

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XI.—No. 40.]

SUNDAY, OCTOBER 4, 1891.

[PRICE ONE PENNY.

THE FREETHOUGHT FLAG.

FREETHOUGHT is as old as history, and perhaps older. Very likely in the pre-historic ages there were exceptional men who smiled in secret, if not openly, at the superstition of their fellows, and wreathed the lip in scorn at their cowardice and slavery. However, we know that Freethought decisively appeared in ancient India. Long before the time of Buddha it may be traced in the discussions of Hindu philosophy. Buddha himself was a resolute Freethinker. He set aside all the problems of theology as idle or pernicious. Above all he warned his followers against bigotry and persecution. They were to persuade their erring brethren into the right road, but never to force them; and hence it is that Buddhism, in the whole course of twenty-five centuries, has never persecuted man, woman, or child.

No doubt there were Freethinkers in ancient Egypt, especially among the priests, who, as a large hereditary caste, must sometimes have laughed in their sleeves at the reign of imposture. Whether any of them betrayed their heresy and were tortured, imprisoned, or killed, it is impossible to determine. The papyri and the stone records yield us no information. Among the Jews, however, we know that there were Freethinkers. The orthodox conclusion of the Book of Ecclesiastes is the addition of a later hand; the rest of the Book is the work of a Hebrew Epicurean.

Freethought arose betimes in Greece. Some of the earliest philosophers were sceptics. Everyone knows the story of Bion, who on being shown the votive tablets of those who had cried to Neptune in storms and were saved, asked where were the tablets of those who were drowned. In the great age of Greek civilisation, the mightiest of her dramatists, the majestic Æschylus, had an evil reputation for heresy; and, as Leigh Hunt remarked, the tradition of his untimely end was a concoction of pious malice; a sort of foretaste, we may add, of the infidel death-bed stories so prevalent in Christendom. Socrates, that divine man, as Gray calls him, expiated his heresy in an Athenian prison, where he drank the penal hemlock, and died the death of a martyr.

Freethought counted thousands of votaries in the palmiest days of Rome. Julius Cæsar himself, "the foremost man of all this world," the possessor of a grander brain than that of any Christian ruler in history, openly avowed his unbelief. Lucretius, the poetical precursor of Darwin, the first prophet of Evolution, as Mrs. Browning wrote—

Denied divinely the divine—and died
Chief poet by the Tiber side.

Leaping forward nearly two centuries, when Christianity was beginning to wind itself like a serpent around Roman civilisation, we see the brilliant wit and philosophy of Lucian playing like lightning over the superstitions of his age.

Throughout the dark days of the triumph of Christianity the Freethought tradition was never utterly

extinguished, though its history in those ages has yet to be written. We see it daringly emerging at the Renaissance in vigor and splendor. Presently the great Montaigne, so wise, sane, and genial, whispered that a difference of opinion was a small matter to burn a man alive for. Rabelais, the jester, who covered depths of wisdom with robes of folly, and was neither with the Pope nor with Luther, held aloft the Freethought flag though he danced around the pole. Then came the greatest Freethought martyr of all time, one whose glory is growing and will grow with the ages, who will shine a fixed star in the firmament of fame when the Vatican has crumbled into dust—the fiery, daring, and lofty Giordano Bruno.

Bruno's martyrdom marks a new epoch. The spirit of Science sprang like a phoenix from his ashes. The discoveries and demonstrations of Galileo corroborated his intuitions. Less than a century afterwards Pascal exclaimed that if the world did go round, not all the Cardinals at Rome could prevent it—or themselves from going round with it. And the land of Pascal, of Rabelais and Dolet, then gave birth to the great Voltaire, whose name became a rallying cry to the scattered soldiers of liberty. He had his faults—who has not? The very sun has spots. But he held high over Europe, with eagle eyes and the grip of an eagle's talons, the blazing gonfalon of Freethought. Robert Browning, the Christian poet, allows that Voltaire wielded

the sharpest shrewdest steel that ever stabbed
To death Imposture through the armor-joints.

Bigots and tyrants, Macaulay says, who were never moved by the wailing of millions, turned pale at the sound of his name.

