

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XI.—No. 29.]

SUNDAY, JULY 19, 1891.

[PRICE ONE PENNY.

PRAYING FOR SPURGEON.

MR. SPURGEON has always been a great advocate of prayer, and in this respect he practises what he teaches. He is said to be the best prayer in London, and perhaps in the world. Other ministers now equal him in preaching, for his powers are on the wane, but he is said to retain his superiority of wrestling with the Lord. It has been remarked by an American man of God that it is worth crossing the Atlantic to hear Mr. Spurgeon supplicate the Almighty. He does it with such "prevailing grace" that it seems impossible for the Lord to refuse an answer.

During all the years that Mr. Spurgeon has been afflicted with the gout, he has taken a periodical holiday in bracing air, leaving the congregation to stew in the heats and smells of South London and pray for his recovery. They have indulged in the exercise with exemplary devotion, and when the Mediterranean air and sunshine have afforded him relief they have been informed by their absent pastor that the Lord had heard their prayers.

Every year, however, Mr. Spurgeon's disease has increased in severity. Thousands of prayers have not affected his health in a way that would be reassuring to the Office in which he has a life-policy.

The great South London preacher is now upon a sick bed—perhaps upon his dying bed. Before this article is in the readers' hands he may have "to meet his God," and give an account of all the cash he has spent in excess of what was permitted by Jesus Christ. Yet if wishes could keep him alive he would soon be restored to health and activity. Not only Christians, but Freethinkers, may desire his recovery; for he is a noticeable man, as preachers go, and indirectly he assists Freethought by standing up for an old-fashioned, impossible Christianity. He is also said to be a genial man in private, and in any case a good-tempered preacher—if preachers we must have—is preferable to a morose man of God after the pattern of Elisha.

More than wishes are available in Mr. Spurgeon's case. He is being prayed for as lustily as any man of our time. We must go back to the dangerous illness of the Prince of Wales for a parallel. Daily prayer-meetings have been held, and telegrams report that God is being supplicated in all parts of the world. Moody is praying in America, and they are at it in Australia. What they appear to desire is that the Lord would help the doctors, give Mr. Spurgeon's kidneys a fillip, stop the diabetes, and set him upon his legs again to preach the doctrine of everlasting hell, and warn the poor sinners who are "dancing along the primrose path to the everlasting bonfire."

If Mr. Spurgeon recovers, they will say it is an answer to prayer; if he dies, they will say the Lord took him. Their argument is what the bookmakers call hedging. The game they play is "heads we win and tails you lose." However the experiment ends

it proves their case. This is the universal law of superstition. The hits count, the misses go for nothing. Hence arguing with a superstitionist is like slicing a worm; if you knock him to pieces, every bit goes on wriggling as before.

Is it not strange that Christians are so reluctant to leave this vale of tears? Something more than anxiety to see Mr. Spurgeon once more saving souls is evident in the telegrams of his wife and the messages of his brother. Grief and alarm are perceptible. The threatened stroke of death saddens believers as well as unbelievers; the stroke itself loosens the fountain of tears. Heaven is real enough—of course! But ah! how real is the clay-cold corpse of the loved one. Hats off to Death the leveller, the unanswerable democrat, who demonstrates the kinship of high and low, brushes away the cobwebs of custom and creed, and makes the living cling more closely over the bier and the tomb!

We have another remark to make. Why all this sudden, fervent praying for Mr. Spurgeon? He is mortal like the rest of us. He was born, and he is doomed to die. And when he dies his family will be provided for. They will not face the world, bereaved, destitute, despairing. He will be lost, but their path of life will not be barren of flowers. Over their tears will spread the rainbow of hope. But how different is the lot of others! A hard-working bread-winner is struck low, his wife is left a widow, her children cry to her for bread, and she slaves till she drops exhausted to feed her famishing brood. Surely *this* is a case for prayer, if prayer avails to arrest the great Arrester. Here death means misery and ruin; pale, pinched cheeks, and sunken eyes, and hopeless days and restless nights. Let God be appealed to in *such* cases. Many of them may be found within rifle-shot of Mr. Spurgeon's tabernacle. *There* let the Christians kneel, and show the strength of their faith and genuineness of their humanity.

The fact is, there is no real belief left in prayer. Nine-tenths of those who are praying for Mr. Spurgeon would probably admit that they do not expect the order of nature to be subverted. The very fact that the best medical skill is employed, and every resource of science, shows that the true belief of Mr. Spurgeon's friends is in the efficacy of material means. Charles Bradlaugh died from kidney disease, though many Christians took to praying for him; and Mr. Spurgeon will die in the same way, unless the doctors and nurses can work successfully upon his remains of constitutional vigor.

It is difficult to feel the least respect for a superstition which is one part habit and three parts hypocrisy. We do not feel it, and we will not profess it. Even the shadow of Death cannot restrain us from an uncomplimentary smile. We are aware, however, that the sham will not soon perish. It will drag out its hollow life to the last possible gasp; for superstition always dies hard, and it lingers long in its valetudinarian chamber when Nurse Hypocrisy tends it day and night.

G. W. FOOTE.

G O D O R M A N ?

I HAVE the fortune or misfortune to differ from the late much-lamented founder of the Christian religion on a few particulars which I consider trifling, however important they might bulk in his eyes or those of his followers. As our ages are separated by some sixty odd generations, this is by no means surprising. At any rate, our differences give me no qualms, despite his having threatened unbelievers with damnation. But there is one point upon which I have the honor to agree with him. When we do agree our unanimity is wonderful, for it is upon this very point that his professed followers differ from both of us. I hold that he was in the right when he said, "Ye cannot serve God and Mammon." Christians show unmistakably their opinion that "they did not know everything down in Judee" by devoting their efforts to "making the best of both worlds"—the attempt to serve God and Mammon too. A Christian realises his ambition when he has the best pew in church, with the accompanying assurance of a treasure in heaven, and a good balance at his banker's.

Nowadays Christians are in part converted to Secularism. Their energies are devoted to reconciling their principles with their practice. Time was when the words of Jesus were taken literally. The early Christians held with Paul that the wisdom of the world was foolishness with God. They believed in the divinity of the injunction, "Set your affections on things above not on things on the earth" (Col. iii., 2). They believed the morrow should take thought for the things of itself, and that the whole world lay in wickedness. It was their boast that they served God rather than man. They even taught that in order to become a disciple of Christ a man must actually hate all that should be nearest and dearest to him, yea and his own life also (Luke xiv., 26). Christianity, in short, legitimately culminated in monkery and asceticism. It taught that virtue consisted in self-mortification and in foregoing worldly advantage for the sake of the glory of God and future heavenly bliss. It classed the world with the flesh and the devil as enemies of God, and declared emphatically that no man can serve two masters.

In this I think the primitive Christians were consistent. If there is an eternal future life, it must dwarf the present into utter insignificance. Worldly duties become as nothing in the light of eternity. If there is a God, he should be all in all. We should think of him by day and dream of him by night. We should pray to him, but it would be impious to think of doing for ourselves that which we ask him to do. He who has perfect faith and trust in God will never think of acting for himself. He will obey Jesus and take no thought for his life. On the other hand, whoever devotes his time and energy to add to the worldly comfort and happiness of himself and his fellows, he serves Mammon and contravenes the religious obligations to hate the world and set his affections on things above.

Our time, for one thing, is limited. It is a proverb that life is short. Science has done a little to lengthen out its span, but it has done far more to raise aspirations which no life is long enough to gratify. The time that is devoted to the worship of God is taken from that accorded to the service of man. Christians make an illogical compromise, and give six days to themselves and the seventh to their master. On the Lord's Day the church must have no competition from the museums and public libraries. Secularists are not content with this, and will not rest until every day is devoted to the service of man.

The progress of knowledge and the struggle for civilised existence now compel men to be practical, and attend to the things of this world in preference to any hypothetical future. They have little time for

piety unless it assumes the garb of an entertainment. Hence the churches now resort to "attractive services," devote more and more of their attention to worldly interests, and attempt to compromise matters between their obsolete doctrines and the teachings of Secularism. This means that man is gradually edging God out of the field.

As with our time, so with our energies: both are limited. Law reigns as much in the moral world as in the physical. To gain force we must liberate force. Because man's affections are expansive he thinks them illimitable: as a child thinks a sovereign inexhaustible. But he not deceived. Whatever is given to God is taken from man. History shows that the most devoted to the Deity have been the most callous to their fellows. Monks, nuns, priests, and other servants of God have been remarkable for their inhumanity to man. Nor is this strange. Religion diverts and warps the social affections. Notions of God are primarily deduced from the operations of nature, and nature is utterly callous and remorseless. Nature does everything which man has to oppose, so that, as Bakunine said, "If there was a God, it would be necessary to dethrone him." Religion necessarily makes its Deity a tyrant. He is arbitrary, independent, and accountable to none. All exists for him and his glory. His happiness indeed may be perfect, though the majority of his creatures are roasting for ever. Man's attitude towards him must be that of a slave towards a despot. A mind that fully realises the doctrines of religion can have no care for aught but how to avert his wrath and secure his favor. As Dr. Watts says,

There's nothing worth a thought beneath
But how we may escape the death
That never, never dies.

When religion ceases to be all in all it is on the road to extinction. As Secularism extends in the churches, anythingarians like Mr. Stead begin to talk of a church of the future which shall even include Atheists. The Atheists smile, for they know that the church which admits them must have thrown aside its God and substituted Humanity.

J. M. WHEELER.

W H A T I B E L I E V E .

EXTRACT FROM A LECTURE BY HUGH O. PENTECOST.

I HAVE entitled this address "What I Believe" because I wish it to have no savor of dogmatism. I do not say that the positions I shall take are true. I merely say that with my present knowledge they seem to me to be true. You will accept them only for what they are worth. This address is my creed in regard to a few important particulars at the present time. A year ago it would not have been the same. A year hence it may not be the same. I indulge myself in the liberty of changing my creed as often as I think the truth requires it. My creed, however, is worth nothing to you, except as it may assist you in the formulation of your own. A creed is a dangerous thing unless one thinks it out and formulates it for one's self. I do not, therefore, hold that what I am about to say is what it would be well for you to believe, unless you think it out for yourself. I merely announce it as what I believe, to be taken by you only for what it is worth to you.

