

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XI.—No. 11.]

SUNDAY, MARCH 15, 1891.

[PRICE ONE PENNY.

## CHRIST UP TO DATE.

(Continued.)

LIKE a true Christian and courtier, Sir Edwin Arnold dedicates his book to "the Queen's Most Excellent Majesty." Those who fear God must also honor the king; and did not Jesus himself tell us to render unto Cæsar the things that be Cæsar's, as well as unto God the things that be God's? We presume Sir Edwin's dedication is "with permission." We also presume it will help the sale and promote his chance of the poet-laureateship.

After the dedication comes the "Proeme" of eight couplets, occupying a separate page, faced and backed with virgin paper.

The sovereign voice spake, once more, in mine ear:

"Write, now, a song unstained by any tear!"

"What shall I write?" I said: the voice replied:

"Write what we tell thee of the crucified!"

"How shall I write," I said, "who am not meet

One word of that sweet speaking to repeat?"

"It shall be given unto thee! Do this thing!"

Answered the voice: "Wash thy lips clean, and sing!"

This "proeme" is, to say the least of it, peculiar. The "sovereign voice" can hardly be the Queen's. It must be God Almighty's. Sir Edwin Arnold is therefore inspired. He writes as it is "given unto" him. And before he begins, by divine direction, he washes his lips clean; though he omits to tell us how he did it, whether with a flannel or a pocket-handkerchief.

It is well to know that Sir Edwin is inspired. Carnal criticism is thus disarmed and questions become blasphemous. But if Sir Edwin had *not* been inspired we should have offered certain remarks and put certain queries. For instance, how does he know that the star of the Nativity was "a strange *white* star?" May it not have been red, yellow, blue, or green—especially green? How did he discover that the Magi, or priests of the Zoroastrian religion, were really Buddhists and came from India? Had Sir Edwin less communication with the "sovereign voice," we should have imagined that the Magi were transformed into Buddhists for the sake of convenience; Sir Edwin knowing comparatively little of the Persic faith, but a good deal of the Indian, and possessing a natural itch to display his own learning. Further we should have asked him how he discovered that by three years after the Crucifixion the Christian faith had spread to Athens and Rome. According to all previous records the statement is simply preposterous. But the "sovereign voice" has spoken through Sir Edwin Arnold, and thrown quite a fresh light on the earliest history of Christianity. Then again, we should have been curious to know why Sir Edwin accepted the legend of Mary Magdalene being the tenant of Magdal Tower, a place that never existed (as we thought) but in the geography of faith. Humanly speaking, it seemed probable that the lady's name had relation to head-dressing. But we live and learn, and in the course of time the "sovereign voice" settles all these things.

There is no clear record in the Gospels of Jesus Christ's visit to Tyre, but Sir Edwin assures us he spent a few hours there—perhaps on an excursion—and we bow to the "sovereign voice." Nor is there a scholar in Christendom who regards the pretended letter from Publius Lentulus to the Roman Senate as anything but a puerile forgery. Yet Sir Edwin mentions it in a footnote, apparently with respect; indeed, he founds upon it his personal description of Jesus. Once again, scholarship must bow to the "sovereign voice." By the way, however, the Lentulus epistle describes the hair of Jesus as "wine-color." This is adopted by Sir Edwin, who construes it as "hazel," though—barring inspiration and the "sovereign voice"—it might have meant the color which is sometimes politely, if not accurately, called auburn. Anyhow, the ancients were acquainted with various-colored wines, and it is satisfactory to know the precise hue intended by the gentleman who wrote the epistle of Lentulus.

Sir Edwin represents Jesus as a Nazarite. Now, the Nazarites eschewed scissors and razors, but Sir Edwin says they parted their hair in the middle, which is another tip from the "sovereign voice." Sir Edwin flashes his inspiration on another point. Critics are satisfied that the Emperor Julian, the last of the Pagans, did *not* cry, *Vicisti Galilæe!* Mr. Swinburne, however, as a merely carnal poet, employed the legend in his splendid "Proserpina," using it with superb effect in the young Pagan's retort, "Thou hast conquered, O pale Galilean!—thy dead shall go down to thee dead." But now the "sovereign voice" speaks through Sir Edwin Arnold, and the legend must stand as history.

Under the guidance of the "sovereign voice" Sir Edwin is able to enlighten us on the physiology of angels. These creatures are usually painted with wings. But this is a mistake. They are

Wingless; for where these live there blows no wind,  
Nor aught spreads, gross as air, nor any kind  
Of substance, whereby spirits' march is stopped.

Sir Edwin knows all about them. Angels do not need wings, and have none, moving apparently *in vacuo*. But what havoc this truth would make in the picture galleries of Europe. Raphael himself was mistaken. He took angels to be a species of fowl, whereas they are—well, Sir Edwin does not tell us. He tells us what they are *not*. What they *are* is, as usual, left to the fancy of the reader, who pays his money and takes his choice. Only he must beware of wings.

Positively the most gratifying thing in Sir Edwin's book is this. Under the influence of the "sovereign voice" he is able to tell us how God Almighty likes to be designated. Perhaps it is better not to name him at all, but if we *must* name him—and it seems hard to refrain from some term or other—we should call him *Eloi*. That is what Jesus called him, and we see no reason why it should not become fashionable.

G. W. FOOTE.

(To be concluded.)

## NEW TESTAMENT MANUSCRIPTS.

A BRIEF account of the three principal manuscripts of the New Testament will be found in Tischendorf's "Introduction" to the New Testament published by Tauchnitz. The reader will notice that he does not venture to place either of these manuscripts earlier than the middle of the fourth century, while he admits he has "no doubt that very shortly after the books of the New Testament were written, and before they were protected by the authority of the Church, many arbitrary alterations and additions were made in them." It is a great pity that the Holy Ghost, who took so much pains to inspire the original writers, made no efforts to preserve their original manuscripts, which have been so long lost that nobody can be appealed to as having definitely seen them, though Tertullian has been vainly cited for this purpose. Celsus, in the second century, charged the Christians with continually altering their sacred writings, which Dean Alford tells us (*Prolegomena*, p. 15) "were not published to the world in general, but were reserved and precious possessions of the believing societies."

Tischendorf naturally seeks to give priority to the Sinaitic manuscript, designated as  $\aleph$ , first discovered by him in 1844, in the Convent of St. Catherine, on Mount Sinai, and brought by him in 1859 to St. Petersburg. But although he makes it out to be the oldest manuscript extant, he does not venture to date it earlier than "the middle of the fourth century," and he thinks it not improbable that it is one of the fifty copies of the Scriptures which the Emperor Constantine, in the year 331, directed to be made for Byzantium, under the care of Eusebius, Bishop of Cæsarea. It contains the entire New Testament, together with the Epistle of Barnabas and part of the Shepherd of Hermas, which in the early ages of the Church were equally received as Scripture. Tischendorf's claim to the earliest date cannot, however, be allowed.\*

The writer in McClintock and Strong's *Cyclopædia of Biblical Literature* says: "Probably it is of the sixth century, though made from a text older than that of B [the Codex Vaticanus]." Dean Burgon holds it is younger than its rival at Rome "by 50, by 75, or by 100 years." Dr. Maunde Thompson also gives his opinion that Tischendorf, who wished it to appear older than the Vatican MS., was in error. He says, "a comparison of the writing of the two MSS. leads to the conclusion that he was wrong."

Dr. E. Maunde Thompson is the principal librarian of the British Museum and the highest English authority on palæography. He says of vellum MSS.: "None have survived which are attributed to a higher antiquity than the fourth century. And here it may be remarked, with respect to the attribution to particular periods of these early examples, that we are not altogether on firm ground. Internal evidence, such, for example, as the presence of the Eusebian Canons in a MS. of the Gospel, assists us in fixing a limit of age, but when there is no such support, the dating of these early MSS. must be more or less conjectural."†

The Vatican Codex, known as B, is, in the eyes of the most competent authorities, the most ancient of all the New Testament manuscripts. It is assigned to the fourth century, and, having the Eusebian Canons cannot be earlier. It has been corrected and retouched by two later hands, probably in the tenth or eleventh centuries. The first mention of B is in a catalogue of the Vatican Library made in 1475, about twenty years after the taking of Constantinople by the Turks. It is supposed to have

been brought to Rome from the East by Cardinal Bessarion, and placed in the Vatican Library by Pope Nicholas V.

This, the most important of existing manuscripts, is so much briefer than the received text, that Dr. Dobbin speaks of it as presenting "an abbreviated text of the New Testament." This may suggest that later MSS. may present "an amplified text of the New Testament." The Vatican manuscript leaves out the story of the agony of Jesus in Gethsamene (Luke xx., 43-44). His saying, "Father forgive them, they know not what they do," does not appear. Not only does it omit the account of the resurrection and ascension (Mark xvi., 9-20)—wanted in so many of the early manuscripts, but it also omits the story of the ascension in Luke xxiv., 51. It omits, like the other earliest manuscripts, the story of the woman taken in adultery. In most of these particulars it agrees with the Sinaitic MSS., which is also briefer than the received text. It has been calculated that in Matthew the Vatican omits 643 words, the Sinaitic 808; in Mark B omits 762,  $\aleph$  870; in Luke B 577,  $\aleph$  816; in John B 710,  $\aleph$  961 words.

The Papal authorities never permitted an edition of the Vatican manuscript to appear till 1857, and then a very faulty and expensive one was put out by Cardinal Mai. They were also extremely particular about permitting its examination. Tischendorf obtained permission to inspect the Vatican manuscript and consult it in such parts of the New Testament as presented any difficulty. Prebendary Scrivener says (*Plain Introduction to the Criticism of the New Testament*): "He commenced his task Feb. 23, and in the course of it could not refrain from copying at length sixteen pages of the great Codex. This license was not unnaturally regarded as a breach of his contract, so that, after he had used the manuscript for eight days, it was abruptly withdrawn from him on March 12." We do not think this incident any more creditable to Tischendorf than to the keepers of the library.

It is curious that Catholics have sought to minimise the importance of the Vatican MS., since its publication has led to some very heterodox conclusions. The Catholic *Dublin Review*, January 1884, p. 198, suggests that Eusebius was concerned in its production, and struck out the last verses of St. Mark's Gospel. It says: "What are we to think of the literary sincerity of the man who was a party to suborning false witness against St. Euthathius at Antioch, and against St. Athanasius at Tyre? If Eusebius acted thus dishonestly with God's saints, he may well be suspected of dealing deceitfully with the word of God." But additions were always easier than suppression. None but a biassed orthodox critic would hesitate to say it is far more likely that such passages as Mark xvi., 9-20 and 1 John v., 7, have been deliberately added than that they have been deliberately omitted. It should be remembered that it is to this very Church father Eusebius that we are indebted for the forged letter of Christ to Agbarus, the forged passage about Christ in Josephus, and indeed nearly all our early Church history.