In England the Freethought flag was upheld by Collins, Chubb, Toland and Bolingbroke. Then it passed to the hands of Thomas Paine, who achieved a reputation only second to Voltaire's. His *Age of Reason* was the subject of many prosecutions; Richard Carlile and his brave colleagues were frequently imprisoned for selling it; but bigotry defeated itself, for out of this turmoil grew the beginnings of organised Freethought. Watson, Hetherington, and Southwell, were followed by George Jacob Holyoake, who also tasted the sweets of prison. Mr. Holyoake strove manfully for the cause. Presently the more potent personality of Charles Bradlaugh revealed itself, and for a quarter of a century he carried the Freethought flag from end to end of England. When the once dreaded "Iconoclast" died, amidst almost universal respect, he left a real Freethought party behind him; with numbers, funds, journals, and an organisation which is already developing into no contemptible proportions. The National Secular Society, founded by Charles Bradlaugh, has a past it may be proud of—a past of trials borne with fortitude and struggles crowned with success; its present is full of promise and encouragement, and may its future be full of glory and beneficence!

For the present the editor of this journal has the honor of being the President of the National Secular

Society. He was nominated by Charles Bradlaugh, and his election was unanimous. Twice since, at annual Conferences, he has been unanimously re-elected. He therefore feels "security of tenure." When the Society finds a better President, or desires a change, he will relinquish the post without bitterness. Meanwhile he means to be always at the front,—with the flag.

This journal began ten years ago in a modest way. It came out monthly and its size was only eight pages. Within a few months its success warranted its appearing weekly. Its boldness in attacking Christianity led to a prosecution under the Blasphemy Laws, and its editor was sentenced to twelve months' imprisonment by Judge North for "prostituting the abilities God had given him in the service of the Devil." The editor's last article before going to prison ended with these words: "The *Freethinker*, we repeat, will go on whatever be the result of the present trial. The flag will not fall because one standard-bearer is stricken down; it will be kept flying proudly and bravely as of old—shot-torn and blood-stained perhaps, but flying, flying, flying!"

That is the spirit in which *this* flag of Free Thought will always be upheld. And now that the *Freethinker* is enlarged, and is far and away the cheapest Free-thought journal ever published, we are able to look back with satisfaction on ten years of labor, anxiety, and sacrifice.

G. W. FOOTE.

FREE THINKING EXPLAINED.

To "begin and stick at it"—which was Cobbett's advice for learning a language—is as applicable in writing an article; but as I "begin" in a train on my way to Hebden Bridge, to take part in a series of meetings, "sticking at it," as far as this paper is concerned, is somewhat unmanageable. Nevertheless, being asked by the Editor to contribute to the first number of this enlarged issue, I readily do so in proof of good wishes for success and advancement. Should the readers observe an aperture in the statement following he may conclude that a public meeting has run through the sentences in that part.

In a journal bearing the name of *The Freethinker* some observations on the essential features of Free Thought will be relevant and may be useful to new readers. Ignorant people do not understand Free Thinking—careless people misconceive it, lazy people do not like it, timid people are afraid of it, orthodox people misrepresent it—and intelligent Christians, ambitious of the credit of liberality (to which they have not attained) often erroneously claim to be as much free thinkers as those who call themselves by that name.

To be a Free Thinker a man must believe that sincere opinion is without sin. Sincerity is not necessarily errorless, but being honest it is without guilt. Thoughtful sincerity is here meant—not the sincerity of the fool, which does not count—nor the sincerity of ignorance, which has no meaning in it, but the intelligent sincerity of the man who has thought upon a subject and inquired into all the evidence for and against it which he can get. If reasoned sincerity (whether it disbelieves in Deity or the Bible) be not sinful in the eye of man or God, Free Thought is a peril which only an idiot would incur. There can be no freedom of thought in one who believes that unless he comes to one conclusion, he will perish everlastingly. If the Bible has hell at the bottom of it and the Devil at the top, ready to put the reader into the unpleasant receptacle underneath, unless he believes the contents between cover and cover, Free Thinking is impossible to any one who

understands and accepts these conditions. Free Thought means freedom from all fear of penalty, religious or civil. No prudent Christian can be a Free Thinker while he believes God will punish honest unbelief in Christianity. Nor is he an honest Christian who professes to be a free thinker, unless he takes part in procuring a change in the law which punishes Free Thought by confiscating the property of Free Thinkers who leave money for the maintenance of free expression of opinion.

Free Thinking involves several things essential to its existence and usefulness. For instance, Free Thought must be followed by free speech, free publicity, and free action of opinion; otherwise no fruit follows from the free mind. The object of Free Thought is the attainment of Truth. But what is taken to be truth cannot be known to be so until it is verified; and it can be verified only by publicity and discussion. Truth can only be established by general discussion in a fair field of inquiry. Discussion affords self-protection against error, and he who withholds or prevents that protection is a traitor to truth, whatever be his mission or his motive.

