papers generally speak of the anti-tithe war in Wales as though the Welsh were all either rogues or fools, either trying to swindle their creditors or unaware that remission of tithes would mean increase of rent. This only shows that Churchmen with their own interests at stake cannot understand the standpoint of other people. The Welsh Dissenters' refusal to pay tithes as a protest against the application of national money to a sectarian Church, which they not only dispense with but disapprove. Let the tithes be devoted to a national object, and they would be paid as regularly as the poor rate.

The Church has done little but denounce the Stage, and now it seems the stage is going to educate the Church. Last week Mr. Willard secured a good advertisement and attempted the conversion of the clergy by offering them free tickets to a *matinée* of "Judah"—with a view, we presume, of impressing them with a much-needed lesson against hypocrisy. It is said that nearly all who were invited responded. Mr. Willard should have got the Bishop of London to share the same box with Mr. Headlam, and General Booth to sit beside Cardinal Manning. They might all have derived some benefit from Mr. Willard's ministrations.

Credulity dies hard. A new *Astrologer's Magazine* is published at fourpence, and professes among other things to give the true "Horoscope of the Lord Jesus Christ." He seems to have been born under an inauspicious planet.

The *Southern Cross*, a religious paper published at Port Elizabeth, speaking of the difficulties of the missionaries with the heathen, says "It is not an infrequent reply to the preacher's appeal. We do not know which God to believe in; the Wesleyan, Presbyterian, Moravian, or Church God—there are so many of them."

In noticing the death of T. Subba Row, a Hindu, originally announced as one of the authors with Madame Blavatsky of the *Secret Doctrine*, *Lucifer* says "May his next birth be speedy, and his life-span longer." But if the state of Devachan is so blissful as represented, why should Theosophists wish anyone to speedily come from it and re-enter this world of trouble. They seem no more consistent than Christians who grieve when their friends depart to heaven.

Another Theosophist, Mr. Bertram Keightley, at whose house Madame Blavatsky was staying previous to her residence with Mrs. Besant, has brought actions for libel against Captain Pfoundes. It would seem that Theosophists do not always disdain the law. We fancy something depends upon whether they feel sure of a verdict.

It is complained of the Rev. S. B. Thorp, curate of St. Matthew's, Sharnfield, who has recently been received in the Romish Church, that he was in the habit of giving Roman Catholic books to boys. His vicar, the Rev. G. C. Ommanney, says that "Mr. Thorp had shown that loss of moral tone and gentlemanly feeling which was nearly always to be seen in converts to Romanism."

In the *American Gospel News*, which claims a total circulation of 74,000 weekly, occurs this precious bit of puerility: "In one of my meetings a woman was brightly converted whose husband persisted in impenitence. He stoutly refused to yield. A few weeks after the meeting closed when all was still and the sky seemed almost clear, the people were startled by a terrific peal of thunder, the only one that was heard that day. The bolt of lightning struck the house of the stubborn father, and the spirit of his precious child was summoned to Paradise. This was sanctified to the conviction of the father and he soon after professed conversion. I officiated at the funeral of the stricken child, and know this to be true. Many like this man have been led with the Psalmist to say, 'It is good for me that I have been afflicted; that I might learn thy statutes.' That is, a "god," claimed by his worshippers to be infinite in power and goodness, could think of no way in which to convert the father except by the cowardly murder of his helpless and innocent child. No wonder our lunatic asylums are swarming with the victims of "religious excitement."—*Air Play*.

A fire at the monastery at Mount Athos, has resulted in the death of twenty-four monks. These monks are interesting survivals of early Christian asceticism, perhaps derived from India. They seek absorption from worldly cares and union with the deity by contemplating their own stomachs.

Church ushers in Boston have apparently got the business down pretty fine. One of them the other Sunday remarked to a pretty woman who had asked him for a seat: "If you will allow me, madam, I should like to give you a seat on the broad aisle. We put the handsomest ones there to decorate the church."—*Truthseeker*.

A correspondent of the *Christian Register* (U.S.) relates an incident that occurred while he was visiting a quaint old sailor in London, who had a sort of private museum: "In another corner of the room I saw a bell-glass placed over a small book. 'That book saved my life' said he 'A short time before we went into action, a lady gave each of our men a Bible. I put mine under my tunic in a breast pocket. Not long after, in the midst of a skirmish, a bullet pierced my tunic and passed three parts of the way through the volume. But for that book, the bullet would have gone straight to my heart.' This story moved me to say, 'Ah! the grand old book has saved many a person from that which is worse than death.' But the old warrior did not relish my remark. He replied that he had no belief about such matters, for he was a Secularist and attended the Hall of Science."

