

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XI.—No. 30.]

SUNDAY, JULY 26, 1891.

[PRICE ONE PENNY.

JESUS ON THE LAND QUESTION.

THE title of this article will surprise a great many readers. It is suggested by a pamphlet we have received from Messrs. Unwin Brothers, containing the verbatim report of a paper on "The Land in Relation to National Prosperity," read by Mr. Albert Spicer before the International Council of Congregationalists. Mr. Spicer discusses the depopulation of rural districts, overcrowding in towns, and the taxation of ground values. These are subjects of the highest and gravest importance, and it is gratifying to see them debated, whether by Congregationalists or any other description of men. But what on earth have they to do with the teachings of Jesus? There is, indeed, a land legislation to be found in the Bible, but it is in the Old Testament, not in the New Testament; and as it is not so much as alluded to by Mr. Spicer, we need not give it special attention.

In the only passage where Mr. Spicer condescends to be explicit, he says that "the whole of the land was given by an All-wise Creator for the benefit of man." He does not tell us, however, when the gift was made, or when the people were ever in possession. Nor does he quote any text of Scripture to justify his assertion. "The earth is the Lord's," the Bible says, but where does it also declare that the land is the people's?

If God *did* give the land to the people, in the first instance, he is certainly not All-wise, for the gift has been alienated from the original recipients, partly by God's priests, and partly by God's kings and nobles, who lorded it over the common herd by divine right. It seems to us that Mr. Spicer, like Mr. Henry George, is only making confusion worse confounded by introducing theological fictions and sentimentalities into political and social discussions. He does not, by such means, help to solve any practical problem; and he certainly turns theology into a laughing-stock when he tells us that the Lord meant the land for the people, only the landlords have been too many for him.

On second thoughts, perhaps, Mr. Spicer will see the folly of such religious flourishes. Why has he, at this time of day, to plead before Congregationalists, whom he declares to be foremost among Christians in the work of reform, for some measure of attention to a problem that vitally involves the comfort, health, and decency of the people? Why has he to refer to the causes which have "kept our churches from realising the injustice of our present system"? Does he not know that this very problem was discussed *ad nauseam* by Freethinking reformers two generations ago? Is he not aware that Charles Bradlaugh, during his all too brief parliamentary career, vainly endeavored to rouse the House of Commons to a sense of its duty in relation to the tenure and cultivation of the soil? Why prate about "Christian sentiments" and "Christian desires" so many years after the publication of Mill's *Political Economy*?

No. 522.]

Rather, perhaps, by accident, than by design, Mr. Spicer lays his finger upon the weakest point of Christian remedies for social evils. He admits that they "have been too largely in the nature of mere charitable relief." He says the Christian philanthropists have remembered *mercy* but forgotten *justice*. He declares—in sententious language, which we simplify—that the only real way to help men is to help them to help themselves.

Now this is what Freethinkers, at least since the days of Robert Owen, have urged to the point of weariness. They have asserted the futility of alleviating pain and misery, while leaving their causes in perpetual operation. They have maintained the empire of moral, as well as physical, causation; that men are very largely the creatures of circumstance; that the wretchedness and degradation of myriads of our people are due to *causes*, which *can* be dealt with, and *must* be dealt with to obtain relief. Happily the Christians are beginning to recognise this truth, but they need not vaunt it as their discovery, or pretend to find it in the Sermon on the Mount.

"No nation," Mr. Spicer says, "can enjoy lasting and real national prosperity unless its laws and customs are in harmony with the principles of Christ's teaching." This was not the opinion of the late Archbishop Magee, who maintained that no Society would last a week that tried to carry out the maxims of the Sermon on the Mount. Doubtless, when two persons differ, one of them must be wrong; but Mr. Spicer will pardon us for thinking Dr. Magee his superior in knowledge and penetration.

What *are* the principles of Christ's teaching? Unfortunately there is nothing precise in Mr. Spicer's essay. He is apparently unable to find, either in the Gospels or elsewhere in the New Testament, a single text for the basis of his little sermon on the land question. He quotes "those wonderful words"—"A new commandment I give unto you, that ye love one another." And certainly they were *wonderful*, if not very pertinent; wonderful in ignorance or impudence. This "new commandment" was ever so many centuries old; it was taught by all the ancient moralists; and it was familiar to the very persons Christ was addressing, unless they were ignorant of their own Scriptures.

Pretty maxims of this kind are of little assistance in the strife of wordly interests; they do not enlighten the victims, or paralyse their oppressors. Century after century the rich and the poor have knelt in the same church, listened to the same sermon, and prayed to the same "Father." But when the service was over, the rich man drove home to his luncheon of five courses, while the poor man walked home to dine off a bit of meat the butcher couldn't sell on Saturday night to a wealthier customer. They are still "brothers" in church, but outside it they keep their places.

Mr. Spicer is not even honest in his appeal to Christ's teachings. He quotes "love thy neighbor as thyself," which no man can do habitually. He talks of doing as we would be done by. But he

carefully omits the text, which lies close to the first one—"Sell that thou hast and give to the poor." This injunction is unmistakeable. It needs no patient or subtle interpretation. Every rich man understands it at a glance. And he understands it too well to put it in practice.

We are obliged to tell Mr. Spicer that he is *canting*. We regret to use the word, for he is in some respects an earnest reformer. But truth is higher than politeness, and plain speech is better than plain cheating. Appeal to Christ, if you will; but do not pick and choose, and play fast and loose; do not parade his general maxims, and neglect his particular commands; do not advance an authority, which you despise when it conflicts with your convenience.

Mr. Spicer will never solve the land question, or any other social problem, as a Christian. He will have to study, think, and speak, as a man. The charter of practical progress is not to be found in judiciously selected teachings of a dead Jew. Every generation has its own difficulties to encounter, and must find the necessary wisdom in the lessons of history, the patient study of present conditions, and the disclosures of an ever-advancing social philosophy. Heaven or no heaven, hell or no hell, God or no God, Christ or no Christ, Bible or no Bible, the problems of *this earth* can only be dealt with by secular methods. Jesus has nothing to teach us on practical questions. It is idle to expect guidance from his priests; useless to talk of the "Churches training up men" to "bear a share" in social work. The time for such manœuvring is past. Christianity has had its opportunity, and no more time can be given it to justify its pretensions. The old order changeth, giving place to new.

G. W. FOOTE.

EARLY CHRISTIANITY.

ONE of the first things for an investigator into the origin of Christianity to do is to examine the intellectual, religious, and moral atmosphere in which it arose. This in itself will, I am convinced, suffice to dissipate the notion of its special divinity. It is customary for Christian advocates to represent the condition of Paganism as all that was degraded, in order that it may serve as a foil to the marvellous benefits which they believe their divine faith has conferred upon the world. A student of history will soon discover that all this is very questionable. He will find that Pagan Greece and Rome had, without the aid of any revelation, arrived at a very high state of civilisation, and that the decline of that civilisation followed the triumph of Christianity. He will note that the enlightenment and scepticism of Athens and of Rome had scarcely penetrated to Palestine, and that the Jews, despite being the chosen of God, were comparatively ignorant and superstitious.

Christianity arose in an atmosphere of credulity. Evidence may be found in the New Testament itself. When Herod, the Tetrarch of Galilee, heard of the fame of Jesus, he said to his servants, "This is John the Baptist; he is risen from the dead" (Matt. xiv., 2, and xvi., 14). If this was the state of mind in a ruler, we cannot wonder that stories of the resurrection of Jesus spread among his followers. The only wonder is that we have the record that "some doubted" (Matt. xxviii., 17). The Jews are stated to have believed the incarnate deity had a devil, who went about to kill him (John vii., 20), and Jesus himself says, "If I by Beelzebub cast out devils, by whom do your children cast them out?" (Matt. xii., 27)—thus recognising the casting out of devils by others as genuine miracles.

Not only did the early Christians credit the prodigies ascribed to their founder and his apostles; they believed that the heathen deities wrought

miracles and that the heathen oracles prophesied truly. Only these were said to have been inspired by demons. They never thought of questioning such stories, but only of discounting their divinity. Lucian, in the second century, tells us that a dexterous juggler turning Christian was sure of making his fortune, and Celsus represents the wonder-workers of the original Salvation Army as "vagabonds and common cheats, who rambled about to play their tricks at fairs and markets—not at the resorts of the wiser and better sort, for among them they never venture to appear."

The age was one of religious fanaticism, extending from the time of the Maccabees and culminating in the frenzy accompanying the fall of Jerusalem. Among the Christians that the end of the world was near at hand was universally credited.* This belief was the chief cause of the success of the faith. It is testified to by every writer of the New Testament (see Matt. xvi., 28; Mark xiii., 24-30; Luke xxi., 25-33; 1 John ii., 18; Acts ii., 17; 1 Thess. iv., 15; Heb. x., 25; James v., 7-9; 1 Peter iv., 7; Jude, 14; Rev. xxii., 10-20). Christ was shortly to return with legions of angels to destroy the old world and set up the kingdom of heaven. The saints were to judge the earth and the sinners to be burnt with unquenchable fire. This was good news to the wretched slaves by whom Christianity was principally accepted. No wonder they were ready to undergo "labors, dangers, tribulations and sufferings," not, as Paley would have us believe, in attestation of the knowledge of the events recorded in the Gospels, but attesting their faith in the near approach of the dreadful day of the Lord, when their oppressors would be punished in eternal hell and themselves drink the new wine of the kingdom. No wonder, too, if this belief occasionally led to those scenes of licentiousness with which the Christians were generally charged by the Pagans, but which the orthodox said was only true of the heretics.

