

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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## FULL STEAM AHEAD.

THE National Secular Society has held another successful Conference and mapped out a great deal of fresh work. Resolving to do this is easy enough; the doing of it is far more difficult. But it can be done if the President and the Executive, who mean business, are loyally and earnestly supported by the members throughout the country. Some are able to take their share of the work, others are able to swell meetings and circulate literature, and others are able to contribute financially. Persons who are afraid to lose, in business or position, by an open connection with our party, should at least subscribe liberally, and help to provide the sinews of war for those who fight under the Freethought flag.

The word now is "Full steam ahead!" Our old captain is dead, but his successor is on the bridge; the ship is well officered and manned, its timbers are sound, its destination is fixed, and it must plough its way steadily through the waves. There are still some dangers to encounter. Storms of persecution may yet arise. But the good ship has weathered every blast hitherto, and it lifts its prow as bravely as ever over the yeasty waters.

By and bye, when the law of England gives us security for our property, our party will do some "constructive" work. Nay, it will begin that task when the Bradlaugh Memorial Hall is raised in London, whether the law is altered or not. Premises, at any rate, are indispensable to such experiments. A name is nothing without a local habitation, at least in a climate like this. Meanwhile our "constructive" work must be the destruction of theology, and the preparation of the mental soil for the growth of sound ideas—ideas based on science, history, and common sense, and inspired by the sentiment of humanity.

Those who imagine that theology is dead, and that Freethought has only to cultivate its "true inwardness," are basking in a fool's paradise. Tolerance is in no sense the child of religion; it is the offspring of scepticism and indifference. Less than fifty members voted for Mr. Bradlaugh's Bill to abolish the Blasphemy Laws. Let the Freethought propaganda languish, and the fifty would soon be reduced to forty, to thirty, to twenty, to ten, to zero. We shall never gain freedom and justice by tickling theology into a good temper. It will never relinquish the smallest of its privileges. All we win must be extorted. That is the lesson of all history, and it is as true to-day as ever. Those who cease to fight for the rights they have not will lose the rights they have.

Instead of ceasing or abating our attack on theology—the historic enemy of progress, the hand of the dead past on the living present, reverting its face from the future—we must resolutely set ourselves to improve our weapons and our methods of attack. On the defensive our party is superb; it gathers round its leaders in the hours of peril, and fights with skill, courage, and tenacity. It quails before no danger, and banishes "defeat" from its vocabulary. But in

times of less excitement, of less appeal to passion and imagination, it is a little apt to relax. This is a danger which its leaders should always guard against. It must say to them—"You are in no immediate danger, but your principles are. Your apathy strengthens and emboldens the enemy. Be up and stirring. Let forethought supply the stimulus of alarm. Let gratitude to the dead heroes and martyrs of freedom lift your heads from sloth. Buckle on your armor, grasp your swords, and fight for the future. Strike for your children, for their children, for the human race. Sacrifice something in your day, so that the good you inherited may be handed on improved. Remember the galling of your own fetters, and free the limbs of the unborn."

The decadence of theology, says Lecky, is the sure sign of progress. To this the Freethought party has contributed immensely. Theology hates us, but is changed by us in its own despite. No one, as Mr. Bradlaugh said, ever sees a religion die. It changes. Freethought makes it ashamed of its worst follies and grosser brutalities. These are abandoned or explained away. Then comes a fresh purging, and so the process goes on, until the residuum is a "defecated transparency," and God himself becomes "a sort of a something."

The special work of organised Freethought is to carry scepticism among the masses of the people. It is not enough to let "cultured" circles take scepticism for granted, and wonder at the educated man who has any belief in Christianity. While the multitude is left untouched, priestcraft is secure; some day, perhaps, it may play those "cultured" circles a shrewd trick, and repeat what was done by the early Church and again and again by later ecclesiasticisms in alliance with the temporal power. Yes, our propaganda is for the masses. We must rescue them from the penfolds of priests. We must bring them out into the open, teach them to use their own faculties, rely on their own judgments, and decide their own destinies.

Surely this is a fruitful work, and "constructive" if ever work was. Those who talk so much about "construction" (by the way, they do little else), forget that Freethought is producing the raw material for all constructive enterprises. Go where you will, you find men and women we have emancipated from theology, the springs of whose minds we have loosened, the most active in social and political work.

The National Secular Society has an honorable past. May it also have a brilliant future. Generations may elapse before half its "destructive" work is done. Our literature must be more extensively circulated. Our propaganda must in every way be strengthened and widened. True, we have lost our grand old leader, and his once closest colleague is advocating a new superstition; but our ranks are still firm, and all will be well if the leaders draw closer together.

G. W. FOOTE.

## THE BIBLE AND TEETOTALISM.

DR. F. R. LEES devotes the first article in the *British Temperance Advocate* for May to a criticism of my leaflet on this subject, reprinted from the *Freethinker* of March 5, 1882. The leaflet has had a large circulation and been several times reprinted. The last edition, not having undergone revision, contains some awkward misprints (*yahin* for *yayin*, and *Genenius* for *Gesenius*) which do not appear in that article, but which the doctor is thus able to sneer at as evidences of my ignorance. Indeed, his whole criticism reminds one of the famous brief—"No case; abuse the plaintiff's attorney." There is much poor wit about "Ignostics," "Calf-Foote jelly," and the like, into which I shall not follow. For really Dr. Lees is a man for whom I had some respect as a veteran advocate of the temperance cause, which I believe he does not really forward by founding it on that nose of wax, the Protestant fetish book labelled "Holy Bible."

The point between the doctor and myself, as I understand it, is this. He contends that whenever the Bible praises wine it is a non-intoxicating beverage, and that whenever it condemns it, it is intoxicating. I say that of this there is no evidence. I adduce the fact that wine did intoxicate, as in the cases of Noah and Lot, of whom there is no express disapproval. I cite the divine law of Deuteronomy xiv., 26, which permits tithe-money to be devoted "for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." This he would translate as "sweet drink," despite the fact that the word *shekhar* is the very word used to describe intoxication. He refers me to the *Temperance Bible Commentary*; but I refer him to Dr. Kitto's *Bible Cyclopædia*, which answers him in these words: "Shekar may have been a sweet beverage [as sugary as Dr. Lees or anyone else chooses]; but it was most certainly intoxicating." Dr. Lees must excuse me for preferring the authority of Dr. Kitto.

I further refer to Prov. xxxi. 6, 7, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." Upon this he says, "No one disputes the fact of there being intoxicating wine; what we dispute is that Lemuel is Deity, or that we are bound to his authority as such." This position is that of the rationalist. All I say is, it is not fair for teetotalers to point to the proverb which says "Wine is a mocker, and strong drink is raging," and call that God's Word, concealing the fact that the proverb of Lemuel is quite as much entitled to the same designation.

Then I point to the fact that Christ, who had the reputation of being a wine-bibber, turned a large quantity of water into wine for guests who had already well drunk, and remark that this phrase is in every other case rendered as implying drunkenness. Upon this Dr. Lees observes:

"And so this very Freethinker asks us to believe that the writer of the record intended his readers to infer that Christ's mission was to patronise 'drunkenness,' and also that the other authors (Matthew, Luke, Paul, and the author of Revelation) in their reference to the word, intended drunkenness to be denounced as a deadly sin!"

Dr. Lees does not seem to see that to reconcile the difficulties and disagreements of the various Bible writers is his affair, not mine. What I say is, that texts may be cited on both sides; and, since this is so, it would be better for advocates of temperance to ground their claims upon considerations of physiology, economy, health, and social welfare, rather than upon the so-called "Word of God." J. M. WHEELER.

A searcher after truth wants to know "why it is, with so many negroes dying, nobody ever saw a black ghost?"

## PRESIDENTIAL NOTES.

NEARLY everything about the Birmingham Conference was gratifying but the weather. During the day there was cold and rain, and in the evening it snowed for hours. This had the effect of thinning the public meeting in the Exchange Assembly Room. The attendance, however, was larger than I expected in such weather. Happily the speakers were all in first-rate form, and never was meeting more rationally enthusiastic. On behalf of the Society, I tender hearty thanks to Messrs. Moss, Standing, Jones, Robertson, and Forder for their brilliant speeches. Mr. Stanley Jones, our new Secretary, spoke extremely well, and created a most favourable impression. He is evidently bent on justifying his election.

After a long discussion the motion of the Nottingham Branch, to admit non-members of the N. S. S. on the Bradlaugh Memorial Committee, was withdrawn. I am glad the question was raised, and no less glad that the discussion was courteous and good-tempered. No one has power over the next Conference, but for the present year the judgment of the Birmingham Conference must be absolutely respected. The point raised is practically decided. As President I leave it behind me, and face the practical work sanctioned or mapped out by the Conference.

The Conference approved my action in regard to the Fund for the Liquidation of Mr. Bradlaugh's Liabilities. I have now to ask Freethinkers to send in without delay any subscriptions they intend to give, or any they have collected. They should also do their utmost to make the Bradlaugh Memorial successful. Collecting cards should be returned with remittances, and fresh cards obtained if further subscriptions can be collected. Prospectuses of the Memorial Hall Company (Limited) can be had of Mr. Forder. Freethinkers are begged to circulate them widely, and to take as many shares as possible in the Company. So far as my own vigilance can go, guided by good legal advice, I promise them to see that the Hall to be raised shall be kept to the use of our party. Other parties, however slightly separated from us, must look after themselves.

Now the Conference is over, the Freethought party must brace itself for a good twelve months' work. The vice-presidents are in a brave mood, as it is to be hoped the members of the Executive elected by the Branches will be. A vigorous effort must be made to improve our lecture system. We have a good balance in hand; but, as it should not be drawn upon too heavily, I appeal to the richer members of our party to support us financially. Let them provide the means, and the work shall be done.