God's mercies during the past week have consisted of numerous destructive cyclones and thunderstorms, and an extension of the potato blight in Ireland.

On August 3, a storm dilapidated Sioux Falls, South Dakota. The cathedral just built by Mrs. John Jacob Astor, of New York, presented a sorry spectacle when the lightning had finished with it.

The new volume of Leslie Stephen's *Dictionary of National Biography* (vol. xxiii.) gives an account of Valentine Greatrakes, a supposed miracle-worker of the seventeenth century, who was said to have cured many diseases by simple laying-on of hands. Greatrakes, however, rejected cases which were manifestly incurable. He was called to court at Whitehall, and failed before the king and court, notwithstanding that he had testimonials to his extraordinary powers from Ralph Cudworth, John Wilkins (afterwards Bishop of Chester) and others.

Catholics and Protestants have been displaying the fervor of their religion at Stewardstown, Ulster, where there has been a free fight between the rival religionists, and thirty houses of Catholics wrecked by the Orangemen.

Don't wash on Sunday, says Mr. Allan Bayne, of Renton. That is the day for godliness, and cleanliness should take a back seat. Mr. Bayne is a sort of Scotch dodo, one of the last relics of a nearly extinct species. At one time they had it all their own way, and the result may be read in the pages of Buckle.

Seven years ago Mr. Strachan, music-seller, of Galashiels, missed a concertina. Apparently it was stolen, for he has recently received the following letter:—"Sir,—Seven years ago I stole a concertina from your workshop which was getting repaired. Some time ago I joined the Salvation Army, and Christ has pardoned all my sins. I think it right I should let you know. May God bless you, and meet me in heaven." Here endeth the penitent's epistle. He gives no name or address, and does not remit the price of the concertina. Perhaps, as Christ has pardoned all his sins, he will forward the amount by P.O.O.

This little incident throws light upon Salvation principles. The thief makes no effort at restitution. On the contrary, he seems to think the man he stole from is slightly in his debt. He does, indeed, condescend to hope his victim will meet him in heaven; but perhaps Mr. Strachan would hardly care to join the party.

THE BISHOPS.

If we beheld a shekinah, or divine presence, like the flame of a taper, on the heads of those who receive the imposition of hands, we might believe that they receive the Holy Ghost at the same time. But as we have no reason to believe what superstitious, credulous, or lying men (such as Cyprian himself was) reported formerly, that they might establish the proud pretensions of the clergy, so we have no reason to believe that men of this order have any more of the Divine Spirit in our time, after they are ordained, than they had before. It would be a farce to provoke laughter, if there was no suspicion of profanation in it, to see them gravely lay hands on one another, and bid one another receive the Holy Ghost.—*Lord Botolphclaydon*.

MR FOOTE'S ENGAGEMENTS.

Sunday, August 31, Baskerville Hall, The Crescent, Birmingham; at 11, "Should Parliament Regulate the Hours of Labor?"; at 7, "Did the Miracles of the New Testament Happen?" Afternoon at 3, in the Town Hall, "The Gospel of Death and the Gospel of Life." Admission to this lecture free.

Monday, September 1, Hackney Radical Club, The Grove, Mare Street, Hackney, at 8, "The Future of Labor." Admission free.

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.

H. J. HUDD.—Thanks. See "Acid Drops."

H. SPENCER.—Are you in your right senses?

JOSEPH BROWN, hon. sec. North Eastern Secular Federation, 86 Durham Street, Bentinck, Newcastle-on-Tyne, begs to acknowledge the following:—Mr. Johnson, 5s.; Mr. Looney, 5s.; R. Young, 2s. 6d.; Bedlington Branch, 12s.; Chester-le-Street Branch, 8s.; a parcel of pamphlets from Mr. J. M. Wheeler.

JAMES SMITH.—The photograph has arrived, and it strikes us as a good one. The faces of A. B. Moss, Joseph Brown, Captain Duncan, John Sanderson, Michael Stitt, and many others are easily discernible.

A. N. B.—Correspondents do us a service by sending us a marked copy of any paper relating to Freethought.

E. J. BREEZE.—The tract you send us is the composition of a scoundrel. A man who declares that Atheists teach the lawfulness of lust and drunkenness is a deliberate liar. With respect to the other side of the Tract, it is absolutely false that the National Secular Society had any connection with the Leeds scandal. The hall in question was hired by outsiders, all of them doubtless Christians by profession. It was let in the ordinary way of business for a ball, and the Secular Branch which used the hall on Sundays were as ignorant of what was going to take place as the other inhabitants of Leeds. No wonder the writer of this wretched Tract conceals his name.