Nor were the believers particular as to the methods by which they established their faith. We have the plainest evidence that forgery and imposture were resorted to in order to advance the interests of the sect. Forged writings prophesying the advent of Christ were attributed to the Pagan Sibyls, and this was so commonly done that the Christians were known in the time of Celsus (second century) as Sibyllists. The famous testimony respecting Jesus, his wonderful works, crucifixion, and resurrection, interpolated like a miniature gospel into the works of Josephus (Ant. xviii., 3, 3) and the Creed ascribed to the Apostles are but the most prominent of many instances. If the authors were few—though the forged gospels, epistles, acts, and revelations are numerous—the forgeries were accepted with unquestioning avidity. Protestant controversialists, following their great historian Mosheim, would have us believe that the corrupt principle crept into the Church about the fourth century, when he tells us the maxim to deceive and lie when the interest of the Church might thereby be promoted "was almost universally adopted." But we ask—When, where, and how did the corruption creep in? What saint of the first century can be pointed to as having a higher sense of honor and truthfulness than those which the superior culture of the fourth century produced, such as Augustine and Jerome. The nonsense that the early Christians were Protestants of primitive pure simplicity is one of the grossest delusions possible, and worthy to rank with the Protestant argument that miracles abounded in the first three centuries, and then suddenly ceased, never being heard of since.

Christianity arose from the assimilation of Jewish and heathen superstitions. It is evident from the writings of Philo and Josephus that a movement was

* "It was universally believed that the end of the world and the kingdom of heaven were at hand."—Gibbon, *Decline and Fall of the Roman Empire*, ch. xv.

on foot tending to harmonise Judaism with the worships around and to draw them to it. In the New Testament Christ is made to say, "Ye compass sea and land to make one proselyte, and when he is made he is twofold more the child of hell than yourselves." Seneca said, with respect to the Jews, it was to be feared that the conquered would conquer their conquerors, and both Horace and Juvenal refer to the propagandism of the Jews in the empire, the former in his *Credat Judæus Apella*, showing they were regarded as standing instances of credulity and superstition. The alleged divine origin of Christianity is an assumption disproved by the evidence of history.

J. M. WHEELER.

TRIUMPH OF SCEPTICISM.

REVOLUTIONS in human affairs are only believed in by those who have read history on the surface, and never penetrated to the great causes of intellectual and moral movements. The advance of Humanity is an evolution. This is the reason why "no one ever sees a religion die."* It required centuries to dethrone the gods of Olympus. During the first three hundred years of its propaganda, Christianity only succeeded in converting a twentieth part of the inhabitants of the Roman Empire. And Christianity underwent a change in triumphing; it stooped to conquer; in overcoming Paganism it became Paganised itself. Nor is it even now free from the law it then obeyed. Success has its conditions. Life itself is a constant adjustment. "To live," said Cardinal Newman, "is to change." And Christianity changes in order to exist. Except in the periodical manifestoes of the Papacy, couched in the pompous Latin of a bygone age, where shall we find the note of sovereign authority in its deliverances? It explains, apologises, heightens, softens, and even beseeches. More and more it assumes the tone of a suppliant. And the changed tone is accompanied by an altered teaching. Awkward doctrines may not be absolutely abandoned, but they are minimised, while emphasis is laid on more plausible tenets. In the schools called "liberal," or "advanced," or "forward," the harsher features of the old faith are softened, and sometimes explained away. A new theory of the inspiration of Scripture is taught. To use a phrase of Coleridge's, we are to accept as inspired what "finds" us. Some go to the length of dismissing three-fourths of the miraculous element of the Bible. Nor are the concessions confined to Reason. Conscience is accommodated by various admissions. Religion, instead of being the basis of morality, is declared to be its crown. A good life is allowed to be possible without "faith." Future rewards and punishments are given a new meaning. Heaven is widening, and Hell is contracting. Every doctrine of Christianity is receiving a fresh explanation. And this is the real victory of Scepticism. It cannot suddenly destroy Christianity, but it abolishes it slowly by a process of dilution. The *name* remains, but the *substance* changes. Christianity is like a sack of salt in running water. Little by little the contents are washed away, although the brand looks as brave as ever. By and bye the sack itself will collapse, and join the flotsam and jetsam of the ocean of time.

Mr. Bradlaugh's aphorism that "no man ever sees a religion die" is literally true, but it has its limitations. No man, except the great general, sees the whole of a single battle; and who can see, in the span of a lifetime, the whole of a battle which rages through generations, and perhaps through centuries? Yet history, and imagination working upon its revelations, come to our aid and enable us to see "in the mind's eye" what is invisible to the organ of sense. Thus the long death of a religion may be witnessed, every phase of its dissolution followed, and the point discerned when its epitaph may be written.

The student of history knows that the Christian religion has been breaking up ever since the Revival of Learning. Just as Christianity arose in the twilight of Pagan civilisation, and flourished in the succeeding night, so it began to wane in the young light of a new day. Centuries have since rolled by, and Christianity is still here; and, sustained by this knowledge, the Christian may wreathe his lip with

scorn. But did not Paganism survive for centuries the knell of its doom, outliving the bribes and proscriptions of Constantine and his successors, and lurking in the very magic and witchcraft of the Middle Ages? Smitten as it was before the star of Bethlehem appeared, Paganism seemed little affected for centuries. Its temples continued to lift their columns in proud beauty, its priests were still numerous and powerful, and everything went on as though the old system were as secure as the everlasting hills. Sacrifices were performed, the victims' entrails were inspected, the oracles gave forth their dubious prophecies, and wealth was poured into the hands of a multitude of priests.

One need not be surprised, therefore, at the present condition of Christianity. It is enormously rich, and its power is apparently tremendous; but the sphere of its influence is in reality ever contracting. The Papacy is shorn of half its power. Freethought is rampant in France and Germany, and spreading like wildfire even in the cities and universities of Spain. In England the State Church feels that its life is threatened. The Nonconformist bodies have crowds of ministers and large incomes, but they are always sounding notes of alarm. They hear the approach of the strong man who is to take their possessions. It is the *mind* of man the creeds have now to face—the Spirit of the Age, whose presence is obvious in a thousand directions. A sermon cannot be read, nor a religious paper scanned, without seeing that all the Churches are aware of the terrible foe who is winding about them like an invisible serpent.

There is but one method of temporary salvation. That method is *adjustment*. Under the stern law of Natural Selection, which governs all—animals, men, gods and creeds—everything must adjust itself to live. A species may not vary for milleniums, and a creed may change but little for centuries. But when the environment alters, the species, or the creed, must adjust itself—or die.

Mr. Gladstone himself, though stiffly orthodox in comparison with many Christian writers, is obliged to practise this adjustment. Catholics like Professor Mivart are pursuing it with amazing diligence. The Romish Church, indeed, has a great advantage over the Protestant sects, for it infallibly interprets the infallible Bible, and is able to make it suit the exigences of the moment. Professor Mivart is ready to find Darwinism in the Bible. He is also ready to find that all the absolute Word of God it contains might be written in a waistcoat pocket-book.

This clever trick of Catholic exegesis will not succeed with strong-minded people, who know that infallible Churches are as absurd as infallible Books. Nor will it succeed with those who are familiar with ecclesiastical history, and who know that the infallible Church has often blundered, often contradicted itself, often been torn with internecine strife, and has sometimes put in the papal chair, as God's vicegerent on earth, a very monster of lust, avarice, and cruelty. But the majority of men are not strong-minded, and have little acquaintance with history. They are without that knowledge of the past which Mr. Morley says "saves us from imposture and surprise." It will not, therefore, be astonishing if many of them who are too ignorant, weak, and timid to think for themselves, should accept the Catholic adjustment to the conditions of modern thought, letting the Church decide for them how the Bible is to be read and understood, reposing their faithful heads on the bosom of their Holy Mother, and heeding her dogmatic voice as the perennial oracle of God.

But the Protestant sects are doomed, and their members will ultimately choose between Rome and Reason. Minds of ordinary calibre cannot be satisfied with apologetics like Mr. Gladstone's, which bring the Bible into harmony with modern thought by a perpetual torture of its language. The reflection *must* arise, that if the Bible does not mean what it *says*, no one can tell what it *does* mean. And no one can tell, exclaims the Catholic, except the Church, the living voice of God.

Here, then, is safety for timid and superstitious souls. But the Protestant quits this land of Egypt, with its proud Pharaoh, and its pyramid churches, and its swarming priests, and all the leeks, the onions, the garlic, and the cucumber. He dares the desert in search of a better land. Yet he wanders eternally, subsisting on droppings from heaven, and chance streams in the thirsty soil. Courage fails him at sight of the Promised Land, though tempted by the verdant soil, and the rich dark clusters of the glorious vines. Back he hies to the desert, until the old dread of

* A pregnant remark by the late Charles Bradlaugh, in a public debate with a Newcastle clergyman.

Egypt returns, and once more he approaches the Promised Land, only to be driven back again by his craven fears. But this will not go on for ever. Many are already returning to Egypt, others are crossing the Jordan, and a clear field will ultimately be left for the mighty struggle between Catholicism and Freethought, in which more will be decided than the fate of the Protestant fetish; for the conflict is between Reason and Faith, the natural and the supernatural, reality and fable, truth and falsehood, day and night, the living present and the dead past, the rights of man and the claims of gods, the priest's dogma and the child's freedom, the tomb of yesterday and "the prophetic soul of the wide world dreaming on things to come."

—From "The Grand Old Book," by G. W. Foote.

SEVEN YEARS' HARD LABOR.