My visit to Chester, on the Friday before the Conference, was fairly successful. Two poor working men organised the meeting, without any outside assistance, and a chairman had to be found among the visitors from another town. Despite the rain there was a pretty good audience, which included five or six reporters. After the lecture I had to listen to a number of questions and speeches all wide of the subject. The noticeable point was that no one had a word to say for Bishop Jayne. One speaker, apparently a preacher, said he agreed with a great deal the lecturer had said, and thought he was not far from the kingdom of heaven.

After the meeting was over we had a meeting in the ante-room of Chester and Crewe friends. It was decided to form a Cheshire Branch, with head-quarters at Chester. Mr. Roberts, 24 Love-street, will be glad to hear from Freethinkers willing to join.

A member of the Liverpool Branch gave me £1 towards the expenses. I am now about £1 5s. out of pocket. But I regard it as a good investment. Bishop Jayne has been replied to under the shadow of his cathedral. The *Cheshire Observer* advises him to "scrupulously ignore" me, and says the episcopal libeller "is cordially supported by the whole diocese." But the *Chester Chronicle* gives a good report of the meeting, which will reach many of the bishop's "supporters." A brief report of the meeting also found its way into the *Pall Mall Gazette*.

It is some gain to teach Christian libellers that Secularists

are not worms to be trodden on with impunity, but capable of turning and stinging. The Rev. Hugh Price Hughes has had his lesson; the Bishop of Chester has had his; and other lessons are ready for those who follow their example.

G. W. FOOTE.

NATIONAL SECULAR SOCIETY'S  
ANNUAL CONFERENCE, 1891.

The Whit-Sunday gathering of delegates of the National Secular Society at Birmingham must be pronounced an even greater success than the previous one at Manchester. The local Branch admirably carried out the arrangements, of which there was a printed programme, having spared no pains to give their visitors a pleasant reception.

The Baskerville Hall, which takes its name from, and is built near the site of the works of the famous printer and stout Freethinker, John Baskerville, was in holiday attire, and, despite the unpropitious character of the weather, was almost full of delegates and friends.

The following Branches were represented:—Battersea, Mr. J. Martin; Bedlington, Mr. Forder; Birmingham, Mr. Baker, Mr. Middleton, Mr. Ridgway; Blackburn, Mr. Umpieby; Bradford, Mr. Kaye, Mr. J. W. Gott; Camberwell, Mr. Hartmann, Mr. Angus Thomas; Deptford, Mr. Killick, Mr. Reynolds; East London, Mr. J. M. Robertson; Farsley, H. Smith; Finsbury Park, Mr. J. Samson, Mrs. Samson; Finsbury, Miss E. M. Vance; Glasgow, Mr. J. M. Robertson, Mr. J. M. Wheeler; Grimsby, Mr. G. L. Alward, Mr. Samuel Alward; Hamilton, Mr. Daniel Baker; Hanley, Mr. H. Gilman, Mr. H. Ansford; Hull, Mr. G. E. Conrad Naewiger; Hyde, Mr. Forder; Leeds, Mr. J. G. Fisher; Leyton, Mr. Mr. W. Downing, Mr. C. B. Snelling; Liverpool, Mr. J. E. Skippon; Manchester, Mr. Charles Cheese; Newcastle, Mr. J. Walker; North-West London, Miss E. M. Vance; Nottingham, Mr. J. R. Anderson, Mr. A. Atkey, Mr. J. E. Stapleton, Mr. J. Hooper, Mr. J. F. Moul, Mr. H. H. Saby; Oldham, Mr. J. D. Clay; Plymouth (Stonehouse), Miss Pascoe; Portsmouth, Mr. G. J. Hore, Mr. W. Jannaway; Reading, Mr. Job Slyfield, Mr. George Fraser; South Shields, Mr. John Sanderson, Mr. Horsman; Stalybridge, Mr. John Scott; Swindon, Mr. R. Carrier, Mr. A. E. Fentimen; West Ham, Mr. E. Anderson; Wigan, Mr. Alfred Gibson; Westminster, Mr. John Martin.

Messrs. S. M. Peacock, Judge, Slater, and others were stated to be absent, being down with influenza.

Mr. Foote was followed to the platform by Messrs. R. Forder, R. O. Smith, W. H. Reynolds, J. M. Robertson, G. Standing, J. M. Wheeler, E. Killick, and Stanley Jones.

The minutes of the last Conference having been taken as read, the President proceeded to read the annual report, which we print in full.

REPORT.

The past year has been overshadowed by a great loss. The death of Mr. Charles Bradlaugh, following so soon after his resignation of the presidency of this Society, is a terrible blow to the party he led for so many years, whose honor he sustained, whose reputation he enhanced, and whose interests he safeguarded. Last year we deplored the loss of his leadership; this year we have to mourn a final severance. Our great champion, broken by hard labors and incessant fighting, lies in a too-early grave, and we have but the memory of his heroism to assist us in future struggles.

One circumstance, however, affords us a gleam of consolation. Our old leader—so hated and maligned for a whole generation by the bigots of England—lived long enough to command the respect of all reputable parties, and died amidst the universal esteem of the civilised world.

Still, we must not close our eyes to the fact that his death removes our one sure friend in the House of Commons. Until one of our own party sits in Parliament, it will be difficult to obtain redress, or even full publicity, for the wrongs inflicted upon our members in various parts of the country.

Another loss to the Society is the resignation of the secretaryship by Mr. Robert Forder, whose health had become more precarious, and whose time had become occupied by his publishing business. Mr. Forder retained the office until the Executive could appoint his successor. This has been a difficult matter, but the Executive has at length appointed Mr. Stanley Jones to the office, and hopes he will win the approval of the whole Society by the end of his first year's service. Mr. Forder consents to act as honorary secretary for

twelve months. The new Secretary will thus have the advantage of his guidance, and the Society the advantage of his active co-operation. It should be added that a monetary testimonial (£131 1s.) has been raised and presented to Mr. Forder. Perhaps the Conference will also think fit to order the presentation of an illuminated address, expressing the Society's sense of his long and loyal service.

With respect to the Society's work, membership, and income, your Executive has to report a decided improvement. In the year 1888-89 only 492 fresh members were enrolled; the number in 1889-90 rose to 709, but many of these joined in order to attend the London meeting to receive Mr. Bradlaugh's resignation and elect a new President. During 1890-91 there has been no such attraction. Yet the list of new members has steadily lengthened. At the close of the financial year, on April 26, the number of new members had reached 794, and more than 100 fresh certificates have been issued since. Only a percentage of the new members have taken advantage of the reduced minimum subscription; the bulk of them subscribe more liberally. There is an increase in the Society's income, as appears in the balance-sheet. The balance in hand of the General Fund has risen from £172 13s. 4d. to £217 11s. 7d. There is also a slight increase from £37 10s. 8d. to £38 0s. 7d. in the Benevolent Fund balance, after a fairly liberal expenditure.

Your Society will open its new year's financial account with the sum of £100 left to your President and intended for the Society's use. The amount is already in the hands of your Treasurer.

The donations to the Special Fund have more than made up for the loss it was intended to compensate. A list of the subscribers is kept, and it is believed that this Fund may be relied upon in future years. An effort will doubtless be made to swell its proportions during the next twelve months.

A profit of £8 11s. 3d. has been realised on the Almanack, which had for two or three years entailed an absolute loss before it was published by the Society. This year's sale is 40 per cent. above that of the previous year's. Thanks are due to the editors and contributors, who all worked gratuitously on this first number under the new auspices.

No attempt has been made to obtain returns of income and expenditure from the Branches, previous attempts having been mainly futile, and what is worse, misleading. The Branches did not furnish their returns in time for the Conference, and they are now left to determine their financial year at their individual convenience.

Fresh Branches of the Society have been formed during the past year at Birkenhead, Blyth, Crewe, Dum Dum (India), Haslingden, Harrogate, Halstead, Leyton, Nelson, North Lambeth, Luton, Spennymoor, Tow Law, and Trinidad. Other Branches, in process of formation, will appear in the next year's report.

Throughout the country there is apparent a revival of Freethought activity. Vigorous fresh efforts are being made at Leeds and Bradford, where the Branches are reinforced with new blood. The Liverpool Branch is in an improved position, and is making headway with its scheme for erecting a Secular Hall. Progress is also reported from Manchester. The Branches included in the North Eastern Federation have been specially active, and very successful lecturing tours have been made in the district by Messrs. Foote, Moss, and Hunt. The London Secular Federation has carried on a most energetic propaganda. During the summer its open-air lecture stations were assisted by a liberal grant from your Central Fund, and during the winter the Federation has organised many courses of Free Lectures in various parts of the metropolis, thus reaching a large number of persons otherwise inaccessible. The North Middlesex Federation has likewise done a great deal of useful outdoor work. Your Executive is also happy to state that progress is being made in Ireland by the Ulster Branch. Its operations are at present confined to Belfast, but it is growing in strength, and contemplates taking premises in one of the first streets in the city.

With respect to the internal working of the Executive, and its constitution, it may be remarked, in view of certain resolutions on the Conference Agenda, that the Organisation Committee, first appointed two years ago, has proved highly useful. Your President has found the advantage of discussing practical matters with a small body of tried workers, and the Executive has profited by the simplification of its business, without losing any of its controlling power.

One matter the Organisation Committee has had before it is proposed to be dealt with by a resolution on the Agenda. The old stock of tracts is now exhausted—several grants

having recently been made to London Branches—and the way is now free for the issue of fresh leaflets.

Owing to the illness and death of Mr. Bradlaugh, and the peculiar circumstances of the secretaryship, it has not been possible to do much with the project, which was approved by the last Conference, of centralising the lecture system. But the conditions are now more favorable, and efforts may be successful during the ensuing year.