J. M. WHEELER.

(To be concluded.)

## REMINISCENCES OF CHARLES BRADLAUGH.

By G. W. FOOTE.

(Continued.)

ANOTHER recollection I have of Mr. Bradlaugh is in connexion with the funeral of Mr. Austin Holyoake. The death of this gentleman was a great loss to the Freethought cause. He was highly respected by all who knew him. The geniality of his disposition was such that he had many friends and not a single enemy. For some years he was Mr. Bradlaugh's printer and publisher, and a frequent contributor to

\* One Constantine Simonides, a Greek, claimed to have written the Sinaitic MSS. himself, and a religious newspaper, which Dr. Scrivener nicknamed *The Illiterate Churchman*, advocated his cause. But Simonides was a liar as well as a forger.

† *Encyclopædia Britannica* (9th ed.), art. "Palæography."

his journal. He was foremost in every good work, but he was one of those modest men who never get the credit of their labors. He died at 17 Johnson's-court, Fleet-street, in an upstairs room above the printing office, where his devoted wife had for many weeks nursed his flickering life. The funeral was a notable event. Those of us who could afford it rode in the undertaker's coaches, and the rest walked in procession to Highgate Cemetery. I can still see Mr. Bradlaugh in my mind's eye, bustling about on the ground floor, taking everything as usual on his own shoulders. He sorted us in fours for the coaches, my *vis à vis* being James Thomson. At the graveside, after the reading of Austin Holyoake's own funeral service by Mr. Charles Watts, Mr. Bradlaugh delivered a brief address which he had written for the occasion. On the whole it was too much a composition, but one sentence was true "Bradlaugh," and it sounds in my ears still:—"Twenty years of friendship lie buried in that grave."

How such scenes are impressed on one's memory! As I write I see the set face of Charles Bradlaugh. I behold the sob-shaken back and bowed head of Herbert Gilham just in front of me. I hear and feel the cool, rustling wind, like a plaintive requiem over the dead.

Once again, years afterwards, I saw Mr. Bradlaugh in the same cemetery, supporting the helpless figure of Mrs. Ernestine Rose as she left the open grave of the dear partner of her long life of labor for the cause of human redemption.

Owing to circumstances, into which I need not enter, I saw little of Mr. Bradlaugh between 1875 and 1880. When he was returned for Northampton I rejoiced, and when he was committed to the clock Tower I saw my duty sun-clear. It was to participate as I could, and might, in the struggle. My contributions to Mr. Bradlaugh's journal were resumed, and I spoke at meetings in his behalf. In May, 1881, I started the *Freethinker*, my oldest living child. Mr. Bradlaugh acted with his natural generosity. He advertised my bantling gratuitously in his own journal, and gave it every possible facility. This was not known at the time, but I ought to state it now.

Throughout that long, terrible struggle with the House of Commons I was with Mr. Bradlaugh on every point. If he made a single mistake I have yet to see it indicated. My article in the first number of the *Freethinker* was entitled "Mr. Bradlaugh's Advisers." Its object was to show the absurdity of the plentiful advice offered him, and the absolute justice of the course he was pursuing.

Three weeks afterwards the bigots convened a ticket meeting at Exeter Hall. The chief promoters were Earl Percy, Sir Bartle Frere, and butcher Varley. Mr. Bradlaugh was afraid the meeting would have a prejudicial effect on public opinion in the provinces. The fact of the tickets would be kept back, and the report would go forth that a vote was unanimously passed against him at a big London demonstration. It was necessary, therefore, that the meeting should be spoiled. And it was. Mr. Bradlaugh gave me the task of moving an amendment. We had a chat in his library at St. John's Wood, and as we parted he said, "I rely on you, Foote." He looked at me steadily, holding my eyes as though to read to the depths.

We got tickets somehow. But the Protestant Alliance smelt mischief, and Mr. Bradlaugh's supporters had to fight their way in. Two hundred and fifty police were not enough to keep them all out. I was, naturally a marked man, and fighting had to be supplemented by diplomacy. When the noble Smithson, Earl Percy, had driven for a few minutes as chairman, and the resolution against Mr. Bradlaugh had been proposed and seconded by Sir John Kenway and Canon Taylor, I rose to move an amendment. But the amendment was refused. The resolution was

put, and the Christians stood up and voted, while the organ played "God Save the Queen." Then, at a signal, our people jumped on the forms, and rent the air with cheers for "Bradlaugh." At another signal they all trooped out, went off to Trafalgar-square with the big crowd outside, and passed resolutions in Mr. Bradlaugh's favor. The bigots' meeting was completely spoiled. They had to barricade the doors and keep out their own people as well as the enemy; the hall was never half full, and their resolution was passed after refusing an amendment, amidst loud execrations. Such a lesson was taught the bigots that they never made another attempt. Mr. Bradlaugh had trusty lieutenants and stern supporters, and the bigots knew he would spoil every *private* meeting that professed to be *public*. He acted with wisdom and determination, and the result showed he knew the stake he was playing for when he said, "I rely on you," with that steady Napoleonic look.

G. W. FOOTE.

(To be continued.)

[P.S.—Next week I shall give my reminiscences of some of Mr. Bradlaugh's litigations.]

## PARNELL AND THE PRIESTS.

THE Irish Quacks are now in a very shaky Irish quagmire. In other words, the Irish priests are in as bad a predicament as their worst enemy would wish them. They are at open war with their flocks in many places; and one of these days priest and people will be at loggerheads all over Ireland. Not the whole people, of course, but the best and manliest section of them. The old-womanly men—the creatures whose "paltry old souls," as John Mitchell would say, are more precious to them than all things earthly—are siding with the priests, as might be expected. But leaving this despicable class out of account, the people in as many parts of Ireland as Parnell has visited are in open revolt against the "clergy." In Dublin, in Cork, in Limerick, in Tralee, in Waterford, and in Connaught the Catholics have thrown their allegiance to the priests to the winds, and have disobeyed them without hesitation or regret. This is the kind of thing to make the heart of the Freethinker glad. When we see the men who have hitherto been spiritual slaves flouting the priests to their faces, and even laying sturdy blackthorns on their broad, fat shoulders, we may take it for granted that Clericalism is having a bad time of it, and that the reign of Ignorance and Imposture has made a big stride forward to destruction. When men oppose the priests and brave their condemnation, and then find that they are not "a penny the worse," believe me that if some of those will not develop into full-blown Freethinkers they will at least aid in curbing priestly tyranny and thereby pave the way for the emancipation of their country from its clerical thralldom. The very fact that the priests and people are at open war is, therefore, something to make the Freethinker rejoice and to engender in his mind a hope that even benighted Ireland is marching towards the light.

If the priests are in a predicament, they have only themselves to blame. They have been so accustomed "to boss to show" in Ireland that they thought their word was law with the people still. But they have sadly miscalculated their power and their influence. In condemning Parnell, and in coercing the people into deserting him, they have not been actuated at all from such high motives of morality as they would lead a hitherto gullible public to believe. They gave in their support to the Parnell movement some years ago solely with the hope that they would secure, through him, a political power in Ireland, which, under the Union, would be impossible. They thought they would have in him a handy instrument to work out their ends, a pliant medium to win for them a

Catholic university, which would perpetuate their ascendancy over the majority of the people of Ireland. But Parnell turned out disappointing. He was anything but the "lick-spittle" politician they hoped he would become in their hands. He always treated them with that polite indifference, which became galling to the "beggars on horseback." Instead of Parnell being the slave of the clergy, the clergy became the slaves of Parnell; and the discreet rogues never said a word, never gave any signs of the mischief that was in them until they thought that they could do it with absolute safety. When Parnell came out of the Divorce Court tarnished they said not a word. Indeed numbers of the clergy openly supported him still, many of them from the best patriotic motives. But the bishops and the body of the clergy held their peace. And why? They saw the press and people of Ireland and the Liberal press in England on Parnell's side. From this they argued that it was *unsafe* to condemn him in Ireland, and seeing England in his favor they calculated that Home Rule was safe, and, therefore, that Parnell would not be without his uses still. They cared not a jot for his moral delinquencies *then*. They said not a word about the iniquity of following him as a political leader. His moral defects were no worse (if as bad) than crimes which they *forgave* every day. And so they said nothing. But when the "Grand Old Man" wrote his proverbial letter the scene changed. All England was now against Parnell; his own followers deserted him; and the Irish newspapers, with a few exceptions, ate their own words. Parnell was useful no longer, and so the bishops pounced upon him! Now we had plenty of talk about morality, and about the fearful consequences that would follow if the people did not trample on poor Parnell. The bishops and priests commenced to play the part of God's policemen, and tried to frighten the ignorant by threatening that their Heavenly Sergeant would take vengeance on them if they were charitable to an adulterer. But they were too wise by half. The sturdiest of the people saw through their little game and refused to abide by their decision on the morality aspect of the question after they had unaccountably delayed in their condemnation. Parnell showed fight, and is waging his battle with courage and success. The townspeople, and the country people wherever he has gone, are with him, if not to a man, all that are manly of them. There is no secret made by these that they believe that the priests should mind their prayers and let politics alone. In fact, we all know in Ireland that it is a determined fight between Parnell and the Church, and we are all awaiting the issue with bated breath. It is an open secret that the priests are sorry for their action, and would rather not have measured swords with the bold and sagacious Parnell. They see as clearly as every Freethinker sees, that Clericalism and Religion are all but one and the same thing, and that anything that will lessen their influence over the people will tend to the overthrow of that religion by which they have kept their flocks in subjection and filled their pockets with the gold of their slaves and dupes. Who knows but this very row in Ireland may be the beginning of the end of that superstition which has so long kept Ireland behind the world in the march of civilisation?

IRISHMAN.

### THREE LITTLE MAIDS.

A BAPTIST PREACHER'S NURSING OF THEM ENDS IN A DIVORCE SUIT.

Mrs. Glanville got a divorce to-day by reason of the cruelty and adultery of her husband, a Baptist minister. Mr. Pritchard, for the petitioner, said that the respondent threw a bottle at her. He had also violently pinched her. He made the acquaintance of some people named Wade, and there were three young ladies, whom he used to nurse in the presence of his wife. When remonstrated with, he said it was "part of his ministerial duties." There was a meeting

held at which some of the deacons of the church were present, when the respondent was taxed with misconduct, and this he denied, saying that he would be prepared to be examined. An appointment was made, but he did not keep it.

