

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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[PRICE ONE PENNY.

## MRS. BESANT GONE.

A FEW weeks ago it was explained in these columns that Mrs. Besant would deliver her last lecture at the London Hall of Science on Sunday, August 30. She was invited to continue lecturing there on precisely the same conditions as other speakers, but she refused to fall in with the new arrangements, and as she is not even a member of the N. S. S., the Society could not see its way to make her the mistress of its own house.

The public are informed by Mrs. Besant that the new arrangement under which she was invited to lecture, in common with other speakers, was made by uneducated young men from the country, who have no claim to prescribe rules to a lady of her ability and accomplishments. This, however, is a figment of her imagination. The arrangement, which was duly sanctioned by the N. S. S. Executive, was first made by a sub-committee, every member of which is a Vice-President, acting in conjunction with the President himself. With the single exception of Miss Vance, they were all workers in the Secular Party before Mrs. Besant joined it, and they continue to work in it after she has left it.

Mrs. Besant also, as I anticipated, poses as a martyr, one who has been ungratefully treated by the Secular party, and is now, as a reward for sixteen years' service, excluded from its platform. This, too, is false to the point of absurdity. The truth is she has excluded herself. After turning her back on Secularism, after renouncing almost every opinion she held in common with Charles Bradlaugh, she now refuses to lecture on our platform when she is invited, unless she is allowed to dictate our policy; and, in the face of all this, she stands up in public with an air of injured innocence, and asks the world to look upon her as a victim of Secular bigotry.

That the Christians should echo Mrs. Besant's cry is only natural. They may not love her, but they hate us, and any stick is good enough to beat the Secular dog with. They rail at our "bigotry"—as they call our determination to use our own halls for our own purposes—but they do not offer Mrs. Besant the use of their own pulpits.

On Sunday evening Mrs. Besant ended her discourse by saying, "I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now, and for the rest of this life, I bid farewell." No doubt it was very pathetic. But the pathos was stage pathos. Had she added, as she might have done, "Next Sunday evening I open the winter season of the North West London Branch of your Society," the audience would have laughed in her face.

"I would never have left your platform unless I had been compelled" is a statement that does Mrs. Besant infinite discredit. She has again and again declared that Christian ministers who find themselves at variance with the doctrines of their Churches should go out like honest men. But when she changes her opinions, as she has a perfect right to,

she thinks it honorable to stay and embarrass her old colleagues. Instead of leaving them with the declaration, "We once agreed, now we differ, let us part in peace," she says in effect, "I will change my opinions as often as I like, and however we differ, I will not leave you unless you cast me out." Such an attitude is utterly unworthy of Mrs. Besant. It is positively mean. It seems to indicate that she is bent on doing all the mischief she can to the Secular party because it has not embraced her Theosophy.

Mrs. Besant affirms that her "exclusion" would not have occurred if Charles Bradlaugh had lived. But this is a mere assumption. The greatest leader has only a certain power over his party. There is a logic of ideas, and a necessity of policy, which no man is able to resist. Nor is it just on Mrs. Besant's part to appeal to the memory of our great lost leader, who experienced many an anxious hour in consequence of her divagations. She knows, as we know, that he was tied up by old recollections and present business engagements. But he liberated himself as far as possible. Mrs. Besant's name was withdrawn from the *National Reformer* and their partnership was dissolved, while Charles Bradlaugh's opinion of Theosophy is fortunately extant in the columns of his journal.

Even less just, if possible, is Mrs. Besant's declamation that she was proud to serve under Charles Bradlaugh, but will not serve under a lesser leader. One would think I had killed Charles Bradlaugh to gain his position; whereas, if my wishes could have saved him, or my exertions, he would be alive and leading us to-day. Being dead—to the grief of others as well as Mrs. Besant—he leaves the party to do the best it can without him. The party must have a leader, and it is idle to quarrel with the party's choice. As to "serving under" me, I can only say that the party cannot have two presidents, and that there is nothing derogatory in being "under" me in that sense, when unity and discipline are essential to our existence. The only person I can order is our paid secretary; every other shred of my authority is purely moral, depending on the common sense and loyalty of the whole party, including myself as well as the latest and humblest recruit.

Since Mrs. Besant has raised this point, and appealed to the memory of Charles Bradlaugh, I will disclose the conversation I had with him when he told me he intended to nominate me as his successor. I asked him what was Mrs. Besant's attitude. He replied that he was not authorised to speak on her behalf. "Well," I said, "What is your own opinion?" "Frankly," he answered, "I think you need not trouble about that. You may take it that Mrs. Besant will resign if I do." "Whoever is elected?" I asked. "Yes," he said, "whoever is elected."

I then told him that if, in his opinion, my election would cause any kind of confusion, I would stand aside, let a neutral person be nominated, someone not a lecturer, and support him at the general meet-



ing and afterwards. But Mr. Bradlaugh shook his head gravely. "No," he said, "you are the only possible President. Besides, it will not do to have a dummy President in the chair, and the real President pulling the strings behind. You must take the responsibility."

Nothing more could be said. Mr. Bradlaugh nominated me as his successor, doing what he thought right in the circumstances. He passed into my hands the President's hammer, and I hold it and mean to hold it until the party takes it from me. I do not pretend to be my predecessor's equal. His equal is not often born on this planet. But I will do my best for the Society he built up with labor and sacrifice and suffering. When I do less than that, let me be blamed, but not before; and when the Society finds a better President I hope I shall be above the foolish vanity of crying "I won't serve under you."

There are other points of Mrs. Besant's "farewell" lecture I wish to refer to. All her talk about her former service to Freethought is beside the point. We know it all as well as she can tell us. We have not to deal with the old Mrs. Besant, but with the present Mrs. Besant; not with Mrs. Besant the Secularist, but with Mrs. Besant the Theosophist; not with the colleague of Charles Bradlaugh, but with the disciple of Helena Blavatsky; not with the lady who impeached and rallied all forms of superstition, but with the lady who carries charms and exhibits them to audiences, the lady who receives messages by electricity without the aid of wires, and letters from Thibet by "supernormal" agency.

Mrs. Besant's statement about these letters froze the audience at the Hall of Science. They felt she was gone from them, and perhaps gone in another sense. This being the silly season, however, when newspapers are gravelled for matter, the *Chronicle* and other journals have snatched at Mrs. Besant's Theosophic rubbish. She has been gravely interviewed about those Mahatma letters. Asked to show one of them, she of course refuses; asked to explain the process of production and transmission, she says the initiates are sworn to secrecy. Surely this is a very convenient refuge for deception or imposture.

Elisha says Elijah's mantle fell upon him. Asked where it is, he says, "In the cupboard." Asked to show it, he says, "I've sworn not to." Asked why he should be believed, he says, "Oh, I'm an honest man." In the same way Mrs. Besant says we ought to believe every monstrous wonder she relates because she never told a lie. Is not this the old theological confidence-trick? Would it excite anything but a smile in a court of law?

For my part, I am bound to believe one of two things; either that Mrs. Besant is the victim of hallucination or of a practical joker, or else that the statement of her receiving the letters that used to come from the Mahatmas to Madame Blavatsky is a deliberate bid for the Theosophic leadership.

However that may be—and it is a matter of small concern to Secularists—I want to emphasise the fact that whether or not Mrs. Besant is gone in the sense of being hallucinate, she is certainly gone from us. She tells the *Chronicle* that she looks for converts from the higher sort of Secularists of the school of Professor Clifford and Charles Bradlaugh—Professor Clifford, who would have chaffed her unmercifully, and Charles Bradlaugh who could only imagine his becoming a Theosophist after softening of the brain! All this is idle talk and mere posturing. Mrs. Besant has tried her hand for eighteen months at converting Secularists and has egregiously failed. The only two converts she claims never belonged to us. And she knows her weakness, or she would not have left the platform so abruptly on Sunday night. Had she faced discussion, from which she never flinched in the old days, she would have been obliged to justify or retract her charges against the

National Secular Society—charges which she must have known to be false unless her mind is grievously perverted. In either case, the Secular Party should recognise her as an old leader turned into a mischievous enemy. Let us go our several ways. Let the Theosophists find Mrs. Besant a platform, and let Secularism be advocated from ours. One of our objects, printed in our programme, is "to dispel superstition." Those, therefore, who connive at our platform being used for the regular advocacy of what Charles Bradlaugh called "a superstition," and what every Freethinker must regard as such, are false to our principles, false to our interests, false to our traditions, and false to our glorious dead.

G. W. FOOTE.

#### A FREETHOUGHT HERO.

BRIGADIER-GENERAL JOHN JACOB is well known as one of the great administrators of India. He stands, indeed, in a peculiar elevation among them, having both a large city named after him, and even receiving divine honors as one of the members of their multitudinous Pantheon. But it is not generally known that the dead general, who is now worshipped by the superstitious Hindus of Sind, and who is looked up to alike by Mohammedans, Brahmans, Parsees, Jains and Christians, was himself a Freethinker, and ascribed the success of his rule over this mixed population to his Freethought.

John Jacob was born in the county of Somerset in the year 1813. His first appointment was to the Bombay Artillery, which he entered at the age of 14, and with this corps he passed his first seven years of service. After this he participated as artillery officer in the perils of the Afghan campaigns. He fought with memorable valor in various battles, and afterwards it was owing greatly to his help that Sir Charles Napier was enabled to send the punning cipher dispatch *Peccavi*, "I have sinned" (Sind). To Jacob was given the organisation of the province, and he was empowered to raise a troop of native cavalry to preserve the frontier. His success in this matter has always been regarded as among the marvels of English administration. With but four officers he raised the finest corps of native cavalry in the service. These five Europeans controlled some two thousand of the fiercest swordsmen of the East. Their discipline was perfection. Their devotion stood the test of the Indian Mutiny.