Free Thinking not only occupies a large field, but renders important service. Luther said, in other words, wanting to know is fatal to faith. But the Free Thinker does want to know, and incites others to know. It is a duty to inquire, for he that does not can never otherwise be sure that he has the truth, and may be believing falsehood in religion. If God exist, it is an insult to him not to inquire into the signs and grounds of truth, lest a worshipper be believing and living a lie.

A Free Thinker must make himself acquainted with both sides of a question. This no ordinary Christian does. He does not know the other side against Christianity—he does not want to know it—he considers it a sin to know it. Such Christians—and they are found in mobs—cannot be Free Thinkers.

They who accept the principle of Free Thought are made wiser and manlier than others who think in fetters and terror. A wholesome example is set. The Churches are improved by it. Preachers think with more freedom than they used to do, and their congregations are improved in consequence.

If Free Thinking went no farther, it amounts to a good education. What malevolence, anger and re- crimination discredit social life through men not inquiring on both sides of questions in dispute! How many friendships are severed through differences which would never exist if all men inquired all round a question before disputing about it, or deciding upon it? If coincidence of opinion does not always result from full inquiry, differences are diminished by the wider knowledge inquiry brings.

Thus Free Thinking does not mean "loose thinking," as Canon Kingsley thought, nor "loose living," as some loose-tongued prelates say. On the contrary, it implies stricter modes of thought than is common with second-hand Christians, who take their opinions on trust. Free Thinking means independent thinking—it means thinking at your own discretion instead of at somebody else's discretion.

The public, when it becomes curious about Free Thinking, ask, What is its object? The answer is, "To seek for truth." The next inquiry is, "Have we found it?" This question can be answered also. Free Thinking is a method, a process of acquiring truth. The nature of the truth thus resulting is a different question. If anyone would understand how much Free Thinking is worth maintaining for its own sake—how large is the field it occupies—how wide is its influence—what duties of boldness and judgment of courage and discretion it implies, but imposes upon the Free Thinker—he may see it all displayed in Mr. John Morley's noble book on Compromise.

G. J. HOLYOAKE.

FLABBY CHRISTIANS.

LUKE v. 37 (Revised Version):—"No man putteth new wine into old wine-skins; else the new wine will burst the wine-skins, and itself will be spilled, and the skins will perish."

I SHOULD like Mr. Spurgeon to recover and preach a sermon from this text. He would doubtless apply it to that new school of flabby Christians who believe in Christianity in general but in no single characteristic dogma in particular, and seek to renovate their religion with the "higher criticism." Heedless of the warning given by their God and Savior they stuff the new wine of modern thought into their old wine-skins of theological dogma, with the result of disaster to both.

Transitional types of animal life, are, it is said, usually weak and ugly. This certainly applies to the cross-breed of Neo-Christians, a mongrel compound of science and superstition, rationalism and credulity, who substitute treacle and water for fire and brimstone, and hold with the hare of authority while pretending to run with the hounds of free inquiry. They have cast out all that gave their old faith its flavor, all indeed that gave it its life. But for the belief in the near approach of the day of judgment, with a literal hell fire and salvation through the blood of Christ, Christianity would never have affected men as profoundly as it did. It was the very dogmas rejected by modern flabby Christians which gave vitality to ancient Christianity.

Transitional types eventually pass away. Nature likes a clear issue. The world remembers Luther and Bellarmine, but how few have even heard of the learned Cassander, of Fricius, or of the host of other reconcilers, who, at the time of the Reformation, vainly cried Peace, Peace, where there was no peace.

The flabby Christian spends his time in efforts to elude the inevitable. He seeks to amalgamate the irreconcilable. He will admit that Darwinism is true, but then Moses always said so. The creation story may be admitted as a myth, but then the scheme of redemption is so divine. He does not see why one person should be punished for another, but still we are saved through Christ in some sense at any rate. He has given up the belief in hell as a place of eternal torment. Satan is superannuated, and God, instead of being a partial deity, who sends one to heaven and ten to hell, all for his glory, is a loving father—not that he supposes him to be exactly masculine, you know, but that conveys the idea.

The only objection to this theory of a pleasant old gentleman upstairs, who does his best for us in this life, and, if we behave ourselves, will finally make us all comfortable for ever in heaven, is that it is not true. The treacle without brimstone theory does not fit the facts. The Manichean system, which divided the world between God and Satan; or the Calvinist view, making God the creator of evil, who dooms infants to eternal punishment for the sins of their ancestors, is more a reflection of nature than the flabby Christian's God, who is simply the sublimation of his own wishes.