The petitioner said that she was married in 1886 at St. Andrew's Montpelier, Bristol. At the time her husband was at Ashton Bampton, Oxfordshire. Afterwards they lived at Wells, Somersetshire. There was no children. He treated her with great indifference, and struck her on the breast. In the summer of 1887 he threw a pint bottle at her, striking her on the knee. For four or five days she was lame. On another occasion he threw a jug at her. She had to sleep with the servant for protection. He made the acquaintance of the Misses Wade, and he visited their house frequently, and used to nurse them occasionally.

Mr. Pritchard: Did you remonstrate with him about it?  
Witness: Not at the time, because it was under the cloak of friendship, but when I did, he said he would please himself.

Examination continued: She had found a letter from one of the girls. He used to be out late at night, and would frequently leave her alone. It was not true she ever assaulted him, or that she had ever committed adultery.

Mr. George Dudderidge, a tailor, of Bristol, deposed as to the meeting and the charge made. Since then, the respondent had not been seen.

A servant, formerly in the service of the parties, gave corroborative testimony as to the cruelty.

His lordship granted a decree nisi, with costs.—*Star*, March 5.

## ACID DROPS.

Mr. George Howell, M.P., has fallen into ill-odor in Bethnal Green. One of his sins was voting against Mr. Gladstone's Religious Disabilities Bill. We reproached Mr. Howell at the time, and we are glad to see that his bigoted conduct provoked resentment. At the same time, however, we hope his opponents, and Mr. Gladstone too, for that matter, will not fail to support a Bill to remove the religious disabilities of Secularists.

A Roman Catholic cannot be Lord Chancellor, but it seems that a Jew can. One who repudiates Jesus Christ altogether stands better in the eyes of Protestants than one who doesn't believe in him precisely as they do. Thus it ever was and ever will be. The nearer the agreement the more bitter the difference. Family quarrels—but the proverb is musty.

Catholics are opposed to divorce. Imagine the horror, then, of the friends of a Paris lady of rank who, in announcing her second marriage, spoke of herself as a divorced wife. But the lady explained that she had been divorced by the Congregation at Rome at a cost of 60,000 francs. That altered the case. Divorce is wicked, but 'tis all right if the Church allows it—for a consideration!

The Rev. Mr. Hallowes, Protestant rector of Arklow, Ireland, and Mr. Harrison, his curate, have been martyring themselves in order to preach the Protestant Gospel of Christ to the Catholics of Arklow. In default of paying a fine they have each been sentenced to fourteen days' imprisonment for turning the public street into a meeting-place. They met their sentence with cries of Hallelujah. We do not know that they have done any more than the Salvation Army and the Roman Catholics do with impunity, though it is clear their meetings resulted in obstruction and riotous conduct.

Good Old Mother Church is beginning to quake in Ireland. On Sunday last prayers were offered up in all the Catholic churches in County Down, by the Bishop's order, for the preservation of the Catholic faith in Ireland. The Bishop regards it as at present in great danger. The fact is, the priests have entered into a bigger fight than they contemplated, and we hope they will get a good sound thrashing.

Cardinal Manning has promised to attend an anti-Parnellite Irish banquet in London on St. Patrick's Day. This is good news. Every decided political move on the part of the Cardinal is another nail in the coffin of his Church. He will estrange thousands of Irishmen from Rome.

The *Daily News* St. Petersburg correspondent says the reward offered by the German Government to Jews who become Christians works with great efficacy. This is illustrated by the case of a Jew of Elizabethgrad, who became a Christian three times over, being baptised under the names respectively of Alexander, Constantine and John. At each

baptism he received fifteen roubles, or forty-five roubles in all. The police have got hold of him, or he would probably continue the same game.

The Catholic Church is going to take advantage of the five hundredth anniversary of the discovery of America by making Columbus a saint. There was nothing particularly pious about the great Genovese navigator, and his early acceptance of the sphericity of the earth shows that he paid little heed to the dogmas of the Church. But a legend has been piously upheld that Columbus was actuated by a religious hope of being the means of diffusing the gospel, and since he was helped by the pious queen Isabella that affords good ground for his canonisation.

It happens that in the report of Columbus, on his return, as told in Washington Irving's *Life and Voyages of Christopher Columbus*, p. 130, there is a piece of direct proof that the Indians of America, untaught by Bible or Church had yet attained a high degree of morality. He says: "So loving, so tractable, so peaceable are these people. . . that I swear to your majesty there is not in the world a better nation, nor a better land. They love their neighbor as themselves; and their discourse is ever sweet and gentle, and accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy."

James Butcher, secretary of the Prayer-Book Revision Society, has come up for revision himself—in the Bankruptcy Court. His liabilities are £1,187 and his assets nil. In fact, he comes, in the language of the hymn (revised version),

Just as I am, without one plea,  
But that the cash is owed by me.

Under examination, James Butcher would not say he had or had not lost money in betting. He admitted that Mr. Nicholson, a bookmaker, had made bets for him, but "did not think" any one transaction was to the tune of hundreds of pounds. Altogether James Butcher should inquire of the Lord. His own memory is rather treacherous.

The virtue of Christian humility was well exemplified last week at the enthronisation of Dr. Thorold as Bishop of Winchester, and the elaborate ceremony with which he was conducted to the steps of the throne. The humility, by the way, was displayed by the poorer Christians of the town, who had no chance of seeing the show, admission being by tickets granted only to the elite.

The Archbishop of Canterbury is quite right in endeavoring to get rid of the scandal of clergymen being able to hold to their livings after being convicted of drunkenness and immorality. But there is one clause in his Clergy Discipline Bill which is highly objectionable. It enacts that with the consent of plaintiff and defendant, or if a case is undefended, the bishop may pronounce sentence without the case coming before any civil court. This will afford a good loophole for hushing up many clerical scandals. Secular tribunals ought alone to deal with other than ecclesiastical offenses, and then the Church, for its own sake, should see that clerical criminals and blackguards are not permitted to continue in office.

In his speech the Archbishop made an admission as to the present state of affairs. As a clerical scoundrel, though convicted, can remove his case from court to court before being suspended, the Archbishop said: "The result was that in cases of alleged immorality on the part of clergymen the bishop was generally advised that the technicalities and the hindrances in relation to evidence were so many that it was not prudent to proceed."

He further pointed out that the sentences at present are most inadequate. For example, a clergyman was convicted of drunkenness in the highway, and of riotous and disorderly conduct. He was fined by the magistrates. His case was then sent to the Ecclesiastical Provincial Court. That was in November. In the middle of April he was suspended from his living for three months, the whole intervening time having been occupied by litigation, concurrently with which the man had continued to officiate in his church. At the end of the three months he came back radiant to his parishioners and assured them that he had enjoyed a very pleasant holiday abroad. He was still in possession of his benefice.

"If one take from thee thy coat, give him thy cloak also," said Jesus Christ. But the Rev. E. G. Cowan differs from J. C. on this point. Finding a thief in the vestry of St. John's Church, Cubitt-town, with a surplice and a prayer book under his coat, he gave the wretch into custody. The thief's name is James Grant. He complained of hunger, and the press reporter describes him as in "a most deplorable condition."

Ambrose Riddle, a London carman, is doing a month in gaol for stealing books. Two of them were *The New Revelations of St. John* and *A Scriptural View of the Great Pyramid*. A fortnight each is more than they are worth. Still, the bibliomaniacal carman is in one sense lucky. His fate would have been worse if the magistrate had sentenced him to read the two volumes.

A Dublin Catholic paper recently put on its bills "Suicide of Martin Luther." This is the latest, or at any rate one of the latest, religious lies imported from Germany, where a priest named Majunke has been giving it circulation. The story has been sufficiently disproved by Prof. Küstlin and others. No such report was known for a long time after Luther's death, though the Catholic writers of the time use such kind Christian expressions as "he yielded up his soul to the devil," "he descended to Satan," etc.

The first person to bring this charge against Luther was a monk, who also said that several of the Reformers died awful deaths. Ecclampadus was strangled, Calvin died of the lousy disease, while a horrible devil stood by Martin Bucer in his last moments, according to this worthy. Other Catholic writers have said that Luther, like Arius, shed out his bowels. It is doubtless a lie concerning both. The stories of the deaths of heretics form a striking comment on Christian veracity.

We gather from the *Cosmopolitan* that there has been a row with the missionaries at Bancoorah, Bengal. The Christians got hold of and converted a young Brahmin student. His parents objected to his believing they were doomed to hell-fire, and as he was a minor, sought to get him back. The missionaries removed him to another station. This led to a row, and special constables were called out to protect the missionaries. The Hindoos did not like having to prevent their fellow religionists from getting back their child, and, whether by accident or malice, it happened that the mission-house caught fire and was reduced to ashes.

"Few of the noted Church dignitaries who died recently were content with laying up riches in heaven. They comfortably provided against exigencies on earth as well. The Archbishop of York left a personal estate of nearly £50,000. Dean Church left £32,000 to his wife. Canon Beadon was content with the more humble figure of £28,000, which was not excessive considering that he belonged to a family for whose special benefit the Church seemed to exist at one time in Somerset. His grandmother, the bishop's wife, dispensed the entire patronage of the see in her time, so that all the plums fell to Beadons. The Canon himself had held a stall in Wells Cathedral for nearly sixty years, and was for most of the time incumbent of the rich living of Cheddar. Now, the will of the Dean of Wells, Dr. Plumtre, has appeared. He leaves £47,000, so that Wells must be a regular grazing ground for the fat kine of the Church."—*The Star*.

Now, dear reader, compare these Church dignitaries with Charles Bradlaugh. He leaves no big fortune, like these preachers of "Blessed be ye poor." His household furniture is hardly worth taking away; his money could all be carried in coppers by a baby; and his library, which is valued at £1,000, has to be sold for his creditors. Truly it is a good thing to avoid the greedy selfishness of Freethought and live amidst the sweet charity of the Christian faith.

Alderman Stephenson, speaking at the Wesley celebration at Newcastle, asked why the local preachers did not go on strike, which would leave seven out of every eight chapels unprovided for. Perhaps it is because they have a shrewd suspicion that their services could be dispensed with.

What a tremendous lot of idiots grin under the Christian banner. Every now and then one of them takes it into his head, or his skull, to convert the editor of the *Freethinker*.

Forthwith he procures a dreary sermon, or even a halfpenny tract, and sends it to us by post. Then he probably waits a week and looks out for a newspaper paragraph announcing that the editor of the *Freethinker* has joined the Salvation Army.