The wild tribes regarded Jacob with superstition, but the wildest of them respected his authority and obeyed his mandates. During the thirteen years that he held the command, the spot on the frontier of Upper Sind, where his troops had first pitched their tents, a barren waste became a city, named after him, Jacobabad, with over 10,000 inhabitants, and he left the surrounding district a fertile garden. Mohammedans, Hindus, Jains, Parsees, or Christians, were sure of equal justice from the Commandant of the Sind Horse.

When the Indian Mutiny broke out, Brigadier General Jacob affirmed in the *Times*, that any of his troopers would, at his command, have used any description of cartridge whatever, without the smallest regard to any religious consideration or other influence than that of the voice which he had learnt to respect and obey. A specimen of his Regimental Orders gives in the preface to his work to which I shall call attention, illustrates this: It declares that "in future no noisy processions nor any disorderly displays whatever, under pretence of religion or anything else, shall ever be allowed in, or in the neighborhood of any camps of the Scinde Irregular Horse," and declares "The commanding officer has nothing to do with religious ceremonies. All men may worship God as they please, and believe as they choose in matters of religion; but no men have a right to



annoy their neighbors or to neglect their duty on pretence of serving God."

The respect and admiration felt for their chief, made Jacob's soldiers the finest in the service. They were so attached to him that when he died (Dec. 6, 1858), of exhaustion from overwork at the age of 45, officers and men alike cried like children, and around his grave there sprung up a *cultus* which has placed this Freethinker among the gods.

Nor were his merits unknown at home. The *Times* of January 5, 1859, in a leading article, said of him: "With the single exception of Sir James Outram, he represented, perhaps more vividly than any living soldier, the natural and inherent superiority of power which, when expressed in the race instead of the individual, gives Englishmen the dominion over India." By example no less than precept he labored to enforce his doctrines both on the Indian population and the Indian Government. Ward's *Men of the Reign* observes that "His loss was mourned throughout India and at home as an irreparable calamity. The extraordinary influence exercised by him over the thousands under his command, his great energies and abilities, will always cause his name to be remembered in the history of India."

The following extract from his *Views and Opinions* indicates how he won his extraordinary influence:

"I would untiringly inculcate the maxim. Be yourself; and all the attributes and effects which nature has attached to the condition of existence must necessarily attend and follow you. Our rank in the universe depends on our real nature—on what we *are*, not on what we seem, or others think us, to be; and I would remind you that among this rude people in particular our real intentions and motives are those which tell. If we really do wish them well, and always act fairly, honestly and justly towards them, their old mistrust will certainly disappear. For our real character, and the real nature of our proceedings, must necessarily produce their natural result."

He held not only that the Government should not interfere with the creeds and religions of the people, but that it was "unwise to carry our State religion to India at all, even as respects Englishmen in this country. In our public capacity, as governors of hundreds of millions of men, of twenty different faiths and sects, we cannot, with justice or propriety, exclusively patronise any religion."

In 1858, the year of his death, John Chapman published *Letters to a Lady on the Progress of Being in the Universe*, by John Jacob. The Letters had been written some years previously, and were privately printed in 1855. They subjected Jacob to the charge of attempting to undermine religion privately, and he accordingly determined to make them public.

"As the Churchmen have accused me of cowardice, and asserted that I shrink from comment on what I have written, it seems proper to submit these poor letters to be tortured, and their author to be abused, and consigned to present ruin and to future damnation, at their saintly and orthodox pleasure. Resting on truth only, I have no fear for the result, and care nothing for consequences to myself."

At the outset he tells the lady "the sexes are not superior and inferior the one to the other, but complementary to each other," and that women have as much right to inquire into Nature's truths as men. At some length he puts forward a theory of evolution from matter. Darwin had not written, though he was engaged on his great work, and Jacob, if indebted to any one, was so probably to Robert Chambers, the anonymous author of *Vestiges of the Natural History of Creation*. But Jacob had thought the matter out for himself, and in many passages anticipates the now accepted conclusions of science. He says, for instance:

"There is no abrupt transition; even now it is quite impossible to say precisely what is plant, and what is animal—where two kingdoms touch. By a series of insensible gradations,

life rises higher and higher. The vulgar idea of creation, a sudden appearance of anything whatever on the nowhere exists."

He does not shrink from stating the conclusions which follow from his view of the universe:

"The idea of the resurrection of the body in the vulgar sense, or even of the reappearance of *individual* beings in any way after death, is contrary to the manifest working of Nature's laws. And, considering the length of Nature's periods, for producing the most simple and apparently trifling changes, which our minds can perceive even with the limited powers they now possess, such an idea seems to me childish."

Again he says:

"How puerile, how unspeakably contemptible, do all the orthodox doctrines regarding divine revelation, incarnate deities, a resurrection, and a future state, appear when compared to the grand TRUTH of Nature beaming on my minds! The orthodox systems all contemplate the *revivification of the individual cell*—of the particle!"

On the subject of the Bible he spoke no less plainly, as witness the following:

"That the sensual and tyrannical Solomon was the wisest of men, and that the perpetrator of the most foul and treacherous and revolting murder ever described by man, was worthy of being addressed by a *divinely inspired* prophetess in these words: 'Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be in the tent,' etc., etc., etc. The soul that turns not away sick and indignant from the detestable blasphemy of calling the records of such proceedings 'Holy Scripture' and 'Divine Revelation,' must be indeed sunk in folly beyond redemption. . . ."

"The whole system, the very foundation of the Church doctrine, is fallacious. It appeals at every turn to the most base passions, the most sordid propensities of our animal nature, and dreams not of the height to which, even in our present stage of existence, the human mind can attain. At every turn, *hopes of reward* are held out and *fears of punishment* excited. Thus the churches try to develop only, or chiefly, the *base faculties*, or propensities of *aquisitiveness* and *caution*, which are so strongly possessed even by the inferior animals."

Jacob died comparatively poor, but he accumulated a splendid library, which was valued at two lac of rupees. He held that Christianity was but a continuation of Paganism, and that its best explanation was found in such works as Higgins's *Anacalypsis*.

J. M. WHEELER.

#### NORTH-EASTERN SECULAR FEDERATION.

The sub-committee of the N. E. S. F. met at Newcastle on Sunday, Aug 22. The Secretary reported that he had engaged Mr. Charles Watts for a lecturing tour to extend from Sept. 13 to Sept. 20, which engagement was unanimously approved of. It was then decided that Mr. Watts should lecture at the following places during his tour:—Sept. 13, South Shields; 14, North Shields; 15, Sunderland; 16, Middlesbro'; 17, Crook; 19, Chester-le-Street; 20, Newcastle. The Secretary reported that, according to instructions he received at last meeting of the Committee, he had engaged Mr. Dipper for lecturing work among the Branches; and explained that he was endeavoring to arrange meetings at various places in the district where no Branch existed, with the view of forming new Branches, and that it was his intention of working these places up in preference to places already organised. This policy being unanimously approved of by Committee, an application from Mr. Harold Snelling for lecturing engagements during his forthcoming visit to Newcastle was considered. It was decided that Committee do not engage Mr. Snelling, but that the Secretary do his best to get as many engagements for him among the Branches as possible, the Branches to engage him under their own auspices.

Since the above meeting, Mr. Watts has written to the effect that urgent private business will make it unable for him to lecture at Crook and Chester-le-Street on Sept. 19 and 20, but that he will be able to fulfil these two engagements on the 11th and 12th. Those two dates will be altered accordingly. On behalf of the committee, I beg to acknowledge the following contributions:—West Auckland Branch, 6s.; Bedlington Branch, 3s.; Crook Branch, 3s.; Blyth Branch, 3s.; Mr. Handlips (South Shields), 5s.; Mr. Bennett (Blaydon), 1s.; Miss Bennett, 1s.; Organisation Committee, £5; collection at Mr. Moss's lecture at Newcastle, 3s. 3d.; collection at South Shields Picnic, £1 10; Ox Hill Branch, 6s.; Hetton-le-Hole Branch, 2s.; J. Race, 6d.; collection at Mr. Moss's lecture at Hetton-le-Hole, 8s. 6d.; Spennymoor Branch, 6s.; collection at Mr. Moss's lecture at Spennymoor, 4s.; donation towards lecture expenses of Mr. Moss's visit to Blyth, by Blyth, Cramlington and Bedlington Branches, 17s. 11d.; Crook Branch, collection at Mr. Moss's lecture, 9s.; Ox Hill Branch, collection at Mr. Dipper's lecture, 5s.; donation of Branch towards expenses, 9s. 6d. Further subscriptions are earnestly requested.—JOSEPH BROWN, Hon. Sec., 86 Durham-street, Bentinck, Newcastle-on-Tyne.



## THE CRISIS IN IRELAND.

THE political situation in Ireland has resulted in the ranging on two sides of the clerical party and the real Liberals. The fact that Mr. Parnell is at the head of the latter does not by any means indicate that his morality or want of it, is approved by them. An extraordinary series of circumstances has contributed to the present position of affairs, and in the rapid succession of events the Liberal, who could not possibly remain neutral, was forced to throw in his lot with one side or the other; with the clerical party he could have absolutely no sympathy so he necessarily became a Parnellite, notwithstanding some minor objectionable elements in this course. The bishops and priests have themselves thrown down the gauntlet, they have selected the lines on which the battle shall be fought, and these are the old pleas that the church shall have entire control of all questions of religion and morality and direct the course the people must take in her own good time.