First, then—

I believe there is no God.

This is rather an indefinite article of belief, for almost everyone attaches a different meaning to the word God. I will try, however, to make my meaning as clear as possible. I believe there is no Supreme Person who created and sustains all that is independently of it, and who is in personal relations to human beings, hearing and answering prayer. I believe this for the reason that no such being has been scien-

tifically discovered, and for the reason that all the facts known to science appear to disprove the existence of such a being. It seems to be clear that the universe never was created and that sequences in the movements of matter are never affected by prayer. It also seems to be clear that the existence of such a being as I have described is an intellectual absurdity. If he exists, we are bound to hold that he is infinite, but an infinite being excludes the possibility of the existence of anything but himself. The existence, therefore, of a clod of dirt or a human personality in the same universe with an infinite person is an intellectual absurdity. We are bound, then, to believe either that we ourselves do not exist or that the orthodox God does not. I presume that no one capable of consecutive thought believes in the existence of an infinite person apart from and independent of the universe.

It is the fashion, however, among some persons to define the word God so as to attempt to escape this difficulty. They do not separate God from the universe, but identify him with all that is, asserting that God is the intelligence, will, purpose, life, or what not of the universe. This is a decided begging of the question. It is the inventing of an arbitrary definition of the word God, but the existence of this strange being who has no separate identity, who is nothing and nobody in particular, and everything and everybody in general, who can do nothing for himself nor anyone else, who is both helpless and useless, who sees without eyes, hears without ears, speaks without vocal organs, feels without nerves, and thinks without a brain, who is conscious with nothing outside of himself to be conscious of, who is invisible and yet always in sight, nowhere and yet everywhere, imponderable and yet solid, unknowable and yet well-known, incapable of definition and yet understood, who is, in short, the exact opposite of what he is, can nevertheless be scientifically denied, on the ground that he, or it, also is intellectually impossible, or, at the very least, incapable of proof.

I may, therefore, say that I believe the existence of God, no matter how the word is defined, can either be disproved or not proved, or else that the word God means nothing that is not covered by the word universe, and is, therefore, not only a useless word, but one which confuses the mind by reason of its long association with injurious superstitions, and, for this reason, should not be used by persons who do not believe in the old-fashioned, imaginary, man-like God.

I am not an Agnostic. I am not satisfied to say that I do not know whether there is a God or not. I hold that we know that there is no God just as positively as we know that other things do not exist which can be scientifically disproved, or which can by no possibility be scientifically proved. There is no possible way of our knowing anything except scientifically, and in that way God cannot be discovered, nay, his existence can be disproved, not absolutely, but as completely as any assumption can be disproved.

I do not claim that we know the secret of the processes of the universe, but we do know, relatively, that the word God as commonly, and for the most part exceptionally, employed, does not correspond to any fact or facts. Moreover, such expressions as "laws of nature," "cause and effect," "force," and the like, in their strict meaning, do not correspond to the known facts of the universe. So far as we know there are no "laws of nature," no "causes," no "effects," and no "force." There are certain phenomena which we call matter and motion. Beyond this we know, and, for the present, can know nothing. Nor is it conceivable that man will ever discover anything but matter in motion.

Concerning the universe, then, this is my creed: I believe in matter in motion. I know, as well as I can know anything, that matter exists and that it is in motion. Beyond this I know nothing, and choose

to have no positive beliefs. And in this particular no one knows any more than I do, but many persons more intelligent than I am have beliefs which, while they are sincere, are, after all, only beliefs.

This statement is made in the full consciousness of my insignificance in the scientific and metaphysical world, but despite that insignificance, until I find some one who can demonstrate the existence of something besides matter in motion I shall probably not change it.

It follows from what has been said that—

I believe there are no Devil, no demons, no angels, no conscious personal existence after death, no such places or conditions as heaven or hell, and that the Bible, like all other books, is a purely human production.

My religious creed may be sufficiently complete by adding that—

I believe the Church is an entirely imaginary institution.

The word church, except as applied to a building, is intended to mean something which does not exist. Certain priests or other clergymen, together, sometimes, with certain laymen, and after the manner of the politicians—that is, with much caucusing, and pipe-laying, and wire-pulling—do certain things intended to affect the beliefs and actions of the people at large. If it were generally understood that what these religious politicians do is merely the action of certain individuals like ourselves, it would have very little effect on the people at large. But it is given out that what these religious politicians do is the action of the Church, and the Church is supposed to be a something or other established by God and surcharged with the Holy Ghost, whatever that may be. This supposition powerfully appeals to men's superstitious instincts, and they bow with reverence before and often abjectly submit to the Church, when they would care little or nothing, perhaps, for the opinions or behests of a number of mere human individuals. But the Church has no veritable existence. It exists only in the imagination. It is merely a word adroitly used for the purpose of bringing people into subjection who would not submit to a number of individuals like themselves, who choose to call themselves Fathers, or Reverends, or Bishops, or Popes, and who dress themselves in more or less outlandish garments.

It is a fact that these two words, God and Church, which stand for two purely imaginary existences, have more influence over the thought and conduct of men than any other power in the world, except one other similar word [the State]. And it is plain to me that if all people could understand that these words mean nothing, that there is no God and no Church, a load of ignorance and superstition would be lifted off human brains, which would enable human beings to be happier than they are now.—*Twentieth Century.*

FUND FOR THE LIQUIDATION OF MR. BRADLAUGH'S LIABILITIES.

G. W., 10s.; Caroline Simpson, 2s.; J. Veate, 2s. 6d.; Louisa Veate, 2s. 6d.; H. Jones, 6d.; D. Watt, 1s.; D. Macalpine, 1s.; W. Mekljohn, 1s.; W. Crawford, 1s.; J. Patterson, 1s.; Graham, 6d.; J. Bryce, 6d.; Ann Hood, 1s.; J. Hunter, 1s.; W. Simpson, 1s.; J. Nuter, 6d.; T. Raws, 2s.; W. Watson, 6d.; J. Navin, 1s.; E. Ord, 6d.; A. Cummings, 6d.; W. Raus, 1s.; B. Taylor, 6d.; R. Sargison, 2s.; A. Friend, 1s.; A. Friend, 6d.; A. Bruce, 1s.; C. S. Peacock, £1 1s.; Mr. Fellow, £1; Mrs. Marchant and Friends, 6s.; W. H. Domville, £5; Southampton, 1st list, £30; Padham, £1 10s.; per W. Allen, 6s. 6d.; G. B. (Halifax), 10s.; per R. Roberts (Nelson), 10s.; K. Romanes, 10s. 6d.—W. H. REYNOLDS, Treasurer, Camplin House, New Cross, London, S.E.

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Freethinker* in the window.
- (2) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances.

A NEW DEPARTURE.

It was recently announced in the *Freethinker* that the National Secular Society had secured the use of the London Hall of Science on Sundays and certain other times for a period of twelve months. No committee having been appointed to make the necessary arrangements, I have, as President, formed one, consisting of Messrs. W. H. Reynolds, R. Forder, R. O. Smith, G. Standring, and Miss Edith Vance. Mr. G. Standring consents to act as secretary to the Committee.

The Committee met me at the Hall on Wednesday evening, July 8. We spent two busy hours in discussing practical details, with the following results.

Sunday Evenings.—On and after the first Sunday in October the doors will be opened at 6.30. From 6.45 to 7.15 there will be vocal and instrumental music, and usually a short choice reading from one of the great masters of thought. At 7.15 there will be a Freethought lecture, lasting till 8 or 8.15. This will be followed by discussion, if there should be any; if not, more music will be given until 9. The prices of admission will be as at present.

The platform will be occupied by myself during the four Sunday evenings in October. Other lecturers, including Mrs. Besant, have been invited to take Sunday evenings in November and December. All lectures are to be upon subjects on which the lecturer is in agreement with the principles and objects of the N. S. S.

Finance.—Freethinkers are invited to take *Guinea Tickets*, entitling them to a reserved (shilling) seat for the year. Some may attend seldom, some often; the latter will get their money's worth, and the former will help the cause in a convenient way. A *double ticket*, for lady and gentleman, will be issued at a guinea and a-half. Those willing to assist in this way are requested to communicate at once with Mr. Standring or myself. The tickets are being printed, and will soon be on sale at the Hall and at 28 Stonecutter-street.

Sunday Mornings.—Free lectures on all sorts of subjects, theological, political, social, philosophical and literary, will be given on Sunday mornings. By this means we hope to get a good audience from the people who live within a radius of a mile or two. A small fee will be tendered to the lecturers, and the audience will be invited to contribute to a collection.

Thursday Evenings.—There are five Thursdays in October. The first will be devoted to a Social Gathering of Freethinkers, the details of which will be duly announced. It is probable that the remaining Thursdays will be taken by the London Secular Federation for a course of free propagandist lectures.

Classes.—As soon as possible arrangements will be made for some classes in the Minor Hall on week evenings. Nothing at present is ripe for announcement. Personally I should like to see a Class started for the faithful study of the real English Bible—the works of William Shakespeare.

It is hoped that the experiment will pay its way, but its financial success is of course uncertain, and we shall not be above taking any donations that may be offered us by friends of the movement. Should we find ourselves with a balance in hand, we shall be able to introduce improvements and even new features. I am perfectly sure of the loyal service of every member of the Committee, and subscribers—if there should be any, as I hope there will be—may take my

personal assurance that no pains shall be spared to make the experiment worthy of Secularism.

G. W. FOOTE.

ACID DROPS.