Occasionally we wonder at the abysmal depth of such ignorance and stupidity. It seems almost superhuman, or sub-human. What must be the state of a Christian's mind, if we may call it a mind, who imagines that the editor of a Free-thought paper, who has read tons of Christian apologetics, is likely to be converted by a halfpenny tract? We give the problem up in despair.

Dr. Fairbairn writes a signed article in the *Speaker* on the Wesleyan Centenary. With the article as a whole we have no special concern, but we must strongly protest against one passage. After saying that, before the Wesley revival, religion was looked upon by upper-class sceptics as a sort of economical police-agent, Dr. Fairbairn proceeds to tell an apocryphal story of Antony Collins:—"Why," Freethinker Collins was once asked, "are you so careful to make your servants go to church." "I do it," he said, "that they may neither rob nor murder me."—Now we ask Dr. Fairbairn to state his authority for this story. We venture to say it is a pious invention. A similar story is told of Voltaire—with equal authenticity. Like the watch story, it is tacked on to any Freethinker at convenience.

The Rev. H. Lowther Clarke, vicar of Dewsbury, has been lecturing on "What has Christianity Done for the World?" He cannot point to any very divine effects, so after the fashion of his tribe, he seeks to exalt his own religion by blackening all that came before it. On the authority of a satirist, he pretends that no Roman women were virtuous, which is almost as absurd as if we judged present-day morals from the chronicles of the divorce court.

Mr. Clarke admitted that it was "a long time ago before Christian people saw the evils of slavery." But then St. Paul, in his letter to Philamon, "wrote the great charter of emancipation of all slaves in all times." To send a runaway slave back again to his master with a letter asking him to treat him well is a curious charter of emancipation.

Recently, at the Exeter Assizes, a plaintiff in a libel suit characterised the defendant's action towards him as un-Christian-like. Lord Coleridge, who was trying the case, interrupted him, and remarked, "You must not say that; we don't know anything about Christianity here. We are lawyers."

Lord Coleridge, of course, did not mean that no lawyers are Christians, but that Christianity is a matter of personal belief. We thank his lordship for reminding the plaintiff that his religion concerned only himself. But what a change since the days when judges declared Christianity to be part and parcel of the law of the land.

The Bishop of Liverpool has discovered why working-men don't go to church. It is all owing to the spread of Ritualism. We fear the reverend father in God has been keeping Lent too rigorously, and overmuch fasting has impoverished his brain-tissues.

The floods in North America have been followed by a great blizzard blocking up trains and causing serious suffering. In Greece the weather is so severe that snowbound populations are starving. Flocks of sheep have perished owing to lack of food, and packs of wolves have made their appearance in various districts. Our own weather is quite sufficient commentary on the all-bountifulness of Providence, but as a good Christian country, England is specially favored by our Heavenly Father.

Considering that the founders of University College, London, were mostly Freethinkers, and that they declined to set up a chair of divinity, it is sickening to read that sectarianism prevails at the Hospital across the road. Church of England sisters monopolise the nursing. Mrs. Alison told the committee of the House of Lords on Monday that when it became known that she was a Presbyterian, her application to be admitted as a nurse was declined.

Joseph's coat has been certified by a body of clerical and learned experts; not Joseph the son of Jacob, but Joseph the husband of Mary. How these gentlemen found this coat to be poor old Joe's we are not informed; but the article is to be exhibited at Trèves during the approaching pilgrimage, and will doubtless bring in enough cash to provide new clothes for all the priests within a thousand miles.

The clericals are getting things much their own way in Germany. After six days sitting on the question of Sunday legislation, the Reichstag decided to permit no shops to be open more than five hours, none of these to be hours employed for public worship.

The Hon. E. Lyulph Stanley, in the *New Review* says: "To many clergymen the Church schools means an organist and Sunday-school teacher for nothing. Anyone who reads the advertisements for school-teachers will note that in rural districts the schoolmaster is generally required to be the organist and train the choir, and this service which represents a cost of perhaps £20 a year, is secured by an inclusive salary as head-master, and thus the school funds, which by law should be exclusively applied to elementary education, are really diverted to subsidising the Established Church services." Sometimes the schoolmaster is even required to be a lay preacher. Mr. Stanley adds: "The National Union of Teachers can give plenty of instances where the schoolmaster's position depends not merely on his subordination, but on his servility to the clergyman."

A conclave of the Peculiar People representing, it is said, about thirty congregations, mostly in Essex and Kent, assembled at Southend, and proceeded to depose their bishop for conduct unbecoming a Peculiar. Whether Bishop Harrod, like old King Asa displeased the Lord by resorting to the physicians, or whether he has been imitating some of the other Bible worthies, is not reported.

They are still at it up North on the question why the working man don't go to church. At a Presbyterian conference at Stockton, the Rev. S. R. McPhail said "The respectable artisans were indifferent to the Gospel, and in many cases could not be induced to come to God's house. For success, they must look to the aid of the Holy Ghost." The ministers must be in a bad way when they have only the Holy Ghost to fall back on. That nebulous article is kept as a last resort; it is like taking to prayer in a shipwreck.

Preaching at Northampton, the Rev. T. Gasquoine gave up Paley's watch argument. He sees as well as Darwin that science has shown its absurdity. What Mr. Gasquoine does not see is that Darwinism abolishes every form of the Design Argument. But the clergy cannot be expected to see this all at once. They move slowly, and it is something that they move at all.

Christians are squabbling over Sir Charles Dilke. Messrs. Stead, Hughes, and other pious lights have signed a protest against his return to public life, and Mrs. Besant has subscribed the document. On the other hand, Sir Charles is recommended to his prospective constituency by a Church canon and a Baptist minister. 'Tis a pretty quarrel as it stands.

The British Vice-Consul at Messina gives some particulars of a Sicilian pilgrimage to the Madonna of the Chain. The devotees go naked except for a loin-cloth; the men stab themselves with pins, and the women lick up the dirt from the church floor. Shocking, no doubt; but it is what all Europe would go back to if it once gave in to the pretensions of the Catholic Church.

The *Railway Signal* has come in contact with some Freethinkers. It reminds them that God is slow to wrath, for He can afford to wait. But a day will come when blasphemy will be speechless. "The warnings of the Bible will be fulfilled, and the angels of his power in flaming fire will render vengeance to them that know not God, and obey not the Gospel of our Lord Jesus." Meantime we are to conclude that, like Tam o'Shanter's wife, God is "nursing his wrath to keep it warm." Good old bogey deity!

The editor of the *North Lindsey Star* commenced a discussion on Mr. Bradlaugh over the signature of "Layman," and now he finds himself challenged by Henry Porter, "Hereward" and "Agnostic," rather hastily closes the discussion.

**MR. FOOTE'S ENGAGEMENTS.**

Friday, March 13, Temperance Hall, Doddington Grove, Battersea Park-road, at 8, "Heaven and Hell." Admission free.

Sunday, March 15, Hall of Science, Old-street, London, E.C., at 7, "Christianity and Morality."

March 22, 29, Hall of Science.

April 5, Birmingham; 12, Camberwell; 19, Belfast; 26, Liverpool.

May 3, Hall of Science; 10, Camberwell; 17, N. S. Conference; 24, Manchester.

June 7, Camberwell; 14 and 21, 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.

J. BURREL.—Obliged to shorten. There is great pressure on our space at present.

H. TOWNSEND (Barnstaple).—Glad to hear you are helping on the good old cause. The Christian's letter is polite enough, but most illogical. He forgets that, although Jehovah acted in one way, he had the power to act otherwise. Man, as Paul says, is only clay in his hands. We don't believe it; we think the gods are clay in man's hands; but Christians, of course, are bound by their own book.

W. B. NICHOLS.—(1) Mr. Symes's paper, the *Liberator*, must be ordered direct from its office in Melbourne. It is published at 3d. weekly; the postage is 1d. Address, 456 Bourke-street west. (2) We have no personal knowledge as to the religious opinions of Charles Bradlaugh's wife, but we have always understood that she was a Freethinker. Her father, Mr. Hooper, is still living. He is a confirmed Atheist, and an admirer of his son-in-law.

H. J. SUTTON.—Your letter is couched in the usual language of Christian impertinence. No special invitation was sent to the N. S. S. to oppose Mr. Edwards, and certainly no representative would be sent unless special provision were made on the other side for discussion. Mr. Foote does not conceive it to be any part of his duty to follow Mr. Edwards about. Perhaps you will ask Mr. Edwards why he does not follow Mr. Foote.

C. BENTLEY.—Many thanks for the cutting.

A. WILLIAMS.—If you offer courteous opposition you will be as courteously replied to. Of course the chairman cannot know that anyone wants to speak unless he makes an intimation.

C. J. HUNT's address is now 48 Fordingley-road, St. Peter's Park, W., and not as in the *Almanack*.

J. JUDGE.—Delighted to hear you have taken the secretaryship of the Leeds Branch. You are the very man for the post. It is the best bit of news we have had this week.

R. WRIGHTMAN.—Thanks. See paragraph.

HERESY.—We are obliged for the cuttings.

H. PINTHORNE.—Always glad to be of service to young Freethinkers. Thanks for cutting, which shall appear.

W. WILLIS.—You are quite right. Admire Mr. Bradlaugh or any other leader, but always think for yourself. For our part, we don't want a lot of parrot followers. We want to make men think. If we do that we succeed; if we don't, whatever else we do, we fail. Perhaps we shall reprint the Reminiscences of Charles Bradlaugh.

S. A. GIMSON.—Were the law different the Memorial Committee might safely and wisely be extended beyond the members of the N. S. S. But as the law stands, there can be no real trust, and the investment of the subscriptions is such a delicate matter that only a permanent body like the N. S. S. could deal with it satisfactorily. Persons outside the N. S. S. can subscribe. They can also take shares in the Hall Company, and that will give them a voice in the management, on a perfect level with the representatives of the N. S. S. You may be sure the matter has been thoroughly thought out. Mr. Foote is himself satisfied that shifting the basis would probably wreck the scheme.

A. LEWIS.—(1) We generally give time and place. It is difficult to single out one paper when the news appears in all

(2) Mr. Standring's remark is no doubt true in regard to his own experience. Many leading Socialists are undoubtedly Freethinkers. (3) Mr. Foote cannot, at present at any rate, put his four Hall of Science lectures on Christianity into print. He is overwhelmed with other work.