[Joseph Symes writes as follows, and a good deal more, in the *Liberator*.]

FRIENDS! I know not how you feel at the end of the SEVEN years; but I confess it is with some degree of emotion that I regard the course of the *Liberator*. I do not mind telling you that I feel proud of it. As I have said to one or two orally, the survival of the *Liberator* for so long a time, in the midst of so many drawbacks and obstacles, in spite of such bitter and unscrupulous antagonism, is the nearest approach to a miracle that I have hitherto experienced.

We have been prayed against, preached against, written against; sneered at (by fools), scouted, licked out, burnt, sworn at; cursed in Parliament, hampered in the post-office; prosecuted in the Supreme Court, where the Judges showed their prejudice in an open manner; and yet, as the scripture saith, "Behold, we live!" Worse still, numbers of our own A.S.A. turned traitors, and laid themselves out to destroy this journal. So far, they have done us extremely little harm, though their bitterness would make a very good substitute for the wrath of God, as per Revelation.

And now for the future. Does our policy change? Not in the least, except to develop and become more perfect. I am still Atheist, still Republican, still a land-nationaliser, still the uncompromising enemy of priest, king, and aristocrat; and I have no higher ambition than to expend the rest of my life, as I have spent nearly fifteen years of it, in fierce and stubborn battle with the mental, moral and physical foes of mankind. I am not in the least converted, nor have I the least suspicion *re* the correctness of the course I pursue. In spite of pious warnings and holy "calls," my course of life is not to be changed by anything short of necessity. Let the people think what they may of me. So long as my self-respect remains and my conscience is clear, I can snap my fingers at unreasonably adverse opinions. I have chosen my own course of life; I follow it solely because by so doing I can express fearlessly my honest convictions—a right too dear to part with for money—and because I feel quite sure that I could not, in any other course of life, half so well influence the world for good.

I cannot close without presenting my hearty thanks to all who have in any way assisted the *Liberator*. There are names which ought to be mentioned, but I am sure, in any list, to omit some that should be inserted. Therefore, let every helper whatsoever apply it to himself, and accept my best thanks for the help he has afforded. And, let me ask him for a continuance of that help in future; and let us all try to make the *Liberator* an increasing power in the colonies. Everybody should read this paper; and we must reach all we possibly can.

What will the next seven years produce? That, Friends, to a great extent, depends upon ourselves.

BRADLAUGH MEMORIAL FUND.

W. Williams, 5s.; G. O. Gooday, 5s. Per J. Latty (card 59): J. Latty, 1s.; Dr. Trotter, 2s. 6d.; J. Heron, 1s.; R. Wharrier, 5s.; T. Dixon, 1s.; W. Reay, 6d.; J. Harrison, 6d.; W. Fairburn, 1s. 6d.; J. Wight, 5s.; J. Carr, 6d.; W. Redpath, 6d.; W. Wingate, 1s. 3d.; J. Hogg, 1s.; W. Andrews, 1s.; P. Harlo, 1s.; H. Sadler, 2s. 6d.; H. Ternent, 2s. 6d.; W. Hulse, 2s. 6d. Per A. Scopes (card 158): A. Scopes, 10s.; F. Pickett, 2s. 6d.; J. Calver, senr., 2s. 6d.; G. Beddingfield, 1s.; A. Beddingfield, 1s.; Man at Beddingfield, 1s.; R. Fountain, 2s. 6d.; W. Canham, 2s. 6d.; J. R., 5s.; W. Boverley, 2s. 6d.; E. Scopes, 2s. 6d.; W. Scopes, 2s. 6d.; S. Foulger, 1s.; M. P., 5s.; A. Gowing, 5s.; L. Gowing, 5s.; R. Gowing, 5s.; G. Taylor, 1s.; A. Swan, 1s.; W. Walker, 1s.—R. FORDER, Secretary.

ACID DROPS.

General Booth is going to South Africa, Australia, and India. He will be absent a good while, but no doubt England will get on somehow till he returns. Before leaving, the "General" held a big meeting at Exeter Hall, and made a speech about his little schemes for the glory of God and the profit of the Salvation Army. Having raised £100,000 to reform all the drunkards, thieves, and prostitutes in England, he now wants £200,000 to build central offices for his growing business, which is to be increased by the supply of "Salvation Beer." The proportion is a notable one. Twice as much for new headquarters as for the rescue of all England from the jaws of hell. It reminds one of Jack Falstaff's ha'po'rth of bread to all that sack.

Modesty is not one of William Booth's strong points. He affirms that our casual wards are now worse than useless, and calls upon the Government to hand them over to "the Army." He also asks that the police should go about the streets at night and "compel" the waifs and strays to go into his shelters. Why doesn't the "General" go the whole hog at once, and call upon Lord Salisbury to make way for General Booth? See the conquering hero comes, sounds his trumpets, beats his drums.

When Booth was begging for £100,000 for his social scheme he was told that people only had a certain amount to give, and all he obtained would be at the expense of existing societies. The Grand Old Showman only laughed, but he is now laughing on the other side of his mouth. He confesses, in one of his begging circulars, dated July 16, that the "liberal response to the *Darkest England* scheme appears to have diverted subscriptions to the amount of about £8,000 from the year's ordinary income."

There is a curious sentence in General Booth's circular about "the late Mrs. Bell's Legacy." The lady has left Booth £60,000 at least, perhaps £70,000, and he is going to use it (with more if he can get it) in building new head-quarters. Booth says he has long had this idea, and adds, "Our dear Lord may have met the occasion in this marvellous manner." That is, the Lord burked Mrs. Bell to give dear William the cash.

English Liberal papers, which make so much of the "persecution" of the Salvationists at Eastbourne, don't in the least mind Freethought Societies being robbed of the common rights of citizenship. We don't want to kick up a row in the streets on Sunday afternoons when people want to be quiet. We only desire to attend to our own business. But the Christians will not let us. They maintain laws that prevent us from receiving any legacies, and that put us in the position of Trade Unions before they were legalised.

Nor do these Liberal papers cry out against the persecution of the Rev. Mr. Hallows, of Arklow. This gentleman has a taste for open-air preaching, but the Catholics hate his Protestantism, and the police run him in. English Liberal papers are only anxious about the Catholic vote in Ireland, so Mr. Hallows gets no sympathy from them. The same party reason explains their profound sympathy with the Boothites.

The hand of the Lord is upon the Bishop of Chester. He was to have preached at the opening service of the Chester Musical festival last week, but was laid up with an attack of influenza.

Famine threatens both in India and Russia. It is certain these countries will not have sufficient grain for their own consumption, yet they are looked to largely for exports. Oatmeal mixed with leaves and bark is now the staple diet of many of the Russian peasants.

The Rev. Father Osborne accuses the writer of an article in the Johannesburg *Star* of having "the morals of a Matabele or a Turk and the heartlessness of the devil." The *Star* records the expression as an instance that "a profession of Christianity is not necessarily associated with charity, nor a clerical garb with sanity."

Dr. Bradford, a leading American representative at the International Congregational Council, has been preaching on

"The Coming Church." That institution, it seems, is to be chiefly noticeable by the recognition of the presence and sovereignty of the Holy Ghost. Otherwise it will dispense with all the original doctrines of Christianity. According to Dr. Bradford, a suggested basis of unity was the Apostles' Creed, the Bible, the Two Sacraments, and the Ministerial Office; but there was sufficient theological dynamite in these four points to blow up the whole Church." Evidently the doctor thinks safety lies in making the Church as vague as possible.

Driving out devils is an awkward business. Jesus Christ did it on one occasion, and it ended in the destruction of a shipload of pigs. Over in Illinois is a negro named Daniel Welch, who has been trying the same game, but he drove out devils, at the Lord's command, with a rifle, and two colored gentlemen have gone to heaven (or somewhere) prematurely.

The Rev. Frank L. Stevens, described as a brilliant young minister, has fallen a victim to his religion. Attracted by millennial theories, he became convinced that the world was speedily coming to an end. The proximity of the stupendous event unsettled his brain, and he began to preach that he was the redeemer who was to restore all things. He is now incarcerated in the Hartford Insane Retreat, Connecticut.

The opinions of the judges on oaths is known to be by no means a favorable one. Recently at the Durham Summer Assizes, Mr. Justice Day, who is, we believe, a Roman Catholic, spoke of the prevalence of perjury, and says he was afraid that the influence of religion had little weight in deterring from perjury; and he further gave his opinion that the law was not sufficiently brought to bear on those who committed the offence. As God never troubles to avenge himself on those who take his name in vain, the law should be called in to supplement his negligence.

A Reuter telegram reports a painful case from Tennessee. Mrs. Lockridge took advantage of her husband's absence at church to murder her three children and kill herself. She left a letter for her husband, saying that she and her children were all going to heaven.

How they love one another! A Roman Catholic priest was to have buried an illegitimate child in the churchyard of Cadoxton, Neath, but the Protestant vicar insisted on officiating, and at the graveside the two services were read at the same time. It must have been very distracting to the upper powers, and if J. C. was looking down he must have been proud of his disciples.

Edwin Robson has been before the Wandsworth "beak," charged with attempting to commit suicide. According to the evidence he is fond of liquor, and also rather pious. After taking a big dose of chloral he quoted Scripture and sang hymns.