Nothing has been done, nor has anything been possible, in regard to the Blasphemy Laws. Mr. Bradlaugh's death has for the moment dashed whatever hopes were entertained. The Society for the Legalisation of Bequests, of which Mr. G. J. Holyoake is president, has not yet succeeded in getting any member of parliament to take charge of a bill. Unless something is done before long by this body, whose action there is no desire to obstruct, it will be necessary for your President, in concert with your Executive, to see if judicious pressure can be put upon some member of parliament with a reputation for liberality in matters of religion.

The prosecution of Dr. Voelkel, of Magdeburg, in the land of Goethe and Heine, and Baur and Strauss, illustrates the truth that there is no safety for Freethinkers in any country where Blasphemy Laws exist on the statute book. Dr. Voelkel has frequently been prosecuted for what in England is regarded as moderate heresy. He has recently suffered a fortnight's imprisonment, which is now followed by a term of six months, and other indictments are pending. Your Executive has not learnt that Dr. Voelkel needs any pecuniary assistance, but should the necessity arise the National Secular Society will extend the same help to a German as, not long since, it extended to a Swedish prisoner for Freethought. For the Freethought cause is international, its principles and aims being co-extensive with the nature and welfare of the human race.

In the early part of April one of the Society's members, Mr. J. Robinson of the Camberwell Branch, was treated by a South London coroner with insolence and illegality. Claiming to affirm under the Bradlaugh Act, Mr. Robinson was asked whether he believed in God. This he properly declined to answer, but stated that he had no religious belief. Thereupon he was told by Deputy-Coroner Wyatt that he would not be allowed to affirm, and further told to sit apart from the other jurymen lest he should contaminate them. Reading of this case in the papers, your President, through the columns of his journal, asked the insulted jurymen to communicate the full particulars. Mr. Robinson did so and stated the fact of his membership of this Society. Your President wrote to Colonel Fraser, who represents Mr. Robinson's constituency, asking him to put a question on the matter in the House of Commons. Colonel Fraser had not the civility to answer the letter. Happily the Liberal and accomplished member for Aberdeen, Dr. W. Hunter, readily undertook to put a question in the House.

Mr. Justice Smith, at the Old Bailey, insulted another member of the Society early in May, by refusing to let him affirm and telling him to "step down." Owing to the ridiculous powers of judges in the higher courts, it is difficult to teach them a practical lesson, but coroners are more easily dealt with. Members of the Society should carefully act upon the instructions in Mr. Bradlaugh's paper on "The Right to Affirm" in the Society's Almanack. By this means it may be possible to raise a case for decision in a superior court.

Mr. Joseph Symes, one of your vice-presidents, has battled with many and great difficulties at Melbourne, and has overcome them all. Mr. Symes's friends have raised a beautiful Hall of Science, where he lectures on Sundays; his paper, the *Liberator*, increases in circulation; and the current abuse of Secularism in the colony is mixed with a growing respect for its numerical strength.

Mr. W. W. Collins, another vice-president, has been tossed from pillar to post in consequence of the bigotry of the Sydney government in closing licensed halls against him; but the Secularists are building a hall of their own, in which Mr. Collins will lecture and organise. Mr. Wallace Nelson has also been active in lecturing and debating at the antipodes, and the friends who subscribed to save him from the English climate will be glad to learn that his health is completely restored.

Your Executive is happy to report a considerable extension of Freethought in South Africa. Several members of the Society, who continue their membership, have emigrated to that part of the British dominions, and a large quantity of Freethought literature is sent out there for sale and distribu-

tion. One member is collecting donations for the Bradlaugh Memorial.

Your Society has no official connection with the Freethinkers of America, though a closer union is contemplated in a resolution on the Agenda. The American Secular Union scarcely seems to fulfil its former promise. One thing, however, has been done by President Westbrook. He has given a prize of 1,000 dollars for the best practical Manual of Secular Ethics. The volume is to be published shortly, and, the prize having been awarded by competent judges, it may be found of real value in all parts of the English-speaking world. The American Freethought journals hold their own, and must be preparing a rich harvest for future years. In Canada, Mr. Charles Watts maintains his journal, and during the past winter has discoursed to very large audiences in the Toronto Academy of Music. Captain Adams, the president of the Canadian Union, has also addressed large audiences at Montreal.

In September, 1889, your delegates to the International Freethought Congress were received with their colleagues by the Municipal Council of Paris at the Hotel de Ville. Until the arrival of the President, the delegates were welcomed by M. Joffrin, a pronounced Freethinker and social reformer. M. Joffrin successfully opposed General Boulanger, and won a seat in the Chamber of Deputies, but has since died of cancer, after long suffering borne with remarkable fortitude. Your Executive has subscribed 25 francs to the Joffrin memorial to be erected at Père la Chaise.

Since the last Conference one of your vice-presidents, Mr. W. J. Birch, has passed away at a ripe old age. He was for two generations a supporter of Freethought, and your Society has often profited by his generosity. Mr. Birch's family have the Society's sympathy in their bereavement, a sympathy which was officially expressed by the Executive on learning of his decease.

Immediately on the death of Mr. Charles Bradlaugh your President summoned a Memorial Meeting of members at the London Hall of Science. The meeting was held on the evening before the funeral, and addressed by Messrs. Foote, Holyoake, Forder, Standring, Brumage, and Cooper. The attitude of the crowded assembly showed that your President had rightly interpreted the wishes of his constituents.

Your President next summoned (on Feb. 12) a special meeting of the Executive, at which it was resolved to appoint a Committee to raise funds for erecting a Memorial Hall and Institute in honor of Charles Bradlaugh, whose name, to use the words of the Committee's circular, would "thus be continuously associated with the spread and maintenance of those principles which were the inspiration of his life." Up to the present the sum of £420 has been collected. Scores of collecting cards are still out, and it is impossible, as yet, to estimate the amount that will be realised. In addition, a Bradlaugh Memorial Hall Company, Limited, has been formed with a capital of £10,000 in £1 shares, payable in easy instalments. All the signers of the Memorandum of Association were elected by the Memorial Committee, and although the Committee has no further power over them, the fact of their election is a guarantee that the best interests of the enterprise are in good and safe hands. The Company's prospectuses are now in circulation, and applications for shares are flowing in daily. Your President has been elected first Chairman by the directors, and Mr. Robert Forder acts as secretary until a paid officer is appointed.

The donations collected will eventually be invested in the Hall Company in the names of selected trustees. Owing to the villainous state of the law, the trust will only be a moral one, but every possible precaution will be taken to secure the investments as a permanent endowment of your Society.

During a discussion on the Memorial Committee, and afterwards on the Executive, your President ruled that the Committee was intended to include only members of the National Secular Society. An attempt was made on the Executive, by a special resolution, to alter the scope of the Committee. This, however, was defeated by a majority of two to one. Now the resolution of the majority, in which your President strongly concurs, is challenged by a notice of motion on the Agenda. Whatever decision is arrived at by the Conference, it may be hoped that the discussion will turn upon no other points but the memory of Charles Bradlaugh and the welfare of this Society, which he gave so much of his life to establish.

Upon the motion of Miss Vance (N.W. London), seconded by Mr. A. Thomas (Camberwell), the report was unanimously adopted.

Mr. Reynolds then read the treasurer's report, in his accustomed clear measured tones, the adoption of which, after some few questions by various delegates, was moved by Mr. Alward (Grimsby), seconded by Mr. Bater (Finsbury), and carried unanimously.

Then came the election of President. Mr. Bater said his Branch had instructed him to nominate Mr. Foote for re-election. This having been seconded by Mr. Fisher (Leeds), Mr. Foote vacated the chair to Mr. Standing, who put the motion, which was carried unanimously with acclamation.

Mr. Foote, upon resuming the president's chair amid applause, said he desired the business pushed forward. It was obvious they did not think the interests of the Society had languished under his superintendence. While the blasphemy laws remained they would need a fighting President. His whole heart was in the Freethought cause. It was a strong man who gave him that hammer, and whoever took it would have at least to be no weakling.

The vice-presidents were then re-elected with the exception of Mr. Birch (deceased), and the following gentlemen were added to their number:—Mr. G. J. Holyoake (Brighton), Mr. R. Forder (London), Mr. S. M. Peacock (South Shields), Mr. Joseph Brown (Newcastle), Mr. J. H. Ellis (London), and Dr. T. R. Allinson (London).

Mr. Reynolds was re-elected treasurer, and Messrs. H. Jones and Early as auditors.

Mr. Foote, on behalf of the Executive, moved that Mr. Robert Forder be elected honorary secretary until the next Conference. Carried.

The following motion—"That Mr. Stanley Jones be elected as paid secretary," was seconded by Mr. Skippon, of Liverpool, and supported by Mr. Hemingway, of Manchester, both of whom spoke highly of Mr. Jones's abilities. It was carried without dissent, and Mr. Jones expressed a hope that at the end of the twelve months the Society would be satisfied with the work he had done.

Mr. Foote made a statement as to the Bradlaugh Memorial Fund and the grounds on which he had, with the Executive, restricted the management to the Society's members. He also explained the formation of the Bradlaugh Memorial Hall Company (Limited), and the precautions that had been taken to keep the control in the hands of Secularists.

Mr. Foote next made a statement as to the Fund for Liquidating Mr. Bradlaugh's Liabilities. He had acted on his own responsibility as President, in conjunction with Mr. J. M. Robertson on Mrs. Bonner's behalf. The sum of £600 already collected would purchase the printing plant and copyrights for Mrs. Bonner. The Fund would be kept open, however, for the present, as collecting-sheets were still out, and subscriptions might also come from America, India, and the colonies. He and Mr. Robertson were agreed that £1,000 was the limit that might be expected. That would secure Mrs. Bonner's interests, and go far—with the realisable assets—to settle with the creditors.

Mr. J. M. Robertson suggested that to obtain this sum it would be necessary to yet make an effort. The Freethought party should do its best to put Mrs. Bonner beyond the risk of incurring new debt.