J. SAUNDERS.—Glad to hear Mr. Haslam had good audiences at Reading.

E. CALVERT.—Parcel of old literature duly received by Mr. Wheeler, who returns thanks.

A. CHARLES.—Your letter has been forwarded to the manager of the Hall of Science.

W. HOLLAND.—Cuttings and extracts are always welcome.

J. C.—Concealment of differences of opinion on religion before marriage is neither safe nor honorable. Courage is always the wisest policy. Honestly explain yourself to the lady. If she is too narrow-minded to continue the connexion, you save yourself from a serious future danger; while if she shows breadth of sympathy, you will have proved her worthiness. Besides, you owe her something; at least you owe her candor. You must not lead her into a trap. If you and the lady should marry, have children, and pull different ways over them, the life of both will be a hell.

J. W. B.—Under consideration

G. A. WRIGHT.—Mr. Bradlaugh affirmed in Parliament first, at his own risk. Then the Judges held he had no right to affirm, and at last he took the oath. He never sat for any borough but Northampton. He was not on active service during his short stay in the army. We have not the date of his marriage by us at the moment. Apply to Mr. Forder for the paper you want. We cannot answer such questions by post.

D. A. WALKER.—Your comments are amusing, but the document is hardly worth the trouble.

F. GODBOLD.—Mr. Foote received no letter from the parties in question. You must pardon us for not replying to foolish insults.

A. B. WAKEFIELD.—Thanks for your earnest, encouraging letter. We have no doubt you will be of service to the Bradford Branch, which should now go "full steam ahead." Mr. Gott, we take it, will be a business-like secretary.

J. H. W.—Your article shows promise. But you cannot expect to hit the target the first time you draw the bow. Study one or two literary models, write a little every day, review it carefully a week later, and in time you will succeed.

F. E. AND C. W.—Received with thanks.

J. GLASS.—Read Greg's *Creed of Christendom*, Giles's *Christian Records*, and *Supernatural Religion*. The first and last are expensive works, but you may be able to get second-hand copies through Mr. Forder. You will find a good deal of information in Mr. Foote's *Bible Heroes* and *Bible Romances*, and in Messrs. Foote and Wheeler's *Crimes of Christianity*.

W. ELDER.—The writer must explain himself. We hope to see you at Paisley again some day.

J. BUTTERWORTH.—The first joke, in an improved form, recently appeared in our columns.

T. MAY.—If by religion you mean theology, we cannot agree with you as to its future. Theism is open to as many strong objections as the Bible.

PAPERS RECEIVED.—Fritankaren—Liberty—Freethought—Ironclad Age—Menschenthum—Echo—Neues Frereligioes Sonntags-Blatt—Freidenker—The Liberator—Der Arme Teufel—Secular Thought—Boston Investigator—Western Figaro—La Vérité Philosophique—Progressive Thinker—Flaming Sword—Loyal American—Two Worlds—Star—De Dageraad—Open Court—Truthseeker—Freethinker's Magazine—Echo—Cosmopolitan—Newcastle Daily Leader—Auckland Times—Morpeth Herald—Railway Signal—Watch-tower—Dewsbury District News—Worcestershire Echo—Bournemouth Observer—Bacup Times—Birmingham Daily Mail—North Lindsey Star—Sussex Evening News—Northern Light—Stockton Herald—Dublin Evening Telegraph—The Irish Times—Portsmouth Evening News.

**SUGAR PLUMS.**

There was a capital audience at the London Hall of Science on Sunday evening to hear the first of Mr. Foote's special course of lectures on Christianity. This evening (March 15) the second lecture will be delivered on "Christianity and Morality." Mr. Foote is treating the subject historically as well as critically.

The Bradlaugh Memorial Fund Committee is now greatly enlarged, and fresh names will shortly be added. Collecting-sheets are being printed. Mr. Forder will send them to responsible persons in every part of the country. The committee meets on Thursday (March 12) at the Hall of Science, when the details of the Company will be finally settled, after which the Company will at once be formed and its prospectus issued. Meanwhile we hope as much as possible will be subscribed. The donations will make it easier to float the

Company, lessen the cost of maintaining the Institute, and give the N. S. S. a firmer grip on the concern. Those who appreciate this method of commemorating Charles Bradlaugh should forward their subscriptions without delay.

Mr. A. B. Moss had a good audience at Battersea on Friday, March 6. There was no discussion. Mr. Foote winds up the course on Friday, March 13, his subject being "Heaven and Hell."

The Children's Party, postponed from February on account of Mr. Bradlaugh's death, takes place at the London Hall of Science next Wednesday. Subscriptions are still needed to defray the expenses. We hope enough will be sent in by Wednesday morning to set the minds of the Committee at rest. About £5 more will make both ends meet.

The annual supper of the Westminster Branch was a great success. After the feast a framed portrait of Colonel Ingersoll was presented to Mr. Woolley, who has always been ready to place the club-room at the Branch's disposal. The presentation was made by Mr. Wheeler. Mr. Stace occupied the chair, and songs and recitations were given by the following ladies and gentlemen:—Mrs. Woolley, Miss Rous, Miss C. Woolley, Mr. Rowney, Mr. Calvert, Mr. Haslam, Mr. Rous, Mr. Horn, Master Ballance, and Master Efford. Altogether a most enjoyable evening was spent.

The Bethnal Green Branch is organising a Tea and Concert for Easter Sunday. Tickets can be had from the secretary, James Neate, 385 Bethnal-green-road, at 9d. each. The Branch will be glad of the assistance of musical and elocutionary artists on this occasion.

Mr. James Rowney lectured on "Jesus" at St. Thomas's Hall, Gillespie-road, on Thursday, March 5. Mr. Reynolds, the Christian Evidence lecturer, gave way on that evening to let Mr. Rowney occupy the platform. Messrs. Reynolds and Kells opposed the lecturer. Mr. Ward presided, and a hearty vote of thanks was accorded to Mr. Twiggs for his generous conduct.

Mr. George Meredith, novelist, poet, and Freethinker, was "the most interesting person," the *Star* says, at the first night's performance of Mr. Pinero's new play. He is the possessor of "a singularly striking face."

According to a press paragraph, in the course of an address on Charles Bradlaugh at Milton Hall, Kentish-town, on Sunday night, Mrs. Besant narrated an episode of the Member for Northampton's career, which she said had not been made known during his lifetime. Mr. Bradlaugh was always an active sympathiser with the Irish, was associated with the Fenian movement of half a generation back. At a meeting of the leaders, the word "treachery" was muttered. Mr. Bradlaugh quietly drew his revolver, and, carelessly toying with it, said, in a pointed manner, "The man who betrays me had better say his prayers directly he comes out of the witness-box." It was significant, said Mrs. Besant, that Mr. Bradlaugh was not included among those against whom the informer Collett gave evidence.

We do not believe, however, that Mr. Bradlaugh was ever involved in any violent designs against the British Government in Ireland. It was against all his public teaching and declarations.

*Secular Thought* for February 28 is a Bradlaugh Memorial number. It contains reprints from the *Freethinker* and the *National Reformer*, and an eloquent article by Mr. Charles Watts. Major Harris also contributes an interesting paper. We note too an article by Marie Louise dated from New York. This is probab'ly the lady once familiar at the Hall of Science. We have not heard of her for many years. She pays an eloquent tribute to the Charles Bradlaugh of twenty years ago.

Mr. Charles Watts is making headway at Toronto. He writes to us that the Academy of Music, capable of holding two thousand people, was engaged for a month, and his Sunday evening lectures attracted such large audiences that the Secular Society has decided to continue the experiment for the rest of the season.

Freethought is evidently spreading in South Africa. Referring to a Provincial Synod of the Church held at Cape Town, the *Johannesburg Standard and Diggers' News*, a threepenny paper, says the articles of the Native creed need no elaboration or revision, except there be placed first and foremost, "I believe in work, the savior of all souls, and in the gospel of Labor." It says, further, that with the departure of ecclesiasticisms a better thing would come—"a church needing no synods, built on the Rock of Science."

Mr. Seago, who sends us this, sends us also a cutting from the *Johannesburg Star* on "Mr. Bradlaugh's Triumph," evidently written before word of his death, and strongly praising him for having "fought so pluckily and well on behalf of the electors of Northampton, and indeed of every other constituency in the United Kingdom."

The article on the Organisation of Public Elementary Education, by the Hon. E. Lyulph Stanley, in the current March number of the *New Review*, is well worth attention. Mr. Stanley urges that "no reform in the management of the voluntary schools is worth looking at which does not secure the transfer of the appointment of the teacher from private and denominational patronage to the elected representatives of the locality." He points out that "a good teacher who is not subservient to the clerical needs is liable to be dismissed; a bad teacher who is useful in the Sunday-school or in parish work is likely to be retained."

At a meeting held at Laycock's Temperance Hotel, Bradford, on Sunday, March 8, 1891 (Mr. Wakefield in the chair), the Branch of the N. S. S. was reorganised, and a large number of new members enrolled; and if the enthusiasm of the meeting may be taken as a criterion, there is certain to be greater activity in the propagation of Secularist principles in Bradford and district than there has been for some years past. The Committee meet again on Wednesday, when they intend to arrange a series of lectures. The secretary will be glad to hear from any persons who are willing to assist the Branch by becoming members.—J. W. GOTT, hon. sec., 36 Villiers-street, Bradford.

The reformed Leeds Branch is now under weigh. Mr. John Judge has taken the secretaryship, and this is the most hopeful feature. The new committee includes some good staunch Freethinkers from whom much may be expected. Mr. Judge is looking up the old supporters of the movement. One of them promises a half-guinea annual subscription, with an extra half-crown every time a leading Freethought lecturer is brought to the town. If others will act in the same spirit the Leeds Branch should have a prosperous future.

Signs of Secular progress are abounding, despite the jeremiads of Price Hughes, W. T. Stead, and Dr. Luan. Even at a sleepy hollow like Luton the spirit is stirring. Mr. Foote is going there on Thursday, March 26, to deliver his Oration on Charles Bradlaugh. Freethinkers from Watford, Dunstable, and St. Albans are expected. Mr. Robert Forder will go with Mr. Foote to take the chair, and a Branch of the N. S. S. will be formed before they leave for London.

The Spennymoor Branch has decided not to ask Mr. Foote to debate with Mr. Stephenson, who "represents no one but himself." Mr. Phillips, the secretary, explains the matter in a letter to the *Auckland Times*, and promises that a debate shall be arranged for if the Christians will put forward a representative.

Hugh Price Hughes is going to Sunderland, and the Sunderland Branch is going to distribute several dozen copies of Mr. Foote's exposure of "The Converted Shoemaker" among the reverend gentleman's congregation. Mr. Hughes won't like it, but he shouldn't tell lies. He will have cause to think of two texts—"Be sure your sin will find you out," and "Their works do follow them."