The Bible God who hardened Pharaoh's heart in order to destroy him; who sent lying spirits to Ahab to tempt him to ruin; who has mercy on whom he will have mercy, and whom he will he hardeneth; who has the same power over men as a potter over his clay, making some to honor and some to dishonor; and who showed his partiality in loving Jacob and hating Esau, was far more closely founded on natural analogy than the sweet, nebulous, do-nothing Deity of the flabby Christian.

Sometimes the flabby Christian threatens to show signs of a backbone. He will say, Well, all can agree with the Apostles' Creed. But when he is shown that the Creed was not that of the apostles, but a forgery; when he is asked if he really believes that Jesus was born of a virgin and descended into hell, he slinks away into his former invertebrate condition.

It may be doubted, indeed, if he should be called a Christian at all, for that term implies at least the belief that Christ was the Messiah of the Jews; and this is a position he knows he cannot defend against the consensus of opinion of that nation.

Some good-natured Freethinker may say, After all, these flabby Christians make our game. They are helping to break up hide-bound orthodoxy. They should be encouraged to carry on their work of slow destruction in the camp of the enemy, or at any rate be left severely alone. I beg to differ. If the flabby neo-Christians do harm to orthodox Christianity, they do more harm to the cause of downright truth and sincerity. The war between Freethought and superstition cannot be decided while so many cowards and traitors are flying backwards and forwards between the opposite camps. I agree with Ingersoll when he says, "Reformation is a hospital in which the new Philosophy exhausts its strength in nursing the old Religion." The real buttress of superstition is its endowments. As long as these can be maintained there will be plenty ready to put any construction whatever upon the old faith in order to retain its emoluments. Their object is not truth, but self-interest. Had the belief in witchcraft been endowed it would have been left to bold Atheists to declare that there were no such thing as witches, and that a bargain with the Devil was an impossible contract with a non-existent person. We should have been told by the interested upholders of witchcraft that the term witch must be taken in a metaphorical sense, and that contracts with the Devil, if not made on literal parchment, were yet full of profound spiritual significance. To the Freethinker truth is of primary importance. He can make no compromise with the flabby Christians who confuse fiction with fact, and encourage intellectual dishonesty.

J. M. WHEELER.

THE ORIGIN, NATURE, AND DESTINY OF MAN.

THE origin, nature, and destiny of man have for ages been considered problems of a most interesting character. Philosophers and theologians have directed earnest attention to their solution, while poets have allowed their imagination unlimited scope in a field which seemed to be almost boundless. So fascinating have these subjects been that they have lost none of their attraction even at the present day, if one may judge from the recent unhealthy excitement caused by the Theosophical craze. Professor Huxley writes: "The question of questions for mankind, the problem which underlies all others, and is more deeply interesting than any other, is the ascertainment of the place which man occupies in nature, and of his relationship to the universe of things. Whence our race has come; what are the limits of our power over nature; to what goal are we tending, are the problems which present themselves anew, and with undiminished interest, to every man born into the world." Although modern researches have doubtless thrown much light upon these questions, it is evident that the darkness is by no means entirely dispelled. How man originated, and what will be his ultimate destiny, are themes upon which no positive information has hitherto been obtained. For this reason the modesty of Agnosticism is deemed by many persons as preferable to the dogmatism of theology or to the mystic speculations of the dreamy enthusiasts. The precise mode of our origination and our final destiny as personal beings the Agnostic recognises as mysteries beyond his power of penetration. This much we learn from experience, that the messenger of death will sooner or later visit us all. At its approach the poet yields up his poesy, the philosopher his wisdom, and the scientist the result of his researches. We enter the world, sojourn here for a time, and then resign to Mother Nature that force which sustained us through a fleeting existence. We

die, and the elements of which our bodies were composed are transformed into other modes of existence. The transformation takes place, but to what we cannot say. To us it is shrouded in mystery. Whether or not that mystery will ever be solved is a question which the Agnostic neither affirms nor denies, preferring to deal with what is, rather than to speculate upon what might have been or what may be.

The opinions of some of the ancients upon the nature of man are very curious, and in these we recognise the mystic teachings upon which Theosophy is based. Many of those ancients supposed that there was a very close relationship between the origin of man and his final destiny. They considered that whatever state or condition might await human beings after death, it was but analogous to that in which they existed before birth. According to Plato, the soul (whatever that may mean) was immortal because it had existed previous to its incarnation in a human body at birth. His idea was that if pre-existence is denied immortality must disappear also. The ground of this notion was that, if the soul and body began life together, the inference is reasonable that they should end it at the same time. Thus the doctrine of absorption supposes that at death the spirit will return to the great fountain of spirit from which it came. A similar teaching to this is found in the Bible, where we read that at the dissolution of the body the spirit will return to God, who gave it.