A. MANSON.—Tastes differ you know. You will never find a paper edited to please a single reader.

J. J. TAYLOR.—We never heard of any such statement by Austin Holyoake. You should ask for chapter and verse. Austin Holyoake has been dead sixteen years. Also ask the Christian opponent to explain the fact that over ninety per cent. of the prisoners in jails in England and the United States have been Sunday-school scholars.

FREETHINKER.—Thanks for the jokes and cutting. Your letter to the *Globe* should do good.

J. LUBBOCK.—We don't care to be hard on a mere press blunder.

G. H. HALLIFAX.—We intend to do something of the kind when we can find time. It is certainly required.

S. A. GRIMSON.—Too late for this week. Shall be noticed in our next.

SIDNEY CREWS.—Mr. Headlam can hardly require you to defend him. If he thinks himself misrepresented we shall be happy to find space for his correction.

W. T. LEEKEY has removed to 20 Cazenove Road, Stoke Newington, in which district he will carry on his Freethought work. For seventeen years he has been supporting the cause in North-West London.

P. F.—Buddha, the founder of Buddhism, was supposed to have been born like Jesus Christ. Pagan mythology had several god-men, such as Hercules. See any Classical Dictionary.

J. KEAST.—The matter must wait until the early part of the winter.

H. CALASCA.—Thanks, but Ground is too dry a subject for a second paragraph.

W. J. LEWIS.—(1) Messrs. Bell and Daldy. (2) James Thomson's poems are published by Reeves and Turner, Fleet Street.

T. THURLOW.—Hardly worth re-opening, unless Mr. Headlam wishes to supplement his letter.

NATIONAL SECULAR SOCIETY'S CENTRAL FUND.—From *Maidstone*:—W. Bunyar, 2s. 6d.; J. Martin, 2s. 6d.; W. Pinn, 2s. 6d.; A. Cheeseman, 2s. 6d.; W. Mann, 2s. 6d.; Mrs. Mann, 2s. 6d.; R. Hearnden, 2s. 6d.; S. Price, 2s. 6d.; A. Hickmott, 2s. 6d.; F. J. Knight, 2s. 6d.; H. Larking, 2s. 6d.; E. Avery, 2s. 6d.

J. G. FISHER.—We have received the bill of your debate at Stockton. You are described as "from the Yorkshire Secular Federation," but we can hardly suppose you are authorised to commit that body for or against "total abstinence." Surely you must be advocating your individual opinion, and we cannot see how such a debate can advance the Freethought cause. Our party does not undertake to stand sponsor for your private views. Some Secularists are teetotalers. If you think they are wrong you should discuss it *with them*, and not with a teetotal lecturer, who is also a rabid Christian, and anxious for any opportunity of misrepresenting Secularism.

H. GEE.—No doubt this paragraph will bring the Woolwich Branch support at Beresford Square at 6.30 this evening (Aug. 31). The bigots are acting after their kind.

W. HERON.—(1) Mr. Carnegie's letter evades the point at issue. Churches are sectarian buildings, and if they are exempted from taxation they are practically subventioned. Hospitals are not sectarian; at least, they are not supposed to be. (2) Mr. Gladstone is not responsible for his father's deeds. If his father owned slaves, and was compensated for them (we have heard so, but are not sure of it), it must be remembered that slave-holding was legal and respectable then. George Washington himself was a slave-holder.

BATTERSEA WOMAN.—Hardly up to the mark.

PAPERS RECEIVED.—Neues Freireligioses 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—People's Press—Chat—Tocsin—Liberty—Eastern Post—Der Lichtfreund—Sunday Chronicle—Southern Cross—Market Rasen Mail—Essex Weekly News.

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.

Mr. Foote had a heavy day at Portsmouth. Three lectures on a Sunday in August, delivered in a very large hall, are a tax on one man's strength, but the labor is considerably increased when there is a lengthy debate after each lecture. Mr. Foote's opponents during the day included Major-General Syngé, a minister named Watts, and the two shining lights of Christian Evidence, Messrs. Millett and Tomlins. Mr. Millett spent some time in telling the audience what a good man he was, but he did not explain or regret his fraudulent quotation from Mill on the occasion of Mr. Foote's last visit to Portsmouth. At the mention of this little affair, the noble Millett rose in a huff, and walked off the platform, the lecturer remarking that, if it were not for the policeman, any prisoner in the dock could establish his innocence in the same way.

Mr. Tomlins has been quiet for a good while, owing to his being mixed up in a certain transaction about boots, which brought on him the vigorous denunciation of an English judge. When this worthy mounted the platform the audience was astonished at his audacity. Then there arose loud cries of "Boots!" But Tomlins was not abashed. He went on speaking in oily accents, and his talk was all about truth and goodness and God. The chairman allowed him to occupy ten minutes, but one prominent Secularist left the platform when he began to preach.

