

The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. X.—No. 40.]

SUNDAY, OCTOBER 5, 1890.

[PRICE ONE PENNY.

GLADSTONE'S WIND UP.

MR. GLADSTONE'S article in the October number of *Good Words* seems to conclude the series. Its title is "Recent Corroborations of Scripture from the Regions of History and Natural Science." In the preliminary section he refers to evolution as "confirming the great argument of design"; but as, in this respect, he differs from John Stuart Mill, and even from Darwin himself, his mere *ipse dixit* counts for nothing. Mr. Gladstone also observes that "the doctrine of birth-sin, as it is sometimes called, is simply the recognition of the hereditary disorder and degeneracy of our natures; and of all men the evolutionist would be the last to establish a title to object to it in principle." Here again Mr. Gladstone shows a curious ignorance of evolution. Darwinians do not believe in the "degeneracy" of human nature; on the contrary, they assert its slow but constant improvement. They do not teach the *fall* of man, but the *rise* of man. On the other hand, the Darwinian law of heredity and the Christian doctrine of original sin, have absolutely nothing in common; and whoever asserts that they have, understands neither the one nor the other.

Mr. Gladstone imagines that he has proved the scientific accuracy of the Creation story to the satisfaction of every person of intelligence. No doubt he has done so to his own satisfaction; but others will reflect that he has obstinately evaded every serious difficulty.

Never has it been our misfortune to read a more extravagant piece of special-pleading than Mr. Gladstone's section on the Assyrian and Hebrew myths of the Deluge. He does not dispute that the Assyrian tablets deciphered by the late Mr. George Smith were "composed more than 2,000 years B.C.," that is, five hundred years before the alleged date of Moses. Yet, in the face of this chronology; in face of the lack of all reference to the Deluge in the Jewish historical books before the Captivity; in face of the great influence which contact with Babylon indisputably exercised on the Jewish people; Mr. Gladstone asserts that the Hebrew and Assyrian flood-stories are "derived through independent channels," that "the one comes through a powerful and civilised empire, the other through an obscure nomad family." Surely Mr. Gladstone must see that he is begging the whole question. He has first to establish the fact—if it be a fact—that the flood-story was known to the pre-Mosaic Jews; whereas, he has nothing but assumption to show that it was even known to the pre-Exile Jews.

Everything Mr. Gladstone has to say on the subject is based on this simple trick of begging the question. He starts from a premiss which he knows is the very proposition in dispute, and at the finish he blandly desires his opponents to admit his conclusion.

First, he says the Jewish account of the Flood is monotheistic; which, by the way, it is not, for there

are two accounts purposely disguised in our English version, in one of which the deity is called by the single name of Jehovah, and in the other by the plural name of Elohim. On the other hand, he says, the Assyrian account is polytheistic; and he argues that the simpler form is nearer to the original source. But does not Mr. Gladstone see that all this is consistent with the position of the "negative" critics, who assert that the Jewish flood-story was borrowed from Babylon when the Jews were monotheistic?

Secondly, he asserts that the absence of local coloring in the flood-story of the Jews is natural if it was derived from a simple nomad people like Abraham, his ancestors and his posterity. But is it not just as natural on the theory that it was doctored by the later Jewish priests for their own people? Would they not cut away everything that gave the story a foreign air?

Even, however, if Abraham and his family picked up a knowledge of the flood-story while they hovered on the skirts of the Chaldean civilisation, or brought it away with them from "Ur of the Chaldees," there is no disputing the fact that the legend existed among the Chaldeans before the basis of the Jewish nation was laid.

Let us now see how Mr. Gladstone disposes of Professor Huxley. Does he reply to Huxley's arguments? Not a bit of it. He declares with a not too ingenuous modesty that he has "no capacity to handle" such a controversy, although Huxley's argument against a partial deluge, in any wise resembling the Bible-story, was level to the most ordinary intelligence, and based on geographical and physical truths which are taught to school-boys. Mr. Gladstone does not refrain, however, from sneering at Huxley's "magisterial" tone; and for the rest, he plays off against him the authorities of Mr. Howorth, the Duke of Argyll and Sir J. Dawson. But Mr. Howorth's evidence only shows that there were catastrophes in the earlier ages of the earth, which no one need dispute; and Dawson, in one of his Religious Tract Society pamphlets, distinctly argues that the Deluge was only one of the many disasters that have happened in geological history. What on earth has this to do with the flood which occurred in the historical period, a huge mass of water kept standing on the sloping plains of Mesopotamia, an ark containing specimens of all forms of life, and the destruction by miracle of all the human race with the exception of eight persons?

Mr. Gladstone is a better writer than the ordinary Christian apologist, but his method of controversy is no whit superior. He thinks to settle disputes by quoting *opinions* from orthodox and semi-orthodox scholars. But this is not the way to end controversy, or to establish any satisfactory conclusion. Nor is it exactly honest to neglect to inform the reader that the scholars quoted *are* orthodox or semi-orthodox, and to refrain from indicating the great authorities whose opinions are of an opposite character. Indeed, we venture to call it an imposition on the ignorance of the ordinary reader.

Mr. Gladstone talks as though the flood-story were accepted as "history" by the generality of Christian scholars and scientists. But it is not so accepted by Professor St. George Mivart, the Catholic; by the Bishop of Carlisle and Archdeacon Farrar, of the Church of England; or by many a critic in the ranks Nonconformity. The tendency is to explain the story as a legend, with a spiritual lesson, or to whittle it down to the proportions of a local flood; and we may ultimately learn that Noah's Flood is an exaggeration of a village deluge that washed away three kittens and a blind puppy.

Much unprofitable "learning" is devoted by Mr. Gladstone to showing how the human race descended from Shem, Ham, and Japheth. Even if these names are symbolic of the white, yellow and black races, they do not give the Bible any claim to inspiration; for these great diversities were well-known, and the legend, whenever it was developed, would naturally follow them. But the American and Australian races were *not* known, and precisely as the Bible leaves them out does Mr. Gladstone leave them out. He quietly sacrifices two continents for the sake of the Pentateuch.

With respect to the Sinaitic journey of the Jews, nothing could be more childish than the remark that the names of places, the distances, and so forth, prove the narrative of Exodus to be "a contemporary record of the events to which it relates." Is Mr. Gladstone so innocent as to imagine that the Jewish writers of the sixth, seventh, and eighth centuries before Christ were unable to obtain any information about the frontiers of Egypt and the coast of the Red Sea? Did not Solomon marry an Egyptian princess? Were not the Jews fighting in alliance with Egypt when the hosts of Sennacherib were destroyed? It really seems as if nothing were too childish for a Christian apologist to advance on behalf of the Bible.

The last "corroboration" of Scripture is that the world, in the late Dr. Whewell's opinion, will end with a catastrophe. Mr. Gladstone is informed on "high authority" that this is the "established conclusion of astronomers"; and this is also "the emphatic declaration of the inspired Word." Peter prophesied it. And where? Why in the Second Epistle of Peter, which scholars do not allow to be his at all! Yet on this basis Mr. Gladstone proclaims that "the Galilean fishermen knew what all the genius and learning of the world for thousands of years failed to discover." For our part, we have a great distrust of Mr. Gladstone's "high authority." In any case, this questionable "established conclusion of astronomers" has no relation to the prophecy of Peter, for this gentleman did not mean the absolute destruction of the earth (as we read his words), but rather a renovation of it, as the dwelling of righteousness.

Sir Isaac Newton was a great scientist. He also wrote in defence of the Bible. Where are those writings now? Ask the amateurs of curious literature. Mr. Gladstone is a great statesman. He also writes in defence of the Bible, and we believe that his apologies will share the fate of Newton's. They display what is too often "the last informity of noble minds."

G. W. FOOTE.

MARY AND JAMES.

THE traditional and untrustworthy character of the Gospel stories may be well illustrated by the confusion evidently existing in the minds of the writers, as to some of the personages. Four individuals with the name of Mary are usually distinguished.

1st. Mary the virgin mother of Jesus. Of this unique specimen of the human race few particulars are given. Imagination has supplied the place in the

Protevangelion and Gospel of the Birth of Mary. After the wondrous birth, almost the only occasions upon which she is mentioned, she is snubbed by her son (Luke ii., 49; John ii., 4; Matt. xii., 48). This virgin had a good sized family, James, Josés, Simon, Jude and their sisters being mentioned, (Matt. xiii., 55, 56.)

2nd. Mary the wife of Cleophas, mentioned in John xix., 25, as "his mother's sister," being together with his mother and Mary Magdalene. It is curious that "his mother's sister" had the same name as his mother; and that according to Luke xxiv., 18, Cleopas did not know Jesus when he saw him. The same group of women is described by Matt. xxvii., 56, as consisting of "Mary Magdalene and Mary the mother of James [Qy. No. 1 or No. 2] and Josés and the mother of Zebedee's children. Some have suggested that John meant four persons, the virgin, her sister nameless, Mary the wife of Cleophas and Mary Magdalene, and further that this nameless sister was the mother of Zebedee's children. But John must have expressed himself badly, for the text only implies three persons. Others suppose that Mary was called his mother's sister because Cleophas and Joseph were brothers, of which there is no evidence.