Freethinkers in Ireland pressed this rupture. They knew perfectly well that Romish intolerance would resent any interference with its tyranny; and the fight has only been precipitated by Mr. Parnell's action. It would have come just as surely after Home Rule had been granted. The priest in Ireland is not different from the cleric anywhere else, he is working for the ascendancy of his class, and he saw or thought he saw in the Home Rule movement a means to that end. That Home Rule would really mean this nobody excepting the Tory alarmists and the clerical party ever thought for a moment. Still it must be granted that the Roman church in Ireland has a grip on the people that will not be easily loosened. The three elections contested since the present crisis arose have proven this, although there is ground for hope in the knowledge that in spite of the most powerful priestly intimidation, and situated in the midst of Catholic influence as they were, so many voted against the clerical nominees at these elections.

The system of education in Ireland in its present defective and unsatisfactory condition has contributed more than any other cause to maintain the influence of the priests. The people have no control over the administration of the Board of Commissioners of Education. These Commissioners are selected by the Lord Lieutenant not for any special capacity, but as favors to the partisans of his party, or as a sop to the Roman element. The result is that education throughout the entire country districts is under the complete control of the clergymen of each denomination, the cities and towns being in almost the same condition, and the inspection of national schools is of the most nominal character.

In the country districts the school accommodation is miserably inadequate, and the poverty of the people prevents them taking even full advantage of the little that is provided. The books—reading books especially—supplied by the Commissioners are sorrowfully out of date, having been compiled a generation ago, and receiving only the slightest revision since. Under these circumstances it need not surprise us to find thousands of illiterate people in the country. The condition of Ireland in this respect is disgraceful, and could not be paralleled in any other country in Europe.

Besides the amount of blame attaching to the Government for this neglect of Irish education, no small portion of it must be laid at the door of the Irish priesthood for their passive acceptance of it, and often for their deliberate negligence in taking advantage of such small facilities as were obtainable.

Instead of instituting a thorough system of free education in Ireland, Mr. Balfour proposes to endow a Roman Catholic University, which will be used solely for the manufacture of that curse of Ireland—more priests.

A thorough measure of Home Rule is absolutely necessary to satisfy the aspirations of Irishmen, and once the control of home affairs is entrusted to them, the serious responsibility engendered thereby will have its effect in repressing intemperate legislation. Education and self-government will seal the doom of the Church's baleful influence in the Emerald Isle.

W. M. KNOX.

The *Neues Freireligiöses Sonntags Blatt*, during the enforced absence of Dr. Voelkel in Switzerland, is presided over by Dr. Wille, of Magdeburg. We hope it will not be suffered to discontinue.

## ACID DROPS.

Providence, or whoever looks after the weather, has a great deal to answer for. A fine day, even in the summer, is becoming a rarity; indeed, there has been no summer worth speaking of in England for years, and we shall soon have to advertise for it as "lost, stolen, or strayed." Storms are playing havoc with the farmer's crops, seaside lodging-house keepers are nearly bankrupt, and the winter will be upon us before long, with dear bread and other necessities of life at semi-famine prices. But if England is in a bad state, there is a still worse prospect in Russia, where millions are already feeling the pinch of want. What an irony it would be if, after the failure of so many martyrs to the cause of freedom, the Revolution should break out in Russia in consequence of one year's blighted crops.

Ireland is also in a bad way. The farmers of Erin see little but ruin before them unless the weather changes. In this extremity the Catholic Church has ordered the priests to pray for sunshine. With its usual prudence, the Church has waited a good while before beginning business. It is a long lane that has no turning, and this is a fickle climate. A change *may* come, and the longer you wait for it the nearer it is likely to be. That is why the praying is put off to the last possible moment. If Ireland gets a spell of fine weather, the priests will say they brought it; and if she doesn't, the priests will say it was the fault of—anybody but themselves. Very likely the blame will fall upon the Parnellites.

Wherever the British Association meets the clergy gather for a pious beanfeast. They go in for what is called improving the occasion, and explain how necessary it is that religion should bless the works of science. At Cardiff and elsewhere the pulpit was very busy on Conference Sunday. Archdeacon Bruce preached at Llandaff Cathedral, and offered to let science and religion share dogmatism between them, though he carefully refrained from suggesting a partition of the loaves and fishes. The Rev. C. J. Thompson, at St. John's parish church, tried to prove that there was no antagonism between religion and science, God's Word and God's Nature being equally divine—so that Moses and Darwin were true brothers, and Gladstone and Huxley friends without knowing it. Bishop Hedley discoursed on "the knowledge of God." His view was that the leaders of experimental science should welcome theology as a sister; and so it went on from pulpit to pulpit all the livelong day.

Three centuries ago the Church burnt, tortured, and imprisoned the men of science. Now she cries "Halves!" Science replies, "All or nothing!"

Patients suffering from kidney disease are often delirious, and Mr. Spurgeon has not escaped, but it is pleasant to read in the *Sword and Trowel* that "the delirium which for a while beclouded the overwrought brain has been so graciously banished by the Great Physician." Perhaps the Great Physician will now graciously banish the delirium from thousands of overwrought brains in our lunatic asylums. It seems a pity to confine his attention to a single sufferer.

Mrs. Besant states that she has received letters from the unseen world. Well, that's nothing very strange. Last week we received a letter from Jesus Christ, and it was published in the *Freethinker*. We challenge any Theosophist to prove that it is not genuine. J. C.'s MS. shall be on view at the same time as the letters from the unseen world.

The Rev. Hesketh Smith, who was, we believe, one of L. Oliphant's community at Mount Carmel, and who has long resided in Palestine, contributes an article to the September number of *Murray's Magazine* on Calvary and the Tomb of Christ. It looks at first sight as though Mr. Smith were of those who know not what they do, for he challenges the claims of the present alleged site in seeking to set up another. To say, as he virtually does, that the Church of the Holy Sepulchre, revered by the tradition of ages, is a fraud, comes very close to saying that the story of the crucifixion is a fiction. That is our view of the matter, though of course it is not that of the Rev. Hesketh Smith.

That the pretended site of Christ's crucifixion is a fraud, is the conviction of those who have looked at the matter critically. For one thing, it is in the centre of the city, and



probably was in the centre of ancient Jerusalem. Mr. Smith says: "Those who incline to the contrary belief are compelled to construct the plan of the wall in a most improbable and eccentric manner in order to exclude the site." It was always the custom to execute criminals outside the holy city, and this is indicated in the New Testament itself. The Church of the Holy Sepulchre has exactly the same evidence as the Holy Coat at Trèves. It, with the true cross and much other nonsense, was imposed on Helena, the mother of Constantine, when she went to Palestine to find the Holy Places.

The Rev. Hesketh Smith only demolishes the old site in order to set up a new one. Calvary, he thinks, was a mound outside Damascus gate. But the gospels do not speak of it as a mound at all. This is simply tradition. This mound, says Mr. Smith, is called in the Talmud Beth Ha Sekelah—House of Stoning. According to the Talmud, Jesus was stoned at a place called Lud.

Mr. Smith also believes he has discovered the veritable tomb of Christ—that is, he has found some tomb with the figure of a cross cut on it, which he thinks will do, now the old traditional one has been found out to be false. Of course, he wants funds for the guardianship of the tomb; for he hints it may otherwise be in no better state than the stable in which J. C. was born.

Prophet Baxter must look to his laurels. A rival has appeared in the person of one Saunders, of the Aberdeen Midnight Cry Mission, who announces that the world's affairs will positively be wound up next year. Baxter knows his business better, and always dates his prophecies a little further forward.

Captain William Andrew, aged forty-eight, who is old enough to know better, has been trying to cross the Atlantic in a boat fifteen feet long. He was picked up in an exhausted condition, and is now a sadder and a wiser man. When the boat turned over with the Captain in the cabin, he prayed to God to give him another chance of life, vowing that he would never again attempt so foolhardy an enterprise. Fortunately the boat righted again, and the Captain is free to believe that God Almighty has given him another chance, although it seems to have been entirely due to his expertness as a swimmer.

A firm of London solicitors send to the *Times* a graphic account of the rescue of an English girl from a convent, where she was imprisoned abroad. She wrote asking for aid, and the person who went over to see her rescued her by main force from other sister spouses of Christ who were ill-treating her.

Visitors to the Zoological Gardens will miss an old friend in "Sally," the chimpanzee who died last week after entertaining the public for over eight years. Sally, when asked for bits of straw, would give the exact number asked for up to ten, and the keeper has found her even count up to twenty, thus showing she both understood language and elementary arithmetic. There are, or were, some savage tribes who cannot count beyond three.

Englishmen don't take kindly to monkery. It is reported that the Bishop of London's vaunted "Lay Brotherhood" has suffered irretrievable collapse. Laymen don't see why they should dedicate themselves to the service of a Church which has so many well-paid supporters.

"So long as I live," passionately exclaimed James Taylor at Guildhall, where he was charged with stealing an electroplated teapot and divers other articles from the warehouse of his employers, Treliving and Smith, wholesale ironmongers, Minorities—"so long as I live, never again will I touch such paltry articles, but by — I will work the flesh off my fingers to the bones sooner than revert to dishonesty again." At this stage an officer of police informed the Alderman that for some time past Taylor had been engaged at a rostrum in Camberwell set apart with the object of converting Secularists. "He was," said the officer, "a most able speaker, and possessed considerable interest over the movement." For some time, however, although a married man, he had been on terms of intimacy with a second woman, and Taylor at the first remand had earnestly implored Sir A. Lusk to have mercy on him "on account of his poor dear Christian wife." He was committed for two months' hard labor.—*Star*.