Major-General Syngé spoke like a gentleman, and was listened to with perfect courtesy. We cannot help wondering why he associates with men like Millett and Tomlins.

Mr. Foote lectures three times at Birmingham to-day (Aug. 31). The morning and evening lectures will be delivered in Baskerville Hall, with the usual charges for admission. The afternoon lecture will be delivered in the Town Hall, and the admission will be free. Secularists in the district should try to bring their Christian friends to this

meeting. At five o'clock tea for country friends will be provided at Baskerville Hall.

Mr. Heaford has been lecturing to large open-air audiences at Grimsby. He was listened to with great attention, and the experiment is considered a great success. It was not conducted by the Branch, but by a few old friends of the cause in conjunction with Mr. J. W. Wittering, the secretary, who will be glad to receive any financial assistance from Freethinkers in the district. His address is 244 Freeman Street.

Mr. Toleman-Garner's lecture on "Man's Soul" drew a large audience on the Brighton Level last Sunday. Opposition was invited, but not one of the representative Christians who were present ventured to defend the faith. A good collection was made for the Benevolent Fund.

The London Secular Federation's next course of Free Lectures will be given at the Hall of Science on Thursdays, Sep. 18 and 25, and Oct. 2 and 9. Mr. Foote opens and closes, and the two intermediate lectures will be delivered by Mr. G. Standing and Mr. R. Forder.

To-day (August 31) the Hull Branch will hold its first Annual Excursion to Cleethorpes, Lincolnshire, in conjunction with some members of the Manchester N. S. S. and Sheffield Secular Society. The Hull train will leave the Corporation Pier at 8.15 a.m. Tea will be provided by Mr. R. Jackson, Victor and Aucland Colonnade Dining Rooms, Cleethorpes (close to the station), about 5 o'clock, at 1s. per head. It is hoped that this first trip of the Hull Branch of the N. S. S. will be a perfect success.

On Sunday the South Shields Branch holds its third Annual Pic-nic in Holywell Dene. The South Shields members and friends leave by 12.45 ferry from Market Place. Trains for Monkseaton leave Newcastle at 1 and 2.5 p.m. Fares: single 8d, return 1s. 2d; North Shields, 1.26 and 2.31; fares 3d. and 6d. Hot water can be obtained at the cottages at 3d. per head, and teas at the rooms near the Water Mill at 1s. each. If the weather is favorable a pleasant afternoon may be expected. Return trains leave Monkseaton at 7.30, 8.45, and 9.50. All members and friends living at a convenient distance are cordially invited.

A review of *The First Three Gospels* by J. E. Carpenter, written by R. B. Drummond, in last week's *Academy*, refutes the hackneyed argument that Christ's disciples could not have invented his saying by instancing Luke's parables of the Good Samaritan and of the Prodigal Son as "evidently due to the Evangelist." Mr. Drummond holds that the story of the Prodigal Son in Luke was founded on the story of the two sons in Matthew.

Mr. Drummond quotes as a parallel to the story of Peter sinking in the water, one found in the Buddhist books of a Buddhist disciple going to Jetavana (where Buddha was) and who coming to a river and seeing no boat went down in faith into the stream. He did not sink. "Walking as on the ground by the time he got into the middle he saw waves. Then his confidence in the Buddha became slack, he began to sink. But he made his joyful confidence in the Buddha firm, and proceeding on the surface of the water came to Jetavana."

Dr. Garnett, in his notice of William Rathbone Greg, in the new volume of the *Dictionary of National Biography*, speaks of Greg's *Creed of Christendom* as "the outcome of long study and thought." "No work hostile to received opinions," says the learned Keeper of Books in the British Museum, "was ever so little of a polemic against them, or more distinguished by candor and urbanity." We would add that the work is almost as well worth reading now as when first issued nearly forty years ago.

The notice of Grote, in the same volume, is done by Prof. Croom Robertson. He mentions the *Analysis of the Influence of Natural Religion*, issued by Carlile, and made by Grote from Bentham's notes. Prof. Robertson says: "A comparison of them with the printed volume shows the enormous amount of labor required to bring them into form. Grote had practically to write the essay, leaving aside the greater part of the materials before him, and giving to the remnants a shape that was his rather than Bentham's." This is per-

fectly correct. Mr. Wheeler hopes some day to put into shape some of the MS. materials left by Bentham and undealt with by Grote.

In the account of Nell Gwyn, the mistress of Charles II., a good old story is told. At Oxford she was mobbed in mistake for her rival in the king's favor, the Duchess of Portsmouth, who was a Catholic. She put her head out of the window of the carriage, and said, "Pray, good people, be civil; I am the Protestant whore."