3rd. Mary, the sister of Martha. This lady appears to be identical with No. 4. She is described by John (xi., 2) as "that Mary which anointed the Lord with ointment and wiped his feet with her hair." According to Luke vii., 37, this was a woman "which was a sinner," and in the heading to the chapter and the tradition of the Fathers, and the teaching of the Church, was Mary Magdalene.* Both Baronius and Lightfoot support the opinion that these two are one.

4th. Mary Magdalene. This, after the virgin, is the most notable of the gospel Marys. This lady was possessed of seven devils, and was honored with absolutely the first appearance of the risen God (John xx., 1-19).

Now the Talmudic writers speak of the mother of Jesus as Miriam Magdala, *i.e.*, Mary the plaiter of woman's hair, which Lightfoot informs us was a polite euphemism for a harlot, that profession being usually followed by prostitutes.† The Jewish tradition that Jesus was the offspring of Miriam Magdala and one Pandera was a very awkward one, and we can but suspect that the early Christians put Mary Magdalene in a new rôle to explain it away.

No less curious and instructive is the confusion among the gospel James's. From the passage already cited, it is evident that Mary No. 1 had a son of this name. Indeed, Mark vi., 3, calls Jesus "the brother of James"; and Paul (Gal. i., 19) speaks of "James, the brother of the Lord." This gentleman we will call James No. 1. Apparently he was not an apostle, (we are told, John vii., 5, "neither did his brethren believe on him") for Mark (iii., 17-18) mentions among the apostles, "James, the son of Zebedee," who we will call No. 2, and also "James, the son of Alphaeus," No. 3. Yet Paul speaks of the Lord's brother as one of the apostles!

It appears from Matt. xxvii., 56, that the mother of "James the Less," whether No. 1, No. 2, or No. 3, was called Mary, and some hence suppose that Mary, the wife of Cleophas, was Mary, the wife of Alphaeus. Which was James the Great, and whether there were really two, or three, or more of them, no one can accurately determine. Dr. Niemeyer makes no less than five by distinguishing the son of Alphaeus from James the Less, and arguing that the James last mentioned in Acts i., 13, was not the brother but the father of Judas. The reader will notice that the words *the brother* are not in the original, which reads "Judas of James," this being a usual way of repre-

* This passage has been adopted by the Church as the lesson of the day for her Festival, July 22.

† See *The Jewish Life of Christ*, p. 40.

senting "the son of," as with "James of Alpheus" in the same verse. This is indeed the version of the Syriac, which thus makes Judas the son of James.

The *Gospel of the Birth of Mary*, ascribed to Matthew, throws some lights and shadows on these intricate relationships. According to it, Jesus had two aunts, both named Mary. Aunt Mary No. 1 married Alpheus, by whom she had James No. 3. Aunt Mary No. 2 married Zebedee, by whom she had James No. 2 and his brother Boanerges John. There was, of course, in addition James No. 1 the offspring of Virgin Mother Mary. Truly a remarkable family.

But more. Having suggested that all these Marys may be rolled into the one, Mary Magdala, let us see if the same is not the case with James.

James No. 2 was, according to Acts xii., 2, killed by Herod the king—perhaps the same Herod who wanted to kill Jesus, and who himself died B.C. 4. James No. 1 or No. 3 presides at the Council of Jerusalem, dated A.D. 52 (Acts xv., 13).

Paul, even as he knows nothing of any Virgin Mary or of the risen Christ appearing to women, says Christ showed himself to James, and speaks of James the apostle as the Lord's brother. Evidently he, the earliest witness on the subject, knew but James No. 1, and this James with whom he goes to confer at Jerusalem (Gal. ii., 9) parallels with James No. 3, who presided at the Council there. If he had known of any James No. 2 he would surely have mentioned him. But James No. 2 is to be identified with the James the just, whose martyrdom is related by Josephus, and, in a very different fashion, by Hege-sippus, who calls him both the Just, and the Lord's brother, and as having the government of the Church. Possibly there was only one James, though we see no reason a good Christian should not believe there may have been three in one and one in three.

J. M. WHEELER.

"A LIVING GOD."

FREQUENTLY of late, in discussing with intelligent liberal-minded clergymen like the Rev. Mr. Bronnan and others, I have observed that while they are prepared to let many beliefs sacred to the hearts of the orthodox rush "like the devil" down a steep hill into oblivion, they insist that whatever rational criticism can do, it cannot destroy the living God, who, they declare, comes scathless through the critical ordeal.

Of course, if there be a "living God" residing somewhere in the universe, criticism will not harm him; it will probably stimulate such inquiry as will lead to the discovery of his whereabouts. Mention of the "living God" implies, however, that there are some, probably many, dead gods, who, presumably, before they took their "quietus," whether with "bare bodkins" or other weapons of destruction, were once living Gods, and occupied some portion of the universe; but whether they were destroyed by criticism or fatally injured in a warfare with other deities or devils, or committed suicide, we have no means of knowing.

But suppose for the sake of argument a "living God" exists, what sort of being would he be like? How should we be able to know him, that we might distinguish him from the "dead Gods" or from any beings? Is the living God a person, or an essence? If he is a person, has he an organisation? Has he a head, body and legs like a man; or is his head like a man's and the rest of his organisation like a beast's—in point of fact like some of the Gods represented in the British Museum? And if the "living God" is a personal being, how can he be said to be Infinite and Omnipresent—how could you have a God everywhere and a universe somewhere when there was nowhere for it to be? Either we must have an infinite God and no universe; or an infinite universe

and no God; or a finite universe and a finite God—which in the Theist's sense is no god at all. If he is an essence how can he be said to live or to be intelligent? But if God is a "living God" how does he live? What does he eat and what does he drink? And where does he get it? Has he taken the advice of Sir Anthony Absolute, and got a world and atmosphere of his own? And what does this God do for a living? Does he engage in any useful occupation; or does he merely "overlook" the workers and idlers in this world? Is he perpetually awake and at work, or does he sometimes rest or sleep?

Is he alone in the part of the universe he occupies or has he some companions? Do the affairs of the world interest him, or is he a disinterested spectator? Is he pained when he sees men doing evil, and pleased when he sees them doing good? These are a few of the questions I feel disposed to put to the learned divines who talk so glibly about the "living God"; but if any of these questions are broached we are at once told that we must not apply the same method of reasoning when we are dealing with God as we should if we were dealing with human beings. But why not? "Oh!" say these learned gentlemen, "the finite faculties of man cannot judge the infinite"; and then, to put the finishing stroke to their argument, they ask: "Will you set up your puny mind to determine the qualities of God?" But as the puny mind in question is the only one we have by which we can decide anything, to that touchstone ultimately everything must be brought—even the question of the existence and attributes of the "living God."

Like Col. Ingersoll, I frankly confess that I should not know a god if I saw one. I have not seen one and I am not acquainted with anybody that has. Indeed, the first charter of St. John, and the 18th verse says: "No man hath seen God at any time;" and, as no photographer has, as far as I am aware, taken a portrait, and no artist painted a correct representation of him, in my judgment no man has a distinct idea of what is meant by God.

It seems to me, however, that if there be a "Living God" looking down from heaven, who sees all that is going on in this world of strife and trouble; who observes the tyrant as he puts his foot savagely down upon the necks of the weak and struggling; who sees the haughty and deceitful taking mean advantage of their poorer and humbler brethren; who watches the diplomatic lags of modern civilisation as they carry out their insidious designs; who is unable to turn them from their wretched course, or destroy their power—that such a God is a poor, miserable creature, who deserves our commiseration. And on the other hand, "a living God" who combines infinite power with infinite goodness, who sits or stands quietly by—a passive observer—while injustice and wickedness are being hourly transacted, would deserve and get nothing but our sincerest condemnation. We may rest assured, however, that science day by day is banishing the gods. Already they have taken their flight into the obscurest corner of the universe. They no longer cause earthquakes, famines, or disease, these phenomena being now attributed to natural causes. Telegraphy, electricity, the steam engine, and above all education, are playing rare havoc with the supernatural beings; and one day we shall probably regard as a curiosity the man who knows so little of the powers of nature that he still clings to the belief in "a living God."

ARTHUR B. MOSS.

A colored parson tried to coax his wife to let herself be killed by a railroad train, so as to secure him a hundred dollars or so with which to move West, but she stubbornly refused and went and denounced him. Just like a white woman.

MR. GLADSTONE CAUGHT NAPPING.

Mr. Gladstone makes a curious slip in the article on "The Mosaic Legislation," says the *Jewish Chronicle*. Speaking of the Massorites and their wonderfully painstaking efforts to preserve the text of the Old Testament from corruption, he says: "This body is one without a parallel in the history of the world;" and again: "The Hebrews were the only people who built up by degrees a regular scientific method of handling the material forms in which the substance of their Sacred Books was clothed." Mr. Gladstone might have been saved from this mistake by a reference to the *Jewish Quarterly Review*, where the Rev. Isidore Harris has shown in his learned account of the Maasorah that the Jews were by no means singular among the nations of antiquity in respect of having devised such a work. The Hindus, e.g., as early as 600 B.C. computed the number of verses, words, and syllables contained in the Rig Veda hymns. The Samaritans did the same for the Samaritan Pentateuch, and the Arabs for the Koran, while the Chinese, the Greeks, and the Persians adopted similar methods for the preservation of their ancient writings. The Syrians, too, had a Massorah, which they denominated *Mashlemonutho*, or "tradition," and it is the opinion of Mr. Harris that the Syrian work may have influenced the development of some departments of the Hebrew Massorah. Mr. Gladstone's mistake has something more than a literary interest, inasmuch as he builds on it a portion of his case for the Mosaic authorship of the Pentateuch.