Poor Taylor! Has it come to this at last? This too after Jimmy has had his fling for years at the immorality of Secularists. Now, Mr. Engstrom, look sharp and appoint his *locum tenens* for the remainder of the season at Camberwell and Battersea.

The Rev. D. F. Williams, B.A., pastor of a Welsh Calvinistic Church near Llanberis, has been expelled from the ministry for marrying his niece and telling untruths about the occurrence.

Another shocking attempt to asperse the character of a man of God has been proceeding in Aberdeen, where the Rev. James Bruce, a Free Church minister of Strichen is called upon to pay for the aliment of an illegitimate child, the mother having been a member of the Bible class. Some stiff perjury took place on one side or the other, the lady affirming that the man of God seduced her in the church itself. As the man of God admits destroying her letters, and offering to pay her £20 a year for ten years, the case looks rather black against him.

While in London Mr. De Cobain, M.P., was not only a prominent figure in London Orangeism (writes a correspondent in the *Weekly Dispatch*), but was also an active supporter of evangelistic work. In his latter capacity he one Sunday evening attended a service conducted by Lord Radstock, at the Radstock Conference Hall in Pimlico. At the close of the address an "inquiry meeting" was held, to which many remained, including the member for East Belfast, and, according to custom, his lordship went round from seat to seat questioning each worshipper as to the welfare of his soul. In due course he arrived at Mr. De Cobain, who was sitting, wearing his usual expression of conscious dignity and Christian peace, when the following edifying dialogue took place:

Lord Radstock: And how is it with you, my friend?

Mr. De Cobain: All well—all well!

Lord Radstock: Ah, is the fire all upon the altar?

Mr. De Cobain: Yes, it's all there.

Lord Radstock: Oh, what a blessed comfort! What a blessed comfort!

Ada Luck, living in Rushland-street, Kingsland, was charged before the magistrates with stealing ten shillings. Her defence was that she had been in the Salvation Army since she was seven, and they would not admit her as a "Hallelujah Lass" at Clerkenwell-road Barracks till she purchased a uniform bonnet. That is one way of becoming a "Hallelujah Lass," but it does not seem to be approved in the police-court.

The Rev. Ed. Milnes, rector of Colleyweston, has a particular ear. One of his choristers named Neal, whose voice is unfortunately breaking, sang so loudly the praises of his Maker as to annoy the sensitive ears of the rector. Mr. Tasker, churchwarden, said he did not attend the church, because the boy's singing made the rector so uncomfortable that the witness could not bear to look at him. The defendant said the rector had hit him on the head with a stick and swung him against a wall. Neal was fined 24s., including costs, the fine not to be enforced if the nuisance ceased. We should fancy that boy will quit the choir.

Religious mania is a dreadful thing when it gets a good hold of a man. John Anderson, a sufferer from this complaint in the Illinois Asylum, slew the fireman and was seized as he was putting his victim into the furnace.

Rev. M. A. O'Meara, chaplain of Barton Regis Workhouse, committed suicide at Bristol by cutting his throat. He had been in bad health for some time. The cause of suicide was not Atheism.

Cardinal Manning says he is opposed to bazaars and lotteries. Why, then, does he not suppress them? At the present moment there is a big lottery in connection with St. Joseph's Church, in his own diocese. His policy is to reprimand them in public, and wink at them in private.

To the query, "What do you think is the reason of this aggressive spirit toward Jews on the part of Russia?" Baron Hirsch replies, "It is a spirit of fanaticism. It is largely due to Pobiedonotseff, and is based on religious intolerance. He



was the tutor of the Czar, and has great influence with him. He is in the Russian Church, and he represents to the Czar that the Jews are undermining his people."

Cardinal Parocchi thinks that "the future belongs to the people of the United States." He also guesses that the people of the United States will belong to the Catholic Church. Argal, the Church may sleep easy. But there's many a slip 'twixt the cup and the lip.

Five trains and three steamers carried cargoes of pilgrims from Quebec to the shrine of St. Anne de Beaupre, where they have a new relic in the form of a complete finger-joint of the lady saint, which has just been imported from France. One nun is reported to be cured of "a serious spinal trouble," but Father Riley is sorry to say that this is the only miracle up to the present. He hopes to see a good crop, however, when the field is better cultivated.

One need not travel out of town to obtain one of the many genuine copies of the holy coat of Trèves. In Paternoster-row a couple of specimens of the famous garment wave in the breeze next door to a Catholic publishing depôt. The holy coat is a sort of wide undervest.

The innkeepers of Trèves are not making the harvest they expected. Most of the pilgrims are poor, and bring their own provisions. They are milked at the cathedral to see the show and for the offertory boxes for the Holy See. The Pope took care that if he endorsed the exhibition he should have a share of the gate-money.

General J. S. D. Tulloch has written to the papers calling attention to the fact that the Holy Coat of Trèves is not the only garment which has worked miracles. He says—"When I was stationed at Lahore in the year 1849, a fire broke out in the city, burning down a number of houses, and only stopped when it reached a house which was said to contain a pair of the Prophet Mohammed's pyjamas."

Father Papall has been lecturing his congregation at St. Walburgh's Church, Preston, on "The Plague of Board Schools." Perhaps the best answer to Father Papall is to give him a few facts. Since the Education Act establishing School Boards, the number of schools in England has risen from 8,281 to 19,568, the accommodation from 1,878,584 to 5,539,285, the average attendance from 1,152,389 to 3,717,917, and the number of teachers of all grades from 30,130 to 101,227. During the same period the number of crimes relatively to the population have diminished by nearly one half.

The Commission of Cardinals has discovered that for many years pensions have been ostensibly paid by the Holy See to persons who are long since dead. In future no pension will be paid except on the production of a certificate from the Municipality that the person is still living. Hitherto the word of the parish priest had been sufficient.

Tracy Turnerelli, the hero of the penny laurel wreath which Beaconsfield declined, has been at it again. In an address to the young, he tells them that "Infidelity, Disbelief—Atheism in fact—are spreading like a devastating wave over the world." He proceeds—"Young Englishmen! I say to you, therefore, plant the sole of your foot—your lance even, if necessary—on the bodies of these enemies of the human race. Scoff at their words, spit on their sentences. Treat them as lepers, as plague-bearers, and the hateful spreaders of disease, contagion, and death. Parley not with them one jot more than you would inhale the breath of the plague-stricken and infected. Reason not with them, contend not with them; but shun them, despise them, abhor them, and crush them, if necessary."

"Nunquam," in the *Sunday Chronicle* gives Mr. Turnerelli a good rating and slating for his effusion. But it is no good taking the poor old man too seriously. He is in his dotage, and fitly represents a lost cause.

The practice of cremation is on the increase in Germany. In addition to the crematorium which has been in operation at Gotha since 1877, and where from 500 to 600 bodies are now cremated every year, a new establishment of the same

kind was consecrated at Ohlsdorf on Saturday. Another crematory will be opened in October at Carlsruhe, making the third in Germany.

The Burman chief Bundoona is reported as a likely convert to Christianity. He already eats pork and drinks brandy, so in the Theosophic jargon he may be said to be "on the path."

Miss Lucy Garnett, in her new book on *The Women of Turkey*, mentions a secret religious society among the negroes. They have a god named Yarroube, who at stated times chooses a bride from among them, being incarnate in a woman, who puts on the masculine sex for the moment. Let not the Christians cry out upon this as indecent, for the believers can give as mystical an explanation of the faith as Christians do of their doctrine of the Incarnation.

Paine thought that such a revolution in religion should take place as would change every preacher to a philosopher and every house of devotion to a school of science. Most of our preachers would have to be born again and considerably improved intellectually to enable them to become philosophers. —*Ironclad Age*.

A writer in *The Atlantic Monthly*, who has had much experience of the negroes of the Southern States, thus tells how one described the celestial state of a departed friend:—"I seen him sittin' high in heaven. I seen him wid de eye of faith. He was sittin' right sider dat pool er molasses. He had a seat right under de fritter-tree dat grows by dat sweet pool, and des whenever he is so minded he do reach up his hand, and he do grab off a handful of dem good fritters dat hang thick on dat tree, and he do des reach over and dip dem fritters in dat pool, and eat des as commodious!"

This negro's idea of heaven is very much that of the primitive Christians. Jesus told his disciples that those who gave up houses or wives should receive a hundredfold and drink new wine with him in the kingdom of heaven." Papias, the first Christian father who mentions any Gospel, tells with much gusto how they would have as much wine as ever they could swill, and the grapes would cry out to be plucked.

The Eastbourne people evidently don't want the Salvation Army processions. Voting papers having been left at the houses along the route through which the S. A. proposed to pass, there were found to be 47 in favor of the processions and 224 against.

Even a reader of the *Methodist Times*, Mr. B. Probert, stands up for the Eastbourne authorities. He says that the Salvationists there, so far from being persecuted, were actually allowed the use of the Town Hall for their meetings, although some of the burgesses protested against its being used for sectarian purposes. They were also allowed to perambulate the streets and make the noise they call singing. But Eastbourne drew the line at the band, and especially at the big drum, the row being too much for a peaceful watering-place. Such is Mr. Probert's account, and it seems a reasonable one. The editor of the *Methodist Times*, however, treats the poor man like a pickpocket, and stands up for "the sacred birth-rights of Christians," which is a curious euphemism for thumping the big drum on a Sunday under the windows of a man who may be taking the only after-dinner nap he is able to get during the week.