(Continued on page 248.)

#### KILLED BEFORE HIS TIME.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—In your issue of May 17, I find a report of my death, and a short account of myself. Will you at once contradict the statement that I am dead? You have mixed up my name with that of my old friend, Basil Henry Cooper, B.A., whose decease I hear took place on May 5. There are also some errors in the notice of me. I was never editor of the *Bibliotheca Sacra*, which is an American review. Mine was the *Journal of Sacred Literature*, of which Dr. Kitto was the founder, but which was too learned and costly to pay its expenses from the beginning. I only add that my full name and address are appended, and that my health has long been, as it is now, in a very unsatisfactory condition. I never expected to outlive my old foe Mr. Bradlaugh, whose untimely departure from the political world I most cordially regret.—I am, Sir, very faithfully yours,

BENJAMIN HARRIS COWPEE,  
230 Evering-road, Upper Clapton, N.E.

[We regret the mistake, which arose from seeing Mr. B. H. Cooper described as the well-known opponent of Mr. Bradlaugh. We trust it will be long ere we insert a second obituary of Mr. B. H. Cowper.]

#### HOW JONAH DID IT.

We confess that up to date we have been troubled about the story of Jonah and the whale. Never having occupied an apartment in that kind of animal, we have been puzzled to know how the prophet supplied himself with rations, or got the necessary degree of ventilation.

Dr. Talmage, however, in the report of his sermon on this theme, clears up our last lingering doubt, and we now feel prepared to believe anything, provided Talmage will interpret it. The reverend gentleman oracularly stated that Jonah's life was preserved while in the interior department of the whale in a very simple way. That is, he dodged the "gastric juice" so nimbly that the digestive apparatus could not get a fair hold on him.

Those of our citizens who contemplate crossing the ocean this season ought to pin this rule in their hats: If you happen to be swallowed by a whale, keep in motion.

We have come to the conclusion that Dr. Talmage knows good deal more about some things than he does about others. On whales he is an authority.—*New York Herald*.

#### ACID DROPS.

It is the sorrowful confession of the Rev. Heber Newton, of New York, that "the Church has become the synonym of weakness and inconsistency, and lack of earnestness. The religious world is unloving, selfish. As the Church fails in her moral power, so does she seem to me to fail to-day in her intellectual power." We commend this to the attention of Dr. Jayne.

Dr. Jayne has been comparing the Welsh Nonconformists to the strangers alluded to by Paul who crept in unawares. A Welsh Nonconformist retorts that the strangers are the clergy, who usually come to Wales from England without knowing anything of the language.

The chief editor of the *New York Herald* is a clergyman. Recently this paper refused to insert the advertisement of two young men who described themselves as "Freethinkers." But it inserts advertisements from two young ladies who "would like to meet two gentlemen over 28," and a Southern gentleman who "would like to meet a young girl." The Southern gentleman prefers a "natural blonde," but in any case she must be "very pretty."

Mr. Horatio Bottomley, of the Hansard Union, is represented in the *Cheltenham Guardian* as a nephew of Mr. G. J. Holyoake and a pronounced Secularist. We do not know that Mr. Bottomley was "pronounced" enough to join any Secular Society, and we do know that his chief political supporter in Islington is a Christian minister.

The *Cheltenham Free Press* denies Mr. Bottomley's relationship to Mr. Holyoake. It is a point on which we are ignorant. But our contemporary is wrong in saying that Mr. Holyoake was an only child. We hope it is more accurate in saying that Mr. Holyoake and Mr. Foote are "well worth listening to."

The *British Weekly* says of Mr. John Morley: "It is possible, if not probable, that he will rise to the Premiership. Then we shall have an unbeliever in Christianity and Theism rule over us." The prospect to the *B. W.* is quite alarming; for though Mr. Morley may be credited with some grains of the morality of Christianity, there are other people who will have none of it, and who would lead the country into untold depths of infamy!

The *British Weekly* has an article on Madame Blavatsky by Professor Patterson, M.A., late of Madras. He says that the Coulomb exposure, of which he promises full particulars in the next number, was the end of Blavatskyism, if not of Theosophy in India. Professor Patterson was the person to whom Madame Coulomb confided her revelations of Madame Blavatsky's career.

"Annie Besant's lecture on 'The Message of Theosophy to the Western World,' which she delivered in Boston on April 27, was pitiable lunacy from beginning to end. George Francis Train's incoherencies regarding the power of the psycho are sanity itself beside this woman's soberly uttered stultiloquence. I once heard a prominent English Individu-

alist and Atheist rejoice over Mrs. Besant's desertion of Atheism for Theosophy on the ground that it would tend to bring discredit upon State Socialism, of which she is so prominent an apostle. After hearing her lecture, I am convinced that he was right."—*Liberty* (Boston).

If the head physician of a hospital in the receipt of an annual salary of £1,000 or more were to leave the work to a young sawbones to whom he offered £100, he would be called a swindler. Yet this is what is continually done in the church where the work of rich livings is usually done by curates who are comparatively poorly paid.

Should a patron present to a most populous parish a decrepid clergyman eighty or ninety years of age, the Bishop may not refuse Institution. It is not generally known that while Roman Catholics may not present to a benefice, other Nonconformists, Jews and even Atheists may. The Hon. E. P. Thesiger says, in the current number of the *Illustrated English Magazine*, "If I may trust the Clergy List, there are at least two parishes the appointment to which is in the hands of Jews."

Though the trade is not as flourishing as formerly, a great deal of business is still done in the sale of souls, and many agencies live on the commission of such transaction. The question of what is simony is rather an abstruse and complicated one. It is simony for instance for a sky pilot to buy the next presentation to a living, but it is not simony to buy the advowson, or right of presentation, and then present himself on a vacancy, and then sell the advowson. He must not buy the advowson when the benefice is vacant, for this is simony, but he may buy it while the occupant is actually in *articulo mortis*. It is simony for a presentee to contract to marry a patron's daughter, but not simony to contract to marry a patron's sister, niece, or widowed mother-in-law.

The New York papers say that Rev. Dr. Talmage has had his whiskers shaved off and that he now resembles the pictures of Henry Clay. This does not flatter Clay very much.

In March, 1817, a curious case was tried at the Bedford Assizes, when the vicar of Sutton sued Sir Montagu Burgoyne for non-attendance at his parish church. Under an old statute passed in the twenty-third year of Queen Elizabeth, there is a penalty of £20 recoverable from every person who stays away from church for a longer period than one month, unless he has sufficient excuse. The judge, however, treated the statute as obsolete, and the case was decided in favor of the defendant.

Some good stories are told of the mistakes occasioned by bishops signing themselves by the Latin names of their sees. Not every one knows at first sight that Cantuar means the Primate, though, when he abbreviates it as Cant, it might be thought appropriate to any sky-pilot. E. Ebor bears still less resemblance to the Archbishop of York. We have heard of a churchwarden receiving a sharp note from the Archbishop, and remarking, "Who the Devil was E. Ebor, it was d—d impertinence to write in that fashion."

A Scotch doctor, who attended a duke, received frequent written inquiries as to the duke's health from the Bishop of Salisbury signed J. Sarum, and astonished his patient by inquiring who was this Jean Saaroom. C. J. Loudon, the eminent horticulturist, wrote to the Duke of Wellington, asking to see his Waterloo beeches at Strathfieldsaye. The Duke thought Loudon stood for London, and wrote to Bishop Bloomfield his regrets that his Waterloo breeches disappeared long ago.

Mr. G. H. Pember, a leading light of the Prophecy Investigation Society, and author of a big book on *Earth's Earliest Ages*, expresses the opinion that since God made everything very good, tigers and leopards were originally granivorous and only developed incisor teeth after Adam's fall. Unfortunately for Mr. Pember's theory, geology shows that ferocious reptiles and other animals existed long before man, and disposes of the nonsense that death came into the world through human sin.

Those who hope to see the old century out and the new century in will have a grievous disappointment if the Prophecy Investigation Society is right. They confidently announce

that the long delayed Messiah will positively appear before the end of 1899.

The Rev. F. Horton declares that "Miracles happen now, or I would not believe that they happened in the time of Christ." How genuinely he means this nonsense may be inferred from the fact that he does not pretend that people now-a-days walk on the water, turn water into wine, and devils into pigs, or rise from the dead. But he believes in faith healing, and calls the reclamation of a drunkard a miracle. That is he humbugs himself and endeavors to humbug his auditors.

Last week Mrs. Clumberbump went to see her brother, who she had heard was very ill. On her arrival she met the doctor. "Well, sir, and how is poor John by this time?" she inquired. "He is dangerously ill, madam," replied the medico. "Oh, well," observed Mrs. C., cheerfully, we shall trust to you to bring him round again, doctor." "Trust in the Almighty, madam," was the pious answer. "Oh, dear! oh, dear!" exclaimed the old lady, "is he as bad as that? Let me go up and see him at once, then."

Hail, frost, and snow is no joke in May, when plants are ripening and fruit-trees are in blossom. Immense damage has been done over the country, and many lambs have lost their lives owing to the severity of the weather. But "He doeth all things well."

Locusts are devastating a large district in Algeria, all efforts being found powerless to check their progress. One scientist bent on stopping their ravages was, it is reported, himself suffocated, and his hair, beard, and cravat eaten completely away.

Providence did not care much for the holiday of the workers this Whitsuntide, which was the reverse of a day of pleasure to the bedraggled folk who sought amusement. Only the public-houses benefited by the weather. But perhaps Providence is at work in the Bung interest.

"A big Hallelujah bust-up" is reported in the *Essex County Chronicle*. It appears that the Salvation Army band at Hatfield has not conformed to the regulations. Every member is required to go to the penitent form and profess conversion, but the bandsmen will not do it, and "Adjutant" Jenkins has "vainly tried to enforce discipline." There is talk of the bandsmen setting up for themselves, and a lively time is expected in the sleepy little town, where two Salvation enterprises will bid for the souls of the inhabitants, and take them to glory by different routes.