SEND THY ANGEL.

In Demerara, lived an old darkie who was supposed to be very religious, this used to be his prayer every night before going to bed: "Oh Lord, when d'ow art ready dy survint Sam Jones, am ready, send thy angel O Lor, to scort him to de realms ob bliss, whar he lib wid you in glory eber more. Amen." Some darkies getting hold of this knocked at the door one evening just as Sam had finished. Sam jumped off his knees, and inquired, "Who dar?" One of the young nigs replied, "The angel ob the Lord come for his sarvint, Sam Jones to scort him to de realms of bliss." Before he could get any farther, Sam Jones exclaimed "Sh——, you, Sam Jones not lib hyar, he lib free doors farder down de treet."

HOW TO HELP US.

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

ACID DROPS.

The Mormons are caving in, and the good old Bible institution of polygamy is being killed by the Bibliolators of America. The president of the Mormon Church in Salt Lake City has issued a manifesto, denying that the Church teaches polygamy or plural marriages any longer, and declaring that the Mormons will submit to the United States' marriage-law.

The Bishop of Carlisle is wise in his generation. He has publicly given up the Deluge as a universal catastrophe. The story came from an eye-witness, and when he said that all the earth and the highest hills were covered with water, he only meant "as far as he could see." Of course this may satisfy those who want to cling to the Bible, but as a matter of honesty the Bishop should reply to Professor Huxley's argument that the Jewish writers must have been

aware of the existence of some considerable mountain ranges, which a small partial Deluge *could not* have covered.

His lordship of Carlisle is no less cunning with respect to the Revised Version of the Bible. He does not recommend it for use in the pulpit, but at the same time he does not prohibit its use in his diocese. He thinks the new Bible should be used in the study; that is, he sees the advantage of having two Bibles, one for the old conservative dupes who object to new-fangled things, and the other for the more go-ahead people who want everything brought up to date. Good old Goodwin!

Germany is nominally a Christian country, and the Emperor is a pronounced Christian. Yet the authorities have instituted a medical examination of a young conscript who declares it is against Christianity to kill anyone in peace or war. The doctors say he is perfectly sane. What then will become of him? And what will become of the question? The emperor might submit it to a representative body of ministers, and if they came to a friendly and unanimous decision it would be the first time such a thing had occurred in the whole of Christian history.

Miss Von Finkelstein must think well of England. She makes a lot of money here by lecturing on the "Holy Land," where she has resided, and she has married a "magnificent" Englishman "six foot high."

In one of her recent lectures at Croydon, Miss Von Finkelstein seems to have startled her audience by contending that Jesus was not poor. Even the *Christian World* appears to share the astonishment. But every real student of the Gospels is perfectly aware that "the Galilean peasant" and "the poor carpenter" of pulpits and pious platforms is a sentimental creation. There is not the slightest indication of poverty about Jesus; and, as Miss Von Finkelstein points out, there are indications that Joseph was a master carpenter, probably carrying on a good business; nor does the circumstance of the baby Jesus having been born in a manger prove the poverty of his mother, for the inn was full, and five or six times the rent of a room is often paid for inferior accommodation.

Miss Von Finkelstein maintains that the passage, "the Son of Man hath not where to lay his head," is totally misunderstood. It simply meant that Jesus was not married, that he shared the general sleeping place of the family, and had no separate resting-place which he could ask any man to share.

By and bye we shall, perhaps, see in Jesus a revival preacher who lived on remittances from "the governor." Joseph wanted him to return to the shop, but as he wouldn't the old man made him an allowance. Perhaps, after all, Judas sold up the firm in a hasty moment while Jesus was awaiting a remittance from Nazareth.

"Thou shalt not suffer a witch to live," says the Bible, and for acting in the spirit of this godly maxim fifteen Hindus have each been sentenced to seven years' imprisonment. This is how it happened. The wife of a Bhil was sick, and her husband had recourse to his spiritual adviser, who indicated a woman named Sayana and her daughter as witches whose influence had caused the sickness. When the brother of the Chief of Pimpri passed by, the Bhil told the vi-itor the cause of his fears. Sayana was then sent for and tied to a stake in the sun. First the Bhil retinue beat her with their fists, and as she survived sticks were heated in the fire for external application. This treatment lasted for six hours, and the woman became senseless. She was next suspended from a mandwa, but the bamboo broke. A tomtom was hung round her neck, and she was then dragged round whilst the party danced. The inanimate woman was then taken home, were she lingered one day. All these unfortunates are to be pited—the poor "witch" who was tortured to death, and the fifteen prisoners who are paying the penalty of their delusion. What calls for our curses is the superstition which led to the tragedy. In whatever form it exists, brutal or refined, superstition is an evil legacy from the ages of ignorance and barbarism, and should be swept off the face of the earth; and the sooner the better for the peace and progress of mankind.

The Christian pulpit is fast becoming a mixture of cant and profanity. The Rev. J. McNeill comes back to his London church after a long holiday, and says he is glad to be once again among "his own people." This is very rich. He is just going to leave them for what he thinks a better church in south-west London.

Down in Edinburgh, as he was driving to the station, Mr. McNeill met with an accident. The horse ran away and the vehicle was damaged, but the preacher only sustained a shaking. Now, as the *ego* is largely developed in the tribe of McNeill, he dragged the matter into his first prayer among his "own people," while he was having a little private talk (in public) with the Almighty. He returned thanks for "a special mercy." That is, providence saved *his* life, although the same providence lets hundreds of persons—some of them dear little children—be killed every year by accidents in the streets of London. What a notion of their own importance have some of these sky-pilots!

In the course of his sermon Mr. McNeill remarked that Jesus Christ was "always on the go." This is not very witty, and as Mr. McNeill was speaking of one who to him—at least by profession—was a God of infinite wisdom and power, it is not very courteous. What a drop from the old preachers, some of whom were men of genius, to the new sort, who get a great reputation for wit by simply introducing the common slang of the street! And how much real belief in the divinity of Jesus can a man have to speak of him as "always on the go"?

Mr. McNeill has been telling how he was saved from the waves of scepticism. It was by the recollection of his father at family prayers. Evidently he did not go very deep. He dipped his feet, shivered, and climbed back into the machine.

Colonel Ingersoll contends for the freedom of the press in America. He denounces the attempt to suppress Tolstoi's *Kreutzer Sonata*, and asserts "the right of men and women of America to read for themselves." For this the *Christian Commonwealth* calls him a champion of obscenity, and a corrupter of youth, although he describes the story as "brutal and absurd" and its view of life as "cruel, vile, and false." In other words this Christian journal stigmatises Ingersoll as an immoral wretch, because he demands fair play for a Christian writer who is trying to teach the doctrine of Christ. After this we need not wonder at anything Christians say of "infidels" in a fit of Christian charity.

Tolstoi's book is not obscene. Those who try to suppress it on that ground, especially while they circulate the Bible, are paltry hypocrites. The story is repulsive, but there is not an obscene expression in it, nor a word that could excite lust, except in a Christian journal.

The Nile has overflowed with considerable damage, and serious floods are also reported from France, where the damage in the Department of the Ardèche alone is estimated at two millions sterling, and from Switzerland and the Tyrol.

During the conduct of service at Leyland Road Wesleyan Chapel, Southport, the Rev. Thomas Biens fell forward and died immediately.

The Christian papers are all denouncing gambling, and they are all obliged to refer to the arguments (now a generation old) of Mr. Herbert Spencer—the Agnostic!

Gambling, by the way, or something very like it, has the sanction of Scripture. The twelve tribes of Israel raffled for the division of Palestine, and Christ's thirteenth apostle was chosen by the casting of lots. In early times all forms of gambling were supposed to be under supernatural direction. Proverbs says "the lot is in the hand of the Lord." But it is the fashion of religion to first encourage a vice and afterwards denounce it.

The *Christian World* recognises Mr. Gladstone's sincerity in defending the Bible, but it doubts "whether there will be unanimous acceptance, among competent judges, of

the estimate he has formed of his argumentative success." A neat way of calling a man—well, the reader can fill it in at his choice.

Clifton College is an institution for the production of sky-pilots, and scriptural texts are always in vogue. A lad who admitted he had been on the promenade on Clifton Down, which he called the Broad Walk, when he ought to have been playing football was told: "Broad is the way in that leadeth to destruction, and the narrow way the run in at football, and few there be that enter therein."