Mr. J. R. Willock, corresponding secretary of the N. S. S., Manchester Branch, desires all communications to be addressed to him at present in care of Mr. Hemingway, 25 Higher Chatham-street. Mr. Willock is leaving his old residence, which belongs to his employer, whom he has served for nearly seven years without a single complaint. But some kind Christian has written to the employer, stating that Mr. Willock is "spreading mischief"—in other words, propagating Secularism—and for this awful offence he must go. The letter is not shown to Mr. Willock, nor is he informed of the particulars. His employer talks about the letter as "a sacred trust," which means that the wretched creature who wrote it is afraid to be identified. Mr. Willock says it is the second time in his life that he has been served in this way. We hope the Manchester Freethinkers will, if necessary, lend him a ready helping hand.

There is a City Missionary permanently stationed at the General Post Office. Not satisfied with distributing tracts and other such soul-saving devices, he has recently taken to mixing with the postmen in the kitchen, where he gives them a little spirit with their tea. One day he held forth piously to a knot of intelligent young fellows. They stood it in good part for a while, but presently they turned upon him, quoting awkward passages of Scripture and citing ancient and modern authorities. The poor Missionary found himself out of his depth, but grace supplied his want of knowledge, and he won

an easy victory by calling his chief opponent "a child of the Devil."

The new Archbishop of York ought to have subscribed for the widow of his predecessor. It is stated that since May 5 he has been in the receipt of both the income of the archbishopric (£10,000 a year) and the income of the see of Lichfield (£4,200 a year), which latter he will enjoy till Canon Legge is consecrated in October.

At the annual meeting of the Poor Clergy Relief Corporation, presided over by Archdeacon Farrar, it was stated there was no hope of any improvement in the condition of the clergy, as the incomes are fast diminishing, and the large number of ordained men out of employment is regarded as a very serious problem. Foolish mothers will make their sons men of God, unaware that the black business is losing both interest and respect.

That peppery Protestant the Rev. Jacob Primmer has been called over the coals by the Dunfermline Presbytery for calling the Rev. Dr. Story a "sanctimonious hypocrite." Jacob and the Moderator tried to shout each other down, the former refusing to take the censure of the Presbytery and appealing to the Synod.

The question whether religious bodies should pay income tax on their mission funds has been decided in the negative by the House of Lords, despite Lord Bramwell pointing out that religious work, and particularly missions to the heathen, were often the reverse of charitable. The question was raised if it would be a charity to reconvert a Jew to Christianity if it had been charitable to convert him to Christianity in the first place. It ought to be known that many ostensibly charitable societies are really commercial speculations run in the interest of a few promoters, managers, and employees. The whole subject of religious exemption from taxation—which really means the taxing of others to support religion—needs overhauling.

The controversy on "Infidelity among Sunday Scholars" in the *Sunday School Chronicle*, merged into a discussion on eternal punishment. The editor gives it as his opinion that "work among the children is the best preservative from the prevailing unbelief. Criticisms and negations are out of place in our classes." To a certain extent the editor is right. The disposition to believe is natural among children. Religious doctrines had their birth in the infancy of the race, and are fostered while the mind is in a plastic and credulous condition. But children are beginning to think earlier than formerly, and thought is fatal to faith.

On Monday the Prince of Wales laid the foundation-stone of the Battersea Polytechnic Institute. After spreading the mortar, Albert Edward said, "I lay this memorial stone in the name of the Father, the Son, and the Holy Ghost!" Ahem! Three to one, bar none.

The International Congregational Council has been discussing the Sabbath. Some of the speakers held very old-fashioned notions. One of them stoutly maintained that God gave the Sabbath law to Moses. Another argued that the Sabbath "militated against over-production"—not of sermons of course. All were agreed (there's nothing like leather!) that if the sacredness of the Sabbath goes England will perish. What they really meant was that if people cease going to church the sky-pilots will starve.

The anti-Ritualists have lost their case against the St. Paul's reredos, the House of Lords upholding the judgments of the lower courts. Another blow for the Evangelicals.

A French priest has suggested a number of sounding words as substitutes for swearing, such as "crepuscle," "Sardanaple," etc. We have heard of a bishop who always used, when vexed, to speak of damson cheese with the accent on the first syllable.

Alfred Edward Pugh, "the converted collier," who for some time past has been conducting religious missions in Birmingham and elsewhere, stands charged with committing an outrage on a child nine years old. When arrested he had a handbill announcing a week's service at the Primitive Methodist Chapel, Lye, by "A. E. Pugh, the converted collier,

of Birmingham. Come in crowds and hear him, and judge for yourselves." He was also in possession of a book, *The Christian Visitor; or, Scripture Readings, with Expositions and Prayers, designed to assist the friends of the Poor and Afflicted.*

Bishop Gregg, of the Reformed Church of England, who has summoned his churchwarden for libelling him by the statement that he had seduced a young girl, preached a furious sermon. He said he had three mothers, and was going to write a book about it. One of his mothers was the Queen. His book would be, *Tom's Mark—I am Tom—and How he Made it.* The Bishop then entered into his libel case, saying he had the best libel lawyer in the world, and it was no use trying to escape him. It strikes us Bishop Gregg has something to do before even attempting to reform so corrupt an institution as the Church of England.

We are often told of the important services of the Church in improving the social condition of the people, yet only two prelates turned up in the House of Lords on the motion to include laundresses under the Factory Acts. The business of the Church is, when secular reforms are carried by other people, to say "We did it. Behold the divine effects of the Christian religion."

General Booth's example is becoming contagious. When the Archbishop of Canterbury went to Leeds, to take part in the jubilee of the restoration of the parish church, he was escorted by a company of the Leeds Rifles, who afterwards took part in the pious procession. What a difference between the Archbishop and his "Master." Jesus Christ was escorted by a company of soldiers—to the gallows.

We have often said that there are plenty of things in the Bible that people would hiss at if they did not know it was part of the "blessed book." A very good illustration of this appears in the *Methodist Times*. Preaching at Manchester, the Rev. Hugh Price Hughes stated that the other day, at Bristol, he read out the passage about leaving father, mother, wife or lands, without saying it was in the Bible, and "a good woman went away denouncing him as an utterer of even wilder statements than she had expected."

Poor Dr. Kinns! After being mauled by papers like the *Athenæum* and *Academy*, he is now chaffed by a pious paper like the *Christian Commonwealth*. *Et tu Brute!*

Talmage says he knows nothing worse than religious controversy. Well, it is very bad—for religion. What he probably means is that he objects to his own dictum being gainsaid. He talks with the air of an infallible authority, and cannot be expected to relish any challenge of his bunkum.

The Rev. G. Parkin, of Northampton, is anxious about the Sabbath. He rebukes the working man for wanting to spend Sunday in his own fashion instead of going to the gospel-shop, and gives him a professional hint that if the sanctity of the Lord's Day is impaired he will soon find himself working seven days a week. Nonsense, Mr. Parkin! The working man can look after his own interest without the aid of your superstition. 'Bus men work seven days a week despite your Sabbath; and they will get a six-days' week, not from religion, but from a good strong Trade Union.

Legitimists, Orleanists, and Bonapartists having long been at loggerheads in France, the priests are doing their utmost to unite them under the name of the Catholic party, which shall give a nominal adherence to the Republic while placing the interests of Catholicism first. The Republic is to be supported, but, it is well un^dstood, only until the Catholic party can avail itself of its forms to destroy it. This game has, however, been vainly tried several times previously. The Church never coquettes with modern principles but to her own detriment.

Another religious riot was with difficulty suppressed at Calcutta. At a certain Mohammedan festival goats and cows are sacrificed. The rumor got spread that a sacred cow would be immolated, and excited Hindoos were ready to rush at Mohammedan throats. All the strife and bloodshed with which the world has been deluged in the name of religion, has had at bottom nothing more material than this sacred cow.

We take up one religious paper and find all the interest is in the festival of Corpus Christi. In another the great question is justification, in a third baptism. The religious seem to have authority for everything—reason for nothing.

Archdeacon Denison will not let Mr. Gore and the authors of *Lux Mundi* rest. He thinks they have no longer any business in the Church, and has addressed a letter to Archbishop Benson on the subject. The Archbishop knows better than to make any disturbance. Is not one of the writers of *Essays and Reviews* the present Bishop of London?

Our readers will see from the "Correspondents" column that a grievous injustice has been inflicted upon Mr. R. Rosetti, a gentleman who has for many years lectured on open-air Freethought platforms in London. Mr. Rosetti was accused of begging for a job on the Christian Evidence platform at Plymouth, and Mr. George Wise stated that he had seen and read Mr. Rosetti's letter. It now turns out that Mr. Wise made a mistake. He confounded Mr. Rosetti, an open Atheist, with Mr. Rossiter of South London, a professed Christian and an opponent of Secularism. We are extremely glad to have been the means of clearing Mr. Rosetti from this gross aspersion.

Mr. Rosetti was villainously insulted on Sunday by a contemptible blackguard of the Christian species, with whose name we will not soil our pages. This fellow held up the *Freethinker* before Mr. Rosetti's face, and read out Mr. Wise's statement, which he took for granted as true, despite Mr. Rosetti's protestations. Of course, the Christian mob he was addressing did not require any further evidence. We should imagine, however, that those of them who retain the slightest sense of decency will feel rather uncomfortable when they discover the pitfall into which they have stumbled; though we dare say they will profit very little by the lesson, and will be as ready as ever to swear away an Atheist's character.

Mr. Gladstone has been asking after Spurgeon. So has Albert Edward. Henceforth we may expect A. E. to study Spurgeon's sermons instead of baccarat counters. Both studies are pretty dull though, and either way the prince is to be pitied.