Prophet Stead is running counter to the sentiment of his Nonconformist friends by standing up for the Prince of Wales. He would probably spend a warm quarter of an hour if he could meet the Rev. T. J. Dent, of Haslingden, who has been preaching a sermon against Royalty, and exposing the character of English sovereigns and princes in a fashion that would have delighted Charles Bradlaugh. Mr. Dent is a little out, however, in his theology. He calls kings "divinely allowed scourges of mankind," and appeals to the story of Samuel and Saul for proof. But he forgets the text, "Fear God and honor the king."

"Scepticism" was the subject of a recent sermon by the Rev. R. W. Colquhoun, at St. Faith's Church, Maidstone. The reverend gentleman said he would not utter an unkind word about sceptics. Almost in the same breath he stated that many of them were unbelievers because they wanted to lead immoral lives. Mr. Colquhoun forgets that heaps of Christians lead immoral lives without taking the trouble to become sceptics.

Mr. Colquhoun said that when he inquired for the heroes of scepticism he was "given the names of a dozen men, unknown to history and fame, who had been imprisoned for blasphemy." If the reverend gentleman pursues his inquiries a little further he will learn of the existence of Charles Bradlaugh, Thomas Paine, Voltaire, Giordano Bruno, and others, who are likely to be remembered long after Mr. Colquhoun is forgotten.

That old yarn cropped up in Mr. Colquhoun's sermon about the shipwrecked sailors who were afraid to land on a strange island lest they should be eaten, with or without cooking; but one of them spied a church-steeple, and cried, "Come on! we're in a Christian country." Next time Mr. Colquhoun preaches he should tell the other story of the shipwrecked sailor who knew he was in a Christian country by seeing a gallows.

General Booth promised that his social scheme should not be made a mere Salvation Army affair, but he advertises in the *War Cry* for "mechanics who are Salvationists" to fill situations in the Farm Colony in Essex. They are to state their corps and length of service in the "Army."

Levy Smiler, one of the four murderers lately executed by electricity in Sing Sing prison, New York, is described in the *Standard* as "a lieutenant in the Salvation Army." He killed his third wife. What a scene when the four meet!

A hundred years ago, on July 14, the anniversary of the fall of the Bastille, Dr. Priestley was attacked by a Birmingham mob while celebrating with a few neighbors that event, and narrowly escaped with his life. His heresy, as well as his Jacobinism, was the reason of his being victimised, his persecutors being hounded on by the clergy. Eventually he had to take refuge in America, though Birmingham has since erected him a statue.

A plague of locusts in Bengal, a famine in Russia, extraordinary heat and drought in Spain, damaging the vineyards and killing the birds, are among the recent good things from above. Praise God, from whom all blessings flow.

According to a work just published by the Jesuits, and entitled *Acts of the English Martyrs*, no fewer than 357 Roman Catholics were put to death in England between 1537 and 1681. It must be remembered, however, that the offence of many of these was treason rather than religious belief. Another reason why the Protestant persecution of Catholics excited no such violent feelings as the Catholic persecution under bloody Queen Mary was that the victims, in addition to being conspirators, were celibates. The Jesuit martyrs left no wives and children to mourn their loss, and consequently evoked less sympathy, though their fate is a strong reflection upon the intolerance of Protestantism.

Dr. Stokes is crowing over the discovery by Eastern monks of the Apology of Aristides for the Christians, alleged by Eusebius to have been presented to the Emperor Hadrian. It seems that the larger part of the work was spent in denouncing Paganism for its immorality. Christians who object to onslaughts on their own religion forget how virulently Christianity has always attacked rival faiths.

The Rev. E. Molloy is a Churchman of the good old sort. At a meeting of the tenants of Earl de la Warr he asked the Sussex farmers to "employ none but true Churchmen." He knew the chairman, Lord Cantelupe, was a good Churchman, and he hoped he would make it his business to inquire of those who kept from church why they did not attend. His lordship's grandfather and grandmother used to stand at the church door, and if they missed any of their tenants they would know the reason why on Monday morning. Oh! for the good old times, which Mr. Molloy does not see are departed, never to return.

Mr. A. H. P. Blunt, a Roman Catholic, contributed an extraordinary letter to the *Echo* of last Monday on the subject of Mr. Spurgeon's illness. He said that while that gentleman's followers were praying for the recovery of Mr. Spurgeon from illness, he would pray against his recovery; and he proposes that if Spurgeon dies, it shall be accepted as a sign that the Catholic prayer is heard rather than the prayers for his recovery. Some will call this piety, and others blasphemy. We think it a choice specimen of religion.

The *Daily Telegraph* had a fine, unctuous, Fleet-street, whiskey-and-water article on religious education. The reference to the "divine injunctions of the Sermon on the Mount" was quite pathetic. Equally good was the reference to the "God-fearing, moral, and believing ratepayers"—bless them!—who are not going to pay money to "manufacture Atheists and adventuresses out of the boys and girls of the British poor." Naturally the writer forgot to mention the Atheists among the adventuresses who have figured in the law courts during the present generation.

A long interview with Mrs. Besant was reported in Monday's *Pall Mall Gazette*. Mrs. Besant found Madame Blavatsky "the best, the purest, the truest, the highest, the most devoted and self-sacrificing human soul" she had ever "known or conceived." Charles Bradlaugh takes a back seat.

Mrs. Besant's explanation of the Blavatsky scandal in India has the merit of simplicity. All the evidences against Helena were manufactured by the Coulobms, who must be persons of miraculous cleverness. The explanation is decidedly too thin.

Madame Blavatsky's power of annihilating cigarettes by an act of will, of sending missives thousands of miles through the air, of disintegrating and reintegrating cups and saucers, is implicitly accepted by Mrs. Besant, who predicts that by-and-bye we shall find such things as natural as electricity, though we stare at them now (when we get a sight of them!) as a savage would stare at an electric machine. But when the interviewer asked Mrs. Besant if she could do such feats, she replied, "We will not discuss personal questions, please."

That's the style! When evidence is asked for, say "Don't be personal." Fall back upon the old trick of second-hand evidence which has been the support of all superstitions. "Did you see it?" "No, but I knew a lady who did." "Where does she live?" "She's dead."

Surely the "miracles" of Jesus Christ were infinitely more dignified than the "supernormal" doings of Helena Blavatsky. He fed the hungry, healed the sick, cured the deaf, dumb and blind, and restored the dead to life. She juggled with cigarettes and saucers. Superstition for superstition, Christianity is miles above Theosophy.

In his first criticism of Mrs. Besant's new faith, Mr. Foote pointed out that all these "spiritual" philosophies run up into ill-treatment of the body. Mrs. Besant is proving the truth of his observation. Not only has she left the Malthusian League and withdrawn the *Law of Population*, but she has lately been saying that all sexual intercourse should be abandoned. She is a female Tolstoi—minus the genius.

Her doctrine is the doctrine of Paul and of Jesus. It is a damnable insult to every father and mother, and a slur upon every child. Next to the doctrine of salvation by faith, it has been the greatest curse in the world. Every man who is a man, and every woman who is a woman, will treat it with contempt and derision.

By the way, it is peculiar, in view of this praise of celibacy, that the Theosophists should include the *crux ansata* in their hieroglyphic "coat of arms," as the *Pall Mall* calls it. The masculine-feminine symbol of generation is grotesquely out of place in an ascetics' device.

W. H. Watson rebukes us for scoffing at Theosophy. He or she (we don't know which) informs us that Helena Blavatsky "not only had great powers when on this plane of existence, but she is still amongst us, and the fact can be testified to by seventy-three persons." These seventy-three persons encountered Helena Blavatsky's spirit at the Theosophic Convention on Wednesday, July 8, when she "subscribed two ten pound notes to the funds."

All this is absolutely at variance with the Theosophic teaching about the spirit's slumbering in Devachan for ever so many centuries after every incarnation. But Theosophy, like Christianity, grows as it goes along, and trims and changes with the times.

Those ten pound notes, though, must have been forged or stolen by the Blavatsky's spirit; unless, as is most probable, they were good, honest notes, contributed in Helena's name by a cunning disciple.

Ghosts, as a rule, are nuisances, disturbing people in the night, and moving things about most inconveniently. But ghosts that leave ten pound notes will always be welcome. Ghosts of that kidney may call on us twice a week. We don't mind if they call daily, in dozens.

When one reads in a spiritist organ (as we do in *The Better Way*) an announcement of regret at "the sad news of the passing on to the higher life" of so-and-so, we are tempted to think that even to them the prospect of the higher life seems not so very desirable. The spiritualists may, however, say that the sadness is on account of the friends who are left in the lower life; but then the paper is filled with advertisements of quack doctors, magnetic healers, clairvoyants who offer to diagnose your disease on receipt of lock of hair and so many stamps, sellers of magnetised paper "containing vitalised forces for the healing of the sick and the development of mediumship"; and one gentleman even offers the Elixir of Life at the rate of a dollar per bottle. Altogether it looks as if the spiritists were not anxious to quit this lower plane, even though they can come back from a higher level to rap out the alphabet, play the banjo, and remove sundry light articles of furniture.

It costs £10,000 on an average to convert a Jew to Christianity. The Scottish Mission, however, boasts of having converted six last year at the low rate of £975 each. But the Scotch were always a frugal people.

This Beer-and-Bible nation is capable of being intensely vulgar. What else could be expected? When the German Emperor went to the Guildhall he met all the illustrious obscure. Not a single representative of science, art, or literature was invited. It was a feast of Mammon—"the least erected spirit that fell."

At Crawshawbooth the landlord of the Black Dog Inn applied for a license to sell liquors at the forthcoming Church bazaar. The *Rawtenstall Times* suggests that the vicar himself ought to make the application, and so make the old alliance between Bible and beer, gospel and gin, whiskey and worship, reverence and rum, more complete.

The problem how to draw the working man to church is still exciting the attention of the pious. There is talk, but not among the laborers, of starting a Labor Church at Manchester, with undogmatic and attractive services on Sunday afternoons in some large hall. All treacle and no brimstone is freely promised, but the laborers do not seem to respond.

William Morris and Burne-Jones are working together.

They produce stained-glass windows and tapestry pictures. The subjects are of course Biblical. We presume the business pays well, but we wonder how much religion the two artists have between them. William Morris's amount, we imagine, is as much as you could "put on the point of a knife and choke a daw withal."