"Despair" writes to the *London Echo* complaining of the ghastly and perpetual noises of the Salvation Army. They begin at 6.30 a.m. near his house, give him several turns during the rest of Sunday, and finally wake up his children in the evening. "Is there no remedy," he asks, "for a householder in a respectable part of Shepherds-bush, whose life is made a misery by the braying of these Salvationists? None, sir, none—for the present. But the time will come when the license of these "yelling yahoos" will be curtailed in the interest of public sanity.

The Boothites are up to a new dodge for raising the wind. In the north of London, at least, they send out little girls in the streets with cards to cadge for money "to pay for the gas." If Secularists were silly and impudent enough to do this the police would interfere, but the Boothites are the chartered libertines of English streets.



## MR. FOOTE'S ENGAGEMENTS.

Sunday, September 6, Baskerville Hall, The Crescent, Birmingham:—at 11, "The Tree of Knowledge"; at 3, "Nature and God"; at 7, "The Way to Heaven."

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

October 4, 11, 18, Hall of Science. 25, Camberwell.

November 1, Portsmouth; 15, Leicester.

December 6, Hall of Science; 27, Hall of Science.

## TO CORRESPONDENTS.

MR. CHARLES WATTS' ENGAGEMENTS.—Sept. 6, Glasgow; 7, 8, 9, Aberdeen; 13, South Shields; 14, North Shields; 15, Blyth district; 16, Sunderland; 17, Middlesbro'; 18, Crook; 19, Chester-le-Street; 20, Newcastle-on-Tyne; 27, Birmingham. October 4, Birmingham; 11, Manchester; 18, Birmingham; 25, Hall of Science. November 1, Hall of Science; 8, Birmingham; 15, Birmingham; 22, Portsmouth. December 6 and 13, Birmingham; 20 and 21, Leicester.—All communications for Mr. Watts should be sent direct to him at 17 Johnson's-court, Fleet-street, London, E.C.

J. E.—The argument about "the safe side" is the meanest appeal to selfishness and timidity. An honest man wants to be on the right side, and the right side is the true side.

BEWILDERED STUDENT.—Pleased to hear that two or three copies of the *Freethinker*, which you met with accidentally, have strongly confirmed your opinion as to the absurdity of the Christian faith. You would do well to read all Colonel Ingersoll's pamphlets. Voltaire's *Philosophical Dictionary* is sold by Mr. Forder at 28 Stonecutter-street. If you want further guidance in reading, tell us what particular branch you wish to pursue.

J. CARRICK.—(1) Rousseau was not a very pronounced "infidel." The story of his sending his offspring to the Foundling is by some considered a freak of his own imagination. There is no real proof that he ever had a child. But why does your Christian friend go back to a semi-insane man like Rousseau? It would be more to the point if he could discover the gross immorality of the Freethinkers around him to-day. (2) To form a Branch of the N. S. S. seven members are necessary. Having the seven, you apply to the Secretary, at 28 Stonecutter-street.

P. BALSH.—Locke's arguments about the Deity are like all others, mere verbiage and fallacy. Read Feuerbach's *Essence of Religion*, published at our office; Call's *Final Causes*; Bradlaugh's *Plea for Atheism*; Holyoake's *Trial of Theism*; Mill's *Three Essays on Religion*; and the second part of the *System of Nature*.

J. NEATE.—When it is proposed to start a new Branch close to Branches already existing the Organisation Committee should be communicated with. There is no desire to prevent the formation of new Branches, but it is bad policy to multiply them too closely. We advise you to take counsel with the Organisation Committee before moving further.

E. SMEDLEY.—Temperance societies deliberately exclude Freethinkers. For the rest, see answer to H. M. Ridgway. Certainly drink is a great curse in England, but the brewers would sell little liquor if the Christians left off swilling.

W. LE MAITRE.—Such a general statement is not actionable. Leave the vermin alone.

TOLEMAN-GARNER.—Glad to hear your health is better, and that you intend to be more active in the cause.

R. NICHOLLS.—There is much truth in your observations. Mr. Foote is in good health.

J. G. GIBSON.—(1) Thanks for the cutting. The extraordinary feats of Hindu jugglers throw the wonders of Theosophy into the shade. What is more, they are done openly before the public gaze, while the Theosophic wonders, like the resurrection of Jesus Christ, happen only in private among the elect. (2) Glad to hear you approve Mr. Foote's course. The presidency of the N. S. S. is at present, and for some time is likely to be, a more troublesome business than it has been for very many years.

J. WATERFORD.—Your view is pretty much the same as our own. See our article. Send us particulars of any future meeting, and we will draw attention to it.

G. H. JUDD.—Cuttings are always welcome.

E. WEST.—Thanks for the joke, but 'tis an old "chestnut."

J. CLOSE.—Always pleased to receive good jokes.

C. TURNER.—We hope the Stratford open-air station will be better supported. As you say, both lecturer and chairman need a good deal of tact in dealing with disorderly audiences.

A. H. B.—(1) Neither. It is written from a Pantheistic standpoint. (2) The gentleman you refer to resigned several years ago. (3) It is a matter to be explained by the person you name. We do not intend to meddle with it.

STANLEY JONES, the N. S. S. secretary, reports a collection of 118. at Halstead, and the sale of a quire of the *Freethinker* besides many pamphlets.

HUGO.—(1) The necessity of religion is a matter of opinion. Certainly it is useful in keeping the people ignorant, poor and enslaved. (2) Mill's essay "On Liberty" will show you that he did think Christian ethics inadequate. See also the utterances of Professor Clifford in another column. (3) France is quite as moral as England and less hypocritical.

H. M. RIDGWAY.—It would be impossible to establish such a department without the consent of an N. S. S. Conference. Personally we have not the slightest objection. Yet we gravely mistrust the efficacy of a teetotal propaganda. Despite all the teetotal societies, our national drink-bill goes up with the national prosperity. It seems to us, though we are very far from dogmatising on the matter, that the taste for drink can only be counteracted by the cultivation of higher tastes of an intellectual and æsthetic order.

W. HOLLAND.—Your question was answered last week. The cuttings came to hand. You can join the N. S. S. as a passive member, of course; but we think you should join through the local Branch, which is doing excellent work.

G. SCOTT.—We were obliged to shorten.

W. BUNTON.—Marked newspapers are always welcome.

PAPERS RECEIVED.—Fritankaren—Liberty—Freethought—Ironclad Age—Menschentum—Echo—Neues Frereligioses Sonntags-Blatt—Freidenker—The Liberator—Der Arme Teufel—Secular Thought—Boston Investigator—Western Figaro—La Vérité Philosophique—Progressive Thinker—Truthseeker—Flaming Sword—Loyal American—Better Way Sunday Chronicle—New York Truth—Church Reformer—Ariel—Daily Chronicle—Financial Times—Modern Thought—Northern Daily News—Western Daily Press—Newark Herald—Jarrow Guardian—Cambrian Leader—Lancashire Evening Post—Western Mail—Countryman—Open Court—Plowshare and Pruning Hook—Auditor—Leeds Mercury.

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.

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.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 8s.; 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.

## THE BRADLAUGH MEMORIAL.

My hands are too full to deal with this matter in the present number of the *Freethinker*. I shall deal with it fully and carefully next week. Meanwhile I have desired Mr. Forder to call a meeting of the new board of directors of the Bradlaugh Memorial Hall Company, Limited, which is fixed for Thursday evening, September 3. I have only to add, for the present, that my mind is entirely made up as to the policy I am bound to pursue in the interest of the Freethought party.

G. W. FOOTE.

## SUGAR PLUMS.

Mr. Foote had good audiences at Liverpool on Sunday, the evening one being not only large but very enthusiastic. An opponent was found in a Mr. Hall, whose voice was as loud as his talk was rambling. During the day an appeal was made on behalf of the Secular Hall Company. We hear that the poorer members have done well in taking up shares. The wealthier members should now give the scheme a generous support.

Mr. Foote opens the winter lecture season (heigho, where's the summer?) at Birmingham to-day (Sept. 6). An effort was made to obtain for this occasion the use of the Exchange Assembly Room, in which the evening meeting of the N. S. S. Conference was held; but the proprietor wanted six guineas, no money was to be taken at the doors, and no discussion was to be allowed after the lectures. The only alternative, therefore, is to have the meetings in Baskerville Hall. Those who talk glibly about the hundreds of halls available, here, there, and everywhere, for Freethought lectures, should notice this piece of news from "liberal" Birmingham.

The new arrangements at the London Hall of Science promise to be successful. Mr. Foote takes the first three



Sundays in October, and will be followed two Sundays by Mr. Charles Watts, who in turn will be followed by Messrs. G. J. Holyoake, Touzeau Parris, J. M. Robertson, and Dr. Allinson. The Sunday morning lectures will be announced in due course. The first four Thursdays will be taken by the London Secular Federation for a course of free propagandist lectures, and the last Thursday for a social gathering of London Freethinkers. The course tickets for the reserved seats are selling fairly well, but they will be purchased more liberally, no doubt, before the season opens.

The N. S. S. Almanack for 1892 is in course of preparation. Messrs. Foote and Wheeler will edit it as before. The 1891 Almanack sold forty per cent. better than the one for 1890, and it is to be hoped that 1892 will show a further improvement. The circular to the Branches will be sent out shortly for detailed information as to work and organisation. It should be filled in fully and accurately, and returned to the Secretary with reasonable dispatch.