The theories of pre-existence have been very numerous and have taken various forms, all of which have been more or less fanciful and destitute of reasonable evidence. For to say that the soul of man existed before birth, still leaves the question of "how" unanswered. In what form did this soul exist? One ancient theory alleges that it was a direct emanation from God, making what is termed the spiritual part of man an actual portion of Deity, the fundamental postulate being that the necessary life of God is one constant process of radiation and absorption, a letting out and a drawing in. Another theory asserted that the soul existed before birth as a conscious personal being, but on becoming incarnate in a body, all memory of its previous condition was lost. This notion, however, does not attempt to account for the origin of the soul, but only for its advent into this world, and consequently no information is given upon the important question as to how and when its career commenced, and still less as to when it will terminate. This view was taken by many Oriental thinkers, and it seems also to have found favor with certain poets in modern times. Wordsworth writes:

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.

This theory assumes that the spirit prior to birth may have been an angel or a devil, and hence the opposite kind of actions observed among men. Shakespeare exclaims: "O nature: what hadst thou to do in hell when thou didst lower the spirit of a fiend in mortal paradise of such sweet flesh."

The Theosophists claim that their idea of re-incarnation is superior to many others upon this subject, inasmuch as theirs is progressive from a lower to a higher state—not a transmission from a higher to a lower condition. But this is a mere speculation, for we search in vain for proofs of its truth.

Another theory of the origin of the soul is that it is a special creation made by a direct fiat of God at the beginning, and that it was received into the body at birth by the process of infusion. This view supposes a kind of repository in which souls are stored until required. A modification of this theory is called *Traduction*, and is essentially theological, invented probably to meet a dogmatic exigency. It

teaches that all souls have been transmitted or brought from Adam.

The theories as to the destiny of the soul have been equally numerous, and of much the same mystic and unsatisfactory character. And this is just what might have been expected from the fact that it has been erroneously taught that the body and soul are two distinct entities, made up of totally different substances; therefore, the origin of one can in no way explain the origination of the other. It is this unscientific theory that has given rise to so many conflicting and frequently whimsical notions, such, for instance, as what is known by the term Theosophy.

It is time such mystic and absurd ramblings were given up, and that we ceased wasting our resources upon such groundless speculations as to what is called the soul. Let us study man as a whole, and recognise the fact that whatever powers he may possess they must have originated together in the past and will not be broken asunder in the future. The more important question, therefore, for us to consider is, not what was the origin of the soul, but of the man; not what will become of the alleged spiritual part of the individual at death, but what is the destiny of the race. The problems, consequently, come to us in a different form to that in which they were viewed by our ancestors; the method we must pursue will be a new one; and the conclusions arrived at are those which flow from the real facts of the case as verified by science. In the next article we will endeavor to ascertain what modern science has to say upon the subject.

CHARLES WATTS.

(To be continued.)

OLD CREEDS AND THE NEW.

THE old creeds will pass away. The ideal, so grateful to men's souls, of a Divine Being who is the reality of all we dream of love, of truth, of beauty, who is the ground of all life, the support of all that exists, the Father of all spirits, the Friend of all that are in sorrow, the Consoler of all that need consolation, the Sympathiser with all our aspirations after nobler deeds and higher modes of life, the Redeemer of wrong, the Vindicator of right, the unerring Judge, the Lord of all power and the possessor of all might; this ideal, as the centuries pass, will live no longer in the faith of reason. But the abstract ideal of goodness, truth, and beauty will never die. The Christian dogma will fade, but the Christian life, the spiritual life which the sacred traditions of the human race have handed down through Asia, through Egypt, through Judæa, through Greece, through Rome, through Catholic and Protestant Europe, is immortal. In this sense the teaching of Jesus and of Paul will still be included in one series with that of their predecessors and successors. The sentiment of human brotherhood developed by Christian practice will gather strength. The feeling of a common humanity, which had its germ in Hellenic culture, which grew under Macedonian conquest, expanded through Roman incorporation, and flowered in the Catholic unity of the Mediæval world, which through storm and calm, through war and revolution, has at length attained an adequate experience in modern philosophic thought, will lead to new victories and yet grander results. It is to this ideal rather than to one borrowed from older creeds that we must look for "central peace at the heart of endless agitation." The worship rendered to the Olympian gods or yet holier powers can never again be given to any object of adoration. The First Great Cause of the deist will satisfy neither the intellect nor the heart. The personal god of the theist will elude his grasp; the Ens of the metaphysician, infinite itself and with infinite attributes, will never make good its real existence; the Absolute, the Unknowable, the Homogeneous, the Eternal Essence, which is without

limits and transcends thought, the quasi-Deity of the Evolutionary philosophy, will prove to be little more than a glorification of that substratum, the very existence of which has been denied by profound thinkers; which Mr. Lewes, after teaching for twenty-five years, surrendered, though still believing in an external world, and which Mill, Grote, and Bain all alike rejected. Regarded as the eternal cosmical energy, it has but a shadowy existence in the speculative mind. Our consciousness of muscular or nervous effort is one thing; that there is any such consciousness in nature is another. The internal energy is no reflex of an external energy, and the subjective force cannot be shown to have a correspondent in an objective force analogous to it.