The Rev. C. B. Porter, a minister of the American Methodist Episcopal Church, committed suicide by firing a pistol in his mouth in his bedroom at Bournemouth.

The vicar of Stratford-on-Avon ought to be an intelligent man. He officiates in the church where the greatest Englishman lies buried, and he rejoices in the honored name of Arbuthnot. Yet he has the fatuity to preach on the influenza as a punishment of God upon our national sin of drunkenness. In this case God punished the teetotalers along with the drunkards. Some physician, too, prescribed whiskey—on the principle, we presume, of taking a hair of the dog that bit you.

Great alarm existed over a large district between Kingsbridge and Torcross, Devon, consequent on the escape of an unmuzzled performing bear. Women were afraid to leave their homes and refused to send their children to school, until at length the bear was shot. Now God made bears at large and unmuzzled by the thousand. He sent, indeed, two on purpose to destroy the little children who called Elisha bald-head. It is man who has extirpated ferocious and noxious animals, and thus secured the safety of children,

The latest Christ appeared at the St. Denis Hotel, New York, the management of which was anxious to get him away, as his mania was accompanied by violence. He says that there are several Messiahs, and that he is one of them. This is apparently a mild case of the mania, for Christs in general are always ready to assert that all others are thieves and robbers.

The Rev. T. de Witt Talmage having indicted Spiritism as an immoral system, the editor of the *Progressive Thinker* has had a census of crimes taken from paper clippings, and undertakes to prove that, while ministers of the Gospel and Church members stand foremost in crime, Spiritualists are among the most moral people in the United States.

God Almighty could not talk more bouncingly than Talmage. He says—"To-day I offer you the pardon of the Gospel—full pardon, free pardon. I do not care what your sin has been; whatever your crime, here is full pardon whenever you come to take it." How generous is Talmage with what he has not got to give, and what a delightful doctrine for criminals.

No sceptical authority but the *Freeman's Journal and Catholic Register*, of New York, in its issue for June 20, has the following:—"Examine the Bibles promiscuously distributed in school-rooms, and it will be found that certain portions are soiled with much use, and sometimes absolutely worn away by lecherous-minded youths; particular passages are marked to aid in more convenient reference for others; a special delight is taken by many lads to call the attention of the female element in mixed schools to certain verses, expressions, etc., whose reading and study produces the utmost disorder in both sexes." The same story is equally true here. Yet this is the book the white-chokers of all sects fight tooth and nail to thrust on children in our public schools.

The Greek Church in Russia has a fine understanding of the missionary business. Unable to cope with the growth of the Stundist "heresy," the Church is now sending missionaries to reside amongst them, and argue with them. The missionaries are to send reports to their ecclesiastical superiors and to the *police*.

Dr. Parker has been going for John Chinaman. He calls the Celestial Land "this great cipher of the globe, little better than an infinite carcase, a burden to civilisation." What China wants, according to Dr. Parker, is the Gospel. Well now, England has the Gospel, and England steadily forces the opium traffic upon China, in spite of the protests of the Chinese emperor and his chief statesmen. Somehow, when the Gospel gets reduced to practice, it doesn't tempt the Celestials to accept our morality in place of their own.

According to *Truth* the Czar, before entering on his persecution of the Jews, was convinced by a German scientist that Jesus was not strictly a Jew since Galilee was mainly peopled by Gentiles.

Alluding to Mr. Parnell and the re-marriage of divorced persons, the *Church Times* says: "It is sad to think it should be possible to find a clergyman who, for filthy lucre, would pronounce the benediction of the Holy Trinity, and of Christ himself [is he not included in the Holy Trinity?] upon those of whom God's word spoken by Moses, said: "The adulterer and the adulteress shall surely be put to death." The *C. T.* knows we cannot go back to the fashion of Moses, yet it would have the time put back to that of the ages when divorces and re-marriage could only be obtained by the sanction of the church.

Celestine Edwards, the black preacher, was recently challenged by Mr. A. B. Moss to a set debate. The proceeds, after deducting expenses, were to go to any charity Mr. Edwards should name. *Mr. Edwards declined.* Yet we see it stated in the annual report of a society for which the black preacher discourses in Victoria Park, that "Atheists can seldom be induced to enter into the arena of discussion with Mr. Edwards."

According to the same truthful report, Mr. Edwards has won the affections of his opponents, although "their positions have gone to the four winds"—of the reporter's imagination.

By the way, if Mr. Edwards is "spoiling for a fight," the society in question should apply immediately to the Secretary of the London Secular Federation, which will be happy to appoint an executioner.

At the Crystal Palace glorification of the S. A., little was said as to what was done with the £100,000 odd raised for the social scheme. Some information is, however, published in a pamphlet form, which it appears that out of 5,376 applicants, work was found for 1,080 or one fifth. Of these only 354 had the grace to profess salvation. The S. A. only permanently assists those who are nicely saved and therefore ready to adopt the whole discipline of the Army.

An advertisement in the *Liverpool Echo* for a "kitchen-maid for first-class institution" deems it necessary to put "religion no object." Kitchen-maids must surely be chary of going to institutions where religion is an object.

Dr. Joseph Parker, knowing a number of Congregational sky-pilots out of a situation, has entered on a new line of business. He advertises that he will supply any church with a preacher and music at the rate of five guineas per week. The Doctor does not say how much he is to take as commission.

The Sabbath Observance Society offers a prize of £5 for the best sermon on the text of Paul to the Galatians, "Ye observe days." Now, the fact is that Paul was a good deal more enlightened than the Sabbath Observance Society, and he upbraided the Galatians for that superstitious adherence to certain "holy" days which it is the very object of the society to enforce. They, therefore, offer a bribe to the sky-pilots to prove that the text means something different. No doubt many would do this for less than £5. But Paul has shown his opinions elsewhere. He says, for instance, in Col. ii, 16, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon or of the Sabbath," showing that he classed these things with the weak and beggarly elements which he urged the Galatians to abandon. We do not often take up a brief for Paul or Jesus, but it is certain they are represented as being in this respect more broad-minded than our Sabbatarians.

The *Birmingham Weekly Mercury* is publishing a series of articles on "Pulpit and Pew." Number Ten is devoted to Baskerville Hall and a lecture by Mr. F. Millar. With fine Christian charity the writer calls the place a "No-God den." He speaks of its "poisonous atmosphere," and says he was glad to get outside and "quit of the whole lie." Well now, lying is a subject on which the writer should be an authority. The journal in which he scribbles is advertised as "the most readable weekly paper in the world." This is about the biggest lie we have seen in print for a long while.

MR. FOOTE'S ENGAGEMENTS.

Sunday, July 29, Station-road, Camberwell (open-air) at 11.30, "The Gospel According to Spurgeon."

July 26, morning, Regent's Park; evening, Hall of Science.

August 2, morning, Battersea; evening, Hall of Science: 9, morning, Finsbury Park; evening, Hall of Science: 30, Liverpool.

September 6, Birmingham: 13, morning, Victoria Park; evening, Hall of Science: 20, morning, Clerkenwell-green; evening, Hall of Science: 27, Manchester.

October 4, 11, 18, 25, 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, 23 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d. Australia, China and Africa:—One Year, 8s. 8d.; Half Year, 4s. 4d.; Three Months, 2s. 2d. India:—One Year, 10s. 10d.; Half Year, 5s. 5d.; Three Months, 2s. 8½d.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

It being contrary to Post-office regulations to announce on the wrapper when the subscription is due, subscribers will in future receive the number when their subscription expires in a colored wrapper.

W. JONES.—We cannot send contents-sheet—which we shall be happy to do—unless you send us the full address. Mr. Foote has not been able to pay Bristol a visit, but he hopes to do so before Christmas. Could you make inquiries as to what halls are available? Thanks for your interesting letter. We are glad to hear that our writings have been helpful in your conversion to Freethought.

KARL.—Shall appear.

GEORGE WISE (Liverpool) writes with respect to the complaint of R. Rosetti: "The truth is, that some time ago Mr. Rosetti applied to the secretary of the Plymouth Christian Evidence Society, and offered to lecture for them; and, further, allow me to say, I have seen and read his letter." No doubt there is some misunderstanding. We keep Mr. Wise's letter, which is at Mr. Rosetti's service. Of course the matter will now have to be dealt with, since both parties have made a public appeal.

W. R. MELLOR.—We are terribly busy, and many things have to wait their turn.

SCEPTICUS.—See paragraph.

W. HOLLAND.—The saying is one of the proverbs which are not due to any single writer.

G. NAEWIGER.—Lecture Notices should always be written on separate slips of paper. We cannot undertake to extract them from other matter.

W. RUDD.—You need not send letters with Lecture Notices.

J. PARTRIDGE.—Glad to hear Mr. Watts had such a hearty reception at Birmingham.

F. RILEY.—It is outspoken, but the motives appealed to are Christian. See "Acid Drops."

S. SMITH.—Pleased to hear of Mr. Jones's successful open-air lectures at Manchester. You will have to be as patient as possible with the disorderly element. Christians take a long time to learn the philosophy of fair-play.

F. MARGETSON.—Thanks for the interesting account of your visit to Thetford. As it is a century and a quarter since Thomas Paine left England for America, we doubt Mr. Oldman's story of the barber who had shaved the author of the *Age of Reason*. Probably it only shows how legends grow up about great men.

INQUIRER.—Colonel Ingersoll's address is Fifth-avenue, New York.

W. WETHERELL.—There is no independent evidence of the existence of Jesus. The alleged account sent by Pilate to the Emperor Tiberius, is universally allowed to be a forgery. See *Crimes of Christianity* (Pious Forgeries), and Mr. Foote's *Bible Romances* ("The Resurrection" and "The Crucifixion.")

W. MANN.—Thanks. See "Acid Drops."

L. WALDRON.—An instance of a direct contradiction between the Catholic and the Protestant versions occurs in 1 Cor. xv., 51. The Authorised Version says "we shall all be changed," the Douay says "we shall not all be changed."