According to the *Daily News* correspondent, the miracle of the liquifaction of the blood of St. Januarius took place at a later hour than usual on the 19th instant; but, according to the traditions of the populace, it was a very "good miracle," promising prosperity to the city; for the blood foamed and was of a deep red color as it came from the shrine. We suppose the priest was late in managing the chemicals for this yearly miracle, which is sanctioned by the presence of the Cardinal of Naples.

Judas has been officially abolished in the island of Madeira. It has been a time-honored custom of the natives to exhibit in one of their numerous religious processions an effigy of Judas, upon which the opprobrium of the populace was duly heaped, and at the close of the day Judas was burnt with vociferous expressions of triumph and joy. Of late years it has happened that the effigy of Judas has borne a striking resemblance to some person upon whom the general public had ceased to smile, and thus the governor of the island, the mayor of Funchal, and a foreign consul have been caricatured in the procession and burnt in effigy. The powers that be have decided that the admixture of politics and religion is not wholesome, and so the edict has gone forth that hereafter the people must get along without Judas.

The Druidical remains in Cornwall are accounted for by the country people by saying that the stones are people who would not pay proper respect for the Sabbath, and who, as punishment for that crime, were arrested and struck into stone to stand on the moor for ever, to show what comes of not keeping Sabbath. The stones are thus monuments, not only of the religion of the Druids, but of the still more stupid faith of their Christian successors.

Deification in one's own lifetime is not the common lot. There is, however, said to be a sect in Orissa who worship Queen Victoria as their chief divinity. She probably knows and cares as little about them as deities usually do about their worshippers. In the Punjab a sect, however, had their deity before them. They called him Nikhal Sen. This deity was no other than the redoubted General Nicholson, and nothing the general could do or say damped the enthusiasm of his adorers. The more he punished them the greater grew the religious awe with which they worshipped him.

Gipsy Smith, who seems to have joined the Wesleyans, was preaching some time ago at Hull, and boasted of having converted "scores, nay hundreds," of Atheists. One of them was "the leading Atheist" in a Yorkshire town. This was coming perilously near the point, and the Gipsy saved himself by saying that he would not give the man's name. But he damned himself by giving a reason for withholding it. He said that the man was afraid to declare his conversion, because—O ye gods and little fishes! it is *too* rich!—because he was afraid it would ruin his business! Gipsy Smith is not even a clever liar. Being known as an Atheist is not the way to do a roaring trade. On the other hand, if a shopkeeper professed himself a convert from Atheism, half the pious fools in the town would patronise him forthwith.

Christian stories are nearly always *thin*. Here is the Rev. J. H. Atkinson, of Richmond Chapel, Breck Road, telling how Ben Tillet did a good turn for Jesus in Victoria Park. Addressing a big crowd of workmen, many of them Socialists, he told them how the Man of Nazareth was good and kind and loving, and how he would be helping the dock laborers if he were still on earth—a very safe prophecy! At last one of the Socialists said, "Let us give three cheers for the Man of Nazareth," and three

ringing cheers were given for the gentleman, who, by the way, did not acknowledge the compliment. Of course, the point of this story lies in the "fact" that those workmen had never heard about Jesus before, and that is a downright absurdity.

The Anti-Semitic and clerical parties have been vigorously stimulating the bigotry of the rural Christians in Lower Austria, and the result is the return of fifteen reactionists among the twenty newly-elected deputies.

The Wesleyans want to raise £10,000. And what for? Why to decorate the tombs of the Wesleys, repair John's house, and restore his chapel. That is how they tackle the problems of the age.

At the opening of a new Wesleyan chapel at Rushden, the Rev. C. H. Kelly said that people should be practical as well as pious. "God would not forgive a man who prayed devoutly but yet permitted the collection plate to pass him with nothing but a devout look." In other words, shell out or go to hell.

A plump parson travelled from Hull to Selby on Monday morning in the same compartment with Mr. Foote. Before the train started the plump parson was talking jocosely to a brother sky-pilot on the platform about the previous day's services. Inquiries were made about two other sky-pilots who had been preaching, and the information was given that they got £11 or £12 between them for a sermon a-piece—a very short one, as the music was very long. The other occupant's of the compartment were poor-looking men. One of them was an Irishman bound for Liverpool. We wonder what they thought of the £11 or £12 and the business talk of the jolly parsons.

The Rev. Newman Hall says that the money spent in one year for alcoholic liquors would be sufficient to supply each human being on the globe with a copy of the Bible, or would support 200,000 missionaries at a salary of £200 each. We doubt if those who imbibe the liquor will be much affected by this calculation. They may think theirs is after all the least of the three evils.

The Conference of the Y.M.C.A. at Birmingham served to illustrate the fact that religious bodies have to rely on secular methods for success. Mr. Fraser, of Liverpool, pointed out that they made a mistake in proclaiming so clearly that they wished to win souls for Christ. Young men must be enticed into the Association, for the mere proclamation of the fact was enough to frighten them from coming under their roof. Others advocated gymnasiums; but smoking was strongly objected to. The secretary complained "that rationalism was even creeping into their association." But the Rev. F. Pegg undertook to exorcise the evil spirit, and we should think he is fully equal to this easy task.

The post of auctioneer to a tithe distrainer is, in Wales, no enviable situation. The Rev. E. Jones, vicar of Solva, seized the cow of the Rev. Garibaldi Thomas, an independent minister, and the auctioneer was only protected from violence by the minister whose cow was being taken. At another place the auctioneer was pelted with rotten eggs and severely jostled, and an assistant had to run for his life. These are some of the amenities of Christian tithe warfare.

A large batch of "verts" have recently gone over to Rome, and more are preparing to follow in the event of Archbishop Benson's judgment being adverse to the Ritualists. Among the most notable of the new Romanists are Kegan Paul, the publisher, Mr. Francillon, editor of the *Globe*, the Earl of Devon, brother-in-law to Viscount Halifax, president of the English Church Union, and the Rev. J. H. Doe, vicar of Eaton Barry, near Dunstable.

It is curious to find a Christian minister writing to a Jewish paper in opposition to the attempts of Christian conversionists. Yet this is what the Rev. T. G. Headley, of Petersham does. But Mr. Headley is a curious Broad Church Christian, and some would entirely deny his title to the latter part of the designation.

The *Church Reformer* publishes a letter from Rev. Charles Kingsley to Canon MacColl, dated Nov 8, 1872, in which he advocates the substitution of purgatory for eternal blazes. He says, that "to predicate endless punishment, from the moment of death, of those who either sin or misbelieve, not of *atathalie*, but of weakness and invincible ignorance, is not required by the Church of England, nor (as far as I am aware) by the Churches of Rome or of Greece; and that the doctrine of an intermediate state has been in all Christian ages and lands (save where Puritan influences have prevailed) the refuge of the sense of justice and pity in man from so terrible a doctrine." Kingsley seems to have been regardless of the fact that in getting rid of one barbarous hypothesis he was but substituting another, still more serviceable in the hands of cheating priests.

There was a pretty shindy at Allahabad on September 1. A Brahmin lad from Gwalior applied to the Rev. Mr. Alexander, of the Presbyterian Mission, to become a Christian; but his mother and friends objecting, he was forcibly rescued and taken away. The "assaulters" have been arrested and will be tried.

When a Hindu becomes a Christian he goes and lives at the Mission, though he may be the sole support of a widow mother. This may account for the anxiety of this lad's mother, and the sympathy of her friends. Anyhow the case throws a strong light on Christian methods of proselytising.

Theosophy has had very little success in Freethought circles, despite Mrs. Besant's energetic and eloquent preaching. We know of one Freethinker who, at Mrs. Besant's request, read Madame Blavatsky's *Key to Theosophy* religiously through; and after finishing it he remarked that he would sooner join a Catholic pilgrimage to Lourdes than "take on such stuff." With dry humor he said that the book had a good index, but it wanted a glossary.

Ben Tillett has been telling a *Chronicle* interviewer what he would have said to the Church Congress. "I should," he remarked, "have endeavored in detail to show how a Church which shouts for what is called 'law and order,' which was against the Factory Acts, which opposed the abolition of slavery, which has upheld the landlords, which is now on the side of the capitalist, might hope to do something for the people." Mr. Tillett's recipe is that of all sentimental reformers who do not understand religion. The clergy are to give up preaching theology—which is the only reason for their existence—and go in for "social betterment." Still, Mr. Tillett thinks the masses want the Bible and Jesus Christ. He will find, if he studies the problem deeply enough, that this is a quite sufficient basis for priestcraft.

Perhaps Mr. Tillett is unaware that the Methodists and Presbyterians in America stood up stoutly for slavery. It was not the Episcopal Church which bore all the guilt. Slavery was justified by all the Churches, and justified from the Bible.

Miss Jones—"Professor, do you dare to look me in the face and then say that I originally sprang from a monkey?" Professor, a little taken aback, but equal to the occasion—"Well, really, it must have been a very charming monkey indeed!"

Alpine guide: "Here at this cross is the place where the guide of Peter fell and was killed. Don't you want to give me a little money for his poor wife and children?" "Oh, yes; but how is it that yesterday on the other side of the mountain they showed us a cross for this same guide?" "That is all right; that is for the travellers who go up the other side."