The sole sacred ideal that remains to us is that of humanity; not of the human race indiscriminately, but of the purer, nobler constituents of it, the great collective existence "which ever lives and ever learns," the mystical association of all intellects, of all loves, of all forces, the object of all our efforts, the sovereign to whom we are all responsible.* The exalted ethical sentiment which grows out of the perception of our relations to this Being is certain to awaken and sustain an enthusiasm and devotedness in thought and in action deserving a higher title than that which the word morality implies. These sentiments, this enthusiasm, this devotedness form, as Mr. Mill acknowledges, a real religion. Humanity so conceived is an ideal which whispers to us from the past, speaks with us in the present, and invites and solicits us for the future. The actions, the thoughts, the discoveries, the word spoken or written of "the ever-living company of great men," Homers, Platos, Shakespeares, Newtons, Lavoisiers, Darwins, prophets of the Hebrew world, sages of Greece, saints of the Church, or founders of the state, mould our minds, inspire our acts, enter into our actual lives, and form in very truth a part of ourselves. To concentrate our emotions, our desires, our thoughts, our energies on the Collective Being which these most august constituents represent is the essence of religion. To address this ideal Being as a conscious presence, as a kind of divinity, is a practice which I cannot myself accept or justify; but a reasonable commemoration of the great benefactors of the race, of the dead kings of science and song, of color and form, expressive of grateful and reverential feeling, were surely an appropriate homage to the ministers and vicegerents of that humanity to which we all belong.

As Humanity will be the sole Ideal Object to which dutiful obligation and exalted sentiment will be referred, so the world of Humanity will be the world revealed, not by divine inspiration or metaphysical intuition, but by Positive Science. The shadowy abstractions of the speculative rationalist, the fanciful conceptions of the theologian, will gradually pass away. To the Semitic explanation of the world and of man will succeed that of Laplace and Darwin. The great and majestic truths of the stellar universe, the mysteries of life, of light, of heat, of geologic lore, the epic of man's progression in time; the exaltation, the solace, the delight which flow from poetry, music, painting, sculpture; the interest in the arts, industrial no less than æsthetic; in the fellowship of work which ameliorates the common lot; in friendships of man and woman, short of passionate love, and in the happier and profounder affection of wife and husband; in all home charities and patriotic activities, and in the identification of personal "feelings with the entire life of the human race";—all these incidents of thought and varieties of emotion and action will possess the intellect and fill the heart of future generations, in a mode and in a degree which we can

now only imperfectly realise, and which, in the end, will leave men but little reason to regret that the raptures of saint or prophet, or the splendors of ancient theocracy, or the power and glory of the Mediæval Church, or the imposing promise of Hellenic or of Teutonic speculation, are as the dreams of a night that has passed for ever away.

From "*Final Causes*," by W. M. W. Call.

AN ORGANISED HYPOCRISY.

LORD BEACONSFIELD once described the Conservative party as an "organised hypocrisy." As a description of present-day Christianity it is equally appropriate. It is the greatest organised hypocrisy in existence. The Christians of to-day have very little more in common with the early Christians than the name. As the voice was Jacob's voice but the hands were the hands of Esau, so Christianity is Christian in name but in reality it is very much something else.

Archbishop Magee said that if any State tried to base itself on the teachings of the Sermon on the Mount it would go to ruin in a week. We say that any individual Christian who tried to base his conduct on the teachings of Christ and his apostles would go to a lunatic asylum in as brief a period.

Christians are not ignorant of this fact, and that is why we have the "organised hypocrisy." The teachings of Christ are all very well in church or chapel on Sunday—they are very conveniently left there during the week. Like the man who excused his indifference to the "melting" power of a revival sermon on the ground that he belonged to another church, so Christians in effect admit that, however desirable a thing Christianity may be in church to drawl and sing and slobber about, outside they "belong to another church."