The vicar of Astley, the Rev. J. A. M. Johnstone, has a natural dread of the educational system of this country being turned into "a machine for sharpening the wits of the rising generation." But his professional fear of sharp wits should not make him pervert statistics. When he says that the Church of England schools fully hold their own, he forgets that they earn a smaller grant than the Board schools, and are consequently less efficient.

At the meeting of the London Society for the Promotion of Christianity among the Jews, the income for last year was stated at the goodly amount of £37,844. No mention of how many Jews were converted with this money could be found in the report, but there was an earnest appeal for the great desideratum, more cash.

The Rev. J. C. Atkinson, of Danby, in the North Riding of Yorkshire, has written an interesting book on his moorland parish. The belief in witchcraft and in spells survives in this out-of-the-way district, and in the burrows or ancient burial grounds silver coins have been found in the teeth of Christian skulls "to pay the Stygian ferry." Paganism was not so easily extirpated by Christianity as many people imagine. It indeed survives in Easter, Whitsun, and Christmas customs, which reveal their Pagan character beneath their Christian varnish.

"I am glad to see you coming to church again regularly," remarked Dr. Choker. "Yes, I had to," replied MeWatty. "The chap who lives next door to me has got to practising on the cornet on Sunday morning, and I can't get a wink of sleep if I stay at home."

**MR. FOOTE'S ENGAGEMENTS.**

*Sunday*, May 24, Secular Hall, Rusholme-road, Oxford-road; at 11, "The Grand Old Book"; at 3, "Secularism and Cruelty: A Reply to the Bishop of Chester"; at 6.30, "Death and the Devil."

*Thursday*, May 28, Enterprise Hall, Great Eastern-road, Stratford; at 8, "Heaven and Hell." Admission free.

May 31, Wolverhampton.

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, 5s. 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.

VERAX.—If the narrative in 2 Kings ii. does not mean that forty-two children were destroyed by she-bears as a divine punishment for calling him bald-head, and a direct result of his cursing them in the name of the Lord—what does it mean?

W. C. HOLLICK.—Thanks for the unanimous resolution of the Swindon Branch at a special meeting. You will see elsewhere the result of the Conference discussion.

J. H. HOLDEN.—Mr. Foote never accepts delegations from Branches at the Conference. He has always been of opinion that officers of the N. S. S. should not do that. At the same time he is sensible of the compliment, and is glad to know that the Haslingden Branch has "absolute confidence in his judgment." Of course the confidence is always subject to correction.

C. D. M.—That mediæval bill has been printed hundreds of times.

J. H. WATERS.—Under consideration.

HUBERT RICHARDSON sends £1 1s. his annual subscription to the N. S. S.

T. RELEY.—H. L. Hastings' lecture has already been criticised in our columns.

S. M. PEACOCK.—Sorry you were down with the influenza and could not attend the Conference, but hope you are now recovered.

JOHN JUDGE.—You also a victim to the fashionable malady! It might have seized some candidate for heaven, and let you go to Birmingham.

C. LEWIS.—Dealt with in Presidential Notes. The Cheshire Branch will be supported by the Executive.

A. FLINDLE.—We hope your letter will be inserted. It is a good service to our cause when reverend gentlemen are brought to book publicly.

GEORGE SYKES.—We do not remember it, but will look among our papers and let you know.

G. H. JUDD.—Thanks for paper. See paragraph.

HELEN PUTZ.—Mr. Foote would be happy to discuss publicly with Dr. Coit, or to give him space in the *Freethinker*, but cannot send some one to oppose him whenever he lectures against Freethought. Dr. Coit will do no good by attacking the N. S. S. We could write a racy article on his own institute and congregation. Glad to hear you are joining the N. S. S.

J. WINTERBOTTOM sends 2s 6d. for the Bradlaugh Memorial, and 2s 6d. as his subscription to the N. S. S. This correspondent is thanked for his interesting letter.

J. R. BROAD.—Received with thanks.

F. SMALLMAN.—Glad you were pleased with the Talmage article. Hope to find room next week for the story.

W. BRANDLE.—We are always ready to do justice to our opponents, and have always found you courteous in your criticisms.

PAPERS RECEIVED.—Fritankaren — Liberty — Freethought — Ironclad Age — Menschenthum — Echo — Neues Frereligioses Sonntags-Blatt — Freidenker — The Liberator — Der Arme Teufel — Secular Thought — Boston Investigator — Western Figaro — La Vérité Philosophique — Progressive Thinker — Twentieth Century — Cambria Daily Leader — Truthseeker — Barnet Press — Los Angeles Times — Oldham Chronicle — Modern Thought — Open Court — De Dageraad — Flaming Sword — Birmingham Daily Post — Polytechnic Magazine — Cape Saturday Review — Fin de Siècle — Tribune Populaire —

Pick Me Up—Leeds News—Leeds Mercury—Penny Illustrated Paper.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention. CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

**HELP! HELP!**

DR. VOELKEL, writing to us from his prison at Magdeburg, informs us that he expects two further terms of six months. Meanwhile his wife and seven children, the youngest five years of age, are inadequately provided for; and his journal, which began with fifty readers and now has a thousand, is falling into difficulties. Dr. Voelkel's readers are doing something, but their efforts need supplementing. I shall bring the matter before the next N. S. S. Executive meeting. Meanwhile I shall be happy to receive any assistance for Dr. Voelkel, whose heart will be cheered by knowing that English Freethinkers sympathise with him *practically*. I put down half a guinea myself. Next, please. G. W. FOOTE.

**SUGAR PLUMS.**

Mr. Foote's first Sunday lectures after his re-election as President of the National Secular Society will be delivered to-day (May 24) at Manchester. He will be happy to see as many South Lancashire friends as can conveniently attend the meetings.

For the first time in our recollection the N. S. S. Conference has been reported in the local press. The *Birmingham Post* gives a fair account of the proceedings. The *Gazette* devotes a satirical leaderette to the Conference, in which the exact opposite of truth is expressed in nearly every sentence.

Mr. George Jacob Holyoake gives, in the *Newcastle Chronicle* of May 16, "The Untold Story of the Fleet Street House," in which he tells of his endeavor to establish a Freethought publishing business in that centre of journalistic activity.

The annual meeting of the Malthusian League was held at South Place Institute on Tuesday, May 12. The hall was crowded. Dr. Drysdale took the chair, and speeches were delivered by Dr. Alice Vickery, Mr. J. M. Robertson, Mr. G. W. Foote, Mrs. Thornton Smith, Mr. A. B. Moss, Mr. E. Hember, and Mr. G. Standring. Mr. W. H. Reynolds, the modest but very active secretary of the League, was privately telling his friends that he had received a letter, dated from Chicago, from Mrs. Besant, resigning her connection with the League.

The last number of the *Liberator* to hand contains a stirring appeal to the Secularists by Joseph Symes, who calls on them to rally round him in his efforts to keep the Hall of Science for the party that built it. Mr. Wallace Nelson furnishes some Queensland Notes. He has lectured to big audiences on Charles Bradlaugh. Mr. Nelson reports a chat with Colonel Olcott, and concludes as follows:—

"I think Theosophy may be defined as a mixture of the profoundest wisdom and the crassest nonsense. The wisdom attracts the wise, and the nonsense the foolish; the consequence being that the Theosophic Society contains perhaps a greater mixture of foolish and sensible people than any other society in existence. This also explains, I think, Mrs. Besant's connection with the society; she has been attracted, not by its esoteric nonsense, but by its broad moral basis and its generous altruism. I may state that I am not without hope that Mrs. Besant will yet discover that Secularism, which is Theosophy minus its follies, is quite sufficient for all her intellectual and ethical needs."

The *Personal Rights Advocacy*, of Chicago, is an Individualist organ, which admits much Freethought matter to its columns.

The Freethinkers of Texas have had a successful second Annual Convention. Judge Richardson, of Austin, was elected president, Mr. Teagarden, of Austin, secretary, and

Mr. T. V. Munson, of Denison, treasurer. Texas is a big place, and the association has a vast work before it.

An article in the *Westminster Review* on "Defoe's Political Career" calls attention to the services of the author of *Robinson Crusoe* on behalf of religious freedom. In 1702, when the House of Commons passed a bill for suppressing occasional conformity to the Church, he wrote his satirical tract *The Shortest Way with Dissenters*. He took up the rôle of a virtuous and indignant Churchman—virtuous in that possession of the only true religion, and indignant that dissenters should even dare to exist. The Tories approved the pamphlets in sober earnest, and a clergyman declared it to come next to the Bible in his estimation (*Defoe's Review*, ii., 277). When the hoax was exposed, Defoe was prosecuted for libelling the Church. Tried in July, 1703, he was condemned to be imprisoned during the Queen's pleasure, to pay a fine of 200 marks, and to stand three times in the pillory. Here he stood on July 29, 30 and 31, the people forming a guard of honor and covering the pillory with flowers. Defoe published a Hymn to the Pillory, which was sold among the crowd in large numbers. It contains these lines :

Tell them the men that placed him here  
Are scandals to the times,  
Are at a loss to find his guilt  
And can't commit his crimes.

#### THE NATIONAL SECULAR SOCIETY CONFERENCE.

(Concluded from p. 245)

Mr. Atkey (Nottingham), in moving the resolution of which notice had been put on the Agenda paper, "That the resolution of the Executive, excluding non-members from the Bradlaugh Memorial Committee, be rescinded," expressed himself aware of the difficulties of standing in opposition to the known views of the President. The action was not intended to be taken as a vote of censure on the Executive.

Mr. Foote suggested that if not so intended, the purpose of the Branch might be covered by the second motion.