Whenever Jesus says a good thing the Christians treat it with contempt. "Swear not at all," he said, and they are always swearing. Indeed, an Atheist had to carry a Bill to allow decent people to use respectable language in courts of justice. Jesus also told his disciples not to quarrel as to which should be first. But news comes from Australia that the Roman Catholic and the Protestant Primates are in an agony of contention about precedence. Cardinal Moran says he ought to come first, and Dr. Barry claims the first place for himself. Lord Jersey doesn't know what to do, and Cardinal Moran has threatened to hold no communication with Government House if he isn't allowed to rule the roost. The sensible plan would be to tell each of these cocks to crow on his own dunghill.

The *North-Eastern Daily Gazette* devotes a long leader to "Atheistic Bigotry." The same article appears in the *Northern Daily Telegraph*. It gives from an unnamed source a translation of an anonymous Catechism, said to be used in some unnamed French schools, and looks forward to dreadful results to follow such pernicious teaching.

Here is what it calls a specimen of the windowless prison which the Atheists would build over the fresh instincts and yearnings of the young human heart.—

Teacher—What is God?

Child—We cannot tell.

Teacher—Do you acknowledge a superior or controlling Being?

Child—Why should we? Prove to us the necessity, and show him to us.

Teacher—It cannot be proved that such a Being is indispensable.

Child—Then it is a waste of time to talk about the matter.

Now whether or not it is advisable to teach school children the negative of the superstitions currently inculcated, it is certain there is neither bigotry or intolerance here. There is nothing more than is taught in religious schools concerning other doctrines and other deities than the Christian. To call this Atheistic bigotry is a misapplication of terms.

MR. FOOTE'S ENGAGEMENTS.

Sunday, July 26, at 11.30, Regent's Park. "The Way to Heaven"; at 7.30, Hall of Science, 142 Old-street, E.C., "The Gospel According to Spurgeon."

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, 28 Stonecutter Street, London, E.C.

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

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

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

F. BARNETT.—Always glad to receive cuttings, but this one was noticed in our last.

F. W. HUNT.—Probably the editor has put your letter in the waste-basket. What can you expect from such a journal.

A. E. ASPINALL.—You have only to read the last chapters of Mark and Luke, and the first of Acts, where you can find what you want for yourself. For a criticism of the Ascension story see Mr. Foote's *Bible Romances*, No. 14—"The Resurrection." It has never been stated in the *Freethinker* that Jesus ascended from a housetop. For the Josephus forgery see *Crimes of Christianity*—"Pious Forgeries." Also Taylor's *Diegesis*.

J. E. BRUMAGE, formerly of Portsmouth, wishes his Free-thought friends to know that in future his address will be 27 Enkel-street, Holloway, N.

BIAD.—We insert here your triquet as it is short. Long poems must be of superior merit to receive attention.

When God gives place to man,
And dogmas pass away,
Science the world will scan
When God gives place to man
Freethought will lead the van
And wisdom bear the sway
When God gives place to man
And dogmas pass away.

R. ROSETTI replies to Mr. G. Wise, of Liverpool. Mr. Rosetti says he has never been to Plymouth in his life; he does not know Mr. Wise, nor the name of the secretary of the Plymouth Branch of the Christian Evidence Society; he has never written any such letter as Mr. Wise attributes to him; and he calls upon Mr. Wise, either to retract the charge, or produce the letter in question.

GEORGE WISE writes: "Will you kindly tender to Mr. Rosetti my sincere regret and humble apology for the stupid mistake into which I have fallen. It appears that I have confounded the Christian Rositter with the Atheist Rosetti."—Mr. Wise is to be congratulated on his prompt and handsome apology.

F. A. DAVIES sends us a letter he has received from the Rev. T. T. Waterman, one of the Christian Evidence Society's secretaries. Mr. Waterman says: "We have no one connected with us of the name of Taylor, nor can I remember that Mr. Rosetti has ever applied to be engaged by this Society."

H. G. B.—We cannot insert statements on the authority of correspondents who withhold their name and address.

S. M. PEACOCK.—We hope the excursion will be a glorious success. See "Sugar Plums."

R. F. FOX.—There will be music at the Hall of Science on Sunday evenings after September. We share your wish that Mr. Watts could settle down in England. Colonel Ingersoll, we fear, will not visit England for lecturing purposes. Thanks for cuttings.

J. CLOSE writes: "I think the *Freethinker* gets better every week. It is a thorough brain reviver." This correspondent is informed that the *Truthseeker* subscription is three dollars per year; the *Liberator* is published at threepence weekly.

W. RUPP.—We hope the Luton Branch will persevere. It has made a capital beginning. The noisier part of the opposition will die out in time. Mr. Foote regrets that he shook hands with Adam Cuthbertson. Such wretches are too numerous. They sneak in and shake hands with a Secular lecturer, and

slander him behind his back. Of course it "is their nature to," but why do they shake hands first? You did quite right in asking the fellow to reduce the slander to writing, and his refusal to do so will satisfy every honest man that he is one of the persons who are to "have their portion in the lake which burneth with brimstone and fire."

W. SAUNDERS.—The gospels do not say explicitly that Mary Magdalene was a harlot, but it is the universal tradition of the Christian Church. Sir Edwin Arnold makes the most of it in his *Light of the World*. We wish you, and every other Freethinker, would join the N. S. S. Unity is strength.

F. O. W.—We are already aware of the tyranny which obtains in many business establishments where the hands live on the premises. Employers seem to think they engage assistants "body and soul," and force religion upon them in the most bigoted fashion. The house you refer to is typical of hundreds.

W. F. MONKS.—We have no objection to Mr. Edwards advertising the *Freethinker* in Victoria Park. He is mistaken, however, in supposing he will be allowed to make a convenience of Mr. Foote's meeting. If he opposes he will have to reply to the lecture, and the lecture only.

J. A. PILLING.—Thanks, though a paragraph was written already.

CAN any friend tell us of any newsagent at Highbate who sells this journal?

E. O. S.—See "Acid Drops."

G. RUTLAND reports a collection of £1 4s. at Mr. Foote's open-air lecture on Sunday. This is very good, considering the wretched weather. The Secular Federation is better off and Mr. Foote is hoarse.

M. MANN.—Glad to hear your letter was inserted.

JAMES NEATE (Bethnal Green Branch) sends the following fresh addresses of two lecturers:—James Marshall, 16 Athelstone-road, Roman-road, E.; C. Cohen, 154 Cannon-street-road, Commercial-road, E.

F. GOODWIN.—"Bishop" Gregg's sermon was extraordinary, but the other matter is *sub judice*. Mr. Foote will continue his present policy, which you so cordially approve. The presidency of the N. S. S. entails labor, anxiety and expense.

H. J. THORPE.—Our sympathies are wide enough, but space compels us to confine this journal absolutely to Freethought.

J. E. MENZIES.—Glad to hear the new Branch at Hetton-le-Hole is a promising one.

J. T. CONGREVE.—Mr. Foote will probably give a lecture on the subject at the Hall of Science on August 9. In one respect we think you are mistaken. We do not believe that Mrs. Besant, with all her eloquence, has perverted five followers of Charles Bradlaugh from the philosophy he taught them.

PAPERS RECEIVED.—Fritankaren—Liberty—Freethought—Ironclad Age—Menschenthum—Echo—Neues Freireligioses 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 Leeds Daily News—Natural Food—Johannesburg Star—Kent Messenger—S. Chad's Magazine—Glasgow Weekly Herald—Plowshare and Pruning Hook—Two Worlds—De Dageraad—Northern Daily Telegraph—Freeman's Journal—West Sussex Gazette—Sunday School Chronicle—Der Lichtfreund—Independent Pulpit—Lucifer—North-Eastern Daily Gazette.

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.

London is a blessed place for travellers on Sunday. Mr. Foote left home last Sunday morning at ten to lecture at Camberwell, and he returned at a quarter to three in the afternoon, after being in five tramcars, one 'bus, one train, and a hansom cab, to say nothing about "shanks's mare." When he arrived at Station-road the sky was ready to discharge, and for a quarter of an hour the rain descended and the floods came. Then it cleared up a bit. The audience crept out from under a railway arch and gathered round the lecture-stand, and Mr. Foote began his address. A big meeting soon collected. Had the weather been tolerably fine there would have been a tremendous crowd. In about ten minutes the rain poured down again, so lecturer and audience rushed under the railway arch, the people filling it from side to side and almost from end to end. There the lecture was finished. The utmost order prevailed, only a howling Christian held forth at intervals from a corner. "Beware of Foote!" he shrieked on one occasion after being quiet for a few minutes, getting up steam. It was too much. The Freethought meeting and the Freethought lecturer were obliged to laugh.

After the lecture came the collection for the London Secular Federation, the chairman (Mr. Hartmann) starting the box round with his own contribution. Then the discussion began, but before the first speaker had been two minutes on the rostrum a policeman came up to expostulate. He said that nobody could get through the arch, not even on the pavement. By that time the sky had taken an interval for refreshment, so the meeting adjourned to Station-road again, where the discussion was concluded. Just as Mr. Foote was finishing the deluge recommenced. What a lucky job it did not come down the previous Sunday, when the Secular Federation took its excursion up the Thames! There's always a little bit of consolation if you only take the trouble to find it.

This morning (July 26) Mr. Foote delivers another open-air lecture in Regent's Park. Freethinkers should bring their Christian friends. They should also bring a good-looking coin of the realm for the collection box. The London Secular Federation is sadly in need of funds.