A little girl of Los Angeles, whose family were about to move to Arizona, who had heard that country spoken of as a folorn and particularly God-forsaken place, was saying her prayers at her mother's knee the night before their intended departure. She said all that had ever been taught her, and then, with peculiar emphasis, she said: "And now good-bye God, for to-morrow we are going to Arizona."

MR. FOOTE'S ENGAGEMENTS.

Sunday, Oct. 5, at the Hall of Science, 142 Old Street, London, E.C.; at 7, "The Rock of Ages."

Thursday, Oct. 9, Hall of Science, at 8, "Christian and Secular Morality." Admission free.

October 12, 19, 26, Hall of Science, London.

November 2, Nelson; 9, Grimbsy; 20, St. Pancras Reform Club; 23, Liverpool; 30, Leicester.

December 7, Portsmouth; 14, Manchester; 21 and 28, Hall of Science.

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.

MECHANIC.—We are glad to have been of use to you in your studies. Mr. Foote is far too busy to undertake any fresh work. Read Bastian's *Brain as the Organ of Mind*, Bain's *Body and Mind*, and, if you can get it, Lewes's *Physical Basis of Mind*.

JACOB EDMUNDS.—We can only repeat that you seem to us right, and your friend wrong. We may write on the subject some day.

R. W.—Always glad to receive cuttings.

W. JAMES.—Poor Mr. Easton, who shot himself in St. Paul's Cathedral on Sunday, was a Secularist. He suffered a severe paralytic stroke some time ago, which shattered his nervous system, and made him practically irresponsible. We do not know why he selected St. Paul's. Perhaps it was a last sarcasm. We understand that he had some experience of Christian bigotry. He was unmarried, and had no one depending on him.

A. J. FIELD.—You are quite right in excluding foul-mouthed Christians from the platform.

R. CHERTOFF.—You will see we have given a good report of the Jewish meeting. We hope your Freethought Union of Jews will be formed herewith. The N. S. S. will give you any assistance.

J. DAVIDSON.—Mr. Kegan Paul, who has just become a Catholic, is the gentleman who edited and wrote about William Godwin and his noble wife. We never had an exalted opinion of him, mentally or otherwise.

C. E. SMITH.—Thanks for the jokes and extract.

J. F. HENLEY.—We regard the incident as closed.

J. DOBSON (Huddersfield).—Glad to hear your open-air lectures were so successful, and that these and Mr. Standing's efforts have brought the Branch some new members. Next summer every Branch in the country should hold outdoor meetings.

V. V.—We agree with your estimate of Rabelais. He shook the Church with his laughter.

T. D. H.—All orders for literature should be sent to Mr. Forder. Sending to Mr. Foote causes trouble and delay.

L. FRENCH.—The Liverpool Branch *did* invite Mrs. Besant. They cannot help it if she prefers to lecture for the Theosophists. She is also going to Dublin and Belfast for the Theosophists. Of course her heart is in the new cause.

C. TURNER.—Marchant's misrepresentations are beneath contempt. The Bethnal Green Branch can afford to smile at his statement that its meetings are held in the back room of a public-house. A lie only does harm when it has a grain of truth in it.

J. BRUMAGE.—We hope your brief holiday will do you good. The date is booked.

F. JONES begs to thank the West Ham Freethinkers who followed his wife to the grave; their sympathy was like a ray of sunshine in the darkness.

C. E. FORD.—We should hardly think the Brighton Freethinkers will fail to plump for the secular-education candidates at the School Board elections. "Sectarian" and "unsectarian" are only squabbles among Bibliolators. The Secular policy is to sweep the Bible out of the schools altogether.

SPIRITUAL FREETHINKER.—Yes, witches were almost universally believed in.

J. S. ROGERS.—Please direct your letters to 14 Clerkenwell Green, and put *penny*, not *halfpenny*, stamps on them.

J. WATSON reports that the West Ham Branch played a cricket match with the Woodford Freethinkers on Sunday, and won

by 7 runs and 7 wickets. The Branch would like to make arrangements to play other Branches next season.

PAPERS RECEIVED.—Neues Freireligiöses Sonntags Blatt—Menschenthum—Freidenker—Freethought—Truthseeker—Grimsby News—Star—Western Figaro—Twentieth Century—Christian Mission Times—Sussex Gazette—South Wales Daily News—Sussex Evening Times—Manchester Guardian—Lucifer—Progressive Thinker—Birmingham Daily Post—Loyal American—Open Court.

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 capital audiences on Sunday at Hull, and the Branch is in high glee at a very successful day's work. There was no real discussion after any of the lectures, but there were plenty of questions, which were carefully answered. Nearly 150 copies of the *Freethinker* were sold and there was a demand for more. The Branch also gained some new members. It has only been operating for about eighteen months, and it already numbers nearly sixty members. Mr. Naewiger is an active and capable secretary, the committee are hard workers, and they are well backed up by sturdy Mr. Billany, who commands the unqualified respect of every honest opponent. Of course there are plenty of the other sort, who write letters to his employers, but Mr. Billany is too well-known to be injured by such contemptible bigots.

This evening (Oct. 5) Mr. Foote begins a course of four special Sunday evening lectures at the London Hall of Science, his subject being "The Rock of Ages." The subsequent lectures will be—"Where is the Devil?" "Mistakes of Jesus" and "The Puzzle of the Trinity."

After Mr. Foote's lecture on Sunday evening (Oct. 5) there will be a meeting of ladies and gentlemen willing to form a Committee for organising a grand ball for the London Freethinkers during November. Those who can take part in the arrangements are desired to meet Mr. Foote in the committee-room upstairs.

The secretaryship of the National Secular Society will not be altered for the present, as it is impossible to find a successor to Mr. Forder who is at once quite competent and able to give his whole time to the work. Mr. Forder consents to go on fulfilling the duties of the post for the present, and in March the Organisation Committee will present a practical report to the Executive.

Ingersoll has written a powerful article on Tolstoi's *Kreutzer Sonata*. It appears in the *North American Review*. We have reprinted it in pamphlet form. The Colonel is at his best in this article. We believe it will be widely read, and as widely admired.

Two fresh numbers of "Bible Romances" are now ready—*Balaam's Ass* and *God in a Box*. Probably both will be thought amusing. The latter contains some instructive matter as well.

We have in the press a centenary edition of the *Rights of Man*, to which Mr. Wheeler contributes a political biography of Thomas Paine, containing a good deal of fresh information. This edition will, we think, be the handsomest ever issued at such a low price. It will be sold at a shilling.

The N. S. S. Almanack is getting under weigh. Mr. Forder is sending out a circular to the Branches, informing them that their returns *must* be sent in, complete up to date, by October 12. Secretaries must give a full statement of officers, dates and place of meeting, and a list of newsagents in the town who sell Freethought literature. Mind the last date—Oct. 12.

The Christian Evidence Society declines to send representatives to oppose the Secular Federation lecturers at the London Hall of Science, chiefly on the ground that it does not wish to do anything to bring an audience to the place. This insolence will be remembered when the C. E. S. arranges for a course of its own in the same building. Meanwhile we

beg to remind Mr. Engstrom that he has never succeeded in bringing a couple of dozen Christians to the hall. Our party supplies the audience for his speakers, and he neglects the duty he begs money for in declining to attempt the conversion of a hall-full of Secularists.

The Rev. F. A. Ford came to Mr. G. Standing's lecture and opposed him like a gentleman. Mr. Ford honestly fights for his principles. He promised to come again on the following Thursday (Oct. 2), when Mr. Forder was announced to occupy the platform. Mr. Foote winds up the course next Thursday (Oct. 9) with a lecture on "Christian and Secular Morality."

Another course of Free Lectures will be given by the London Secular Federation at the Tower Hamlets Radical Club, 3 Redman's Road, Mile End, E., on Thursdays, Oct. 19, 23, and 30, and Nov. 6. Mr. Foote opens the course. The other lecturers are Mrs. Thornton Smith, Mr. A. B. Moss, and Mr. J. M. Robertson.

These Free Lectures cannot be carried on without money, and we earnestly appeal to our London friends for financial support. If the necessary means are provided, the Federation will invade every part of the metropolis during the winter.

The Council of the North-Eastern Secular Federation will meet at 4 Hall's Court, Newgate Street, Newcastle-on-Tyne, to-day (Oct. 5) at 3 p.m. Business of importance will be brought forward, and a full attendance of delegates is requested. Delegates not met at train will meet Newcastle friends at the above address at 11 a.m. Tea will be provided after meeting; 6d. each. I beg to acknowledge the following subscriptions:—Sunderland Branch, 13s.; J. S., per Mr. Nicholson, 2s. 6d.; Miss Bennett, 1s.; Mr. Bennett, 2s.; Martin Weatherburn, 5s.—JOSEPH BROWN, 86 Durham Street, Bentinck, Newcastle-on-Tyne, Hon. Secretary.

The Liverpool Secularists have issued the prospectus of their building scheme for securing a hall in that city. Every Freethinker in Liverpool and the vicinity should *at once* see what he can do. The shares are one pound each, and payable in easy instalments. Prospectuses can be obtained from Mr. H. Smith, 3 Breck Place, Breck Road, or from Mr. V. W. Hardwick, Olive Street, Oxford Street. Mr. Foote personally appeals to all his friends in Liverpool to give the scheme their support.