Mr. Atkey explained that he had not intended to speak to the second motion, but eventually withdrew the first in favor of the second motion, "That the Executive be instructed to add to the Bradlaugh Memorial Committee such trusted friends of Mr. Bradlaugh as may be willing to co-operate with them in doing honor to his memory." It was urged they were opposing the Executive. He himself was a member of the Executive. He thought the legal difficulty would be overcome if the control of the trust funds were kept in the hands of the N. S. S. If any Freethinker may take shares in the Memorial Hall Company, Mrs. Besant or any other might become members of the controlling Board. It would not act well in Nottingham if they relied solely on members of the local Branch. There were many sympathisers who were outsiders. He thought there was everything to gain and nothing to lose by getting the co-operation of as many as possible. Their resolution was not intended to imply that any person should be added who did not receive the approval of the majority of the committee. It was with no thought of insubordination that he moved this resolution. The Nottingham Branch in no way expressed a want of confidence in the Executive. They were fully impressed with the necessity of unity in face of the common enemy.

Miss Vance said that, acting under instructions from the N.W. London Branch, she seconded the motion. As a member of the Committee she had experienced difficulty in collecting money, as there was the objection, Why have not I been placed on the Committee?

Mr. Moss thought we should know who those trusted friends of Mr. Bradlaugh were. He saw no logical standpoint between being either ready to elect all or draw the line stringently.

Mr. Bater considered the motion nothing less than a vote of censure on the Executive. The matter had been thoroughly discussed by them. When brought forward by Miss Vance and Mrs. Thornton Smith, Mr. Foote never stood in the way. It had been fairly dealt with, and if brought forward again he should oppose it again.

Mr. J. M. Robertson urged that if Mr. Bater was right, there was no need of a Conference at all. Mr. Moss would not pretend Mrs. Besant was not a trusted friend of Mr. Bradlaugh. No one disputed this. Then we came to the objection of the President, that it was inexpedient. Mr. Atkey's arguments had not been met. He could understand apprehension arising in regard to the directorate, but not in regard to the committee.

Mr. Hooper (Nottingham) spoke energetically against the motion of Mr. Atkey, and instanced the action of Mr. Bradlaugh in ruling that persons outside were incompetent to be accepted. He held that the work of the Society should be done by *bond fide* members. In Robert Owen's time it was the attempted co-operation with outsiders which led to their halls being speedily swallowed up.

Mr. J. M. Wheeler mentioned that Mr. Symes's difficulties in Melbourne appeared to arise from having had the Hall Company too inclusive, resulting in rival parties claiming possession. The Executive had sought to guard against such disaster.

Mr. Fisher (Leeds) said his Branch did not shut their eyes to the fact that this motion was brought on behalf of one person. The Memorial was undertaken by the N. S. S., and we had no evidence other persons cared enough about the project to do anything. If a person had turned a Christian, would they co-operate on the ground of past services?

Mr. Alward (Grimsby) also supported the Executive.

Mr. G. Standing asked if Mrs. Besant had made any application to take part in the Memorial.

Mr. Daniel Baker also supported the action of the Executive, and when this worthy veteran sat down the delegates adjourned to an excellent dinner at the "Queen's Arms," where they had the accompaniment of a snowstorm.

#### AFTERNOON MEETING.

On returning in the afternoon Mr. J. M. Robertson was permitted to resume. He wished to protest against the vote being taken on personal grounds. The point was the technical one of outsiders being excluded as outsiders, and that was the only point that should be considered. He held that there was no danger in the matter, and any that could exist on the Committee would exist on the directorate.

Mr. Forder considered the Executive had done a right and wise thing. There was nothing to prevent Mrs. Besant re-joining the Society. It was she herself who stated she could not work with Mr. Foote. Mr. Forder read the extract from the minute-book showing this. He suggested that in the interest of the cause Mr. Atkey should withdraw his motion.

Mr. R. O. Smith having explained his vote in the Executive, and Mr. Smith (Farsley) having declared his intention to vote in support of the Executive,

Mr. Foote rose to speak before the resolution was voted upon. He regretted that the discussion had not been quite impersonal. There was a grave principle at stake. Inside the N. S. S. they knew what they were doing. If they once went outside where were they to stop? It would be impossible for them to violate their frontier for the sake of one person, and foolish to imagine they could say "thus far and no farther." Persons would be proposed whose names would give rise to hot discussion, and the result would be a serious shock to the Society. If he had known any way of keeping the Hall Company absolutely in the hands of the N. S. S., he would have tried to do it, for the introduction of outsiders caused the halls built by Owen's followers to drift out of their control, and was chiefly responsible for the dreadful troubles that Mr. Symes had to encounter at Melbourne. But the next best thing had been done in this matter. The first directors of the Company were all well-tried members of the N. S. S., and the Articles of Association gave them power over the allotting and the transference of shares. The Memorial Fund, consisting of donations, was another matter. Over that they had absolute control, and they would be unfaithful to their duty if they allowed any outsider, however able or eminent, to have the smallest share in that control. By and by, when Mr. Bradlaugh's personal influence from the grave pulled one way, and the claims of other views and objects another, there would certainly be dissension, and a judicious strengthening of the outside influence might lead to the extrusion of the Secular element. As to *catholicity*, he did not see its application. Every society was bound to look after its own interests, and *catholicity* only demanded that the same freedom should be allowed to others. Let them cook their own dishes, but don't let them spoil ours. Why were persons outside the N. S. S.? They were too lazy or timid to join, or they held different views, or they objected to the President and his policy. Mrs. Besant, whose name had been dragged in, who was at the bottom of it all, and without whom the movers of the resolution would never have taken the trouble to frame it, did hold other views—for she was a leading Theosophist—and did object to the N. S. S. President. Those who objected to him and his policy had a right to say so, inside the Society, and a



right to speak and vote against him at the Annual Conference. But Mrs. Besant had done more. She had confided her dislike of him, in immoderate language, to the outside world. She had left the Society, although he was nominated by Mr. Bradlaugh without a word of objection on her part, on the express ground that she could not and would not work with him. And now her friends, obviously on mere personal grounds, were insisting on his accepting her co-operation, although her reasons for leaving still kept her outside. He could not see this as any part of his duty. Something was due to him as their elected President. Others had left them, but he had not. He was there to do their work, and he meant to do it. But it must be *their* work. That was all he undertook. When they wanted to make him lead outside forces, he must cry "halt!" He declined the task of leading dubious allies. He would be no party to opening the door to chaos. He believed the N. S. S. was capable of doing its own work, and those who were outside it, for whatever reasons, should go their own way in peace.

Mr. Foote's speech made a deep impression, and the Nottingham delegates asked leave to withdraw their motion. This was granted, the President remarking that if he had been as "narrow and dogmatic" as had been declared he might press the matter to a vote, instead of allowing it to be disposed of so quietly. But he placed the welfare of the Society above his personal feelings.

The succeeding motions as to preliminary inquiries about place of Conference, on the method of voting, and on provincial Branches electing London representatives, were spoken to by Messrs. Martin, Walker, Hartmann, etc., but eventually withdrawn.

Mr. G. W. Foote moved—

(a) "That the Executive be authorised to revise the existing list of Special Lecturers.

(b) "That the Examining Board be abolished, and that certificates be henceforth issued to Special Lecturers at the discretion of the Executive.

(c) "That the Executive be authorised to revise the list of Special Lecturers at any time, subject to the right of any person aggrieved to appeal to the next Annual Conference."

Mr. Foote explained that the Examining Board had never examined, and was only useless machinery.

Mr. Standring supported the resolution. To have scientific attainments by no means implied that one had the qualifications of a lecturer. He was for opening the field as far as possible.

Mr. J. M. Robertson thought they should hesitate to undo what they had done. They should seek to avoid the risk of discredit through incompetent lecturers, not go into the highways for the halt, maimed and blind.

Mr. Hartmann was in favor of abolishing all special lecturers.

Messrs. Moss, Hooper and Forder having spoken in favor of the resolution, it was carried unanimously.

Mr. Ward (Finsbury Park) moved that the Organisation Committee consider the drawing up of Freethought leaflets and literature for distribution at meetings of Branches, alluding to the special necessity of counteracting the efforts of the enemy in outdoor work.

The motion was supported by Mrs. Samson and carried, Mr. Hartmann suggesting that there be a special tract on the subject of secular education.

Mr. Ward moved "That the Organisation Committee be invited to consider the ways and means of training lecturers for the Society." This was seconded by Miss Vance and carried unanimously.

Mr. Samson moved and Mr. Hartmann seconded, "That some steps should be taken with a view to accomplishing a closer intimacy between the National Secular Society and the Freethought organisations of the English Colonies and the United States of America." The motion was carried.

Mr. Foote moved that the Executive Council should consider the necessity of publishing a monthly magazine, to contain articles, monthly reports of Secular work throughout the country, and, if possible, a section for the use of young people; and that if, upon consideration, such publication should be determined on, the appointment of editor and the business management be left to the Executive. Mr. Foote considered this a matter of grave importance. The Almanack this year sold 40 per cent. over the previous one. It was the first number under new auspices, being taken over by the N. S. S. No regular reports of the Society's work were now

given. The expense would be a serious matter if a thorough failure. But this he did not expect.

Mr. Clay (Oldham) seconded the motion, which was supported by Mr. A. B. Moss.

Mr. Samson thought the matter must turn on financial considerations.

Mr. Standring considered that if readers expected as much in a monthly magazine as in sixpennyworth of *Tit-Bits*, it could not be given. Its success would depend on the support received.

Mr. Daniel Baker said that a manly magazine adapted for the family should have his support.

Mr. Robertson doubted if a children's section would suit adult readers. It had to be dropped in *Our Corner*.

Mr. Thomas suggested they might first experiment with a quarterly.