The Belgian Freethinkers have, under Dr. Cesar de Paep, organised a corps of lay nurses for hospitals to prevent the often unwished-for ministrations of Catholic nuns. They now claim that there is no just reason against the complete secularisation of hospitals and infirmaries.

Miss Maitland, of the London School Board, gives her opinion strongly in favor of Free Education to avoid the great difficulty of fairly remitting the fees and relieve teachers from the onerous duty of collecting them.

Battersea leads the way for Liberal views in London. The Library Commissioners of that borough have decided to open the public libraries on and after the first Sunday in October, from three o'clock in the afternoon until nine in the evening. Mr. John Burns, at a meeting held in Battersea Park to consider the question, pointed out that at present public libraries were mainly used by the middle classes, and therefore it was highly desirable that skilled artisans and laborers should have the opportunity of using them.

Fritankaren reports the third annual Conference of the Utilistiska Samfundet, held at Stockholm. Mr. Lennstrand presided, and delegates were present from Orebro, Malmo, Sodertelge, Vesteras, Eskilstuna, Gefle, Norrkoping, Skutskar, and Markim. The past year has been a stirring one for our Swedish friends, and they mean to press forward and make the coming years yet more successful.

The Swedish Utilistiska Samfundet sends us their annual report, which, as it commences with our representation of Sweden at the International Conference at Paris last September and ends with our services during Mr. Lennstrand's imprisonment, is highly complimentary to ourselves. We are pleased to note the activity of Messrs. Bergholl, Mentzer, Captain Thomson, and others. Freethought is now fairly started in Sweden. It has its enthusiasts and its martyrs. All that is now necessary is to keep the ball rolling.

Axel Lundberg, a Swedish Freethought lecturer in the States, has published a pamphlet on the Devil, Hell and the Day of Judgment, in which he shows the savage nature of these doctrines. Mr. N. S. Johnson is a Dane in America, who has also put forward a little book, entitled *Is the Bible the Word of God?*

The *Hull Critic* gives insertion to a long and able letter on Sabbath Desecration from the pen of that active worker, Mr. G. E. Conrad Naewiger.

Mr. Watts, who sailed on the 23rd, will spend a short time in New York, and reach Toronto about Sept. 3. On Sunday, Sept. 7, he opens the lecturing season at Science Hall with an address on "The Secular Gospel: its Necessity in Canada."

Colonel Ingersoll and family are taking their holiday at Elberon, New Jersey, where their recently married daughter, Mrs. Eva Ingersoll Brown, has a beautiful cottage by the sea.

La Verité Philosophique, edited by our Anglo-French friend, M. Clemetshaw Cilwa, is going to give a series of Freethought biographies in its columns, commencing with Dr. Albert Regnard and the Central Commission of the French Freethought Federation.

De Dageraad for August has a long article by J. van der Ende, with the same title as Mr. Foote's pamphlet, "Was Jesus Insane?"

Colonel G. B. Malleson has contributed a concise account of Akbar the Freethinking Emperor to the series entitled "Rulers of India." Akbar, though brought up as a Mohammedan came to reject all dogmas but the unity of God. He

encouraged discussions on religion between Brahmins, Parsees, Christians and those of his native sect, showing tolerance to all, Col. Malleon says he discourages the practice of praying, fasts and pilgrimages, knowing that in the majority of instances professions of religion were cloaks for hypocrisy and that "there were many ways in which a man's life could be utilised other than by putting on an austere appearance and making long prayers." Akbar sought to unite India on the basis of religious equality. To find his superior we must travel back to Pagan times. Dr. L. Büchner has treated of Akbar and Frederick the Great in his recent work *Zwei Gekrönte Freidenker*.

The annual convention of the Secularists and Freethinkers of Canada will be held under the auspices of the Canadian Secular Union, on Saturday and Sunday Sept. 13 and 14 in Science Hall, Toronto.

The State of New York has passed a law empowering the arrest of smokers "apparently under the age of sixteen years." The New York *Evening Telegram* lays stress on the word "apparently," and argues that it will not be safe for a man like Col. Ingersoll, with his apparently juvenile countenance to be seen with a cigar in his mouth.

THE ELEPHANT-UNDER-THE-EARTH.

(From a Chicago Paper.)

[CONCLUDED].

I HAVE no doubt, however, that the ultimate analysis of what is called matter, will show that it consists of the same element as what is called mind; and that, therefore, the ultimate constituent of the universe of matter and mind is not two but one element, call it force, spirit, matter, mind, consciousness, or whatever you please. In my "New Theory of Consciousness" (see *Journal of Speculative Philosophy*, July, 1886), by a process of speculative reasoning I found myself driven to the conclusion that the atom of matter is an ultimate of consciousness, after having, in the same article, identified force with consciousness and hence also with matter. And as I now look at it, it would not be a difficult undertaking to prove the same thing about matter, not by speculative reasoning merely, but by an appeal to facts which are in the possession of everyone.