A friend has sent us a sheet of an old number of *Punch*, dated August 10, 1861. It contains a spirited article on "A Short Way with Secularists," *à propos* of the case of Bradlaugh v. Edwards. Mr. Bradlaugh had been illegally arrested at Plymouth, and the jury gave him a farthing damages, on the ground that although Mr. Edwards, the police officer, was guilty of assault and illegal arrest, he meant well, and showed an excellent spirit in selecting a Secularist as his

victim. "Thus," said *Punch*, "and not by a tedious and expensive trial, to say nothing of argument, shall the preachers of unbelief be silenced; as they are at Devonport, and might have been at Naples in the time of Bomba."

Since the London Secular Federation's dinner in the early part of January, Mr. R. O. Smith, the honorary treasurer, has received the following subscriptions:—Mr. G. Burton, 10s.; Mr. R. H. Tide, £1; Mr. W. T. Howell, 2s.; Mrs. M. V. Pearce, 10s.; Mr. Hillier, 5s.; Mr. R. Forder, 10s. 6d. Mr. Æ. O'Neill, 2s.; Mr. G. Chene, 1s.; Mr. W. Caisey, 2s. 6d. Mr. B. Reynolds, 2s. 6d.; Mr. W. G. Jones, 2s.; Mr. C. Kingston, 5s.; Mr. Rowney, £1; X., £1. Per Mr. Forder: E. Ward, £1; Miss Ward, 5s.; Miss Robins, 5s.; Miss E. Robins, 5s. Per G. W. Foote: S. R. Stephenson, £2 2s.—Several ladies and gentlemen who filled in subscription forms have not yet remitted. The treasurer will be glad to hear from them as soon as possible, or from any other subscribers. The very useful courses of Free Lectures carried on by the Federation involve a considerable expenditure. Hitherto the lecturers have none of them received a farthing, but landlords, printers, and billstickers, are less philanthropic.

The *Newcastle Weekly Chronicle* gives ample space to letters on Heresy, evoked by Canon Talbot's remark that Charles Bradlaugh is probably in heaven. "Heresy's" letter is an excellent one. Another good letter is from A. Janes, of Camberwell. Such correspondence in such a paper is an encouraging sign of the times.

LONDON SECULAR FEDERATION.

Council Meeting held at Hall of Science, March 5, the President, Mr. G. W. Foote, in the chair. Present: Miss E. M. Vance, Messrs. Baker, Baxter, Brown, Colville, Courtney, Guest, Heath, Hooper, Hunt, Lupton, Mæers, Renn, Rous, Runacres, Rutt, Rutland, R. O. Smith (Treasurer), G. Standing, Thomas, and Turner. The minutes of the previous meeting having been read and confirmed, the Secretary announced the affiliation of the Leyton Branch. The balance sheet for Annual Dinner was presented and passed; and a satisfactory report given as to the Children's Party. The President announced that the tract on Secular Education was almost ready for publication. The question of an application to the Executive of the N. S. S. was decided upon; and the matter of assisting the open-air propaganda of the Branches was discussed, and applications for aid dealt with. The station at Midland Arches was also considered; and some discussion ensued as to lecture lists in weekly papers. A formal vote having been taken for the printing of the April lecture list, the Council adjourned till the first Thursday in April.—**EDM. POWNCEBY**, secretary.

[Secretaries of Branches who have not yet replied to my circular will oblige by doing so at their earliest convenience.—E. P.]

NORTH MIDDLESEX SECULAR FEDERATION.

The Annual Conference was held last Sunday evening at Wood Green, all the six branches being represented. Mr. J. M. Robertson was re-elected president, and Mr. S. Standing as secretary and treasurer. The Report showed the Federation to be in a fairly prosperous position, with a small balance in hand. Arrangements were made for the summer campaign, the secretary being directed to form a choir if possible, and to invite musical friends assistance for indoor and outdoor lectures. A vote of sorrow on account of Mr. Bradlaugh's death, containing a tribute of gratitude for his several proofs of special interest in the work of this Federation concluded the session.—**SAM STANDRING**, sec.

CHILDREN'S PARTY, 1891.

D. Dundas, 1s. 6d.; E. Truelove, 2s. Per Mrs. Cookney: J. Searle, 1s.; Mrs. Higgins, 1s.; Mrs. Hissman, 6d.; Mrs. Law, 1s.; S. Hartmann, 2s.; Mrs. and Mr. C. B., 2s.; Miss Lee, 6d.; Mr. Curtis, 6d. Per Mrs. Hilditch: Mrs. Hands, 6d.; A. Hurren, 2s.; J. Wheeler, 2s.; Mr. Bearman, 1s. Per A. Hilditch: Mr. Hands, 1s.; Mr. Culpin, 6d.; J. Burns, 6d.; Mr. Partridge, 1s.; A. Hyman, 1s.; L. Turner, 1s.; A. Gill, 1s.; T. Saint, 6d. Per Miss Robins, 3s. 7d. Per Mr. Bater: E. Bater, 1s.; S. Bater, 1s.; W. Allen, 6d.; Wheeler, Wren, Norris, and Mitchell, 3d. each. Per Mr. Santon: L. Konign, 1s.; H. Symons, 1s.; A. Santon, 1s.; B. Santon, 6d.; Mulling, Santon, Marlow, Davis, Cohen, Scott, and Jacobs, 3d. each. Per G. Standing: L. P., 1s.; Miss St. Hilliare, 2s. 6d. Per J. Fagan: A. J. Marriott, B.

Manghan, Fagan, Keen, Isherwood, Rendell, P. B., A. B., and Neary, 1s. each. The Party takes place on Wednesday next, the 18th inst, and donations are respectfully solicited to meet the expenses.—**R. FORDER**.

"BRADLAUGH MEMORIAL."

TO THE FREETHINKERS OF GREAT BRITAIN AND IRELAND.

LADIES AND GENTLEMEN,—

Following the example of our American brethren, who have raised a "Paine Memorial Hall" in the city of Boston, the Executive of the National Secular Society has resolved to raise a fund for erecting a Freethought Hall and Institute in memory of Charles Bradlaugh, whose name will thus be continuously associated with the spread and maintenance of those principles which were the inspiration of his life.

Thousands of Freethinkers are mourning the loss of their great leader, and anxious to express their feelings of admiration, gratitude, and affection towards him. What better opportunity could they desire than the one which is now offered?

Although the present state of the law does not allow of a Freethought Society holding any kind of property, there are methods by which this project can be satisfactorily realised.

Donations will be held by the National Secular Society, or by the appointed Treasurer on its behalf, until the project is ripe for execution; when the total amount will be invested in the Hall and Institute in the names of a sufficiently large number of elected persons, who will act as Trustees for the Freethought party.

The remainder of the required amount will consist of shares in a Building Company. These will be fixed at One Pound each, so that the poorer Freethinkers may participate in the commemoration of their lost leader.

The subjoined names are those of a Committee appointed at a special meeting of the National Secular Society's Executive on Thursday, February 12. As soon as possible the Committee will be increased, so as to include a larger number of Freethought workers throughout the country.

Mr. Robert Forder has been elected as Secretary to the Committee, and donations or applications for shares can be sent to him immediately.

Further particulars will be given in subsequent announcements. Meanwhile, we have the honor, ladies and gentlemen, to remain,

Yours very truly,

G. W. FOOTE, *President, N. S. S.*

G. J. Holyoake, R. Killick, E. Pownceby, W. H. Reynolds, J. Robertson, J. M. Robertson, F. Rutt, J. Samson, R. O. Smith, Thornton Smith (Mrs.), Geo. Standing, E. Truelove, E. M. Vance (Miss), J. M. Wheeler.

**ROBERT FORDER**, *Secretary.*

BRADLAUGH MEMORIAL COMMITTEE.

The following ladies and gentlemen have been added to the committee since the issue of the preliminary circular:

- |                                |                             |
|--------------------------------|-----------------------------|
| J. Judge, Leeds                | M. Weatherburn, Cramlington |
| A. J. Lovell, Sunderland       | J. Brown, Newcastle-on-Tyne |
| J. W. Gott, Bradford           | T. Holstead, Bolton         |
| S. M. Peacock, S. Shields      | J. Simpson, Hamilton        |
| R. S. Johnson, Northampton     | F. Smallman, Manchester     |
| J. Brumage, Portsmouth         | C. Pegg, Manchester         |
| R. Martin, Woolwich            | W. Larnar Sugden, Leek      |
| J. W. Crowther, Halifax        | W. J. Birch, Florence       |
| S. Alward, Grimsby             | H. Rothera, Heckmondwike    |
| C. Jones, Cardiff              | G. Fraser, Reading          |
| E. Moon, Southampton           | Mrs. Samson, London         |
| H. G. Shepherd, Bournemouth    | G. Fowler, London           |
| R. Quinn, Oldham               | J. F. Henley, London        |
| Dr. H. Allbutt, Leeds          | A. B. Moss, London          |
| J. F. Dewar, Edinburgh         | E. Furby, London            |
| J. Little, jun., West Auckland | J. Umpleby, London          |

Many promises for shares have been received, and particulars will appear in the next issue, respecting the "Bradlaugh Memorial Hall Company (Limited)." The following subscriptions have been received since the last list appeared. J. H. Ellis £1; W. Ellis, £1; T. W. D., 2s.; F. H. Virtue, £1; W. J. Birch, £5; W. Langley, £5; A. Freethinker, 2s.; J. Dean, £1 1s.; C. Sedgwick, 5s.; G. E. Ball, 10s. 6d.; G. W. Foote, £2 2s.—These sums are already paid. There are several promises, including £100 from F. S., and £50 from J. Umpleby.

## IS IT POSSIBLE TO BE HAPPY?

By HUGH O. PENTECOST.

*(From the "Twentieth Century.")*

MOST of the music of this world is in a minor key. Of two singers with equally fine voices, the one which has a pathetic, sympathetic quality will be the favorite. If there are two pictures in a gallery, one of adversity, the other of prosperity, there will be a crowd before "Adversity." People will bestow but a passing glance on "Prosperity." Among the persons who are capable of appreciating such literature many read Milton's *Paradise Lost*, but few read his *Paradise Regained*; many read Dante's *Inferno*, but few read his *Paradiso*. The violin, the viola and the violoncello are our favorite instruments for the reason that they wail and cry as no other instruments can.

The human brain is attuned to sadness, and our nerves vibrate in response to unhappiness. The religious hero who holds the sentimental fealty of Europe and America as no other man, is said to have never smiled. He is called the man of sorrows, acquainted with grief. It is reported of him that he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and when this saying got fairly abroad the world rushed into his extended arms, not because he could give them rest, but because it was said that he could, and they believed he could.