Mr. Reynolds considered they ought to have first the figures before them showing it would be a probable financial success.

Mr. R. O. Smith thought the matter should be referred altogether to the Executive.

Mr. Smith (Farsley) deprecated the idea of a quarterly, and thought that even sixpence might be too much. He would rather suggest fourpence.

Mr. Hore (Portsmouth) concurred.

Mrs. Samson wished to know if the magazine was intended only for the party or for the outside public.

Mr. Foote explained that such a magazine would of course endeavor to propagate its principles among the general public. The motion was carried.

Upon the motion of Mr. Forder, the sum of ten guineas was subscribed towards discharging the liabilities of Mr. Bradlaugh.

Mr. Foote moved that an illuminated address be presented to Mr. Forder, which was carried with acclamation.

Mr. Stanley Jones, in thanking the Conference for electing him as secretary, said he felt the period before them would entail hard work. He felt his responsibilities, and hoped to do something to earn their gratitude.

A cordial vote of thanks to the Birmingham Branch for placing their hall and rooms at the disposition of the Conference terminated the proceedings.

#### EVENING MEETING.

Despite the extreme severity of the weather, there was a goodly gathering in the handsome large hall of the Exchange Assembly Rooms at seven o'clock.

Mr. Foote occupied the chair. He was warmly greeted. He briefly alluded to the weather and the Conference of the morning, and introduced

Mr. A. B. Moss, who spoke at some length on the alleged decay of Secularism. Instead of Secularism decaying, it is the Christian tenets that are decaying, through the modifications they have undergone at the instance of Secularism. He denied that Secularism destroyed without replacing. In denying creation it affirmed evolution. In fighting against miracles it asserts the universality of law. If we deny the fall, we say that man is risen. Secular principles, he contended, opened up a higher view of happiness, a higher view of life.

Mr. G. STANDING followed. This was the sixteenth Conference since he first took part in the work of the N. S. S. It was made for ever memorable by the fact that Mr. Bradlaugh was no longer with us. But the movement with which he was identified remained. In the chairman he found a President he was proud to work with. While grieving for the loss of Mr. Bradlaugh, let us give his successor the same loyal and independent co-operation. We must always insist on our principles. Reiteration was necessary to impress the listless public. In illustration of what was being done, Mr. Standing humorously referred to the clergyman who said you might take away anything except the resurrection, one of the feeblest planks of the whole ship. Imitations of our goods were going about under other names. He had lately visited the Ethical Culturists. Imagine, if possible, himself in a tall hat and kid gloves. It was Secularism under a more fashionable name to evade persecution and secure the sweets of mental independence. In the Radical clubs, too, he had found that, without exception, the leading spirits, the men who started them and conducted them through their troubles, were Freethinkers and members of the N. S. S. He was confident that their great movement was going steadily forward. Society would become more and more free from the domination of superstition. Yet it was each one's duty to do his own part to promote his principles.

Mr. STANLEY JONES said he felt it rather embarrassing as an unknown man to speak before the leaders of Freethought. He hoped his subject would assist him. He had not been converted to Freethinking; it had grown in him and developed as he had developed. Freethought depended on the strength of the tendency to think. The elementary school-master provides the raw material on which we can work. There were many obstacles. There was the Salvation Army turning hundreds, nay thousands, into idle, uninformed people, with poor morals and worse politics, and making it more difficult in the future for true social and political reform. Then there was the Roman Catholic Church. That ancient criminal was still at large forming a proselytising network to suffocate progress. As Mr. Bradlaugh once said on a memorable occasion, "The skunk has not lost its stink." A Freethinker was a man who will not think in grooves hollowed out by superstition, but will paddle his own canoe. It is easy to swim with the stream and echo the opinion of the many. When men feel the same responsibility for their beliefs as for their actions, there would be some hope for human redemption. Some were timid. The best cure for timidity was to join the N. S. S. Some fear it may injure their business. By their timidity they would hand on their disadvantages to their sons, but by boldness they would emancipate the future. The National Secular Society is the only Freethought organisation in England. It is a permanent body. It has a bright and honorable record behind, and a promising future before it. If we only pull together in all sorts of weather and keep around our captain, there is no doubt we shall justify our existence.

On resuming his seat Mr. Stanley Jones was greeted with much applause.

Mr. J. M. ROBERTSON, who was warmly received, said they met under the sense of loss, but theirs of all movements could least conceive that its loss was permanent. At the same time they must guard against illusion. The late James Thomson, a Secularist and man of genius, said that some Freethinkers fell into the illusion that there was a necessary constant forward movement of things. "Rationalism is in the air" was said by way of excusing idleness. We can believe in progress, but not that it is outside of ourselves. Progress, if attained, was only attained by individual effort. The work of Freethinkers should be harder and harder. One of the most important ways is the work of the married Freethinker in breeding and training Freethinkers. Those who suffer priests to get hold of their children are committing a crime. It was noticed, too, on the continent, that when Freethinkers brought up their children as Freethinkers, there was a tendency for the children to be not so much interested as their parents had been. The children had never felt the sting of superstition, so did not fight against it as their fathers had fought. In Germany, the country of Rationalism, there is no free public platform. Seeing this, we should turn with new zest to the work of this Society, which seeks to make safe and sure the grounds of rational freedom among the people. Freethought becomes more complex and highly developed. The clergy are continually producing a new set of defences. They were intellectually weak, yet they found weaker people to adopt them. While the clergy are intellectually weak, and recruited by men who are not able to do well in other professions, they are yet holding the populace with a travesty of religion. Though their delusions are less gross than the belief in witchcraft two centuries ago, they are just as bad, relatively to the progress of the age. While there are a number of people of low thinking power, the clergy will wax strong. Institutions, ecclesiastical machinery, money and usage go far in maintaining a semblance of plausibility for religion. We must have institutions, and he hoped yet to see a Freethought training college. Do not let us forget the duty each man has to improve himself. Lord Wolseley had said that the ideal army was an army of athletes. The Church comforted itself with the legend that it was said to be built upon a rock, and that the gates of hell should not prevail against it, but if Freethinkers made of themselves an ever stronger army of intellectual athletes, the gates of the Church should not prevail against them.

Mr. FORDER, who followed, compared the condition of the people now and before the Freethought movement. Churches are emptying. The Wesleyans confessed to a diminishing membership. Was our moral condition worse? On the contrary, while building churches that were not wanted, they were also pulling down useless goals. Mr. Forder referred to the prospects of Free Education and the revival of the

compromise of 1870, and expressed a hope that after another twenty years there would be further empty churches and empty goals. With respect to those who deplore our outspokenness, there would have been no Ethical Culturists if the Freethinkers of the past had been mealy-mouthed. Bigots had taken twelve months from their President's life, and would take another twelve months if they could. Their way was clear. It led direct to the great idol of superstition, and they would not go twenty miles round when they could reach it in twenty yards.

Mr. FOOTE spoke last. He had listened with extreme pleasure to the previous speakers. He was sure one would have to travel far in England to hear such speeches. He felt proud to have such a gallant body of men—aye, and of women too—around him. The decay of Secularism was spoken of by those with whom the wish was father to the thought. The talk proceeded from quarters occupied in converting Freethinkers who never existed. Why, if Secularism was decaying, they should manufacture stories of it, too, like the peace of God, passed understanding. He saw the Churches decaying all around. Christianity perishes by the process of dilution, and so the pure water of Freethought is poured upon the spirit of superstition, until scarcely a trace remained to be detected by the palate. Even in the lowest strata, that of the Salvation Army, General Booth tells all religious people that unless something is done for the bodies it is idle to preach the gospel of Christ. He welcomed the admission. But if the gospel of Christ was useless to half famished people, it was equally so to those with healthy bodies and properly developed brains. If Charles Bradlaugh, from a cloud of detraction greater than that which surrounded any man of the time, could emerge into general respect, what he did in his great way was possible to others in a small way. Charles Bradlaugh's life and death disproved the necessity of the Christian religion. What is the Christian religion? Believing what somebody else has said, because you are too lazy to canvass it. Behind every mystery, as Dr. Hall said, there is a cheat. Titus, when he took Jerusalem, entered the holy of holies, and saw—nothing. All there was to see. The N. S. S. has power and influence altogether out of proportion to its numbers. Its members were engaged in advanced work in every part of the country. He saw before him men who were centres of enlightenment and intellectual activity, and courage without which man, however endowed, is nothing more than a splendid beast. Our obstacles have not been exaggerated. We are face to face with blasphemy laws which still disgrace our statute book, and may be used again. We have no legal security for our property. Fortunately our interests appeal to the sense of honor; and we have this security in our secretaries and treasurers. When Charles Bradlaugh sought to remove these iniquitous laws only 47 members had the decency to vote with him; and the party who were good enough to have Charles Bradlaugh in the House of Commons were not good enough to own sixpennyworth of property. Under these circumstances, what is the good of telling us we use two-edged tongues? A man whose cheek is flaming with indignation, who has been struck and robbed, is not prone to measure his words. Before Christianity complains of our speech it should import decency into its own conduct. We have against us a State Church with endowments; Nonconformists also splendidly endowed. But think of the change in fifteen years. No man was more hated and maligned than Charles Bradlaugh, but he won his way to respect, and the spread of Freethought and toleration contributed. Our prospects were hopeful if each would do his share. Whether or not one's name would be perpetuated, they would have the consolation of duty done, a consolation which could not be taken away, because it was part of one's self. The consolation of religion was a soft pillow for a lazy head—that of Freethought for one tired with hard work. Though their end might be in adversity, they would have the consolation of having done some little bit of good that would brighten the future when they were turned to dust. Mr. Foote concluded with a stirring appeal for individual effort to bring a better time for man; when, instead of dreaming of the kingdom of God, each would strike hands with his fellows around him, and build up the mightier and nobler Republic of Man. He resumed his seat amid a torrent of long-continued applause, and the proceedings concluded with a vote of thanks to the chairman and speakers, moved by Mr. Daniel Baker.