Mr. Charles Watts had fine audiences at Edinburgh on Sunday, the hall being crowded in the evening. Many of his old friends expressed their delight at his deciding to remain in England and work with Mr. Foote. Mr. Watts urged upon the Freethinkers there to give their hearty support to the National Secular Society and its President.

Mr. Foote has received the following further subscriptions for settling Mr. Charles Watts at Birmingham:—Hubert Richardson, £2 2s.; E. Sims, 5s.; N. Nicholls, £2 2s.

*Secular Thought*, of Toronto, contains a personal explanation from Mr. Charles Watts, who reprints in full Mr. Foote's paper in connection with his decision to stay and work in England. Mr. Watts has made *Secular Thought* over to Mr. J. Spencer Ellis, who has been assisting on it for some time, and who will continue to conduct it. We hope the Freethinkers of Canada will rally round him.

The Annual Convention of the Canadian Secular Union will be held at Toronto on Saturday and Sunday, Sept. 12 and 13, when the appointment of Mr. Watts' successor will be considered. We trust our Canadian friends will buckle to the position manfully and determine to go on as before, conquering and to conquer.

The Manchester Secular Hall has been redecorated at the expense of a generous member, who has also given the Branch a portrait of Mr. Bradlaugh painted by W. Seckert, which it is intended to be unveiled by Mr. Foote on September 27. We believe the Branch is in a more flourishing condition than ever.

Fortune favored the Manchester Secularists on Sunday. They had fine weather for their excursion and the large party spent a most enjoyable day in the country. Mr. Fischer photographed the group and we presume that copies will presently be on sale.

On Sunday last the South Shields Branch took its annual excursion to Holywell Dene. Soon after starting there was a deluge of rain, but the weather was afterwards very fine. Dancing went on merrily on the Green, to the violin accompaniment of Mr. Cook and Master Chapman. Recitals were given by Messrs. Thompson, Scott and Cooper, and songs by Miss Haynes and Messrs. Brown and Robertson. Another feature was a spirited speech by Mr. Thompson.

The Rev. Stewart D. Head, in the *Church Reformer*, urges that the "voluntary" church schools should be given up, and the money now spent on them added to the small stipends of the assistant clergy, or devoted to some other church work. The buildings, which he says "if they are not claimed by the church now may soon be confiscated by the state," he urges could be used for the education of adults and the organisation of the church in the parish.

Messrs. Williams and Norgate have published a Commentary on the gospels by an Agnostic. It forms a big volume, the author dissecting the gospel story verse by verse.

Many ministers are reading the *Ironclad Age* "on the sly," to use a Christian expression. And some of them are getting ashamed to stand up in pulpits and preach the old threadbare

lie that Jehovah made the world in six days, and afterwards set the first example of irresponsible parentage by the seduction of a Jewish maiden called Mary. Ministers who read the *Ironclad Age* carefully know that it is their true friend, and has tried hard to find light employment for such as are ashamed of the Gospel they are compelled to preach, and are yet too poor and no account to get a living otherwise. Anybody who has light employment and good pay for a few able-bodied ex-ministers of the Gospel will do well to put an advertisement in the *Ironclad Age*.

Mr. Touzeau Parris has quite recovered from the bad accident he suffered early in this year, and is now able and willing to undertake lecturing engagements in the country. Mr. Parris is a man of great ability and wide information, and we should be glad to see him thoroughly well occupied on the Secular platform.

Mr. W. Heaford, of London, addressed a large open-air meeting at Hull on Sunday. Three Christians opposed, and Mr. Heaford's replies gave great satisfaction.

"A member of the National Secular Society" contributes a well-written letter to the *Newark Herald* on a local parson's utterances about hell fire. The letter should do good in such a district.

At a business meeting of the Old Southgate Branch held last week, it was decided that the intense bigotry of the local Christians made open propaganda next to impossible at present, but that the distribution of literature should be actively, if furtively, proceeded with. A new member was made.

*Modern Thought*, of Bombay, contains reprints of two articles from our columns. We notice that Mr. Balfour, the editor, has challenged the Rev. H. Whitehead to debate the claims of Christianity.

The subscriptions received in India for the Bradlaugh Memorial Fund up to July 14 amounted to 3,126 rupees. Edna Lyall, the novelist, has appealed to the Indian public through the columns of a Bombay native paper for subscriptions in aid of this fund.—*Daily Chronicle*, Sept. 2.

Mr. Forder has reprinted Voltaire's *Important Examination of the Holy Scriptures* in the form of a fourpenny pamphlet. A note by G. S. (G. Standing) says the edition of which this is a replica, with the exception of a few passages, was published over forty years ago by James Watson. Watson's edition, however, was itself a reprint of the earlier edition of Richard Carlile. The French original was ostensibly written by Bolingbroke, but really by Voltaire, and to mention the author is a sufficient criticism.

Mr. Foote's pamphlet, *Atheism and Morality*, has long been out of print. A new edition (the third) is now ready. The price is twopence.

We have sent to the binder's our reprint of the essays which appeared in the *Reasoner* thirty years ago from the pen of Charles Robert Newman, the Atheist brother of Cardinal and Professor Newman. All three were men of distinction who went separate ways. We have entitled the collection *Essays in Rationalism*. Mr. G. J. Holyoake has supplied a brief introduction, which is supplemented by a Biography prepared by Mr. J. M. Wheeler. Printing, paper, and binding are all excellent. The price will be eighteenpence.

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

Louisa Samson, 5s.; J. Samson, 5s.; J. Drewey, 1s.; John Campbell, 1s.; W. B. Billany, 5s.; A. Friend, 2s.; S. Billany, 2s.; T. Jarman, 1s.; Wressel, 1s.; J. W. Harrison, 2s. 6d.; Tom 2s. 6d.; A. Friend, 1s. 6d.; G. E. Naewiger, 6d.; S. Annis, 10s.; J. Martin, 5s.; A. Watkin, 1s.; G. Dickenson, 6d.; Mrs. Dickenson, 6d.; C. Collins, 6d.; W. F. Livermore, 6d.; W. Murray, 2s.

OBITUARY.—We regret to notice in the columns of *Der Arme Teufel* an account of the death of Friedrich Schünemann Pott, a veteran German-American Freethought lecturer and writer, who, with Karl Heinzen, did good work in the days of auld lang syne.



## MRS. BESANT'S "FAREWELL."

THE Hall of Science presented a remarkable sight on Sunday evening. Freethinkers from all parts of the country had journeyed thither to hear Mrs. Besant lecture on the platform where her name and fame were mainly gained, it having leaked out that her lecture that evening was to be her last. Platform, area, and galleries were crowded to their utmost capacity, and with the exception of a small group of Theosophists, they were materialists almost to a man and woman, many of whom owed their emancipation from superstition to Mrs. Besant. Old Freethinkers too were there by scores, some who, like myself, had welcomed her into our ranks, and had loyally worked with her in all the struggle and turmoil of her early days, and remained faithful to her to the last possible moment, and who were still willing to work with her on opinions on which we were and are still agreed. The greeting from that vast audience on Mrs. Besant's appearance on the platform accompanied by Mrs. Thornton Smith who presided, Mr. Herbert Burrows a Theosophist, and Mr. Touzeau Parris, made it manifest that it was one of profound love and respect for the lady they had worked with for so long.

The lecture bore evidence of careful preparation, and was delivered in Mrs. Besant's best manner. But here it must be said that much of it was as painful to the audience to hear as it was to the speaker to say it—said as it was in the almost deathlike silence of the audience. Two-thirds of it was received with loud cheering; that portion which dealt with her earlier career in our movement, and her at present view of the Christian religion. But when the audience were asked to accept Theosophy—when they were told of the marvellous phenomena that Mrs. Besant said she now *knew* to be facts; attaining the climax by the statement that she was still receiving letters in the same handwriting, which an expert had declared to be the product of Madame Blavatsky, but which that personage had alleged to be from a Mahatma—the whole audience, with the exception of a half dozen Theosophists, sat mute and sad. I was reminded of the Mrs. Besant of a few years ago, when in "Daybreak," in the *National Reformer*, she had given us this advice:

"The Theosophical Society seems to be attracting within its pale in India some of those who have been forced to give up ancient superstitions, but who are not strong enough to rest upon reason alone. The published explanation of its objects and principles conveys no very definite idea of the requirements for membership, beyond a dreamy, emotional, scholarly interest in the religio-philosophic fancies of the past. To India its members naturally turn, finding in Eastern literature satisfaction for their yearnings after mysticism. When the Society appeals, however, to all who, unsatisfied with the vain shows and pleasures of a worldly life, long for glimpses of higher and better things, and are prepared to make the sacrifices by which alone the knowledge of these can be attained, one would like a little exactness of definition. If 'worldly life' means the round of fashionable dissipation, and 'higher and better things' mean intellectual work and mental pleasures, then the appeal is addressed to all the thoughtful; if the phrases mean depreciation of this world and longings for some other existence, then they can only apply to supernaturalists. The phrases are so closely allied to those of religious cant that I confess to looking upon them with some suspicion. Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of 'apparitions' of the dead, and to some existence outside the physical and apart from it. It desires to revive the 'ancient religion' of India, and presumably to make it universal, and on this ground Colonel Olcott makes a special appeal to the Hindus for their co-operation. I trust that Hindu Freethinkers will not be led away by his appeal, for while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, there is a radical difference between the mysticism of Theosophy and the scientific materialism of Secularism. The exclusive devotion to this world implied in the profession of Secularism leaves no room for 'other-worldism,' and consistent members of our body cannot join a society which professes belief therein."