One more example and I am done. We look out upon the vast and wonderful visible and tangible phenomena of the universe of matter—its boundless sea of stars, some of which seem held by invisible hands in the same relative positions for ages, while others revolve in such well-defined, mathematical curves and times round our sun, that their exact places in the heavens can be predicted with certainty; its crystallizations in mathematical forms around mathematically determined axes; its chemical relations of atoms that can be definitely expressed in numerical formulas; its curious microscopic vegetable and animal germs which, though containing nothing that bears the slightest resemblance to either an animal or a vegetable, yet when placed under suitable conditions, are steadily urged forward through a regular series of changes in their outward form and their internal structure until, in one case, a lily, a fern, or an oak, perhaps is the final outcome, and, in the other, a fly, an elephant, or a man, mind and all, is the ultimate result. Now, it is said, how can unaided matter do all these things and the ten thousands of others which are equally as wonderful but which are all beyond its capacity? We must look to some other element to do them, some other principle that shall take matter as the potter takes the clay and mould it into all the various forms which we see around us, at the same time imparting to them motion, heat, chemical affinity, life, and mind. We must, in imagination, make that principle vast enough, strong enough, skillful enough, thoughtful enough, wise enough, and in every way competent to do all those things. We will call it God, Lord, Jehovah, almighty. Nevertheless, call it by all the exalted names you please, and endow it with all the ineffable attributes in the vocabulary of human language, and mystify and bide it behind the thick and impenetrable veil of all the deaf, and dumb, blind, and impotent infinitudes that the human mind can conjure up, you can never succeed in disguising it beyond recognition. It still has all the specific characteristics of the elephant under-the-earth, and should be, and ultimately will be rejected by all thoughtful men.

The watchword of science is genesis. The watchword of philosophy is causality. Genesis and causality are substan-

tially one and the same thing; the different names being simply expressive of different ways of looking at the universe. Science looks from below, through the procedure or genesis of one thing from another, up to the final ultimate or element from which they have all proceeded; while philosophy looks down from that ultimate, through its causal relations, and thus embraces all things and their genetic procedures. Hence, philosophy must begin with monism, or a theory of one final ultimate or element; and science must, in the end, demonstrate the truth of monism; for, in a universe of two or more ultimates, there could be neither a universal causality nor a universal genesis. Different ultimates and their procedures could have no genesis from each other; for by that very genesis they would cease to be different ultimates, and the one from which they all proceeded would be the one final ultimate. Nor could different ultimates be causally and efficiently related to each other. Therefore, on a cosmical theory of two or more ultimates, there being neither genetic nor causal and efficient relations between them, each ultimate and its procedures would constitute a universe by itself; and we would thus have, instead of one universe, as many universes as there are ultimates, all independent of, and forever isolated from, each other. Hence the endless trouble and perplexities which philosophers in all ages have had in their efforts to explain our universe on the supposition that it is composed of two ultimate constituents, matter and mind. The gulf between them has never been bridged, and never can be.

From this difficulty sprang that curiosity of philosophical literature, Leibnitz's explanation of the relation between matter and mind. Admitting that matter and mind are different ultimates, he was obliged to admit that the one could not act upon the other. Hence he contended that there is no real causal and efficient relation between them, but only a seeming relation, which he explained by his theory of "Pre-established Harmony," substantially as follows: I make two clocks so exactly alike in their works that they shall always keep pace with each other, the hands of both always pointing to the same hour and minute. The one being perfectly independent of and isolated from the other, neither one causes the other to register the same time as itself; but they register the same time because I pre-established such a harmony between them. In the same way, as Leibnitz supposed, God made a universe of matter and also a universe of minds, perfectly independent of, and isolated from each other; yet he established such a harmony in their movements that where one shows up a certain phenomenon, the other shows up its corresponding phenomenon. Thus, I will my arm to move. My will does not move the arm, however; because the will and the arm have no causal and efficient relation to each other; but, nevertheless, my arm moves simultaneously with my will that it shall move, because my body, in the cause of its own independent actions, has just reached that point where my arm moves simultaneously with the equally independent action of my mind which just then wills that my arm shall move.