R. F. FOX.—Always glad to receive cuttings. See paragraph.

OLD OXFORD RAD.—You are quite right. See paragraph.

ARTHUR CHARLES.—Probably you mean Matthew xxv., 30-32.

C. MARTIN.—The suggestion shall be considered.

PAPERS RECEIVED.—Fritankaren—Liberty—Freethought—Ironclad Age—Menschentum—Echo—Neues Frereligioses Sonntags-Blatt—Freidenker—The Liberator—Der Arme Teufel—Secular Thought—Boston Investigator—Western Figaro—La Vérité Philosophique—Progressive Thinker—

Truthseeker—Flaming Sword—Loyal American—Better Way—Birmingham Weekly Mercury—Kent Messenger—Portsmouth Evening News—Hygienic Advertiser—Two Worlds—Modern Thought—La Patrouille—Bacup and Rawtenstall Times—Bury Times—North Eastern Daily Gazette—St. Louis Daily Globe-Democrat—Modern Society.

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.

SUGAR PLUMS.

Mr. Foote has arranged to give a few open-air lectures in London this summer. The first is to be delivered this morning (July 19) at Station-road, Camberwell, the subject being, "The Gospel According to Spurgeon." After the lecture a collection will be made for the London Secular Federation. There will, of course, be the usual opportunity for discussion.

Mr. Charles Watts paid us a visit soon after his arrival in London. He looks in good health, is obviously in good spirits, and probably has a long spell of usefulness still before him. This evening (July 19) Mr. Watts lectures at the Hall of Science. The chair will be taken by Mr. Foote. We hope to see a first-rate audience.

The power of prayer was forcibly exemplified last Sunday, when the Lord upheld the clouds so that not even a shower fell on the L. S. F. excursionists. Had Jehovah sent one of his messengers to spring a leak on the steamer "Redfern," it is safe to say he would have done more harm to the cause of infidelity in one day than the Christian Evidence Society in the whole course of its existence; for all the prominent London workers, including the President, were on board. An enjoyable trip was made to Hampton Court by over 450 excursionists, many more going by another boat or by rail. The time for stay being short, a good number returned by bus or rail, and a general feeling was expressed that when we go up the river again two boats must be chartered, many applicants for tickets having to be refused.

On the way back a collection was made for the captain and crew, who returned thanks. The stewardess of the boat expressed a wish that she might always have such a well-behaved party.

Mr. Pownceby, the Federation secretary, is glad in one sense that the excursion is over, for it gave him a good deal of trouble and anxiety. He now begs the Branch secretaries to make their ticket-returns as soon as possible, as he desires to present a balance-sheet at the next Council meeting.

Next year, perhaps, the Federation may be able to charter a big saloon steamer for a trip down the river. Up-stream navigation is slow work, and too much time is occupied in merely moving from place to place, with the result that the stay is too brief at the place of destination.

Precautions will also have to be taken as to the distribution of tickets. It is hardly fair to supply non-members at the expense of members, which we fear was done to some extent on this occasion.

One of the most pleasing features of this year's excursion was the presence of a large proportion of ladies. We hope this feature will be maintained and even increased.

Danton's statue is erected on the Boulevard St. Germain, and the Minister of the Interior is to take part in the inaugural ceremony. Of course the Catholics and Conservatives are indignant, but the Government is not to be moved from its intention. Danton was an Atheist, it is true, and that is an awful crime; but he was also a great patriot, and he died the death of a martyr. An account of his execution and last moments is given in *Infidel Death-Beds*.

Dr. Martineau, in his last volume of *Essays, Reviews, and Addresses*, says of the Christian doctrine of the Atonement: "He who would not rather be damned than escape through the sufferings of innocence and sanctity, is so far from the qualifications of saint, that he has not even the magnanimity of Milton's fiends."

According to the Rev. Dr. Wilson, of Albany, New York, the founders of the United States Constitution deliberately omitted all mention of God. He says: "He was not merely forgotten—he was absolutely voted out of the Constitution. The proceeding, as published by Thompson, the secretary, and the history of that day, show that the question was gravely debated in Congress, whether God should be in the Constitution or not, and after a solemn debate he was deliberately voted out of it." If Dr. Wilson is correct, Jefferson and those who were with him in this matter showed themselves enlightened statesmen.

The monthly Bulletin of the French Freethought Federation has an earnest call for action on the part of French Freethinkers to bring about the abrogation of the Concordat, the suppression of the budget of worship, and the complete separation of Church and State.

At the Freethought International Congress at Paris it was decided that the next Conference should be held this year at Madrid. The Spanish Freethinkers, through Senors O. de Buen and A. de Maglia, have now asked that the date be fixed for September, 1892, that it may coincide with the festival of Christopher Columbus and of the five hundredth anniversary of the discovery of America.

Preparations for a great celebration of this event are already being made in Madrid, several leading Spanish Freethinkers, including Labra, Azcarate, Pi y Margall, Salmeron, and Carvajal, being appointed on the commission. The General Council of Brussels has accorded permission, and the Conference will therefore be adjourned till September, 1892.

Professor Graetz's great *History of the Jews* is being translated (and condensed) into English. One passage on Jesus of Nazareth and two other Jewish teachers will interest our readers:—"Of the three great moralists who followed each other within a century—Hillel the Babylonian, Jesus of Nazareth, and Philo the Alexandrian—it was the last who in all things great and small upheld most peacefully the glory of Judaism. He was superior to them likewise in beauty of style and depth of thought, whilst he was animated with equally fervent conviction. The first two caused excitement and kindled enthusiasm by their teaching, but it was through their disciples that their ideas, variously transformed, were introduced into a larger circle; whereas Philo, by his own eloquent writings, made an important and lasting effect."

Our Swedish friends are agitating the question of religious teaching in the public schools. We are glad to say Mr. Berghell has escaped the clutches of the Czar—the Danish Congress, with more independence than the Swedish king, refusing to give him up. He is now *en route* for America.

Freethought is growing in Denmark. A lawyer stated recently at a meeting of Danish Freethinkers, says a correspondent to *Fritänkaren*, that every other lawyer in Copenhagen is a Freethinker, but that they are prevented from working for the cause by the fact that they would immediately lose their official positions; and that the same is the case with many ministers.

Herbert Spencer, writing to Dr. Janes, of the Brooklyn Ethical Society and author of a rationalistic work on Primitive Christianity, observes: "In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs. But experience has long since dissipated my faith in men's rationality."

Mr. Snape, the Liberal candidate for the Heywood division, has expressed himself ready to vote for the abolition of the Blasphemy Laws.

"Varon," the pen-name of a Freethinker, publishes through Abel Heywood a pamphlet (1d.) entitled *Fair Play*. It exposes some of our political and social abuses in a vigorous, though occasionally slap-dash, manner; and proposes certain remedies which we are not able to discuss in the *Freethinker*. Of course we heartily endorse the proposal to secularise education and abolish priestcraft.

The *Ironclad Age*, of Indianapolis (July 4), reprints from our columns Mr. Foote's article on "The Pope and the Labor Question," and also Mr. Wheeler's diagnosis of Atheo-

phobia. We are always pleased to see our views brought before a larger audience.

The Hull Branch held a fine open-air meeting on Sunday, when Mr. G. Sketchley gave a highly appreciated lecture on the Origin of Christianity. The only element of disorder was a Christian suffering from both forms of the spirit. It is hoped that the Branch members will rally round the open-air platform in future.

In the *Newcastle Chronicle*, July 11, Mr. G. J. Holyoake writes on "The Origin of Secularism," and reiterates his well-known view that Secularism does not necessarily imply Atheism, upon which question he twice debated with Mr. Bradlaugh.

Mr. Edward Clodd contributes a capital article to the July number of the *New Review* on "The Spiritual Essence in Man." It is mainly a reply to the Spiritualist views of Mr. Wallace, and Mr. Clodd effectively contrasts the views of Wallace the Naturalist against those of Wallace the Spiritualist, and argues that all the varied views of the soul are the outcome of the animistic interpretation of nature.

DYING DOGMAS.

OLD beliefs, even when their folly has been revealed to the world a thousand times over, die hard. Indeed, after they have been irreparably damaged by the iconoclastic club of scepticism, and slowly but surely pulverised in the crucible of science, the poor, unthinking believer closes his eyes to the fact, and stoutly maintains that the old dogmas still retain their vitality and strength.

There are a large number of persons in the world who will not see a fact if it conflicts with their prejudices. With great care you proceed to point it out to them; they swear it is not there; you rub their noses in it; they then turn round and abuse you for your pains.

Freethinkers have been maintaining for years that the doctrine of hell-fire and belief in a personal Devil are dying a lingering death; that the more enlightened among the Christians have quietly dropped them, and that many have repudiated them as no longer worthy of belief. Others have gone the length of disputing the doctrine of infinite rewards and punishments in the next world for finite offences in this—whether the punishment or pleasure be regarded as physical or spiritual. It would be a difficult task for an outsider to determine how much of what was once regarded as an essential part of the Christian faith may now be rejected by a person and he still be considered a very good Christian.

Most thoughtful Christians have become ashamed of "hell fire." The smell of the brimstone is too much for them. They sicken at the thought of it. But while the more civilised or worldly-minded among the Christians have done with the unpleasant doctrines of their faith, the real believers—the earnest men and women who regard the Bible as of more value than human experience and as above human reason—cling on to these dying dogmas like grim death and hug them fondly to their breast.

And so Mr. Spurgeon—whose serious illness men of all creeds and of no creed sincerely deplore—and men of his school come forward to pronounce once and for all that, though other professing Christians may become deserters, they still remain faithful soldiers in the army of Christ and ardent believers in the holy scriptures. Moreover, Mr. Spurgeon and his followers are not only earnest and consistent; they are more—they are logical. Give up "hell fire," and where will you stop? Did not Jesus teach hell fire as plainly as he taught anything (Matt. xxv., 41)? And if hell is to go, what is to become of heaven?