I trust now—nay more, I am certain—that European Freethinkers "will not be led away" by the "cant" of theosophical nonsense. Mrs. Besant reminded the audience that at present two Secularists had left our ranks for the new cult—Mr. Herbert Burrows and Dr. Carter Blake. Mr. Burrows was never a Secularist to my certain knowledge, but a Unitarian; and Dr. Carter Blake, who lectured once on our platform, was a Roman Catholic. In conclusion, Mrs. Besant posed as a martyr to her convictions by alleging that she was being expelled from our platform unless she submitted to a censorship humiliating to her and unworthy of us. Having finished, without resuming her seat she at once left the platform, followed by Mrs. Thornton

Smith, who left the chair without saying a word. I do not question Mrs. Besant's right to thus end her connection with hundreds of her old friends, but I do hold that it was most discourteous and foolish of Mrs. Smith to leave the chair in that manner after the Executive of the N. S. S., of which she is a member, had been so unfairly dealt with. I at once rose and commenced an address before Mrs. Besant had left the room, and with the exception of the half dozen Theosophists, the audience remained. I pointed out that there had been no expulsion; that what we did was to invite Mrs. Besant to lecture each month, as before, on subjects on which we were agreed. If this is expulsion, then we are expelled from St. Paul's Cathedral and all other pulpits in the kingdom; and to expect our opponents to raise funds to attack their cherished convictions is no more foolish than it is for Mrs. Besant to look to us to aid her to attack ours. The cheers of the audience decisively showed that they were satisfied with this view of the matter; and after Mr. Parris had spoken to the same effect, I gave out the usual notices from the vacated chair and dismissed the meeting.

ROBERT FORDER.

## MESSAGE FROM THE UNSEEN WORLD.

AT the *Freethinker* office we are so used to communications from the celestial regions that I am never surprised by mysterious messages which find their way in an occult manner into our letter-box or on my desk. Our plan is always to judge every communication upon its merits, irrespective of the source whence it purports to emanate. The letter published last week on the Holy Coat at Trèves, with the signature "J. Christ," seems to have excited some curiosity, for an interviewer called desiring an explanation. In answer to his request for further information I replied in substance as follows:

"I cannot answer you there so fully as you might wish, because I must not. There is always this one difficulty in dealing with these matters to the public, that the *modus operandi* is not explained. I am pledged to secrecy, but apart from that it would be as difficult to explain the transmission of such messages as to explain the working of the telephone to a person who knows nothing of electricity. There is a further difficulty; the forces with which the transmission of messages is closely connected may be used for very mischievous ends."

To our readers I can offer the further explanation that I found the mysterious message on my desk on going to the office in the morning. There was no envelope nor post-mark by which it could be determined whether the communication came from Thibet, Timbuctoo or the Tuchia heavens. Presuming that no one would resort to forgery to gull so simple-minded an individual as myself, I had the communication put in type. The MS. will be produced should J. Christ or any other proper person come forward to challenge it.

THE SUB-EDITOR.

## NATIONAL SECULAR SOCIETY.

EXECUTIVE MEETING, August 26, Mr. Foote in the chair. Present: Miss Vance, Mrs. Thornton Smith, Messrs. Moss, Reynolds, R. O. Smith, Brumage, Standing, Truelove, Forder, Ivatts, Hunt, Warren, Bater, Samson, Beadle, Roger, Hartmann, Eastop, Quinton, and Jones, sec. The minutes of last meeting were read and adopted, and the financial statement for the month was received. It was decided to issue the Society's Almanac for 1892; the editors appointed are Mr. G. W. Foote and Mr. J. M. Wheeler. The business part of the undertaking was remitted to the Organisation Committee. Mr. Foote informed the meeting that Mr. Reynolds, the Society's treasurer, wished the Society's money to be banked in three names. The meeting appointed Messrs. W. H. Reynolds, G. W. Foote, and Robert Forder. Mr. George Anderson had also informed Mr. Foote that he wished the Bradlaugh Memorial Fund to be banked in three names, and the meeting appointed for that purpose Messrs. George Anderson, W. H. Reynolds, and G. W. Foote. A letter was read by the secretary informing the Executive of the dissolution of a Branch in Cardiff, and on that Mr. Forder suggested that in towns where there are no Branches a member should be appointed to collect subscriptions and obtain members until sufficient had been got to form a Branch. The appointment of these members was delegated to the Organisation Committee. Miss Vance asked if any lecturers had applied for a diploma, and on being answered in the negative, many members expressed the opinion that the lecturers did not



know how much would be expected of them. After considerable discussion, it was agreed that a paragraph from the President in the Freethought journals would suffice. The meeting then adjourned till Sept. 23.—STANLEY JONES, Sec.

### SOME OF THE UNSAVED.—II.

WILLIAM KINGDON CLIFFORD, whose untimely death in 1879 cast a gloom over the world of thought, must be numbered amongst the unsaved. Every Freethinker knows something of Professor Clifford. Dying at an age when most men have barely completed their education, he had yet become world-famous. As a boy he excited the wonder and admiration of grey-headed professors, and ere he died he was recognised as the greatest master of mathematical science in Europe. Clifford was an avowed sceptic, and gloried in the expression of his free opinions. His heresy was of a militant and aggressive type. There was no mincing of words or choosing of phrases in his references to the popular religion. In one of his essays, after a brief review of the Christian scheme, he says: "How well and nobly soever a man shall have worked for his fellows, he must end [according to the popular legend] by being either the eternal sycophant of a celestial despot, or the eternal victim of a celestial executioner. If this horrible story be true, the noblest thing left for us is to curse God and die." One of his sayings was, "If men were no better than their religions, the world would be a hell indeed." He had a profound distrust of the priests—men "who have set their mark on Europe in fifteen centuries of blood and fire"—and accentuates with italics the following warning in his *Ethics of Religion*: "If there is one lesson which history forces upon us in every page it is this—'Keep your children away from the priest, for he will make them the enemies of mankind.'" He believed that Christianity, as a social power, exerts a pernicious influence on human character. "I suppose," he says in one of his letters, "it frightens people to be told that Christianity, as a social system, invariably makes men wicked when it has full swing. Then I think the sooner they are well frightened the better." Passages such as these, animated by a deep and sometimes fierce hostility to the Christian religion, abound in Clifford's writings. Beyond dispute, there could be no admission for him into that kingdom of heaven which men can only enter through the door of faith. Yet Clifford was a man whom, to the unsophisticated mind, it is nothing short of a moral outrage to consign to the other place. His personal character was worthy of his transcendent powers of mind. He loved truth with the ardor of a Lessing; he consecrated his splendid talents to that most sacred of services, the service of man; and throughout his all too brief career he "wore the white flower of a blameless life." He was penetrated with the sentiment of humanity. "I want," he says, in a letter to Lady Pollock, "to take up my cross and follow the true Christ—Humanity." "If there was anything," says Mr. F. Pollock, "for which he had no toleration and with which he would enter into no compromise, it was insincerity in thought, word, or deed." Let the pious Christian reconcile it with his conscience as best he can, that the soul of this great and noble man is unsaved!

Harriet Martineau, one of the most distinguished literary women of the century, must be looked upon as lost. She professed views that a pious person would characterise as blank Atheism. In one of her letters to Mr. H. G. Atkinson, she said: "There is no theory of a God, of an author of nature, of an origin of the universe, which is not (to my feelings) so irreverent as to make me blush; so misleading as to make me mourn." "The faith and hope of Christianity," writes Mr. W. H. Davenport Adams in his *Celebrated English-women*, "she dismissed as trifles unworthy of the notice of a mature and well-disciplined intellect." A few days before her death she wrote: "I cannot think of any future as at all propable except the 'annihilation,' from which some people recoil with so much horror. . . . Now that the event draws near, and I see how fully my household expect my death pretty soon, the universe opens so widely before my view, and I see the old notions of death and scenes to follow to be so merely human—so impossible to be true when one glances through the range of science—that I see nothing to be done but to wait, without fear or hope or ignorant prejudice, for the expiration of life." If unfaith be a fatal sin, there can be no hope for a woman who dies with a confession of Atheism upon her lips. But judged by her character and by her life, as Archdeacon Farrar would have people judged, Harriet Martineau was more worthy of heaven than nineteen-twentieths of those who base their hopes of getting there on

the merits of Christ. Florence Nightingale said of her: "She served the Right, that is, God, all her life." Her pen was ever active in the cause of justice, and on the great question of American slavery she was a tower of strength on the right side. In Boston, a marble statue, raised by public subscription, commemorates her splendid services on behalf of the slave. She cared for nothing before truth, and proclaimed it regardless of all consequences to herself. "Having found," writes Mrs. Fenwick Miller, "what she believed to be a right cause to uphold, or a true word to speak, no selfish consideration intruded between her and her duty. She could risk fame and position and means of livelihood, when necessary, to unselfishly support and promulgate what she believed it to be important for mankind to do or believe." "Withal," adds the same writer, "she was a kind mistress, a good friend, and tender to little children; she was truly helpful to the poor at her gates, and her life was spotlessly pure." And the only thing that orthodox Christianity can do for this true and tender woman is to damn her!