Berkeley attempted to solve the difficulty now under consideration by annihilating the external world, the world of matter, considered as something separate and apart from, and outside of, each individual mind. So ingeniously did he do this, that Hume considers his arguments "unanswerable, although they convince nobody." And, in more recent time, Bain declares that, "all the ingenuity of a century and a half has failed to see a way out of the contradictions exposed by Berkeley." But Berkeley simply evades the difficulty by ignoring a fact which is a persistent part of it, and which, therefore, must be admitted and explained by any adequate cosmical theory. Berkeley, as a monist, admitted but one ultimate, namely mind; but he denied the real external existence of what is called matter, which everyone knows has a real existence, external to, outside of, and different from, every individual mind and all its sensations or other states of consciousness. We know this by an actual demonstration, as valid as an intuition, as I have explained in my "Facts about External Perception," published in the *Journal of Speculative Philosophy*, October, 1885. The question here is, not what those things called matter are made of, for, as we have already seen, monism is the only philosophical cosmical theory; and, on any monistic theory, matter must be made of the same stuff that mind is made of, call that stuff spirit, force, mind, consciousness, matter, or what not. But the question to each individual now is, whether the things which he perceives around him, and which are called matter, are outside of his own mind and

have a permanent existence outside of his own mind and of all other minds, so that they abide when stripped of those sensations in his own mind which are related to them—and still endure when he is asleep or unconscious, so that when he awakens or comes to consciousness, he may again perceive those very same outside things. Berkeley answers this question in the negative, and thus annihilates the external world, ignoring the very first lesson which nature demonstrated to him, as to Hume and to everyone else, so irresistibly, that (as Hume was honest enough to admit) it dominates and controls the sceptic even while he is repudiating it. Berkeley even goes so far as to assert that it is impossible to conceive of an external object, such as a house or a tree, existing independent of and outside of all minds whatsoever. Now, to each individual, external objects are objects which now exist, but are not in his consciousness. Such objects can never be got into his consciousness, and can never be known to him by intuition, but only by demonstration. But according to Berkeley's principles, what are called external objects are, to each individual, objects which seem external although they are really in his consciousness. Such objects do not exist at all when not in his consciousness (for they are simply his sensations, which, of course, are his own and nobody else's; nor can anybody else's be, or become, his), and can never be known to him by demonstration, but only by intuition.

Berkeley's external world is, to each individual, only a seeming, fictitious external world, all of whose constituents are really internal, in consciousness subjective. And the same is true of Kant's external world; it is subjective internal, and is only seemingly fictitiously external. With both of these philosophers the conversion of the really internal things into seemingly external things is brought about by a kind of hocus-pocus—divine hocus-pocus with Berkeley, and the hocus-pocus of categories with Kant—for nothing but actual hocus-pocus (a trick which "no fellow can find out," and which it was never intended that any fellow should find out) can ever convert the internal, the subjective into the external, the objective; nor even into a seeming external unless there be a real perceived external object to aid in the work as a foundation of the whole process. The very idea of externality or of seeming externality could never have been suspected, conceived of, dreamed of, or in any way got into our heads, without a real external object to develop that idea in our minds, not by intuition (for it can never come to us in that way) but by demonstration. But a further discussion of this subject would require that I should enter more fully than would be justifiable here, upon a consideration of external perception, a mental process of which Berkeley had not the faintest idea, and Kant only the most bewildering, lumbering and confused one.

PAYTON SPENCE.

GENESIS I.—II.

In purging the Bible of all divine inspiration, I am under an obligation to the Bishop of Carlisle, who lately advised us to put aside Genesis i.-ii., as "a childish thing,"—only intended for mankind in its infancy. That stage has fortunately been passed, and the clergy know it. Yet the majority go on preaching the childish thing, because it puts money in purses. They have been duped, and learnt to—dupe. "On commence par être dupe et finit par être fripon."

In your able leader, "Is the Bible Inspired?" you quote one of the big blunders of Bible translators, viz: "And man became a living soul" (*sic*) Genesis ii. 7. The word "soul" does not occur in the vernacular at all. The Hebrew words are "Nepesh Hayah."—LIVING ANIMAL, or creature; for they occur in Genesis i., 20, 21, 24, as well, and no distinction is made between man and the lower animals;—all are dowered with the same paint. I have corrected this passage in Luther's version: "Und also ward der Mensch ein lebendiges Thier," striking out "lebendige Seele." The correct English translation runs thus: "And man became a living (breathing) animal (or creature.)"—*Absit omnia!* To designate man as a living soul, when the Elobistic writer treats him as an ordinary animal, savors very much of an impudent fraud.

CHAS. KROLL LAPORTE.

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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, Mr. Hunt, "The Labor Question" Monday, at 8, social evening. Thursday, at 8, committee meeting. Friday, at 8, discussion. Camberwell—61 New Church Road, S.E., 7.30, Mrs. Thornton Smith, "The Forgiveness of Sins." Hall of Science, 142 Old Street, E.C., 7.30, Mr. G. J. Holyoake, "The Sorrows of God." West Ham—121 Broadway, Plaistow, 7.30, Mr. Sam Standing, "Some Ancient Views of God."