The sea itself is not as restless as that combination of brain and nerves that we call the human soul, and time, with its gnawing tooth, is not as hungry. Every man and woman capable of thinking of things other than business, and brooms, dusters, dishes and kettles, is like a bear that walks from end to end of his cage, back and forth, during every waking hour. As we grow older we learn to control our feelings, and we do not show forth our yearnings, we do not reveal how hungry, how restless, we are; and by-and-bye we settle down into a pitiable quietness, the sadness of which is unspeakable. By that time we have beaten against the bars of our cage so long that we have come to understand that it really is a prison that we live in; we know we never can break out of our cell; we accept the situation with what grace we can, and wait for death, not because death is what we long for to satisfy our desires, but because it is the inevitable end to all our disappointments, because it is the grim friend or foe which stuns us into eternal unconsciousness, but in our sanest moments we know it is best for us.

There is a period in our lives when we know little or nothing of this unspeakable sadness, this mental misery to which I refer. It is during the time of youth, when life seems eternal, when the future is painted with an iridescent glow, when some men are heroes, and all women under thirty-five years of age are angels. I know not how it is with the rest of you men, but to me it seems, as far as physical beauty is concerned, as if there are no more such wonderful feminine creatures in the world as there were twenty years ago. It may be that something is the matter with my eyesight, but certain it is that there has been a change in women during the last twenty years. Now they are merely women. Then they were heavenly dreams of beauty and joy. But even in that time of callow youth the bitter taste of restlessness and mental pain is often in the mouth.

There are some persons who, most of the time, are what we call light-hearted. They take life as if it were a breezy comedy. Their eyes sparkle, and they laugh a good deal. But even they have their moments of depression, when they become very despondent or else very bad tempered.

I have never talked with a single human being with intelligence enough to know the difference between happiness and unhappiness who has not confessed, if the conversation turned in that direction, that the prevailing note in his or her life was a sombre one.

Occasionally one meets a very vain person; one who admires himself or herself exceedingly. Such persons are quite happy as long as they are praised and adored by others. But when such homage is not forthcoming they, too, are miserable. There is a kind of fool's paradise in which very vain, self-conscious people live, but even it is not proof against the fumes that arise from the hell of disappointment and chagrin.

You and I have a way of saying that we have a great deal to be thankful for, and so we have, as compared with those who have less. If we have health, food, clothing, and shelter, and some human companionship; if we have

our five senses unimpaired, and the use of our limbs; if we can think a little, we certainly have a great deal more than those who have less; but the very fact that we are always saying we have much to be thankful for is evidence that we are trying to keep up our courage, against the sinking, sickening sense of what we have not.

I doubt if there is a single one of you who could talk freely about yourself for half an hour without weeping, or feeling worse than those who weep. There are pent-up floods of desires, hopes, wishes within you of which you never speak, of which you could not speak, concerning which you have long since said, "It is of no use to talk of them or think of them. Once I thought them possible of realisation, but now I know, alas, that the grave will close over me, the earth will fill my mouth, my body will drop apart piecemeal without my ever tasting the happiness of which I once dreamed."

You think, perhaps, I am speaking of persons who are unfortunately circumstanced, but I am not. Show me a man or woman unmarried and in good financial circumstances; what I mean is, show me a man or woman as happily circumstanced as an unmarried person can be, and I will show you a person with a worm gnawing at his heart. On the other hand, show me a man or woman as happily married as persons can be in this world (and that is saying a good deal; for some persons are very happily married), and in comfortable financial circumstances, and I will show you a person with a sharp or dull pain at the centre of his being.

*(To be continued.)*

## NORTH-EASTERN SECULAR FEDERATION.

An important meeting of the Council of the above organisation will meet on Sunday, March 15, at 3 p.m., at 4 Hall's-court, Newgate-street, Newcastle-on-Tyne. All delegates and vice-presidents are earnestly requested to attend. Delegates not met at tram, arriving in the morning, are expected to meet at the above address not later than 11 a.m. Tea will be provided at the close of the meeting; 6d. each.—I beg to acknowledge the following subscriptions and collections: Mr. Gelhespy, Newcastle, 4s.; Mr. John Saunderson, Jarrow, 5s.; A Friend (per Mr. Peacock), 5s.; collected at Ox Hill supper, 2s. 10½d.; Spennymoor Branch, 5s.; Sunderland Branch, 3s.; Crook Branch, 3s.; collected at Mr. Foot's South Shields lecture, £1 15s.; Newcastle, £1 16s.; North Shields, £1 5s.; Blyth, £1 19s.; Spennymoor, £3 7s. 9d.; Middlesborough, £1 16s.; Annfield Plain, 3s.; Willington, £3 5s. 6d. Branches and other friends who have not yet sent in the subscriptions are requested to do so at the earliest possible date.—JOSEPH BROWN, hon. sec., 86 Durham-street, Bentineck, Newcastle-on-Tyne.

## A NEW SOCIAL CLUB.

On Saturday evening last a capital response was made to an appeal sent out to form a Burns, Paine, Jones, and Bradlaugh Social and Reform Club for Bedlingtonshire. The gathering took place in Mr. Bowman's long room, "Howard Arms Inn." The outcome of the meeting was due to the recent Burns celebrations in the district, a desire being expressed to keep green the memory of Burns, Paine, Jones, and Bradlaugh, the four great reformers of their day, and who have left behind "footprints on the sands of time," either in literature or freedom of thought, or freedom of political action. The new departure has been made with a view to enable outsiders to come into closer contact with the Bedlington Bads., a strong desire being expressed to participate in a share of their programme. The gathering on Saturday night was a representative one, a veteran Chartist, 82 years of age, in the person of Mr. Robert Langlands, of Bedlington, was chosen as president. James Smith, of Bedlington, whose father was an ardent disciple of Ernest Jones, was elected as vice-president. James Latty, an old veteran and admirer of Charles Bradlaugh, and one of the old Franchise Committee, was elected as treasurer; while a younger element received recognition in the person of Mr. W. Swann, who was installed as secretary. The committee comprise most of the old brigade, who while retaining their position as leading spirits in the kindred associations of the district, have on this occasion pledged their humanity for the extension of the present movement. The promoters of the new society, if it may be termed so, have in view the utility of placing before the Bedlington public lectures and essays as a means of educating the industrial community.—*Morpeth Herald.*

AN "INFIDEL" INTERVIEWS MOODY.

BY SUSAN H. WIXON.

(Concluded.)

(From the "Freethinker's Magazine.")

My little speech was interrupted by a groan, and the great sinner-saver said, "O, you've lost your soul! you've lost your soul!" and he seemed glad of it, I thought.

Here followed quite a tirade against our best and noblest benefactors, who, if not Christians, according to his idea, were all vile and corrupt. He thought Rousseau was a demon, Paine the worst man that ever lived, Jefferson and Franklin nobodies, but Abraham Lincoln, he said, was a Christian, and had requested his prayers before entering the White House at Washington.

Think of it.

Well, we talked and talked, and the people listened till a late hour, and I never heard of so much vituperation, so many false statements, so much bold bigotry, hatred, ill-concealed superstitious fancy, ignorance and delusion in all my life before. I cannot say how long the conversation would have been prolonged had not somebody turned out the lights. I had no wish to remain in the dark, so I bade the evangelist good night, to which he did not respond, and hastened out of the church.

Before this I had given Mr. M. credit for sincerity and some sagacity and native benevolence. He is doubtless shrewd, but lacks self-control. He lets his temper fly away with him. Now I did not scoff at his views, but I met him fairly in a real spirit of inquiry, and he replied arrogantly and with insolence.

He condemns and denounces without knowing what he is condemning or denouncing. To his mind an Infidel is the worst of all creations, but who believes as he believes is all right. He is certainly very insincere and misjudging. Here was one presenting herself for information—for instruction. How was she received? Kindly, gently, and carefully shown the right way? Quite the reverse.

Thinking me at fault and indulging in wrong ideas, would not a kind, conscientious, wise teacher have taken pains to set me right? Would he not eagerly have sought to pluck me as a brand from the burning? Instead of that, he disdained to offer one little prayer in my behalf, and, with his own right hand he, figuratively speaking, hurls me into "the lake of fire and brimstone," and intimates that is good enough for me. He declares that the saints in heaven rejoice in my agony, as I helplessly lie there amid the weeping, wailing and gnashing of teeth. He sees me going away into, as he calls it, "outer darkness" without speaking one kind, hopeful and encouraging word. And this is the Evangelist, who, seeing the world in a sinking condition, says: "We will gather up a few, scuttle the ship and let her go!"

I made up my mind, then and there, that the man did not believe the things he preached. I have had no occasion to change my mind since. He is, as I said in the beginning, in business—making money. He loves power. He panders to ignorance.

It is a pity, too. The world is full of beauty. Man is growing out of the swaddling clothes of his infancy. He is standing on his feet, looking upward. Moody would keep him on his hands and knees, crawling in the mire for ever, looking down into an imaginary abyss of despair and misery, where human beings agonise for ever.

Can he not see that evil is only imperfection? that right generation hath no need of regeneration, and that heaven is just as much here as anywhere, that hell is not a locality, but simply a condition, into which he himself is as likely to pitch head foremost as anybody, especially when he condemns a fellow-being to its dismal surroundings without cause or provocation?

When this man learns the art of teaching people to do right, because it is right so to do, not because he fears punishment or hopes for reward, he will have taken then a step forward in the right direction.

SUNDAY MEETINGS.

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

LONDON.

Ball's Pond Secular Hall, 36 Newington Green Road, N.: 7, Mr. R. Forder, "The Bible and Ancient Monuments."  
Battersea Secular Hall (back of Battersea Park Station): 7.30, Mr. Haslam, "Robert Owen and Practical Socialism." Monday, at 8, social gathering. Wednesday, at 8, Mr. Sidney M. Peartree (Fabian), "Poverty and the Poor Laws." Thursday, at 8, dramatic class.

Bethnal Green Branch N. S. S.—"The Monarch" Coffee House, 166 Bethnal Green Road, E.: 7.30. Mr. C. J. Hunt, "Design in Nature." Admission free.

Camberwell—61 New Church Road, S.E.: 7.30, debate between Mr. F. Millar (Liberty and Property Defence League) and Mr. Hubert Bland (Fabian), on "Is it Desirable that Land and the Means of Production should be Under Collective Contr'l?" Friday, at 7.45, Science Classes (Hygiene and Chemistry).