Ralph Waldo Emerson, poet, philosopher and moralist, must also be numbered among the lost. He rejected revealed religion, and in so doing committed that "crowning sin which excludes any man from the kingdom of heaven." Emerson's exact position in philosophy is somewhat uncertain, but he appears to have been what is called a Pantheist. He looked upon the universe as a living organism, and rejected the idea of God as a being separate from nature. He repudiated the assumptions on which Christianity is based. "That the God of revelation," he said, "hath seen cause to repent and botch up the ordinances of the God of nature, I hold is not only irreverent, but impious in us to assume." Of miracles which were not one with "the blowing clover and the falling rain" he would not hear. "The word Miracle, as pronounced by Christian Churches," said he, "gives a false impression, it is Monster." He seems to have had some sort of belief in a future existence, but denied that even Jesus preached a personal immortality. Matthew Arnold has compared Emerson to Marcus Aurelius. He was a great, wise, noble, and lovable man. When he died, says Dr. Garnett, "the most shining intellectual glory and the most potent intellectual force of a continent departed along with him." His constant aim was to rouse men to a sense of the dignity of their nature, to purify and exalt their ideals, to urge them to ceaseless effort after a higher life. "Who," writes one of his critics, "has made us feel so deeply the loveliness of virtue and truth and courage?" "We know," says Mr. Lowell, "how much the country's intellectual emancipation was due to the stimulus of his teaching and example, how constantly he has kept burning the beacon of an ideal life above our lower region." Nor was he lacking in those gentler qualities that make a man beloved in private life. Harriet Martineau, recording her impressions of him, wrote: "There is a vague nobleness and thorough sweetness about him which moves people to their very depths, without being able to explain why. William Henry Channing, a kindred spirit, thus left a picture of him in his home: 'I do confess myself fascinated. He had been before to me an icy pinnacle only, away in the ether, but as I came nearer I found there was verdure of sweet affections and the beauteous blossoms of lowly thoughts and common herbs around the base. His family delighted me; his fondness for his little boy, his tenderness towards his wife, the unaffected politeness and courtesy and the merry cheerfulness of the man did more to win me than all his lofty contemplations.' And for this high and royal soul there is 'no room' in the Christian heaven." D. W.

(To be concluded).

Sunday-school Teacher—"Don't you think it very strange that the lions didn't eat Daniel?" Scholar—"No, sir, not since I saw that picture of him in my book; he looked so skinny."

A THOUGHTFUL DEITY.—A Manchester boy of three years is just learning his catechism. "Who made you?" asked his mamma. "God." "What did he make you of?" "He made me of dust, but he put a skin on to keep the dust from falling out."

Teacher—"What do we learn by the translation of the Prophet Elisha?" Dull Boy—"That he saved his funeral expenses." Teacher (severely)—"James!" Dull Boy—"That's what my pa says; he's an undertaker, he is, and I guess he knows. Pa says he wouldn't like to have folks go off that way nowadays."



## 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.

Ball's Pond Secular Hall, 36 Newington Green Road: 7, Mr. J. B. Coppock, F.C.S., "The Heat of the Sun."  
Battersea Secular Hall (back of Battersea Park Station): Sunday and Monday, at 8, social gatherings. Wednesday, at 7.30, dramatic class. Thursday, at 8, committee meeting.  
Camberwell—61 New Church Road, S.E.: 7.30, Mr. Touzeau Parris, "Theosophy—a Criticism."  
Hall of Science, 142 Old Street, E.C.: 7, Mr. J. M. Robertson, "The Theology of Browning and Tennyson."  
Milton Hall, Hawley Crescent, Kentish Town Road, N.W.: 7.30, Mrs. Annie Besant, "Crucified Saviors."  
West Ham—Secular Hall, 121 Broadway, Plaistow: 7.30, Mr. W. J. Ramsey, "That Whale Story." Thursday, at 8, open debate.  
West London—Clarendon Coffee Palace, Clarendon Road (close to Latimer Road Station): Friday, at 8.30, discussion.  
Woolwich—"Sussex Arms," Assembly Room, 60 Plumstead Road (entrance, Maxey Road): 7, special meeting of members.

## OPEN-AIR PROPAGANDA.

Battersea Park Gates: Mr. F. Haslam, 11.15, "Jolly Old Job"; 6.30, "The Life of Buddha."  
Bethnal Green (opposite St. John's Church): 11.15, Mr. W. Heaford, "The God Idea."  
Camberwell—Station Road: 11.30, Mr. J. Fagan, "Miracles."  
Clerkenwell Green: 11.30, Mr. A. B. Moss, "Quack Reformers." Members' meeting after the lecture.  
Edmonton (corner of Angel Road): 7, Mr. C. Cohen will lecture.  
Finsbury Park (near the band-stand): 11.30 and 3.30, Mr. Boorxan will lecture.  
Hammersmith Bridge (Middlesex side): 6.30, a lecture.  
Hyde Park (near Marble Arch): 11.30, Mr. Neil Corbett, "The Ten Plagues."  
Kilburn—Salisbury Road (close to Queen's Park Station): 6.30, Mr. W. Heaford will lecture.  
Kingsland Green: 11.30, Mr. C. J. Hunt, "Christianity and Slavery."  
Lambeth (corner of Belvedere Road, opposite St. Thomas's Hospital), Westminster Bridge: 6.30, Mr. E. Calvert, "Is the Old Testament a Divine Record?"  
Leyton (open space near Vicarage Road, High Road): 11.30, a lecture.  
Midland Arches (corner of Battle Bridge Road): 11.30, Mr. J. Rowney, "Come to Jesus."  
Mile End Waste: 11.30, Mr. H. Hooper, "Benan's Christ."  
North Finchley: 3.30, Mr. R. Rosetti, "God is Love."  
Old Pimlico Pier: 11.30, Mr. E. Calvert, "Does the Bible Sanction Slavery, and is it Woman's Friend?"  
Plaistow Green (near the Station): 11.30, Mr. W. J. Ramsey, "God's Promises."  
Regent's Park (near Gloucester Gate): 3.30, Mr. C. J. Hunt, "God, where art thou?"  
Stratford—Matthew's Park Estate, Ham Park Road: 3.30, Mr. W. J. Ramsey, "The Jews' March."  
Tottenham (corner of West Green Road): 3.30, a lecture.  
Victoria Park (near the fountain): Mr. C. Cohen, 11.30, "Education"; 3.15, "Christianity and Civilisation."  
Wood Green—Jolly Butcher's Hill: 11.30, Mr. R. Rosetti, "Bible and Science."

## COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge Street: Mr. G. W. Foote, 11, "The Tree of Knowledge"; 3, "Nature and God"; 7, "The Way to Heaven."  
Crook—35 Gladstone Terrace, Sunnyside, Tow Law: 6.30, annual meeting, election of officers, etc.  
Glasgow—Ex-Mission Hall, 110 Brunswick Street: Mr. Charles Watts, 11.30, "Religion Without Theology"; 2.30, "False Claims for the Bible"; 6.30, "Is Unbelief a Crime?"  
Hull—Friendly Societies' Hall, Albion Street, No. 2 Room: 6.30, business meeting.  
Liverpool—Camden Hall, Camden Street: 11, Tontine Society; 11.30, committee meeting; 12, Hall of Science Company; 7, Mr. Harry Smith, "Behold I come as a thief (Rev. xvi., 15)."  
Manchester N. S. S., Secular Hall, Rusholme Road, Oxford Road, All Saints': Mrs. Thornton Smith, 11, "The Wickedness of God"; 3, "Who was Jesus Christ?"; 6.30, "The Uselessness of Prayer." Admission 3d. and 6d.  
Portsmouth—Wellington Hall, Wellington Street, Southsea: 7, a meeting.  
Rochdale—Secular Hall, Milkstone Road: Mr. Stanley Jones, 11, "The Basis of Secularism"; 3, "Jesus and his Parents"; 6.30, "Christian Opposition to Science." Admission free.  
Sheffield—Hall of Science, Rockingham Street: 7, Mr. James Weston will conclude his account of "A Recent Visit to Egypt."  
South Shields—Capt. Duncan's Navigation School, King Street: 7, business meeting.

## OPEN-AIR PROPAGANDA.

Hull—Corporation Field: 3, Mr. G. E. C. Naewiger, "Is Sunday a Holy Day?"  
Newcastle—Quayside (near big crane): 11, Mr. G. Selkirk, "Morality and the Supernatural."

## LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt Road, Hammersmith, London, W.—Sept. 6, Camberwell; 27, Milton Hall. Nov. 22, Hall of Science.

STANLEY JONES, 28 Stonecutter Street, London, E.C.—Sept. 6, Rochdale; 7, Wigan; 10, Blackburn; 11, Darwen; 13, Manchester; 14, Nelson; 15, Nelson; 19, Chester; 20, Liverpool; 27, Rushden. Oct. 4, Battersea; 18, Finsbury Park. Nov. 1, West Ham.

ARTHUR B. MOSS, 44 Credon Road, Rotherhithe, London, S.E.—Sept. 6, morning, Clerkenwell; 13, morning, Clerkenwell Green; afternoon, Victoria Park; 20, morning, Westminster. Oct. 4, Camberwell; 11, Westminster; 18, morning, Hall of Science; 25, Camberwell.

C. J. HUNT, 48 Fordingley Road, St. Peter's Park, London, W.—Sept. 6, afternoon, Regent's Park; 13, morning, Pimlico; evening, Kilburn; 20, morning, Clerkenwell Green; afternoon, Finsbury Park; 27, morning, Hyde Park; evening, Hammersmith. Oct. 4, morning, Pimlico; 11, morning, Camberwell; 18, morning, Mile End; 25, Manchester.

TOLEMAN-GARNER, 8 Heyworth Road, Stratford, London, E.—Sept. 20, morning, Leyton; 27, morning, Clerkenwell Green. Oct. 11, evening, Ball's Pond. Nov. 29, Ball's Pond.

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