Mr. Charles Watts had an enthusiastic reception at the Hall of Science on Sunday evening. There was a capital audience for the time of the year—and the weather. We mustn't forget the weather. Mr. G. J. Holyoake was present, with Mr. A. B. Moss, Mr. F. Millar, Mr. C. Watts, junr., Mr. F. Gould, and other friends. Mr. Foote took the chair, and made a brief introductory speech, highly praising Mr. Watts's work in America, and wishing he could be fighting again for the good old cause in England. Mr. Watts was in splendid form and delivered a powerful discourse on "Religion Without Superstition." He was often applauded, and sat down amidst a stormy ovation. Mr. Holyoake then spoke briefly and of course pithily; Mr. Moss spoke still more briefly; and the meeting dispersed after a lot of hand-shaking.

Mr. Watts improves with age like a good wine. (Our teetotal readers will pardon the simile.) He is fluent, brilliant, pointed, lucid and persuasive. Wherever he goes (and again we wish he hadn't *so far* to go) he will make friends and win adherents. His discourse was full of good matter, but we doubt if he will make headway with his conception of religion. The word is too much associated with the supernatural, and it seems almost impossible to retrieve the word from its theological associations.

Mr. Watts will pardon us for saying that Max Müller, whom he more than once appealed to as an authority, is against him in deriving "religion" from *religare*, to bind or hold back. Max Müller points out (*Natural Religion*, pp. 33-36) that Lactantius gave this etymology, but the great Cicero gave a different one, deriving "religion" from *legere*, to gather or choose. Müller inclines to the etymology of Cicero rather than of Lactantius, and gives his own opinion that the word "in its first conception can only have meant respect, care, reverence."

This evening (July 26) Mr. Foote occupies the platform of the London Hall of Science. His subject will be "The Gospel According to Spurgeon."

The Sunday band at Peckham has been attracting immense audiences. The parsons and pietists endeavored first to suppress it, then sought to bribe it not to play during Church hours. But the Band Committee were of the right sort, and secular music is the order on Sunday evenings. In New York Central Park, according to the *N. Y. Herald*, the pietists are shocked by the idea of waltzes being played on Sunday, but their susceptibilities are saved, for waltzes never appear on the programme. Instead there are announced "caprices" by Waldteufel or Strauss. Cloaked under the new name they are much relished. Very similar is the objection to secular music as distinguished from "sacred." The only real distinction is between superior and inferior music. Some hymn tunes can be turned into jigs by being played in quicker time.

The North-Eastern Secular Federation has its annual excursion next Sunday (August 2). South Shields is to be the trysting place. It is a handsome spot, with many objects of interest, and splendid sea air. Visitors are desired to make their way to Trow Rocks, about three-quarters of a mile south of the pier, at which place there will be a general muster at one o'clock. At three there is to be a Singing Contest, with

three prizes to be adjudged by a show of hands. At five a first-rate knife-and-fork tea will be provided in Mitchelson's large tent at the pier entrance. Tickets 1s. 3d. At seven an open-air meeting is to be addressed by Messrs. S. M. Peacock, A. B. Moss, and A. T. Dipper. Given a fine day, there should be a splendid gathering. The Branches should let all their members have a programme, and inform Mr. Peacock at the earliest date how many are coming.

The Salvation rumpus at Eastbourne has done one good thing. It has caused a demand for Mr. Foote's *Salvation Syrup*. One newsagent there has had 500 copies, and expects to order more.

A capital tea and most enjoyable entertainment was, as usual, provided at the quarterly meeting of the Camberwell Branch. The membership roll of the Branch is increasing, and a number of energetic new members are now on the committee, who are pushing the cause well to the front in that district.

The Finsbury Branch secretary has written to the London County Council for permission to use the band-stand for Mr. Foote's morning lecture on August 9. This stand has been accorded to various religious bodies in the afternoons. A full meeting of members at No. 1 Rock-street, Blackstock-road, is requested for Thursday evening, July 30, at 8.30.

The manuscripts of George Eliot's works are now in the British Museum. They are very interesting, for one thing at least. It was George Eliot's practice to bind up her manuscript when the book was in type, and to give it to her husband, George Henry Lewes, with a dedication, which was not in the published work. The series begins with *Adam Bede*, the dedication of which is as follows: "To my dear husband, George Henry Lewes, I give this MS. of a work which his love has conferred on my life. MARIAN LEWES, March 23, 1859." *Romola*, in 1863, is dedicated "To the husband whose love has been the best source of her insight and strength." *Jubal* is dedicated in May, 1874—"To my beloved husband, George Henry Lewes, whose cherishing tenderness for twenty years has alone made my work possible to me." The following lines are added:

And the last parting now began to send
Diffusive dread through love and wedded bliss,
Thrilling them into finer tenderness.

This is an evident foreboding of the end. Lewes died in May, 1879.

Much nonsense has been talked and written about the evil that Lewes did to George Eliot, but she was herself the best judge, and these dedications are decisive.

Secular Thought is maintained as vigorously as ever in the absence of Mr. C. Watts, its editor. In the number for July 4, Mrs. Watts writes on the question "Is Woman Inferior to Man?" and says truly: "It is upon the influence of woman that the priests depend for the perpetuation of their faith; once let her think and reason for herself, and their great power will be gone." Mr. Foote's article, entitled "Our Father" is reprinted from these columns.

In the *Open Court*, of Chicago, Mr. Moncure D. Conway writes The Story of the Declaration of Independence. He declares that Cobbett was right in saying that whoever may have written the "Declaration," Paine was the author.

Mr. Inderwick, Q.C., in his excellent new work entitled *Studies of the Commonwealth*, brings out the fact that under the Protectorate of Cromwell civil marriage was as much the law in England as it now is in France, marriage being required to be celebrated before justices of the peace. The ecclesiastical method was resumed at the restoration of Charles II.

Signor Bonghi, writing on the Pope's Encyclical in the *Nuova Antologia*, says: "Atheism is making way amongst the working classes, and the democracy, at least of the towns, is more rebellious than any one against religious and spiritual authority. The God in whose name the Church speaks is in alliance with the capitalist. Thus, if in future the poor man is to enjoy life, the first necessity is to abolish God."

Mr. Sam Standing had a lively time at Luton on Sunday.

He went there to deliver some outdoor lectures, and the place was in a ferment. Rowdy Christians hooted, bonneted and stoned him. They nearly turned over the cart from which he spoke. But Mr. Standing stood his ground manfully, and we are happy to say that he was well protected by the police. His lectures were listened to, more or less, by several hundreds of people, and he made a capital impression. The Luton Branch is rather delighted than discouraged, and means to continue its open-air propaganda.

The West Ham Branch N. S. S. held its quarterly meeting in the Secular Hall, Broadway, Plaistow, last Sunday morning. There was a good attendance of members, and the President, Mr. C. Ivatts, took the chair. In reporting upon the work of the quarter, the President stated that the progress which had been continuous since the opening of this hall showed no symptoms of abatement. A good number of new members had been enrolled, and the meetings indoor and on Plaistow Green were well supported. The Branch had also launched a new enterprise, a sub-committee having undertaken the management of an outdoor lecture station at Stratford. The Sunday Cricket Club was doing good secular work in the borough. Notwithstanding the fact that the summer quarter was the most unfavorable time for reading, he was pleased to say that the sale of literature was equal to last quarter's, and an improvement upon that of the corresponding quarter last year. The accounts showed a slight decrease in finances, and this he recommended to the members for consideration. A letter was read from the treasurer, who was absent holiday-making, pointing out the same matter, and after the balance-sheet and accounts had been read and adopted, the Secretary moved that a form of subscription be sent to each member for guarantees to form a fund to meet the rent, rates, etc., each quarter. This was agreed to, and three pounds was collected in the meeting towards the deficit. The majority of the old officers and committee were re-elected.—E. ANDERSON.

Mr. John Morley, it is stated, is about to retire from political life. His health is far from what it was, but it is to be hoped he will be able to return to literature, where there is a vast field of work before him.

The Reading Branch has now got a satisfactory meeting-place at the Foresters' Hall. Meetings are held on Sunday evenings at 7. Ladies are specially invited.

Mr. Moss's lecture tour for the North Eastern Secular Federation is now arranged. He begins on July 25 at Chester-le-Street and finishes on August 2 at South Shields; taking Pelton Fell, Hetton-le-Hole, Spennymoor, Crook, Oxhill, Blyth, and Bedlington, on the intervening nights.

Mr. Stanley Jones, secretary of the N. S. S., will go on a lecturing tour in Lancashire in September. Branches in the district that wish to secure his services should make application at once. There are still ten or twelve nights to fill up. There and elsewhere Mr. Jones's lectures will be arranged through the Organisation Committee. All engagements he made before the new plan was adopted are cancelled.

An excellent letter from "A Sceptic Mother" appears in the columns of the *Kent Messenger*, in reply to the sermon of the Rev. R. W. Colquhoun reported in that journal. It is, indeed, a cheering sign to find that the diatribes of the parsons against scepticism call forth well-written answers from women. If this continues, their game will soon be played out. "A Sceptic Mother" says: "The Christian parent teaches his child something, which in reality he himself knows absolutely nothing about; it is simply his own religious belief; but the sceptic, in teaching his child about nature, teaches him that which he, the sceptic, knows to be true, and which can be demonstrated and made perfectly clear to the child. Truly the 'contrast' is indeed 'immense.'" But the whole letter is good, and has given us much gratification.

Minister (to drunken man): "My good man, do you know where all the drunkards go to?" "Yes, where they sell the best gin, of course."

Woman never swears, but when a man steps on the hem of her dress and ruins a couple of yards of expensive trimming, the thoughts which pass through her mind afford the Devil as much amusement as though she had let out a string of oaths a mile and a half long.