The new half-yearly report of the Manchester Branch is a healthy document. The liabilities have been reduced to £6, partly owing to the energy of the lady members, who have taken the hall-cleaning in hand themselves. The Branch now holds 234 shares in the Hall Company; of these, 125 were presented by Mr. F. Smallman and 75 by Mr. George Payne. According to the report the Branch is "now in a better financial position than at any former period."

The quarterly meeting of the Battersea Branch was well attended last Sunday afternoon. The balance-sheet showed a small sum on the right side, although there is still an old debt for seating accommodation. Mr. Shambrook was elected president, Mr. W. Heaford member of Executive Council, and Mr. Dew treasurer; the other officers were re-elected. Tea was provided after the meeting for over eighty members and friends. Many who had not procured tickets beforehand had to go away disappointed. The *soirée* after the tea was an immense success, a large number of people being content to look and listen to the dancing and singing through the large open windows, from the enclosed ground at the side of the hall.

Mr. A. B. Moss delivered three outdoor lectures on Sunday to large audiences. At Clerkenwell Green he formally challenged Mr. Dick, of the Christian Evidence Society; but the challenge was declined on the significant ground that Secularism thrives by discussion.

Joseph Symes is always pegging away at Melbourne. We are pleased to notice that after all troubles he says that "in marvellous Melbourne there is nothing more marvellous than the Australasian Secular Association." May it speed on diffusing light and liberty to all the continent.

Mr. Mullenger, a Melbourne Secularist, called on us recently

with a letter of introduction from Mr. Joseph Symes. If many of his supporters are like Mr. Mullenger, our old colleague ought to be a proud and happy man. We were glad to hear that Joseph Symes is fighting like a Trojan, and that the new Secular Hall he has succeeded in raising is twice as big as the London Hall of Science. England's loss is very much Australia's gain.

Professor Francis William Newman is engaged in writing a work on the earlier years of his brother, the late Cardinal. We trust he will also give some account of his brother Charles Robert Newman, the Atheist.

A debate has been arranged at Kalson, Minnesota, between Mr. W. F. Jamieson and the Rev. L. T. Nichols.

The petty persecution of Freethinkers in Germany continues. One Daniel Keller has received two months' imprisonment at Mannheim for blasphemy uttered in a restaurant. Mr. Keller denied the existence of God and a future life, and stated that Christ was a Socialist. Our good friend Dr. T. Voekel, who has had no less than eight processes against him for blasphemy, has several times recently been molested. At Erfurt and Nienburg he has been forbidden to lecture under penalties.

We have at length received the full "Compte-Rendu Officiel" of the Universal Freethought Congress at Paris Sept., 1889. It is a handsome, well-printed volume of 384 pages, and is published by E. Dentu, 3 Place de Valois, at the price of four francs. We reserve criticism until our next issue.

We are glad to see the announcement that Mr. Gladstone's *Good Words* articles on the Bible are to be shortly republished in a volume, for they will do far more good than harm to the cause of Freethought. Mr. Foote has a notion of collecting his replies to Mr. Gladstone in the form of a pamphlet, after careful revision and some amplification. What do our readers say to the project? We shall be glad to hear from those who would like to see it carried out.

In the *Universal Review* for September Mr. Grant Allan has an article on "The Gods of Egypt," in which he shows reason to think those gods were evolved from the belief in ghosts rather than from natural myths.

It is over two thousand years since Xenophanes said that the god of the oxen would be an ox. A versifier of to-day, in a book just published, *The Wanderings of Oisín*, makes the peacock say of God:

"He is a monstrous peacock, and he waves all through the night
His languid tail above us, lit with myriad spots of light."

At the celebration at Rome of the removal of the Temporal Power of the Papacy, Sept. 20, 1870, Menotti Garibaldi urged the freethinking youth of Italy to repay excommunication with excommunication, and show they could do without the priests. Two French anti-clerical deputies were present.

We happen to know that the *Freethinker* has been an intellectual stimulus to many of its readers. One of our correspondents, who has collected a little library of very good works, and very expensive ones for a working man, after consulting us about further studies, adds, "I lie under a debt of gratitude to the *Freethinker*, for until it was put into my hands in 1882 I used to read nothing but novels."

The Rev. H. O. Pentecost is now lecturing on Sunday mornings at Liberal League Hall, Newark, afternoons at Everett Assembly Rooms, Brooklyn, and evenings at Grand Opera House Hall, New York. He takes the same subject for each lecture, and has a new one every week.

The controversy on the Secular lectures at Grimsby still continues, and the local *News* very fairly gives insertion to letters from Mr. W. Heaford, J. W. Wittering, and "A Seceder from the Catholic Church," in reply to Christian critics.

The *Frankfurter Zeitung* devotes an excellent article to Mr. John Morley. This is what the writer, Herr C. C. Schardt says of "honest John" as a religious reformer:—"In writing of Mr. Morley's religious views and his position towards the Christian religion, some reserve has to be practised. He does

not like to be called an atheist, and prefers the name of agnostic. Mr. Morley is most attracted by Positivism, but he abhors the ritual of the Church of Humanity. He considers himself a representative of modern humanity awaiting the Paul of the humanitarian faith of the future. This Paul is to save what is best in the Christian religion, just as the Paul of the Acts of the Apostles took what was best from the religion of the Jews and from the philosophic schools of Greece and Rome. Like Goethe, he is of opinion, that if there are immortal gods, they resemble good men on earth."

A JEWISH FREETHINKERS' FESTIVAL.

On the afternoon of Wednesday, Sept. 24, the Jewish "Day of Atonement" or *Yom Kippur*, a remarkable and significant gathering took place at the Hall of Science, London. It should be stated that on the occasion of the "White Fast" business of all kinds is suspended amongst the Jews. For the pious it is a day of prayer and penance, during which they neither eat nor drink; for the ungodly it is simply a general holiday, in much the same way as our Good Friday is a day of dry-eyed weeping and mortification inside the churches, and of laughter and enjoyment outside.

Now, the Jewish Freethinkers of London resolved this year to celebrate their *Yom Kippur* by holding a Freethought Meeting at the headquarters of Secularism in the metropolis. Mr. Foote and others (including the present writer) were invited to take part in the proceedings. On arriving, at 3.30, I found some six or seven hundred persons assembled and listening with evident appreciation to an address by a speaker whose command over his audience was enviably complete. He spoke in Yiddish, a dialect which is, I believe, peculiar to the Jews. It is not German, but it seems to bear the same relation to that language that "pidgin-English" bears to our own tongue.

On the platform I had the pleasure of meeting Mrs. Schaak, and by her kindly aid was enabled to follow, at least in outline, the speech which was being delivered when I entered. It proved to be a very spirited attack upon the Jewish religion. The speaker frequently referred to and quoted passages from the Talmud, criticising them in a fashion which as frequently elicited loud laughter and applause from the audience. He spoke of the artifices of the rabbis, who live by the sacrifices of their devotees. So far as I could gather the purport of his address, it was a critical examination of the Hebrew doctrine and ceremonial.

At the conclusion of the speech, the chairman called upon me to make a few remarks. Painfully conscious of the difficulty which many of my hearers would experience in following my words, I confined myself to a hearty welcome to my Jewish brethren, pointing out that while we were diverse in language and nationality, we were one in our Freethought. The persecution which Jews and the English Freethinkers had alike suffered at the hands of the common foe—Christianity—should serve to unite them all in one common work. I concluded by suggesting that the Jewish Freethinkers of London should organise their forces, and co-operate with existing Secular organisations.

Mr. Foote then addressed the meeting. Never before had he stood in face of such an assembly, but he was pleased to find that the Jewish Freethinkers of London could bring together so large a gathering. The Christians, he pointed out, had stolen their God and Bible from the Jews, and had then persecuted them. The Jews had, however, remained steadfast under unparalleled suffering. Christianity had also persecuted Freethought, and the bond of sympathy thus made between Jewish and English Freethinkers should stimulate them to work hand-in-hand against the enemy of both. Priests, parsons and rabbis were

all engaged in different departments of the same business—that of tricking and deluding the people for the benefit of robbers and oppressors.

A resolution was then read and submitted to the meeting, expressing the desirability of forming a Freethought Society of London Jews. This was carried with unanimity. There is therefore reason to hope that one result of the gathering at the Hall of Science will be the establishment of some organisation amongst our Jewish brethren.

G. STANDRING.

NATIONAL SECULAR SOCIETY.

EXECUTIVE MEETING, Sept. 24th. Mr. Foote in the chair. Present: Miss Vance, Mrs. Thornton Smith, Messrs. Baker, Bentley, Courtney, Gordon, Heath, Killick, Larkin, Moss, Roger, Reynolds, Samson, Smith, Umpleby, Warren, A. Wheeler, and Forder, secretary. The cash statement for the month showed a decrease of £2 3s. 8d. on the General Fund, and £2 0s. 2d. on the Benevolent Fund. Miss Vance moved and Mr. Roger seconded, "that with respect to the shares presented to the Society by Mr. Bradlaugh and Mrs. Besant, a declaration of trust be executed in conformity with the written suggestion of Mr. Bradlaugh."