Discharge the Devil, and you will soon have to get rid of God? Without a Devil man would not be tempted to sin, and a sinless man would not need a Savior. The fact is, the Christian God only exists to

put things right in the next world that he has allowed to go wrong in this.

Lord Carnarvon once said a good thing. When the subject of the abolition of the House of Lords was on the *tapis* the noble lord made bold to declare that the argument that was good for the abolition of the House of Lords was equally good for the abolition of the throne. Well said; I thank you, my lord, for that word. And, by parity of reasoning, I am entitled to affirm that the argument that is good for the abolition of the Christian Devil is good also for the abolition of the Christian God.

And what of your Bible then, dear Christian? If the Christian is going to give up any portion of the Bible, he must be made to understand that he has planted his foot on the road that leads to Infidelity, to Unbelief, to Freethought. It is a dangerous road to travel for people who wish to arrive at any other destination. Therefore, Christian, beware! If you wish to avoid this road, go on believing your old dogmas; take everything for granted. Shun the inquirer, and cultivate the acquaintance of none but fools; and assuredly, such sweet simplicity and single-minded sheepishness as you will then manifest will receive their due reward.

ARTHUR B. MOSS.

ETERNAL LIFE.

By DR. GEORGE M. GOULD.

[CONCLUDED.]

OR again, you may say that it is not so much your intellect that you wish to make immortal as it is your emotional nature, affection, etc. Love and friendship, you complain, are cut off by death, and the tendrils of the heart die because they find nothing to cling to or rest upon. You would like to renew beyond the grave the love and sympathy that has made the earth-life endurable, and even beautiful. Now is this, in very truth, just so? Are you really satisfied with your devotion and love? Have not your outgoings of the heart been quite fickle, illogical, selfish, and calculating? Has not your love and gratitude been often a lively sense of benefits to come? Has your love to woman not been of the "Kreutzer-Sonata" type—a little better and more subtly-concealed perhaps, but at heart the same? If you are a woman, have you been seeking to get or to give love, and has your little affection been but payment for protection and a home? Have you chosen true and noble friends, and been true and noble to them? Has your charity been but alms-giving without kind sympathy and helpfulness? Have you as married folks, perhaps, been, as the cant phrase has it, "devoted to each other," but oblivious of the duty of affection toward the rest of the world—grinning examples of *égoïsme à deux*? Is your family a fetich, an enlarged sort of selfishness? Do you at heart care much for anybody except your own precious self? And a too exclusive love, even of the purest type, may be sin in God's eyes. If you bind all your affection upon one weak life you risk a precious value upon too single and narrow an object, and deprive others of the sympathy that need it more. "Just wrapt up in one," as the sentimental jargon has it, is often if not always a pleasant way of great sin. Affection may become morbid—a disease, quite as well as any abuse or exaggeration of any other characteristic.

I take it that they who are the most satisfied with the strength, purity and constancy of their love and emotional nature are precisely they that have neither actual strength, purity and constancy of sentiment, and are thus accurately they that should not have immortality.

Lastly, if neither body, intellect, nor the affectional nature are such as you wish made eternal, are you any better contented with your moral nature? The question at once raises a smile. The feeling of our own ethical unworthiness has crystallised into the great Christian dogma of Christ's vicarious sacrifice. In the words of the old hymn, "Jesus died and paid it all, all the debt I owe." No man hoped to get to heaven on his own merits. Much of the zeal of religion has consisted in the joy of the belief that by a sleight-of-hand trick, a big sponge of forgiveness was wiped over the ethical debit and credit account by the

lachrymose Deity, whose occupation, as Heine said, was to forgive. History is one long monotonous list of of man's sins and inhumanities. I think it probable that you will not urge the ethical aspect; I would leave that plea aside. We all know that we are very much like a lot of pigs, each after the most and best corn and the warmest bed. The amazing immorality of trying to get to heaven on another's merits was the most brazen example of how little heavenliness there was in the heaven-hunters and heaven-scalers. Of course the desire for heaven itself, the desire for one's happiness was immoral when conditioned upon the misery of others. Nature in this respect is better than man, denying him his childish materialistic desires and forcing him to wait for immortality until he can learn to live in the spirit and seek no selfish heaven.

From the "Monist" (Chicago).

NORTH-EASTERN SECULAR FEDERATION.

THE Sub-Committee of the N. E. S. F. met at 25 Nelson-street, Newcastle, last Sunday. The auditors for the past year gave in their report, which was adopted as satisfactory, the total income being £105 3s. 7½d., and the expenditure £98 10s. 10½d., leaving a balance in the treasurer's hands of £6 12s. 9d. The Secretary then reported that the Hetton-le-Hole Branch had affiliated with the Federation. The Secretary was then instructed to enter into negotiations with Mr. Moss and the Organisation Committee for a lecturing tour, to extend from July 25 to August 3. The Secretary was also instructed to arrange with Mr. Dipper for lecturing work among the Branches. Arrangements were then made for the annual picnic, which will this year be held at South Shields on Sunday, August 2. Tea will be provided in a large tent, near the pier entrance. Tickets for tea, 1s. 3d. each. A singing contest will be held in the tent, the prizes being 10s. for the best sentimental singer and 10s. for the best comic singer, open to members of N. S. S. A large public meeting will be held, which will be presided over by Mr. Peacock, President, and the speakers are expected to include Mr. A. B. Moss (London) and Mr. Dipper (Newcastle). It was decided that a programme of proceedings be printed and forwarded to the Branches. The Secretary's annual report was read and adopted, and ordered to be printed and circulated among the subscribers and Branches. I beg to acknowledge the following subscriptions: Executive of N. S. S., £3; Mr. Wharrier, 5s.; Mr. Herron, 2s.; Mr. Martin Weatherburn, 5s.; Mr. Hubert Richardson, £2 2s.; Mr. Frank Cresswell, 4s.; South Shields Branch, 6s.; Hetton-le-Hole Branch, 3s.—JOSEPH BROWN, Hon. Sec., 86 Durham-street, Bentinck, Newcastle-on-Tyne.

OBITUARY.

On Wednesday afternoon (July 8), at the Hull Western Cemetery, the remains of Hypatia Purseglove, aged ten months, were laid to rest. At the desire of the father, the Hull secretary N. S. S. read Colonel Ingersoll's "Funeral Oration on a Child" over the grave; and another Freethinker spoke some touching words. This is the first secular burial in Hull as far as we are aware.—G. E. C. NÆWIGER.

It is my painful duty to record the death, at the age of 51, of Mrs. Jane Thompson (of Openshaw), a member of the Manchester Branch. She died on July 9, and was buried in Ardwick Cemetery on the 11th. Mr. Pegg read the Secular Burial Service. At the grave many friends gathered to bid the departed a long farewell.—Also an old friend, Mr. Wm. Tarr, passed quietly away (in his 84th year) on Friday, July 10, after a long and painful illness. When visiting him a few days previous to his death he wished for the end. He repeatedly joked about what he should do when he arrived at the golden gates. According to his wish he was laid to rest in the same grave as his old friend and co-worker, Mr. Ridgeway, on Wednesday, July 15. Both of the above departed friends died peacefully, firmly holding the principles that had served them in life.—J. R. WILLOCK, sec.

He that would make his liberty secure must guard even his enemy from oppression; for, if he violates this duty, he establishes a precedent that will reach to himself.—Thomas Paine.

Superstition, of whatever kind, whether earthly or divine, has hitherto been the weight which clogged man to earth and prevented his genius from soaring aloft amid its native skies.—Shelley.

MELVILLE'S MARDI.

HERMAN MELVILLE, to me one of the most delightful of American novelists, was born at New York on Aug. 1, 1819. He was the son of a merchant of literary tastes. At eighteen a roving disposition made him ship as common sailor. He went on whaling expeditions, and sailed round Cape Horn. In 1842 he was so harshly used by his captain that he deserted and lived for four months, treated with much hospitality by the savages of the Typee Valley, in the Marquesas Islands. His own adventures are largely related in *Typee* and *Omoo*, vivid pictures of life and adventures in the South Pacific Islands. I know few better books for boys of an adventurous spirit, or livelier reading for men who wish to get away from the cares around them. Both were popular, though their too truthful descriptions of the blight produced by the missionaries on the happiness and simplicity of the Pacific Islanders, provoked much controversy.

No one can read these works without remarking that Melville had an observant eye, talent for description, and much insight into character. He had contrived, too, in the words of Tennyson,

To burst all links of habit—there to wander far away,
On from island into island, at the gateways of the day.
Larger constellations burning, mellow moon and happy
skies,
Breadths of tropic shade and palms in cluster, knots of
Paradise;
Droops the heavy blossom'd bower, hangs the heavy fruited
tree—

Summer isles of Eden lying in dark purple spheres of sea.

In the demand for new novels *Omoo* and *Typee* have been displaced and forgotten; yet I fear they have been superseded by their inferiors. But it is of *Mardi* I wish to write—a novel never popular, and now, save to the discerning few, buried beneath the accumulated novels of forty-two years. Were not discerning readers, as old Michael Drayton said, "few indeed," one might recommend its resuscitation now that its copyright has expired; for *Mardi* is unique. In the guise of a work of fiction it is really an allegory mirroring the world in the stirring times of 1848. It may be classed with such works as *Gulliver's Travels*, *Pilgrim's Progress*, *Pantagruel*, and the *Fairie Queen*. *Mardi* is the earth, whose kingdoms, with their customs and institutions, are described, sometimes under very thin disguises, at others with an almost impenetrable veil. That Dominora represents England, the hunchback King Bello, our monarchy, with its load of national debt; and Verdanna, Ireland, may be easily seen, but some other scenes and characters will exercise the readers' penetration.

Like *Omoo* and *Typee*, *Mardi* begins with the writer's own adventures. The narrator runs off from his ship at midnight in company with a silent old salt, but soon the narrator becomes a type of high spirited youth, aided by, yet ready to domineer over, practical wisdom. After various adventures he finds his heart's joy, Yillah, the ideal. She has been brought up in seclusion, and is about to be sacrificed by a savage priest, when she is saved and the priest slain. Henceforward the priest's sons are on the track of her preserver. Transcendantly beautiful, after a brief season, she is soon lost, and henceforward life is a vain quest for the departed Yillah, with the avengers pursuing.