RELIGION AND PRIESTS.

PRIESTS are men in black, with a spot of white. Every suit is alike, and it is a guess when they get a new one. When newspapers were scarce and the population scattered, these blackbeetles inspired great respect in the public streets. Maidens and matrons courtseyed, young men and old men saluted, as they passed by. All that is passing away like a nightmare. The man in tweed is now of more account than the priest in black. A bishop's palace is the blackest spot in any city. When it is purified you will destroy the causes of slum-life and all its plagues.

Priests and publicans deal in spirits, and if we have some of the publican's we feel jolly, but if we have some of the priest's we feel jolly miserable.

Publicans make men unable to walk, priests make them unable to think, and when one has made them drunk and the other has made them stupid, they are at the summit of a Christian civilisation. But there is more Christianity than civilisation in the composition.

Priests and publicans work in conjunction, especially when there are some blacks a far way off to be civilised—that is when their native purity has to be destroyed, when their native religion has to be outlawed, when their lands have to be stolen, under the vile guise of a Christian civilisation.

Beer and Bible are born companions. They always meet. They defend each other's atrocities. They take a sea-voyage together and land on virgin soil. Then the natives undergo the painful operation of understanding the religion of Jesus. We cannot understand it, so they take it somewhere else, or the business will die out. A pale-faced son of England explains how a man was born without a father. It would have been a miracle if he was born without a mother. It would be entertaining to see the grin on the nigger's face, and to know which the priest understood best, the grin or the doctrine. His victim is, we are sure, the more sensible man of the two.

The Bible is a slow poison. A dusky son of the tropics does not lose his reason too soon; so they bring the beer. It is easy to convert a man when he is drunk. You can lead him to church or to jail; criminals are found in both places. They are sure to hear the gospel. They have it regularly. They get the pure article stamped by Act of Parliament. If you do not find your friends in heaven it will be good evidence they were never in jail.

If after a course of beer and Bible the missionary labors are unfruitful, the bayonet is introduced. The three B's do it. Now there is a solid advantage. First blood! It ought not to be difficult to persuade anyone upon whom pain can be inflicted. Conversion and extinction run side by side, until the Christian God is taken on; and a liberty-loving people become slaves for gold hunters.

Priests always assume one thing. Man is a religious animal they say. A difficult thing to believe in modern times. Trains, trams, and steamboats make the Sabbath as healthy as the other days in the week. The religious faculty was manufactured by dismal surroundings. The mind that produces a long face will perish through the growth of brighter ideals of life. There is no need to argue. Argument is a weapon with which we beat our fess. They have nothing like it in stock. Its temper is tampered with by expediencies. Argument fed by reason knocks down Christianity. Their out-houses are demolished, the chimney has toppled over, the roof is off, back-rooms are down, front ones are down, floors are torn up, pipes are displaced, the glass is all smashed, windows will not work, doors are wrenched off their hinges, and the place looks as if a shower of lava had done its work of destruction. Crowds of priests warm their faith at the cross of Christ. Science withers their dogmas. Criticism extracts the poison. Journalism arrests their growth. Discussion is the bank out of which we draw truth. It is the sole guardian of our civilisation. Priests will have none of these. It is the cross of Christ they are set on. But that has performed a more useful purpose. It has kindled a fire of a poor widow long ago. And Christ is only a skeleton. Indeed it has performed a more useful part. His bones have formed manure and given nutrition to the green vegetation that covers the grey earth. They have simply an ideal—of foreign manufacture—strung together by art and by the aid of the brilliant Renan.

Renan went to Bethlehem. He was probably as near there as Christ ever was. No one is sure which village he belonged to. He was clearly fond of tramping and talking. Probably

a young man who served his apprenticeship and found work distasteful and started the original Salvation Army.

It is not very difficult to form an ideal when the environment is given. Given a forest we will soon come to the conclusion that birds live there; that they have the same general coloration as the surrounding foliage, and that insects will be striated in imitation of the veins of the leaves.

STANLEY JONES.

CHRISTIANITY AND THE POOR.

THOSE who study the works of the clerical defenders of the faith during the eighteenth century, and compare them with the lines of defence which are now usually employed, will be surprised, and perhaps at first puzzled, by the change which a century has produced. In military phrase, it is a "complete change of front." A century or more ago the Deistical writers had to be answered: and the orthodox replies to the Deists were so numerous that they were humorously described by Dr. Johnson, who said that the twelve apostles were brought up, as at the Old Bailey, about once a week, tried for forgery, and acquitted. Every one of the clergy was engaged in proving that Christianity was true. What was to be done with it if it were true, was a question about which nobody troubled the world with any opinion.

All this has died away; the proofs of "the truth of Christianity" have been so riddled by the red-hot shot of modern historical criticism, that this line of defence has been silently abandoned. The new defence is, that "Christianity teaches and practises, far above all other creeds, our duty to the poor." This line of defence is one which is doubtless supposed, by those who use it, to be very telling and effective. Mr. Stead, in the *Pall Mall* and the *Review of Reviews*, has recently used it; and as he is so much "to the front" just now, I shall take his arguments and assertions and examine them. I know that many Christians say, and say truly, that Mr. Stead is very coarse, nay vulgar. But he has stated plainly the argument above mentioned. And he has compared the amounts given in charity by Freethinkers and Christians. If you ask how he knows, his admirers will smile at your ignorance! There is but one *Pall Mall Gazette*, and Stead is its prophet!

We may at once admit that there are not many rich Freethinkers; and the reasons are plain. A man who is engaged, every hour of his waking day, in trying, by all ways, fair or foul, to make money, will in the race for wealth, generally beat another man who spends part of his time in examining religious questions. And when a man has "made his pile," as the Americans call it,—what becomes of it? He may be covetous, greedy; but the "minister" says "He that giveth unto the poor, lendeth to the Lord"; and although he perhaps does not absolutely promise him "salvation" in return for his money, he hints pretty plainly that way; or, as some one has called it, he suggests a sort of "fire-insurance" for the world to come. Moreover, the rich man himself often feels guiltily conscious that some of his money has not been got by the most honest methods; he has a half-formed hope that wealth gotten "by the Devil's help" may become consecrated by being spent for a holy purpose, and thus "charity may cover a multitude of sins." In this way, no doubt, a large part of the money is got which is doled out to the pious poor by the clergyman.

Mr. Stead is, however, quite wrong in supposing that he knows how much Freethinkers give to the poor. They give, perhaps, just as freely as other people for any object which they approve; but they don't advertise themselves over it, as so many Christians do. They don't say, "See, I am a Freethinker, and I give so much!" They simply give what they can afford, and hold their tongues about it. But there are two assumptions in Mr. Stead's complacent self-praise of himself and his fellow Christians: (1) that they, the Christians, are the sole inventors and practisers of giving to the poor; and (2) that this "giving to the poor" is a great virtue.

Firstly, were Christians the first to recognise the duty of relieving the distressed, of assisting those who were in need? Every reader knows that this is utterly untrue; and that the Arabs, Persians, Egyptians, and Jews, for ages before Christianity was heard of, recognised and practised the duty of relieving the poor and the distressed. We sometimes hear, on occasion of some "charity sermons," that the minister, for the edification of his hearers, read as a lesson Matt. xxv., with especial emphasis on the verses commencing "For I was

an hungered and ye gave me meat; I was thirsty and ye gave me drink," etc., etc. Then the preacher points to this as evidence that the Christians were the first to recognise "our duty to the poor." It would be a surprise to both the preacher and his flock if they were told that all these last verses of Matt. xxv. are simply a translation, almost verbatim, from the famous Egyptian Book of the Dead, which was well known in Egypt many centuries before the Christian era.

The fact is, that even among savage peoples this is recognised; and this is not surprising. It is the common instinct of humanity. The sight of human beings in want, distress, or pain, especially if they are helpless women and children, brings the tear of sympathy unbidden to our eyes, and we find the truth of the words,

"One touch of nature makes the whole world kin."

The pretence that the Christian is alone in his sympathy, or alone in the habit of active assistance to the needy, is an absurdly false pretence, and when it comes from an educated man, as Mr. Stead is, there is only one epithet that describes it—it is simply impudent.

But to our second question—Is the practice of "giving to the poor" the best method of "doing good," or, in other words, is indiscriminate almsgiving a virtue? The answer which is given to this question by all persons who have any experience in the matter is decidedly "No!" So far from *indiscriminate almsgiving* being a *virtue*, we have the opinion of many who know the poor and their wants, that it almost always does more harm than good. In fact, it creates more paupers than it relieves. The truth is, that almsgiving is generally practised by persons who, having money to spare, give it away in obedience to the demands of their minister, or to save themselves from hearing or seeing "unpleasant" details about their poorer neighbors. They have no serious wish to lessen the numbers of the poor; all they want is, that the poor should be, somehow, made *contented* with their poverty.

But those who wish that the poor may be content with their poverty are, it is to be hoped, a diminishing minority. A new, strange opinion is now becoming prevalent, that the poor workers, being the persons who *earn* all the wealth, ought to *have a larger share of that wealth* than they enjoy under our present system of life. The worker's share of the wealth he produces is often shamefully small. The Socialist party is constantly insisting on this view of the position of the laborer; they are never weary of telling us that the worker ought (so far as possible) to get the *full* amount of the wealth he produces. We may differ from the Socialists as to the means which they propose for arriving at this result. But the end which they aim at must be admitted to be a noble one. It is "the extinction of poverty"—the elevation of the worker. And this is the task of the time; it is the duty of every citizen to do what he can in this direction. He will be much better employed than the Christian with his indiscriminate almsgiving; and, moreover, he will be much more honest, because the *object* of much of this almsgiving, though concealed under a cloud of pious words, is to keep the poor contented with their poverty.