On Monday many of the delegates were escorted over the Town Hall, the Council Chamber, Assize Courts, Exhibition Buildings, and other sights of Birmingham.

ORTHODOXY IGNORES ARITHMETIC.

It is not difficult to understand why Christians pin their faith to the bare assertions of those who have borne indisputable, but unprovable, record of certain vague events called miracles having actually occurred. But when these assertions are associated with dates, numbers, and dimensions, they become so tangible to calculators that their truth or mendacity is easily demonstrable. Let any orthodox Christian, from an archbishop to a lay helper, follow me through my arithmetic and mensuration, regarding the exorbitant statements of David, that he prepared 720 millions sterling in gold, 450 millions sterling in silver, and *analogically* several hundred thousand millions of tons of brass and iron for the temple which his son Solomon is said to have built (1 Chron. xxix., 1-7). This temple was 90 feet long, 30 feet wide, and 45 feet high (1 Kings vi., 2-10). Here we have an abundance of arithmetical food for any statistical glutton to gorge upon. Let us say grace and commence. Don't forget that all this gold and silver was intended for mural decorations and sacerdotal vessels. The cubical capacity of this temple was rather less than 210 millions of cubic inches. Thus— $90 \times 30 \times 45 \times 1728 = (121,500 \text{ cubic feet} \times 1728) = 209,952,000 \text{ cubic inches}$ . Again, £40 is about the value of a cubic inch of gold; therefore,  $\text{£}720,000,000 \div 40$  gives 18,000,000 cubic inches, the space that would be occupied by that amount of gold. Now, the total superficial area of the ceiling, floor, and walls was 2,332,800 square inches; therefore, the average thickness of the gold which ornamented the interior of this small edifice would be six inches—a very good substantial coating, not to mention the silver, which we shall find was impossible to be got in.

Again, £2 is about the value of a cubic inch of silver. Therefore,  $\text{£}450,000,000 \div 2$  gives 225,000,000 cubic inches, the space that would be occupied by the amount of silver. But as the internal capacity of this small edifice has been already reduced from 210 million cubic inches to 190 millions, we should have 35 million cubic inches of silver left, after packing the whole interior jammed full of silver.

But we forget! Silver was nothing accounted of in Solomon's time; so it is reasonable to suppose that the outside walls of the temple were ornamented with silver. To accomplish this it would be necessary to cast the silver into solid blocks; and, allowing for windows (which we didn't when we electro-plated the interior), these blocks would be of sufficient bulk to form an outer covering for the four principal walls of over 16 feet in thickness. I'm not going to rack my brains in conjecturing what became of all the old brass and iron; I shall leave that part to the more plausible orthodox. This little lie is only one out of hundreds that the orthodox pretend to believe, and who hold that it is as necessarily essential to salvation to believe that these absurdities are reasonable, as to believe that the innocent must be sacrificed for the guilty, or that an all-gentle No. 2 sits on the right-hand side of an all-terrible and unforgiving God No. 1, pleading to this vengeful God No. 1 not to vent his rage on the works of his own mischievous hands; while an unscrupulous God No. 3 goes about giving dictation exercises to Standard I prophets and evangelists who, for the most part, are now getting plucked for having too many mistakes in their exam. papers—the Scriptures. P. W. BALDWIN.

SUNDAY MEETINGS.

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

LONDON.

- Battersea Secular Hall (back of Battersea Park Station): 7.30, Mr. Edgar G. Bottle (Fabian), "Socialism in Practice." Monday, at 8, social gathering. Wednesday, at 8, dramatic class. Thursday, at 8, committee meeting.
- Camberwell—81 New Church Road, S.E.: 7.30, Mr. H. Snell, "Christ as a Moral Study."
- Hall of Science, 142 Old Street, E.C.: 7.30, Mrs. Annie Besant, "Freethought in America."
- Leyton — Mr. Beadle's, 10 Daisey Villas, Manor Road: 7, meeting of members, election of officers, etc.
- Milton Hall, Kentish Town Road, N.W.: 7.30, Orchestral Band; 8, Mr. J. M. Robertson, "The Religions of Mexico and Peru." Monday, at 8.30, social meeting. Tuesday, at 8, singing and dramatic classes (practice).
- Stratford — Enterprise Hall, Great Eastern Road: Thursday (May 21), at 8, Mr. G. W. Foote, "The Grand Old Book."

- West Ham—Secular Hall, 121 Broadway, Plaistow: 8, Mr. S. Soddy, "Science and Myth." Thursday, at 8, open debate.
- Woolwich—"Sussex Arms," Assembly Room, 60 Plumstead Road (entrance, Maxey Road): 7.30, Capt. C. Pfoundes, "India's Rights, and England's Duty."

OPEN-AIR PROPAGANDA.

- Battersea Park Gates: 11.15, Mr. G. Shambrook, "Bible Christianity."
- Bethnal Green—Opposite St. John's Church: 11.15, Mr. James Marshall, "God—a Personification."
- Camberwell—Station Road: 11.30, Mr. S. Soddy, "The Christian Church in the Middle Ages."
- Clerkenwell Green: 11.30, Mr. W. Heaford, "The Holy Book."
- Edmonton—Corner of Angel Road: 6.30, Mr. Lucretius Keen, "Did God Create Man?"
- Finsbury Park (near the band-stand): Mr. E. Calvert, 11.30, "The Soul"; 3.30, "History of the New Testament Canon."
- Hammersmith Bridge (Middlesex side): 6.30, Mr. C. J. Hunt, "Secularism and Christianity."
- Hyde Park, near Marble Arch: 11.30, Mr. C. J. Hunt, "God: where and what is it?"
- Kilburn—Salisbury Road (close to Queen's Park Station): 6.30, Mr. J. Fagan, "The Apostles' Creed."
- Kingsland Green: 11.30, Mr. A. B. Moss, "The Jesus Legend Up to Date."
- Lambeth—Corner of Belvedere Road (opposite St. Thomas's Hospital), Westminster Bridge: 6.30, Mr. W. Heaford, "Why I Reject Christianity."
- Midland Arches (corner of Battle Bridge Road): 11.30, Mr. H. Courtney, "The Decay of Christianity."
- Mile End Waste: 11.30, Mr. W. J. Ramsey, "Samson."
- Old Pimlico Pier: 11.30, Mr. F. Haslam, "Life and Character of Charles Bradlaugh."
- Regents Park (near Gloucester Gate): 3.30, Mr. F. Haslam, "The Life and Times of Charles Bradlaugh."
- Tottenham—Corner of West Green Road: 3.30, Mr. Lucretius Keen "Is there a God?—II."
- Victoria Park, near the fountain: 3.30, Mr. A. B. Moss, "What do Christians Believe?"
- Wood Green—Jolly Butcher's Hill: 11.30, Mr. A. Lewis, "Is Christianity True?"

COUNTRY.

- Birmingham—Baskerville Hall, Crescent, Cambridge Street: 7, Mr. Henry Hands will lecture.
- Crook—35 Gladstone Terrace, Sunnyside, Tow Law: 6.30, Mr. William Dent, "Burns" (with selections from his works).
- Glasgow—Albion Hall, College Street: 12 noon, debating class, "Christianity, for and against"; 6.30, Mr. MacCluskey, "Was Man Made to Mourn?"
- Liverpool—Camden Hall, Camden Street: 7, Mr. Doeg, "The Messianic Prophecies."
- Manchester N. S. S., Secular Hall, Rusholme Road, Oxford Road, All Saints': Mr. G. W. Foote, 11, "The Grand Old Book"; 3, "Secularism and Cruelty—a Reply to the Bishop of Chester"; 6.30, "Death and the Devil."
- Newcastle-on-Tyne — Nelson Street: 3, monthly financial meeting.
- Nottingham—Secular Hall, Beck Street: 7, Mr. A. R. Atkey, "James Watson."
- Portsmouth — Wellington Hall, Wellington Street, Southsea: 7, Mr. G. J. Hore, "My Visit to the Conference."
- Rochdale—Secular Hall, Milkstone Road: 6.30, Mr. A. B. Wakefield, "A Reply to the Rev. Mr. Pearson."
- South Shields—Capt. Duncan's Navigation School, King Street: 7, Delegate's report of Conference.
- Sunderland — Albert Rooms, Coronation Street: 7, Mr. W. R. Stansell, "Sermon on the Mount."

OPEN-AIR PROPAGANDA.

- Rochdale—Town Hall Square: 2.45, Mr. A. B. Wakefield, "Ernest Jones: his Life and Work."

LECTURERS' ENGAGEMENTS.

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E.—May 24, morning, Kingsland; afternoon, Victoria Park; 31, morning, Battersea; afternoon, Finsbury Park. June 7, morning, Clerkenwell; afternoon, Victoria Park; 14, morning, Woolwich; afternoon, Finsbury Park; 21, morning, Westminster; evening, Camberwell; 28, morning, Clerkenwell; afternoon, Finsbury Park. July 5, morning, Clerkenwell; afternoon, Victoria Park; 12, morning, Woolwich; 19, morning, Westminster.

C. J. HUNT, 48 Fordingley Road, St. Peter's Park, London, W.—May 24, morning, Hyde Park; evening, Hammersmith; 31, morning, Camberwell; afternoon, Regent's Park; evening, Lambeth. June 7, morning, Kingsland Green; afternoon, Regent's Park; 14, morning, Pimlico; evening, Kilburn; 21, morning, Clerkenwell; evening, Lambeth; 28, morning, Hyde Park; evening, Hammersmith.

STANLEY JONES, 28 Stonecutter Street, London, E.C.—June 7, morning, Plaistow Green. July 5, morning, Plaistow Green; 19, morning, Kingsland Green; 26, morning, Battersea.

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