Besides the narrator Taji, and his entertainer, King Media, there are, eclipsing these, three principal characters: Mohi, called old Braid-Beard, who represents history; Babbalanja, philosophy; and Yoomy, poetry. Babbalanja chiefly speaks, though Mohi occasionally rehearses his chronicles, and Yoomy sings his canzonets. The latter tells Mohi "your chronicles are more wild than my cantos. I deal in pure conceits of my own, which have a shapeliness and unity however unsubstantial; but you, Braid-Beard deal in mangled realities. In all your chapters you yourself grope in the dark. In much that is precious, Mohi, we poets are true historians; we embalm, you corrode."

From Babbalanja's discourses we could pick a peck of proverbial wisdom. Here are a few samples: "Fame is an accident, merit a thing absolute.—No gold but comes from dark mines.—Fame has dropped more rolls than she displays.—Not seldom to be famous is to be widely known for what he is not.—We are only known by our names; as letters sealed up we but read each other's superscriptions.—There are heroes without armies, who hear martial music in their souls.—Anywhere the wise will lord it over the fool."—Of the question, What is truth? he says "that question is more final than any answer."

Babbalanja sees the large part instinct plays in life, and says, "I keep an eye on myself as I would on a stranger"—"it is not so much outer temptation that prevail over us mortals, but inward instincts"—"it is easier for some men to be saints than for others not to be sinners."

But my readers will naturally be interested in the Freethought element in this old novel. In the search for Yillah, the ideal, they visit the isle of Maramma, which in the *Mardi* tongue signifies superstition or religion, two words, as some think, for one thing.

J. M. W.

(To be concluded).

A PIOUS PAIR.

Captain Porter, of the United States Secret Service, has returned from Southern Illinois, where within the past week he has put behind the bars the preacher-counterfeiters, George Vancil and Jeremiah Holmes. Jerry Holmes was a counterfeiter and a general outcast in Duquoin, Ill. The Rev. George Vancil was a Baptist minister. The men met one night under the stars, and Vancil preached a sermon to Holmes to such good effect that he professed repentance. He fell on the ground, and with his hands toward heaven declared he would for ever renounce his ways, and he afterward said that he had been converted like Paul on his way to Damascus. Holmes turned preacher, and became the pastor of a Campbellite congregation in the country near Duquoin. It was not long after this that Holmes gave Vancil some counterfeit money, and Vancil passed it. Later, Holmes gave him some more, and he passed that upon some members of a travelling circus. This Vancil confessed, but he declared that he took the money and continued the acquaintance of Holmes for the purpose of learning his secrets and exposing the gang of which Holmes was the leader. "It makes no difference where this lands me," said Vancil after he had been landed in a cell, "because I have been serving God and my country at the same time. Serving God in preaching his word, and my country in taking this money from those sinners that I might finally bring them to justice." Jerry Holmes, who made the coin, and who was captured a week ago, held religious services in gaol last Sunday, and had all his fellow-prisoners shouting for glory. He preached a regular fire and brimstone sermon. He was still possessed of the true spirit, he said, and glad that he had confessed his sins, as they were a great weight off his mind.—*Truthseeker* (New York).

REVIEW.

The Agnostic Island. A Novel. By F. J. GOULD. London: Watts and Co., 17 Johnson's-court, Fleet-street. Price one shilling.—This little book of 124 pages is a pleasantly written exposition of what Mr. Gould calls Agnostic views, in the form of a story. The story itself is not very plausible. An elderly mariner having brought a report of a Knobstick Island, "where no darned parsons ever bothered people with their yarns," Bishop Parmenas Crosier, the Rev. Timon Phylactery, and the Rev. Philip Clerestory—types of the High, Low, and Broad Church—go on a mission to convert these benighted heathen. The people of Agnostic Island, however, are intelligent, moral, and happy. Dogmatic Christianity is emphatically not wanted. To adopt it would be to go back to darker ages. Science and education have there displaced superstition. The oceanic mission fails. Janet Marlow, the daughter of the governor, indeed converts and marries the Broad Churchman, and at the end there is talk of an Agnostic mission to England. Under this fantastic guise, discourses and discussions introduce sensible Freethought views. We have pleasure in recommending it as a very suitable book for beginners.

"Ma, who made the Chinamens?" "Why, Willie, you ought to know that. God did, of course." "Well, I thought somebody else must o' made 'em, 'cause they don't look like odder mans."

Lady Lecturer on Woman's Rights (waxing warm): "Where would man be if it had not been for woman?" (after a pause, and looking around the hall) "I repeat, where would man be if it had not been for woman?" Voice from the gallery: "In Paradise, ma'am."

The following story is told in a Christian contemporary. A long-winded preacher, after a prolonged exhortation, exclaimed, "And now, Lord, what more shall we say?" A voice from a pew cried, "Say Amen! say Amen!"

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): Monday, at 8, social gathering. Wednesday, at 7.30, dramatic class. Thursday, at 8, committee meeting.

Camberwell—61 New Church Road, S.E.: 4, quarterly meeting; 6, tea; 7, entertainment (tickets to members 6d., public 9d.).

Finsbury Park—1 Rock Street, Blackstock Road: Thursday, at 8.30, members' meeting.

Hall of Science, 142 Old Street, E.C.: 7.30, Mr. Charles Watts, "Religion Without Superstition."

West Ham—Secular Hall, 121 Broadway, Plaistow: 10.30, members' quarterly meeting; 7.30, Mrs. Thornton Smith, "Immortality." Thursday, at 8, open debate, "What has Christianity Done for the World?"

West London—Clarendon Coffee Palace, Clarendon Road (close to Latimer Road Station): Friday, at 8.30, social meeting.

OPEN-AIR PROPAGANDA.

Battersea Park Gates: Mr. E. Calvert, 11.15, "Is the Old Testament of Divine Origin?"; 7.15, "Religion and Secularism Contrasted."

Bethnal Green (opposite St. John's Church): 11.15, a Free-thought lecture.

Camberwell—Station Road: 11.30, Mr. G. W. Foote, "The Gospel According to Spurgeon."

Clerkenwell Green: 11.30, Mr. C. J. Hunt, "History of the Inquisition."

Edmonton (corner of Angel Road): 7, Mr. Lucretius Keen, "The Origin of Man."

Finsbury Park (near the band-stand): 11.30, Mr. R. Rosetti, "Is Easter a Christian Festival?"; 3.30, Mr. H. Snell, "Christian and Pre-Christian Civilisation."

Hammersmith Bridge (Middlesex side): 6.30, Mr. Stanley Jones, "Religion and Science."

Hyde Park (near Marble Arch): 11.30, Mr. W. Heaford, "Heaven and Hell."

Kilburn—Salisbury Road (close to Queen's Park Station): 6.30, Mr. W. Norrish, "Love ye one another."

Kingsland Green: 11.30, Mr. Stanley Jones, "Religion and Science."

Lambeth (corner of Belvedere Road, opposite St. Thomas's Hospital), Westminster Bridge: 6.30, Mr. C. J. Hunt, "Creed of Christianity."

Leyton (open space near Vicarage Road, High Road): 3.15, Mr. A. B. Moss, "The Jesus Legend Up to Date."

Midland Arches (corner of Battle Bridge Road): 11.30, Mr. H. Hooper, "Christ of the New Testament Unhistorical."

Mill End Waste: 11.30, Mr. F. Haslam, "Bible Stories."

North Finchley (opposite "The Swan"): 7, a lecture.

Old Pimlico Pier: 11.30, Mr. A. B. Moss, "The Gospel of Evolution."

Regents Park (near Gloucester Gate): 3.30, Mr. W. Heaford, "The Blessed Hope of Everlasting Life."

Stratford—Matthew's Park Estate, Ham Park Road: 3.30, Mr. W. J. Ramsey, "That Whale Story."

Tottenham (corner of West Green Road): 3.30, a lecture.

Victoria Park (near the fountain): Mr. C. Cohen, 11.30, "Scientific Education"; 3.15, "Christianity and Civilisation."

Wood Green—Jolly Butcher's Hill: 11.30, Mr. Lucretius Keen, "The Origin of Man."

COUNTRY.

Liverpool—Camden Hall, Camden Street: 7, Mr. Gowland, "Man and his Gods."

Manchester N. S. S., Secular Hall, Rusholme Road, Oxford Road, All Saints': Mr. J. M. Robertson, 11, "The Meaning of Materialism"; 3, "The Immorality of Religion"; 6.30, "The Anatomy of Jesus."

Newcastle-on-Tyne—25 Nelson Street: 3, monthly meeting of members. Debating Society: 7, Mr. Pearson, "What Anarchism is."

Portsmouth—Wellington Hall, Wellington Street, Southsea: 7, a meeting: July 20, at 7.30, social gathering to bid farewell to Mr. Brumage.

Sheffield Branch N. S. S.: Excursion of members and friends to Little Matlock; start from Snig Hill, by tramcar, for Hillsbro' at 2.15.

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

Spennymoor—Victoria Hall, Dundas Street: 10.30, general meeting.

OPEN-AIR PROPAGANDA.

Hull—Corporation Field: 2.30, Mr. C. Reynolds, "The Three P's: Press, Politician, and Pulpit."

Luton—Park Square: Saturday, July 18, at 7.30, Mr. Sam Standing, "Why we are Secularists." Sunday, at 6.30, on the asphalt in front of the Corn Exchange, Mr. Sam Standing, "Doubtful Bible Teaching."

Newcastle—Sandhill, Quayside: 11, Mr. A. T. Dipper, "The Bible Immoral."

LECTURERS' ENGAGEMENTS.

CHARLES WATTS.—July 19, Hall of Science, London; 22, Reading; 26, Manchester. Aug. 9, Sheffield; 16, Failsforth; 23, Hall of Science, London; 30, Edinburgh. Sept. 2, Paisley; 7, Glasgow.