This is called a Christian country, and we are supposed to be enjoying the advantages of Christian civilisation. It is only Christian in the sense that the majority of the inhabitants are nominally Christians. Our civilisation is only Christian in some of its worst aspects, such as we should only be too pleased to see eradicated. On the whole, it is not only unchristian, but essentially anti-Christian, and has developed in spite of Christianity.

Where would our system of jurisprudence be if founded on Christ's dictum, Resist not evil; or, If any man take away thy coat, let him have thy cloak also? And how many Christians trouble themselves about the words of their great Example, who said, Whosoever shall marry her that is divorced committeth adultery? Where are the Christians—and where would be our Christian lawyers—if this were a Christian country? Where would our medical science be if Christians believed what they professed, and instead of sending for the doctor when they are ill took the advice of James, who said: Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up? Why do Christians establish superfluous medical colleges in a Christian country? Elders are plentiful, and oil is not dear. Why do Christians pay heavy doctor's bills when the remedy is so cheap and so easily applied? Perhaps they lack the requisite *faith*. Curiously enough, when they engage in prayer for the recovery of a brother like Spurgeon, they wastefully employ the best available medical talent to help the Almighty; which always makes me think that, in sporting parlance, the Almighty has "a good thing on." If the dear brother "pulls through," the Lord did it. If he doesn't, the doctor or the decease is to blame. "Heads I win, tails you lose" is the Almighty's position in the case. The doctor's lot is not a happy one.

What would become of our Christian capitalists, our dukes and earls, our bishops and archbishops, with their thousands a year, if they were really Christians and followed Christ's advice? I know what *has* become of the dead ones, and what *will* become of the live ones when they are dead, if Christianity be true. They are, and will be, in hell experiencing the blessed

* Giuseppe Mazzini.

consolation of Christianity they talk so much about and care so little to realise.

Christ had not where to lay his head, but our Bishops and Archbishops live in palaces and probably think what a fool Christ was to start his religion at a time when it couldn't be properly appreciated.

The apostles were to provide "neither gold nor silver nor brass in their purses . . . neither two coats, neither shoes nor yet staves." Our humble successors of the apostles would scorn to belong to such a ragged regiment, and would deem their wardrobes but scantily supplied under these conditions. A corporal in the Salvation Army would refuse to save souls on such terms, and our young curates would be horrified if they were restricted to one "clean biled rag," and forced to pay visits and play lawn tennis barefooted. In that case they would hardly be as attractive as they are now; as they not only have shoes to wear, but, thanks to the young ladies of their congregation, encase their feet in nicely worked slippers.

Fancy Christ playing lawn tennis or wearing fancy slippers! And fancy what a "sight" the Archbishop of Canterbury would look presiding at a Church Congress *a la* one of the apostles with no shoes on his feet, and with only the one old suit he stood up in! Or fancy one of the twelve nursing his gout like Spurgeon in the South of France.

Christ demanded as an essential condition of perfection that a certain young man should sell all he had and give it to the poor. The modern apostles would sell Christ and the poor first. Christ said "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal," but our present-day clergy, regardless of robbers and rust invariably look out for the fattest livings, and are deaf to "calls" which wouldn't give additional means of support to the poor moth. In spite of the fact that, according to Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," our modern Christians persist in piling up riches with the indifference of infidels, with the result that this, the most Christian country in the world, is the richest.

Not only are Christians *not* Christians themselves, but they will not let other people be if they can help it. The irony of this may be seen in the fact that the only body of people in this so-called Christian country who approach within measurable distance of the early Christians in their lives and conduct are denominated by Christians Peculiar People, and are occasionally sent to gaol for their peculiarities! The peculiarity of the Peculiar People is in thinking they can practise Christianity with impunity in a Christian country.

Consistency is a virtue more honored in the breach than in the observance in a Christian country, and hypocrisy the highest rule of life. H. J.

ONWARD.

MY visit to Aberdeen was a decided success, and has resulted in the formation of a new branch of the N. S. S. with more than twenty members. My lecture was briefly reported in the Northern *Daily News*, and has already provoked a correspondence in that journal. Mr. Maitland proved an excellent chairman, and in Mr. Lunan I think the new Branch will find a capable secretary. Unfortunately a parcel of literature went astray, but two quires of *Freethinker* that I had with me found eager purchasers. Friends in the district desirous of joining the new Branch should put themselves in communication with Mr. Lunan, 53 Thistle-street.

I found alike at Edinburgh, Aberdeen and Newcastle—at which latter place I had a most enjoyable chat with some of the leading Secularists of the neighborhood—perfect confidence in, and approval of, the action of our President in the recent crisis, coupled with a determination to persevere in the future in extending and perfecting our organisation.