KARL.

A SALVATIONIST'S SCREAM.

We jump for Jesus, squirm and crawl,
Our comic hymns we loudly bawl;
Before our General we sing small—
All for the glory of God.

We take a day to puff the show,
We carry all instruments that blow
Down to the Palace to make "knickers" flow,
All for the glory of God.

"The same old gent as we call Gord
Sends a flood enough to drown a Lord;
Bedraggled, limp, we return abroad—
But it's all for the glory of Gord.

"Whilst a boat-load of Infidels go the length of their tether,
And our rocky old Gord gives them beautiful weather;
They come home quite jolly, not having wetted a feather—
And they won't have nothing to do with our Gord."

Whatever a man may pray for, he prays for a miracle. Every prayer comes to this: "Great God, let twice two not make four."—*Ivan Turguénief*.

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): 8.30, Entertainment (free). Monday, at 8, social gathering. Wednesday, at 7.30, dramatic class.
 Camberwell—61 New Church Road, S.E.: 7.30, Mr. H. Snell, "Materialism and Christianity."
 Finsbury Park—1 Rock Street, Blackstock Road: Thursday, at 8.30, members' meeting.
 Hall of Science, 142 Old Street, E.C.: 7.30, Mr. G. W. Foote, "The Gospel According to Spurgeon."
 West Ham—Secular Hall, 121 Broadway, Plaistow: 7.30, Mr. E. Sims, "Justification of Secularism." Thursday, at 8, open debate.
 West London—Clarendon Coffee Palace, Clarendon Road (close to Latimer Road Station): Friday, at 8.30, social meeting.

OPEN-AIR PROPAGANDA.

Battersea Park Gates: 11.15, Mr. Stanley Jones, "The Basis of Secularism"; 7, Mr. W. J. Ramsey, "God's Promises."
 Bethnal Green (opposite St. John's Church): 11.15, Mr. C. Johnson, a Freethought lecture.
 Camberwell—Station Road: 11.30, Mr. H. Snell, "The Truth about those Miracles."
 Clerkenwell Green: 11.30, Mr. G. Standring, "Why I became a Secularist."
 Edmonton (corner of Angel Road): 7, Mr. C. Cohen, "What we have Gained by Christianity."
 Finsbury Park (near the band-stand): 11.30, Mr. E. Calvert, "Bible Wonders"; 3.30, Mr. J. Taylor (Chatham), "What must I do to be Saved?"
 Hammersmith Bridge (Middlesex side): 6.30, Mr. C. J. Hunt, "The Philosophy of Secularism."
 Hyde Park (near Marble Arch): 11.30, Mr. C. J. Hunt, "The Philosophy of Secularism."
 Kilburn—Salisbury Road (close to Queen's Park Station): 6.30, Mr. Stanley Jones, "The Soul Idea and Immortality."
 Kingsland Green: 11.30, Mr. W. Heaford, "A Few Words about the Bible."
 Lambeth (corner of Belvedere Road, opposite St. Thomas's Hospital), Westminster Bridge: 6.30, Mr. E. Calvert, "The Soul."
 Leyton (open space near Vicarage Road, High Road): 11.30, Mr. J. Marshall, "Christ and Christianity."
 Midland Arches (corner of Battle Bridge Road): 11.30, Mr. W. J. Ramsey, "The Jews' March."
 Mile End Waste: 11.30, Mr. W. Norrish, "Love ye one another."
 New Southgate—Betstyle Bridge: 11.30, Mr. Sam Standring, "Christianity's Ledger Account."
 North Finchley (opposite "The Swan"): 7, a lecture.
 Old Pimlico Pier: 11.30, Mr. F. Haslam, "Freethinkers of the Eighteenth Century."
 Plaistow Green (near the Station): 11.30, Mr. C. Cohen, "The Design Argument."
 Regent's Park (near Gloucester Gate): 11.30, Mr. G. W. Foote, "The Way to Heaven"; 3.30, Mr. F. Haslam, "Life and Times of Charles Bradlaugh."
 Stratford—Matthew's Park Estate, Ham Park Road: 3.30, Mr. C. Cohen, "The Design Argument."
 Tottenham (corner of West Green Road): 3.30, Mr. Sam Standring, "Jael and Sisera."
 Victoria Park (near the fountain): 11.30, Mr. Stienberg, "Religion and Morality"; 3.15, Mr. W. Heaford, "Bible Miracles: are they Credible?"
 Wood Green—Jolly Butcher's Hill: 11.30, Mr. J. Taylor, "Prove all things."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge Street: 11, adjourned members' meeting.
 Grimsby—Hall of Science, Freeman Street: 7, Mr. J. Hooper, "Did Christ Rise from the Dead?"
 Hull—Friendly Societies' Hall, Albion Street, No. 2 Room: 6.30, members' meeting, to consider syllabus for winter season and out-door propaganda.
 Liverpool—Camden Hall, Camden Street: 11, Tontine Society; 7, Mr. Booth, "The True Sources of England's Greatness."
 Manchester N. S. S., Secular Hall, Rusholme Road, Oxford Road, All Saints': Mr. Charles Watts, 11, "The False Claims of the Bible"; 3, "Religion Without Superstition"; 6.30, "Is Unbelief a Crime?"
 Newcastle-on-Tyne—25 Nelson Street: Mrs. Annie Besant, 11, "The Message of Theosophy to the Western World"; 3, "Dangers Menacing Society"; 7, "Crucified Saviors."
 Portsmouth—Wellington Hall, Wellington Street, Southsea: 7, Mr. Googe, "What Christianity has Done."
 Reading—Forester's Hall, West Street: 7, monthly meeting of members.
 Sheffield—Hall of Science, Rockingham Street: 7, lecture or reading by a friend.
 Spennymoor—Victoria Hall, Dundas Street: 10.30, special meeting. Tuesday, at 7.30, in Central Hall, Dundas Street, Mr. A. B. Moss, "The Bible and Evolution."
 Stalybridge—Mr. J. Taylor's, 12 Bayley Street: 7, committee meeting.
 Sunderland—Albert Rooms, Coronation Street: 7, important business meeting.

OPEN-AIR PROPAGANDA.

Grimsby—Freeman Street Market: 3, Mr. J. Hooper, "Concessions of Theology to Science."
 Hull—Corporation Field: 2.30, a lecture.

Leeds—Woodhouse Moor (near the band-stand): 6.30, Mr. J. Judge, "Some Reasons for Preferring Secularism to Christianity."
 Manchester (near Local Board Offices at Gorton): 11, Mr. Jones, "Christianity and Slavery."
 Sneinton Market: 11, Mr. A. Lord, "Christianity and Morality."

LECTURERS' ENGAGEMENTS.

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

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E.—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 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 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.

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.) |

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, Eightpence.

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; Bathing; Light; Holidays; &c. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Black-heads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch, &c.

MEDICAL ESSAYS. Vol. II.

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

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

MEDICAL ESSAYS. Vol. III.

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

It contains Articles on Health and Wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get It; The Management of Young Children; Hunger and Appetite; Effects of Fasting; Perfect Foods; Green Foods; Suppers; Un-suspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, &c. HOW—to Eat Properly; to Eat Well; to Judge Wholemeal 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 Diseases Produced by taking Mercury.

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

HYGIENIC MEDICINE;

OR, THE ONLY RATIONAL WAY OF TREATING DISEASE.

Everybody likes it who reads it.

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

RHEUMATISM: ITS CAUSE AND CURE

Post free seven stamps

PAMPHLETS FOR YOUNG MEN.

Post free 13 stamps.

STANTON, the People's Dentist, 235 Strand (opposite Somerset House).—TEETH ON VULCANITE 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, 22, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18c gold 15s.; stopping, 2s. 6d. extraction, 1s. painless, by gas, 5s.

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

Without a doubt every Freethinker should read

"The Bible and Evolution."

By ARTHUR B. MOSS

Handsomely bound in cloth, post free 2s. 6d. The "Freethinker" praises it, and so do all the Freethought journals of England and America. The "Truthseeker" says it is "clear in language, trustworthy in statement, and irrefutable in reasoning."

Also cheap edition of

"Lectures and Essays."

By same author. 1s.

Watts and Co., 17 Johnson's Court, Progressive Publishing Co.

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 envelope 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 Agnosco.
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 Specialties, etc. One Penny, of Newsagents everywhere. Publisher: H. Forder, 28 Stonecutter Street, London, E.C. Specimen copy, 1d., from F. E. May, Harlesden Grove, London, N.W.

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

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

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

2s. doz., post free (reduction in larger quantities) For particulars send stamped envelope. Higginson's Syringe, with vertical and reverse current, 3s. 6d., 4s. 6d., and 5s. 6d. Dr. Parfrev'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.

70 FREETHINKERS, Ladies and Gentlemen, requiring Superior Cut Garments at moderate prices. First-class Style and Fit Guaranteed. —H. HAMPTON, Artists 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 Milnsbridge), 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 (verse)
9. Prophecy Tested (Ball)
10. Christianity & the Family (Ingersoll)
11. Thomas Paine's Death-Bed
12. Shelley's Religion
13. J. S. Mill on Christianity
14. A Golden Opportunity (facetious)
15. Darwin's Religious Views
16. Atheists and Atheism
17. Good Friday at Jerusalem
18. Parsons on "Smut" (Foote)
19. Mrs. Eve (Foote)
20. New Testament Forgeries (Wheeler)

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