Hall of Science, 142 Old Street, E.C.: 7, Mr. G. W. Foote, "Christianity and Morality."

Lambeth—Mr. V. Roger's, 144 Kennington Road: 12, adjourned meeting.

Leyton — Mr. Beadle's, 10 Daisey Villas, Manor Road: 7, Mr. H. Maeers, "W y I Remain an Atheist."

Milton Hall, Kentish Town Road, N.W.: 7, Orchestral Band; 7.30, Mrs. Annie Besant, "R-incarnation: its Meaning and Evidence." Monday, at 8.30, social meeting. Tuesday, at 8, singing and dramatic classes (practice).

West Ham—Secular Hall, 121 Broadway, Plaistow: 7, Mr. H. Snell, "Has the Religion of Christ been of Benefit to the World?"

Westminster—Liberal and Radical Club, Chapter Street: 7, Mr. S. Soddy, "Science and Health."

Woolwich—"Sussex Arms," Assembly Room, 60 Plumstead Road (entrance, Maxe Road): 7.30, The Propagandist, a Buddhist sermon.

OPEN-AIR PROPAGANDA.

Battersea Park Gates: 11.15, Mr. F. Haslam, "Bible Stories." Hammersmith Bridge (Middlesex side): 3.30, Mr. W. Heaford, "Is Christianity True?"

Hyde Park, near Marble Arch: 11.30, Mr. W. Heaford, "Plain Truth about the Bible."

Tottenham — Corner of West Green Road: 3.30, Mr. Sam Standing, "Constructive Secularism."

Wood Green—Jolly Butcher's Hill: 11.30, Mr. Sam Standing, "God and his Kings."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge Street: Mr. H. Smith, 11, "Where two or three are gathered together"; 3, "God Winked"; 7, "Curse God and die."

Bolton—Spinner's Hall, St. George's Road: Mr. E. Stanley, 3, "The Struggle of Science"; 6.30, "The Soul Idea and Immortality."

Bradford Branch N. S. S.—Wednesday, committee meeting. Chester-le-Street—Mr. McLean's, Crown Hotel: 6.30, urgent business meeting. Subscriptions now due.

Glasgow—Albion Hall, College Street: 12 noon, debating class, a Member, Selections from J. S. Mill's writings; 2, annual meeting; 6.30, Mr. Cairns, "The Super-natural Unthinkable."

Heckmondwike — At Mr. John Rothera's, Bottoms: 2.30, important business meeting.

Leeds (New Wortley)—Gladstone Hall: Mr. Arthur B. Moss, 11, "Is the Bible God's Word?"; 3, "The Last of the Gods"; 6.30, "Why I Reject Christ."

Leeds (Hunslet)—Hunslet Road Liberal Club: 7.30, Mr. A. B. Wakefield, "Thomas Paine: His Life and Labors."

Liverpool—Camden Hall, Camden Street: 3, discussion class 7, Mr. Doeg, "Myths, Sacred and Profane."

Manchester N. S. S., Secular Hall, Rusholme Road, Oxford Road, All Saints: 6.30, social evening. Free. Wednesday, at 8, dancing (admission sixpence).

Nottingham — Secular Hall, Beck Street: 7, debate between Mr. J. Hooper and Mr. W. Shepherd, on "Are the Principles of Christianity Calculated to Benefit the World?"

Oldham — Hall of Science, Horsedog Street: 6.30, a Fabian lecture, "The New Reform Bill."

Portsmouth — Wellington Hall, Wellington Street, Southsea: 3, debating class, Mr. Pinhorn, "Spiritualism"; 7, Mr. Glyn, "How to Remove Poverty."

Sheffield—Hall of Science, Rockingham Street: 7, Prof. Gaunt, "The Magical Art" (with extraordinary exhibition of illusory experiment).

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

Spennymoor — Victoria Hall, Dundas Street: 10.30, general meeting; 6, Mr. J. Rothery, a reading.

Sunderland — Albert Rooms, Coronation Street: 7, Mr. R. Weightman, "Priestcraft."

LECTURERS' ENGAGEMENTS.

ARTHUR B. MOSS, 44 Creden Road, Rotherhithe, London, S.E. — March 15, Leeds; 29, Camberwell. April 5, morning, Westminster; evening, Woolwich. May 3, morning, Clerkenwell; evening, Woolwich; 17, morning, Westminster; evening, Woolwich.

C. J. HUNT, 48 Fordingley Road, St. Peter's Park, London, W. — March 15, Bethnal Green; 17, Hammersmith Club; 22, Woolwich; 24, Hammersmith Club; 29, Leeds. March 30 to April 14, Tour in North of England. April 19, Kilburn; 26, morning, Hyde Park; evening, Woolwich. May 3, morning, Kingsland Green; afternoon, Regent's Park; 10, morning, Pimlico; evening, Kilburn; 17, morning, Clerkenwell; evening, Battersea; 24, morning, Hyde Park; evening, Hammersmith; 31, morning, Camberwell; evening, Lambeth.

TOLEMAN-GARNEE, 8 Heyworth Road, Stratford, London, E. — March 29, Reading.

H. SMITH, 3 Breck Place, Breck Road, Everton Road, Liverpool. — March 15, Birmingham; 29, Liverpool. April 12, Liverpool.

STANLEY JONES, 3 Leta Street, City Road, Liverpool. — March 15, Bolton; 22, Nelson; 29, Sheffield. April 19, Liverpool. May 10, Manchester. Sept. 6, Liverpool.

# J. W. GOTT,

## 36 VILLIERS ST., BRADFORD, YORKS,

J. W. G. has a large and well-selected stock of New Spring Goods in

### WORSTED COATINGS, SERGES, FANCY TROUSERINGS, SCOTCH & IRISH TWEEDS

And will be glad to forward Patterns (post free) to any address upon application.

Any length cut.

Terms, Cash with order.

Money returned for all goods not approved.

### MR. BRADLAUGH'S GRAVE Covered with Flowers.

Excellent PHOTOGRAPHS of the above, taken the day after the Funeral,

8½ by 6½, mounted on 14½ by 11. Oxford line cream mounts. 2s. each, post free 2s. 3d.

S. SMUIN, 7 PARKFIELDS, PUTNEY,

OR  
R. FORDER, 28 Stonecutter Street, London, E.C.

### 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. [Price 1d] [Price 1s]

# SALVATION SYRUP OR LIGHT ON DARKEST ENGLAND A REPLY TO GENERAL BOOTH.

BY  
G. W. FOOTE.

PRICE TWOPENCE.

PRICE TWOPENCE.

For Distribution—One Dozen, Eighteenpence; Postage 3d.

## 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.

### MEDICAL ESSAYS. VOL. I.

By Dr. T. B. ALLINSON,

4 SPANISH PLACE, MANCHESTER SQUARE, LONDON, W  
Of the Author, for Postal Order for 1s 2d.

It contains Articles on: Management of Infancy; Health; Longevity; The Teeth; Brown Bread; Bread Making; Food; Vegetarianism; Tobacco; The Drink Question; Fruit; Fresh Air; Exercise; Bathing; Light; Holidays; &c. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Black-heads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Throat 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; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, &c. HOW—to Eat Properly; to Eat Well; 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, Bolls and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chillsains, 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.

## THE CHURCH OF ENGLAND CATECHISM EXAMINED.

BY  
JEREMY BENTHAM.

With a Biographical Preface by  
J. M. WHEELER.

PRICE ONE SHILLING.

ALSO

## UTILITARIANISM.

BY  
JEREMY BENTHAM.

PRICE THREEPENCE.

"A place must be assigned to Bentham among the masters of wisdom."—J. S. MILL.  
"A man of first-rate genius."—EDWARD DICEY.

"It is impossible to know Bentham without admiring and revering him."—SIR SAMUEL ROMILLY.

"Everything that comes from the pen or from the mind of Mr. Bentham is entitled to profound regard."—JAMES MILL.

"He found jurisprudence a gibberish and left it a science."—MACAULAY.

## 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 idea 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.

## Is the Bible Inspired?

A Criticism of "Lux Mundi"

By G. W. FOOTE.

Reprinted, with large additions, from the "Freethinker."

Price 1d. 16pp, small clear type. Price 1d.

## THE FUTILITY OF PECUNIARY THRIFT,

An important argument respecting general well-being.

Social Control of the Birth-rate and Endowment of Mothers.

A suggested Practical Solution of the Population Problem.

Two pamphlets by G. A. Gaskell. Twopence each. Twopence halfpenny post free. London: R. Forder, 28 Stonecutter Street, E.C.

GOD IS LOVE; IS IT TRUE? Price 2d. By Conrad Naewiger. "Written vigorously." Freethinker. "Shows so much merit." National Reformer. "Effective propagandist pamphlet." Agnostic Journal. Publisher, Forder, 28 Stonecutter Street, London.

## TO MARRIED PEOPLE.

An Illustrated List of Malthusian Specialities will be forwarded per return of post on receipt of one penny stamp. Davies, Chemist, 101 Flock Lane, Leeds.

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

Recommended in "Law of Population," p. 32, and "Wife's Handbook," p. 51.

Made Solely by J. PULLEN, 15 Chadwell Street, Clerkenwell,

2s. doz., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringe, with vertical and reverse current, 3s. 6d., 4s. 6d. and 5s. 6d. Dr. Palmer's Powder, 1s. 3d. Quinine Compound, 1s. 2d. All other Malthusian Appliances. All prices post free. "Law of Population" and "Wife's Handbook," 7½d. each, post free. —W. J. Rendell (J. Pullen, successor), 15 Chadwell Street, Clerkenwell, E.C.

THE STRIKE OF A SEX: or, Woman on Strike Against the Male Sex for Better Conditions of Life (a Novel) should be read by every adult. The most advanced book ever published. Sent post free on receipt of eight penny stamps by W. H. Reynolds, Publisher, New Cross, London, S.E.

POPULATION LIMITATION.—Practical Instructions. Allbutt, Besant, Owen, Knowlton, 7d. each; lists 1d.; all post free. FISKE, Koburg, Leeds.

## IS SOCIALISM SOUND?

Verbatim Report of Four Nights' Debate between

ANNIE BESANT

AND

G. W. FOOTE.

PRICE ONE SHILLING.

Superior Edition, in Cloth, Two Shillings.

## The Impossible Creed.

An Open Letter to the BISHOP OF PETERBOROUGH.

By G. W. FOOTE.

Price Twopence.

Price Twopence.

Printed and Published by G. W. FOOTE, at 28 Stonecutter-street, London, E.C.

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18c. gold 12s.; stopping, 2s. 6d. extraction, 1s. painless by gas, &c.