OPEN-AIR PROPAGANDA.

Battersea Park Gates, 11.15, Mr. Hunt, "We all have a Revelation." Bethnal Green—Opposite St. John's Church, 11.15, Mr. J. Fagan, "Is the Bible a True Book." Camberwell—Station Road, 11.30, Mr. B. Hyatt, "The Crucifixion of G. d." Cl-rkenwell Green, 11.30, Mr. H. Snell, "Why Fear Death and After?" Edmonton—Corner of Angel Road, 6.30, Mr. P. H. Snelling, "God Moves in a Mysterious Way." Finsbury Park (near the band-stand) 3.30, Mr. E. T. Garner, "Life's best Guide: Christianity or Secularism?" Hammersmith Bridge (Surrey side), 7, Mr. S. Soddy, "God and his Book." Hyde Park, near Marble Arch, 11.30, Mr. C. J. Hunt, "Miracles and Prayer. Wednesday, at 8, Mr. Lucretius Keen, "Holy Matrimony." Thursday, at 8, a lecture. Kingsland Green, 11.30, Mr. T. Thurlow, "Is the Bible a Good Book?" Mile End Waste, 11.30, Mr. F. Haslam, "The Life and Times of Thomas Paine." Plaistow Green (near the station), 11.30, Mr. Sam Standing, "What is a Christian?" Victoria Park, near the fountain, 3.15, Mr. C. J. Hunt, "The Christian's Creed" 6, a lecture. Westminster—Old Pimlico Pier, 11.30, Mr. A. B. Moss, "Sinful Saints." Wood Green—Jolly Butcher's Hill, 11.30, Mr. P. H. Snelling, "Morality of the Messiah." Woolwich—Beresford Square (opposite Arsenal gates) at 6.30, Mr. A. B. Moss, "Apostles of Freethought."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, 11, Mr. G. W. Foote, "Should Parliament Regulate the Hours of Labor?" 3 (Town Hall), "The Gospel of Death and the Gospel of Life"; 7 (Baskerville Hall), "Did the Miracles of the New Testament Happen?" Liverpool Branch N. S. S., Camden Hall, Camden Street—Mr. R. Forder, 3, "How I became a Freethinker, and why I remain one"; 7, "Did Jesus ever Live?" Manchester N. S. S., Rusholme Road, Oxford Road, All Saints—6.30, Mr. Lawrence Small, "Right and Wrong." Newcastle-on-Tyne—4 Hall's Court, Newgate Street, 3, all members are requested to attend to consider alteration of rules, etc. Nottingham—Secular Hall, Beck Street, 7, Mr. J. Proctor, "Secularism and Social Progress." Portsmouth—Wellington Hall, Wellington Street, Southsea, 7, a meeting. Sheffield Hall of Science, Rockingham Street.—Excursion of members and friends to Grimsby and Cleethorpes; meet at Victoria Station 8.30, train starts 8.45. South Shields Branch, Excursion to Holywell Dene; see special notice.

OPEN-AIR PROPAGANDA.

Huddersfield—Market Place, Mr. J. Greevz Fisher, 3, "Science and Secularism"; 7, "The Repeal of the Blasphemy Laws." Manchester—Corner of Denmark Road and Oxford Road, 3, Mr. Lawrence Small, "The Immortality of Bible Teaching." Friends are earnestly requested to support us at these open air lectures.

LECTURERS' ENGAGEMENTS.

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E.—August 27, Hyde Park; 31 (morning) Pimlico, (evening) Woolwich. Sept. 7 (morning) Pimlico, (afternoon) Finsbury Park, (evening) Hammersmith; 10, Hyde Park; 14 (morning) Bethnal Green, (afternoon) Victoria Park; 21 (morning) Midland Arches, (afternoon) Finsbury Park, (evening) Hammersmith; 28 (morning) Clerkenwell, (evening) Woolwich.

E. STANLEY JONES, 3 Leta Street, City Road, Walton, Liverpool.—Sept. 7, Liverpool.

T. THURLOW, 7 Dickson's Villas, Rutland Road, East Ham—Aug. 31 (morning) Kingsland Green. Sept. 14 (morning) Camberwell 21 (morning out-door, and evening in the hall) Plaistow; 28 (morning) outside "Salmon and Ball," Bethnal Green. Oct. 12 (morning) Hyde Park; 19 (morning) Battersea Park, (evening) Battersea Secular Hall.

TOLEMAN-GARNER, 8 Heyworth Road, Stratford, London, E.—Aug. 31 (afternoon) Finsbury Park. Sept. 7, Clatham; 21 (evening) Woolwich; 28 (afternoon) Finsbury Park. Oct. 5, Woolwich.

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