The report of the Organisation Committee relating to the appointment of a new secretary was then taken.

1. We are unanimously of opinion that it would be best, if possible, to engage a secretary who could give his whole time to the Society's work.

2. Having fully discussed the applications of those in this category, we regret to say that we cannot recommend any of them at present as quite eligible for the post.

3. Among the applicants who offer a portion of their time there are only two we feel able to recommend for the Executive's selection, viz.: Mr. C. J. Hunt and Mr. S. Standring.

4. As, however, Mr. Forder is situated in the same way as both these gentlemen, it might be better, and we incline to think so, for the Executive to wait until immediately before the next Conference before making final provision for a change in the secretaryship.

5. In case a secretary could be found to devote his whole time to the work, we had decided to recommend the offer of a salary for the present of two guineas per week; a salary for the present of any other secretary would necessarily depend on the special circumstances of each case.

This report having been fully considered, Mrs. Thornton Smith moved, and Mr. Killick seconded, "That Mr. Forder be asked to retain the secretaryship for the present, and that the Organisation Committee be requested to bring the matter in a practical shape before the Executive at its March meeting." Carried.

New Branches were authorised to be formed at Hulstead, Essex, and Dum Dum, India. An application for the formation of a new Branch at Tottenham was, in consideration of the existence of Branches at Finsbury Park, Edmonton, and Wood Green, referred to the Organisation Committee for consideration.

Mr. Foote reported that there were fair grounds for believing that the Liverpool Branch would shortly be in a position to secure premises of their own. The very many Freethinkers in Liverpool are earnestly desired to support the Branch in this laudable object.

Mr. Samson reported that the Finsbury Park Branch projected a series of meetings during the winter of an educational character, with a view to the education of Freethinkers in controversial matters.

R. FORDER, *Secretary*.

OBITUARY.—I have to record the death of a very old member of the West Ham Branch N.S.S., Mrs. F. Jones. The funeral took place on Sunday last, at East Ham Cemetery. Mr. Ivatts, our president, read the Secular Burial Service, and stated that Mrs. Jones lived and died without any superstitious belief, and a day or two before she died expressed a wish not to see the vicar of the parish when he called. A large number of Christians were attracted by the novelty, as this was the first Secular funeral in this cemetery.—E. Anderson, hon. sec.

YANKEE REVIVALS.

THIS is the way Denison, Texas Sunday *Gazetteer* announces the opening of a revival: "Burnett and Mulkey are billed to exhibit with their monster unified gospel aggregation at Greenville this week, and the papers of that city are full of advance notices of the coming attraction. We have seen this show ourselves, and can conscientiously indorse its entire olio of features. Mr. Mulkey, who cleans the gasoline torches, does the ushering and calls the acts in the big show, and does the eccentric comedy in the concert, is a thorough artist in his line, and acquits himself in a manner that would be creditable to any amusement enterprise. His startling equestrian acts in the large pavilion are also features of merit, while his great menage act with the famous studs (Belzebub, Triune Deity, Hell Fire, Eternal Punishment, Predestination, Faith, Saving Grace, and Total Depravity) from the stables of the early fathers, is probably unsurpassed among the best performances of tented gospel exhibitions. The battle-scarred chargers are a good deal run down just now, it is true, and are afflicted to some extent with spavin and ringbone and heaves and botts and blind staggers, but by dint of feeding branmash and antimony, and using a carpet tack under the centre girth, Mr. Mulkey succeeds in bringing them on with a lively spurt, and puts them around the hippodrome track at a quite good hickory. Mr. Mulkey also carries a large grip filled with the latest gags that are to be had out of almanacs, and makes local application of them in a manner that is inimitable. To this brilliant olio he has recently added a topical song entitled "We're Very Wide Awake, Jehove and I," on which he is said to receive a recall at each performance. Mr. Burnett is the slugger of the combination, and when he puts on the gloves and comes crawling under the ropes, the practiced observer may notice Satan take up another hole in his belt and turn to his trainer for an alcohol sponge bath to hide his growing pallor. Time called, and the belted bruiser of the Plutonian Atheletic Club faces the music like a little man, but he is no match for the gospel heavy-weight, and goes down with a swimming sensation in his head and his teeth full of four-ounce boxing glove. Again and again he rises to the call of "time," falls to avoid punishment, hugs the ropes and fights for wind, but all in vain. Right and left he is knocked by the strong arm of faith, until a terrific left-hander lands upon his neck with a sickening thud and he goes down in a heap at the foot of the grand stand, while the band plays "Annie Laurie." No. Anyone who says Burnett and Mulkey give a bum show speaks ignorantly or with malice aforethought. They do no such thing."

DEATH'S COMPLAINT.

From "Twentieth Century."

I DREAMED of Death, a maid with spotless gear,
With slumberous eyes, with bosom warm and deep
As though some tired head there might sink to sleep
In rapturous rest unflawed by one least fear.
"Oh, surely," I said to her, "no cause were here
For all the eternal terrors that o'ersweep
Humanity, and that oft so whelm and steep
Its last weak hours in torment so austere!"

"Ah, true," Death's pale and beauteous lips now grieved:
"I bring man but the oblivious boon he needs. . . .
Yet note thou my dim realm where cypress waves!"
Then following her sad gesture, I perceived
The myriad spectres of man's own void creeds,
That crawled like haggard ghouls among his graves!

EDGAR FAWCETT.

PROFANE JOKES.

The swell of the ocean—Jonah.

Customer: "I'm afraid I'm getting bald." Operator: "Well, sir, I think when you attend public worship, if I was you, I'd sit in the gallery."

Tommy you should remember that we never get anything in this world unless we ask God for it? "Yes, we do pa!" answered Tommy, "I got a licking in school to-day, and you bet I didn't ask Him for it."

Old party (to minister speaking of Lazarus): "Yes, sir, into Satan's bosom." Minister: "No, my good woman, not Satan's—Abraham's." Old party: "Ah, sir, you know the gentfolk's name better nor I do."

Student seeking board (being of a pious turn of mind): "I wish a nice quiet room, where I should be uninterrupted in my devotions." Landlady: "Oh! in that case I always require to be paid in advance."

Lord Campbell, in his *Lives of the Chancellors*, says that Lord Tenterden, the celebrated judge, expired with these words on his lips: "Gentlemen of the jury, you will now consider your verdict."

A gentleman had signed the pledge, but the clergyman of the church he attended did not discover any improvement, so one morning he called early on his parishioner. The servant answered the door. "Where is your master?" said the clergyman. "Gone out, sir" was the reply. "And has he left off drinking yet?" he continued. "Oh, yes, sir;" said the servant, "master has left off drinking two or three times this morning."

SUNDAY MEETINGS.

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

LONDON.

Ball's Pond Secular Hall, 38 Newington Green Road, N., 7, Mr. J. Coppock, "The Condition of the Earth's Interior"; members' quarterly meeting after the lecture.

Battersea Secular Hall (back of Battersea Park Station), 7.30, Messrs. H. Hunt and S. Kins, debate on "The Existence of God." Tuesday, at 8, social evening. Thursday, at 8, committee meeting. Members subs. now due.

Camb-rw-ell—61 New Church Road, S.E., 7.30, Mr. C. J. Hunt, "God: Where and What?"

Hall of Science, 142 Old Street, E.C., 7, Mr. G. W. Foote, "The Rock of Aes.".

Milton Hall, Kentish Town Road N.W., 7, Orchestral Band; 7.30, Mr. Louzeau Parris, "Why I became a Freethinker."

Woolwich—"Sussex Arms," Assembly Room, 60 Plumstead Road (entrance, Maxey Road), 7.30, Mr. Toleman Garner, "Life's Duty from a Freethought Point of View"; 8.30, members' quarterly meeting.

OPEN-AIR PROPAGANDA.

Battersea Park Gates 11.15, Mr. Soddy, "Religious Belief." Bethnal Green—Opposite St. John's Church, 11.15, Mr. J. Rownev, "God and his Friends."

Camberwell—Station Road, 11.30, Mr. A. B. Moss, "Must I Believe in Christ?"

Edmonton—Corner of Angel Road, 3.30, Mr. Sam Standring, "Secularism in Infancy."

Finsbury Park (near the band-stand), 11.15, Mr. P. H. Snelling, "God Moves in a Mysterious Way"; 3.30, Mr. H. Snell, "Has the Reign of Jesus been of Benefit to the World?"

Hammersmith Bridge (Surrey side), 3.30, Mr. F. Haslam, "Mahomet and his Koran."

Hyde Park, near Marble Arch, 11.30, debate between Mr. C. W. Stokes and Mr. A. T. Dipper on "Theism v. Atheism." Monday, 7.30, debate between the Rev. S. Brennan and Mr. C. J. Hunt on "Does the Bible Teach a Personal Devil?"

Mile End Waste, 11.30, Mr. C. J. Hunt, "The Teachings of Christ."

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

Victoria Park, near the fountain, 11.30 debates between Mr. C. Cohen and Mr. Elphlein on "Design in Nature"; 3.30, Mr. C. Cohen, "Evolution v. Special Creation."