ARTHUR B. MOSS, 44 Creden Road, Rotherhithe, London, S.E.—July 19, morning, Westminster; afternoon, Leyton. July 26 to Aug. 9, Holiday Tour. Aug. 16, morning, Battersea; 23, morning, Westminster; 30, morning, Woolwich. Sept. 6, morning, Clerkenwell; 13, morning, Bethnal Green; afternoon, Victoria Park; 20, morning, Westminster.

C. J. HUNT, 48 Fordingley Road, St. Peter's Park, London, W.—July 19, morning, Clerkenwell; evening, Lambeth; 26, morning, Hyde Park; evening, Hammersmith. Aug. 2, morning, Kingsland Green; afternoon, Regent's Park; 9, morning, Pimlico; evening, Kilburn; 16, morning, Clerkenwell; evening, Lambeth; 23, morning, Hyde Park; evening, Hammersmith; 30, morning, Camberwell; evening, Lambeth.

STANLEY JONES, 28 Stonecutter Street, London, E.C.—July 19, morning, Kingsland Green; evening, Hammersmith; 26, morning, Battersea; evening, Kilburn. Aug. 2, morning, Clerkenwell Green; 16, Luton; 23, Leyton; 30, Halstead. Sept. 6, Rochdale; 13, Manchester; 20, Liverpool.

WORKS BY COLONEL R. G. INGERSOLL.

	s.	d.
MISTAKES OF MOSES	1	0
Superior edition, in cloth	1	6
Only Complete Edition published in England.		
DEFENCE OF FREETHOUGHT	0	6
Five Hours' Speech at the Trial of C. B. Reynolds for Blasphemy.		
ROME OR REASON? Reply to Cardinal Manning	0	4
CRIMES AGAINST CRIMINALS	0	3
AN ORATION ON WALT WHITMAN	0	3
FAITH AND FACT. Reply to Rev. Dr. Field ...	0	2
GOD AND MAN. Second Reply to Dr. Field ...	0	2
THE HOUSEHOLD OF FAITH	0	2
LOVE THE REDEEMER. Reply to Count Tolstoi	0	2
THE LIMITS OF TOLERATION	0	2
A Discussion with Hon. F. D. Coudert and Gov. S. L. Woodford		
THE DYING CREED	0	2
DO I BLASPHEME?	0	2
THE CLERGY AND COMMON SENSE	0	2
THE GREAT MISTAKE	0	1
LIVE TOPICS	0	1
MYTH AND MIRACLE	0	1
REAL BLASPHEMY	0	1
SOCIAL SALVATION	0	2
MARRIAGE AND DIVORCE	0	2
GOD AND THE STATE	0	2
WHY AM I AN AGNOSTIC?	0	2
WHY AM I AN AGNOSTIC? Part II.	0	2

—NOW READY—

THE AGE OF REASON

By THOMAS PAINE.

New Edition. With Preface by G. W. Foote.

Complete—ONE SHILLING.

CENTENARY EDITION
OF

THE RIGHTS OF MAN

By THOMAS PAINE.

With a Political Biography by J. M. WHEELER.

Paper covers, 1s.

Bound in cloth, 2s.

A New and Greatly Enlarged Edition of

BIBLE ROMANCES

By G. W. FOOTE.

- | | |
|-----------------------------|-------------------------------|
| 1. The Creation Story (2d.) | 8. The Wandering Jews (1d.) |
| 2. Eve and the Apple (1d.) | 9. Baalam's Ass (1d.) |
| 3. Cain and Abel (1d.) | 10. God in a Box (1d.) |
| 4. Noah's Flood (2d.) | 11. Jonah and the Whale (1d.) |
| 5. Tower of Babel (1d.) | 12. Bible Animals (1d.) |
| 6. Lot's Wife (1d.) | 13. A Virgin Mother (2d.) |
| 7. The Ten Plagues (1d.) | 14. The Resurrection (2d.) |

G. W. FOOTE and J. M. WHEELER.

CRIMES OF CHRISTIANITY. Vol. I. Cloth ... 2 6
Hundred of exact References to Standard Authorities. No pains spared to make it a complete, trustworthy, final, unanswerable indictment of Christianity.

NOW READY.

THE GRAND OLD BOOK

A REPLY TO

THE GRAND OLD MAN.

By G. W. FOOTE.

An Exhaustive Answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture."

CONTENTS:

Preface—Preliminary View—The Creation Story—The Fall of Man—The Psalms—the Mosaic Legislation—Corroborations of Scripture—Gladstone and Huxley—Modern Scepticism.

Paper Covers, One Shilling.

In Cloth, Eighteenpence.

THE CRUCIFIXION - - 1^d.

AND

JOHN'S NIGHTMARE - - 1^d.

BEING NOS. XV. AND XVI. OF "BIBLE ROMANCES."

By G. W. FOOTE.

REMINISCENCES OF CHARLES BRADLAUGH.

BY

G. W. FOOTE.

Price Sixpence.

Reprinted from the *Freethinker*, after Revision and Enlargement.

Price Sixpence.

MEDICAL ESSAYS. VOL. I.

By Dr. T. R. ALLINSON,

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

It contains Articles on: Management of Infancy; Health; Longevity; The Teeth; Brown Bread; Bread Making; Food; Vegetarianism; Tobacco; The Drink Question; Fruit; Fresh Air; Exercise; Bashing; Light; Holidays; &c. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Black-heads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch, &c.

MEDICAL ESSAYS. VOL. II.

Of the Author, for Postal Order for 1s. 2d.

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

MEDICAL ESSAYS. VOL. III.

Post free from the Author for postal order for 1s. 2d.

It contains Articles on Health and Wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get It; The Management of Young Children; Hunger and Appetite; Effects of Fast-ing; Perfect Foods; Green Foods, Suppers; Un-suspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, &c. HOW—to Eat Properly; to Eat Fruit; to Judge Wholesome Bread; to Breathe Properly; to Grow Tall; to Keep Warm; I Live; to Live 100 Years; to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of the following Diseases: Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chilblains, and on the Dis-eases Produced by taking Mercury.

No House is Complete without these Works. When ordering the Essays, be sure and state which Volume you require.

HYGIENIC MEDICINE:

OR, THE ONLY RATIONAL WAY OF TREATING DISEASE.

Everybody likes it who reads it.

Of the Author, for Postal Order for 1s.

RHEUMATISM: ITS CAUSE AND CURE

Post free seven stamps.

PAMPHLETS FOR YOUNG MEN.

Post free 13 stamps.

STANTON, the People's Dentist, 235 Strand (oppo-site Somerset House).—DENTURE ON VULCANITE 2s. 6d. each, upper or lower set, £1. Best quality, 4s each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours if you pay more than the above they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18c. gold 12s.; stopping, 2s. 6d. extraction, 1s. painless by gas. &c.

J. W. GOTT, 36 Villiers Street, Brad-ford, offers best possible value in all kinds of Cloth and Dress Materials. Any length cut. Patterns post free. Terms, cash with order.

MR. FOOTE'S PORTRAIT

By AMEY.

Cabinet Size. One Shilling.

Post free, carefully packed, 1s. 1d.

IMPERIAL SIZE. VERY FINE.

THREE SHILLINGS.

Post free, 3s. 2d.

The Impossible Creed.

An Open Letter to the BISHOP OF PETERBOROUGH.

By G. W. FOOTE.

Price Twopence.

Price Twopence.

THE

FAMILY LIMIT

1s. 6d. per doz. post free.

For further Particulars send stamped directed envelopes to

A. MOSS, 36 Upper Park Street, ISLINGTON, LONDON, N.

PROPAGANDIST PAMPHLETS.

Price 1d. each, by post 1½d.; the thirteen post free for 1s. 4d.

Agnosticism and Immortality. By Samuel Laing.

Humanity and Dogma. By Amos Waters.

What the Old Testament Says About Itself. By Julian.

The Old Testament Unhistoric and Unscientific. By Julian.

The Four Gospels. By Julian.

The Subject of the Four Gospels. By Julian.

The Noble Path. By F. J. Gould.

Miracles Weighed in the Balance. By F. J. Gould.

Our Brother Christ. By F. J. Gould.

The Immortal Bible. By F. J. Gould.

Agnosticism Writ Plain. By F. J. Gould.

Why I Am a Freethinker. By Agnasco.

Darwinism and Religious Thought. By Frederick Millar.

Special Terms to Societies.

London: Watts and Co., 17 Johnson's Court, Fleet Street, E.C.

READ "THE MALTHUSIAN HERALD."

Contains a Report of the Discussion between Dr. Allinson and Mr. A. F. Hills on Sexual Morality (Illustrated)—An Article on the Great Social Problem (the only practical solution)—Hints and Suggestions to the Unmarried—Hints and Suggestions to the Married—List of reliable Specialities, etc. One Penny, of Newsagents everywhere. Publisher: R. Borden, 28 Stonecutter Street, London, E.C. Specimen copy, 1d., from F. E. May, Harlesden Grove, London, N.W.

W. C.—Return Home to your loving, discon-solate Wife and Mother. All forgotten and forgiven. No one missed you but us. Yours ever, ANNIE.

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

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

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

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

710 FREETHINKERS, Ladies and Gentlemen, requiring Superior Cut Garments at moderate prices. First-class Style and Fit Guaranteed.—H. HAMPTON, Artiste Tailor, 14 Great Castle Street, W. Three doors from Regent Street. [Patronised by leading Freethinkers.]

BLACKPOOL.—Apartments, with or without Board. Good cooking and cleanliness guaranteed. Sea view. Mrs. Butterfield, 23 Bank Street.

BLACKPOOL.—Apartments for visitors. Every home comfort. 2 Edward Street, Talbot Street. Luke Beaumont (late of Millsbridge), Proprietor.

FRESH SUPPLY.

"FREETHINKER" TRACTS

6d per hundred. Post free 7d.

One Thousand Carriage Free.

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

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