Westminster—Old Pimlico Pier, 11.30, Mr. E. Calvert, "Is Matter of Itself able to Produce Phenomena?"

Wood Green—Jolly Butcher's Hill, 11.30, Mr. Boyce and others, a discussion.

COUNTRY.

Birmingham—Baskerville Hall, Crescent, 11, members' annual meeting; 7, Mr. A. Evan, "Reformers, Past and Future."

Crook—Commercial Hotel, Commercial Street, 6, a meeting.

Hull—Friendly Societies' Hall, Albion Street, No. 2 Room, 6.30, Mr. G. Vickers, "The Bible and Women."

Liverpool Branch N. 8 S., Camden Hall, Camden Street.—11.30, committee meeting and Tontine society; 7, Mr. Haslam, "The Value of Criticism."

Plymouth—100 Union Street, 7, usual meeting.

Portsmouth—Wellington Hall, Wellington Street, Southsea, 7, light readings, interspersed with music.

Sheffield Hall of Science Rockingham Street, 3, members' quarterly meeting; 7, monthly evening: recitations and music.

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

LECTURERS' ENGAGEMENTS.

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E.—Oct. 5 (morning) Camberwell; 15, Battersea; 19 (evening) Woolwich; 26 (morning and afternoon) Finsbury Park.

E. STANLEY JONES, 3 Leta Street, City Road, Walton, Liverpool.—Oct. 12 Liverpool.

T. THURLOW, 7 Dickson's Villas, Rutland Road, East Ham.—Oct. 12 (morning) Hyde Park; 19 (morning) Battersea Park, (evening) Battersea Secular Hall.

TOLEMAN GARNER, 8 Heyworth Road, Stratford, London, E.—Oct. 5 (evening) Woolwich; 12 (morning) Finsbury Park; 19, Mile End, debate; 26, Woolwich.

NOW READY.

LOVE THE REDEEMER.

With reference to Count Tolstoi's "Kreutzer Sonata," and his views on Christianity, Love, the Family, and Civilisation.

By Col. Robert G. Ingersoll.

(From the "North American Review," September, 1890.)

PRICE TWOPENCE.

Progressive Publishing Company, 28 Stonecutter Street, London, E.C.

A REFUTATION OF DEISM

IN A DIALOGUE.

BY

PERCY BYSSHE SHELLEY.

PRICE FOURPENCE.

With an Introduction by G. W. Foote.

PRICE FOURPENCE.

LIBERTY AND NECESSITY

By DAVID HUME.

AN ARGUMENT AGAINST FREE WILL AND IN FAVOR OF MORAL CAUSATION.

Price Fourpence.

NOW PUBLISHING.

A New and Greatly Enlarged Edition of

BIBLE ROMANCES.

By G. W. FOOTE.

ALREADY ISSUED.

- | | |
|---------------------------------|-----------------------------|
| 1. The Creation Story (2d.) | 5. Tower of Babel (1d.) |
| 2. Eve and the Apple (1d.) | 6. Lot's Wife (1d.) |
| 3. Cain and Abel (1d.) | 7. The Ten Plagues (1d.) |
| 4. Noah's Flood (2d.) | 8. The Wandering Jews (1d.) |
| NOW READY—9. Baalam's Ass (1d.) | |
| 10. God in a Box (1d.) | |

Works by G. W. Foote.

LETTERS TO JESUS CHRIST	0 2
PHILOSOPHY OF SECULARISM	0 3
THE BIBLE GOD	0 2
THE FOLLY OF PRAYER	0 2
THE IMPOSSIBLE CREED	0 2
An Open Letter to the Bishop of Peterborough on the Sermon on the Mount.	
CHRISTIANITY AND PROGRESS	0 2
A Repl. to Mr Gladstone.	
THE SHADOW OF THE SWORD	0 2
A moral and statistical Essay on War.	
ROYAL PAUPERS	0 2
Showing what Royalty does for the People, and what the People do for Royalty.	
MRS. BESANT'S THEOSOPHY	0 2
A Candid Criticism.	
THEOSOPHY AND SECULARISM..	0 2
A Rejoinder to Mrs. Besant.	
THE NEW CAGLIOSTRO	0 2
An Open Letter to Madame Blavatsky.	
WHAT WAS CHRIST?	0 2
A Reply to J. S. Mill.	
THE DYING ATHEIST. A Story	0 1
WAS JESUS INSANE?	0 1
A searching inquiry into the mental condition of the Prophet of Nazareth.	
IS SOCIALISM SOUND?	1 0
Four Nights' Public Debate with Annie Besant.	
Superior edition, in cloth	
CHRISTIANITY AND SECULARISM	1 0
Four Nights' Public Debate with the Rev. Dr. James McCann. In paper covers.	
Superior edition in cloth	
INFIDEL DEATH-BEDS	0 8
Second edition, enlarged.	
Superior edition, in cloth	
DEFENCE OF FREE SPEECH	0 4
Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes.	

BIBLE HEROES—First Series, in elegant wrapper ...	1 0
(1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses I., (8) Holy Moses II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah and Co., (12) Professor Samson. One Penny each singly.	
BIBLE HEROES—Second Series, in elegant wrapper...	1 0
(13) Prophet Samuel, (14) King Saul, (15) Saint David I., (16) Saint David II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah (20) Bald Elisha, (21) General Jehu, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea); (24) St. Peter, (25) St. Paul.	

BIOGRAPHICAL DICTIONARY OF FREETHINKERS

ALL AGES AND NATIONS.

By J. M. WHEELER.

Price 7/6 Handsomely bound in cloth. Price 7/6

Price 1d. Price 1d.

A LIE IN FIVE CHAPTERS.

THE REV. HUGH PRICE HUGHES'S

CONVERTED ATHEIST

By G. W. FOOTE.

Should be circulated by Freethinkers who desire to see this pious fraud exposed as widely as possible.

THE CHURCH OF ENGLAND CATECHISM EXAMINED.

BY **JEREMY BENTHAM.**

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

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.**

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 OF RELIGION [1s.]

**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 id a of God better than Ludwig Feuerbach."—**Buchner.**
 "I confess that to Feuerbach I owe a debt of inestimable gratitude. Feeling about in uncertainty 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.**

A Glee Class for Freethinkers.

M. B. A. QUEST, of Milner Lodge, Upper Street, Islington, will be glad to receive the names of any who would like to join a Class under his superintendence for the Practice of Part Singing, with some instruction in Singing from Music. The class will meet probably in Kentish Town, and the fee for 10 class lessons will be about 3s. Performances in public will be kept in view as an object of the class. It is desired to commence at once, and all who can sing, whether Members of the N. S. S. or otherwise, are welcome.

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

Second Edition. Price 2d.

VEGETARIAN FALLACIES. By **Dr. C. B. DRYSDALE.** 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.**

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.**

TANTON, 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. 6s.

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.

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.

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. B. Hawels; the following Doctors—Allbutt, Allinson, Armstrong, Drysdale, Pye Chavasse, E. B. Foote, Nicholls, W. H. Racioborski, Napheys and Beamy. 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.**

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.

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.

FOUR SPECIAL LECTURES

BY **G. W. FOOTE**

AT THE **LONDON HALL OF SCIENCE**

ON **SUNDAYS, OCTOBER 5, 12, 19 AND 26.**

SUBJECTS:

- Oct. 5—*The Rock of Ages.*
- „ 12—*Where is the Devil?*
- „ 19—*Mistakes of Jesus.*
- „ 26—*The Puzzle of the Trinity.*

SEATS 3D, 6D. AND 1S.
 Doors open at 6.30. Commence at 7.

"The Bible and Evolution."

By **Arthur B. Moss.**
 Handsomely bound in cloth, 2s. 6d.
 The "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text book on the subject. The matter is good and the style is bright. The reader is carried along on an easy flowing stream of science, history, ethics and common sense."

"Lectures and Essays."

With Biographical Sketch. Price 1s. 6d.
 The "Yorkshire Chronicle" says: "Mr. Moss, as a controversial essayist and student of science and philosophy, is gaining distinction. His essays are not unworthy of the scientific student, though written for the uninitiated."

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; Bilk usness; 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 Domesic 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; I 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.**

SOCIALIST PUBLICATIONS

"COMMONWEAL," Organ of the Socialist League. Weekly 0 1

Works by William Morris.

- MONOPOLY; or, How Labor is Robbed 0 1
- TRUE AND FALSE SOCIETY 0 1
- A DREAM OF JOHN BALL. Paper 1 0
- Cloth 1 6
- TABLES TURNED. An Interlude 0 1

SOME ACCOUNT OF THE COMMUNE OF PARIS. W. Morris and E. B. Bax 0 2

MEN v. MACHINERY. T. Shore 0 2

SOLIDARITY OF LABOR. Cartoon on Fine Paper. W. Crane 0 3

SPEECHES OF THE CHICAGO MARTYRS.

Published by Revolutionary Societies of London 0 3

To be had at Office of the "Commonweal," 24 Great Queen Street, Lincoln's Inn Fields, W.C., and 28 Stonecutter Street, E.C.

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