Our Battersea friends will be pleased to know that in losing Mr. Dipper the Tyneside friends have gained by their loss, for I heard excellent reports of his work in the district.

There will be a re-organisation of the late Edinburgh Branch very soon. It ought never to have been dissolved. I found many of the workers there anxious to renew their connexion with the parent Society. The local Society has an excellent and cheap hall, with lectures every Sunday evening.

ROBERT FORDER.

MAINLY ABOUT HOLY PEOPLE.

Satan is always tempting the godly. The Rev. Dr. Harris, of Nashville, Tennessee, is accused of Davidic sin, with certain ungodly damsels. Of course the accusation against the man of God is false, but then why doesn't the Lord, who looks so closely after the fall of sparrows, take care that his faithful messengers are not led into the wiles of the Evil One. Perhaps he backs their virtue against Satan, as he did in the case of Job, and Satan, grown more artful, substitutes pretty women in place of boils and pestilence.

The Rev. A. W. Yale, of Jamestown, Ohio, has been arrested for assault with intent upon Mrs. Jennie McCord, formerly a member of his congregation. Another instance of Satanic method to destroy the influence of holy ones.

Sometimes, not succeeding with the Lord's anointed, Satan tempts their offspring, as in the case of Mr. J. A. Carwardine, accused of stealing goods to the value £80, the property of his father, the Rev. H. A. Carwardine, vicar of Ogbourne St. Andrew.

Even church organists are not exempt from the snares of Apollyon, and at Denbigh the schoolmaster and organist at Llandrynog, is accused of seducing a niece twelve years of age, who is expected shortly to become a mother.

A large number of people assembled on the quay at Folkestone to witness the arrival and arrest of Mr. De Cobain. But they were doomed to disappointment. The Lord still desires him to preach the gospel among the heathens of the continent.

It is understood that Mr. Joseph Taylor will not enter the service of the C.E.S. upon his return to public life.

Two Catholic priests, the Revs. J. T. Kelly and Martin F. Maher, are charged at the Mountmellick (Queen's County, Ireland) petty sessions with aiding and abetting the abduction of a Protestant girl under sixteen years of age and placing her in a convent.

Thomas Henry Pink, a member of the parish church choir at Downham Market, Norfolk, has been fined £10 for indecency on the South Sands at Scarborough.

The Rev. Mr. Leaver, rector of Cooling, Kent, got tipsy on Rochester Bridge, and was run in. The mayor was good enough to hear the case in private, and let the man of God off with an admonition. A soldier who was also arrested for drunkenness, was fined 6s. 6d.

MAN AND GOD.

Mankind has worshipped God through ages vast
In its own image. In whatever state
Humanity is placed, it sees the great
Embodiment of self as God, and stands aghast,
Downfallen, meek and humble, lest the past
Become the future, and from written hate
And wrath, the Avenger cause his weight
To fall on souls held in tradition fast,
And thus in fear and trembling man has raised
The mirror of eternity before his eyes
And called his own reflection God, and given
To it his own attributes, and then amazed
At his creation, worships in the skies
What he himself has made, both God and Heaven.

E. F. EDGETT, *Twentieth Century*.

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

Per A. J. Lovel (Sunderland), £5 3s. 6d.; per J. P. Silkstone (Dalston), £4 10s. 6d.; per J. Settle, 8s. 6d.; C. G. Higginstone (second donation), £2; Heckmondwike Branch N. S. S., £1 7s.; per S. Mellows, £1 15s. 6d.; J. Brown, 3s. 6d.; W. G. Jones, 2s.; G. Griffin, 6d.; J. Smith, 5s.; A Rotten Plank, 10s.

ACID DROPS.

"Are these worth a week's self-denial?" is printed over a sort of burnt-cork picture in the *War Cry*, representing the classes Booth wants to save. Drunkards and Harlots are followed by Scoffers and Unbelievers and Sceptics and Cynics. Such is the courtesy of the Army to Freethinkers! Yet when Booth was cadging for his Darkest England scheme he begged money of Unbelievers, and took cheques from the Marquis of Queensberry and Mr. Samuel Laing.

The last batch of sinners Booth wants to save are Hypocrites. Curiously the banner over this batch is held aloft by a clergyman.

"My dear General, from a soldier for Jesus and the Army. Me and my wife and to daughters has deined hower self from going to — Cattle show it is six pence for going in the field but myself a wife has send you the money instead.— J. S." This is an elegant epistle from the *War Cry*. Salvation Self-Denial promises to play the deuce with Cattle Shows, especially as "the General" prints this in big type as a special encouragement to others.

The Salvationists at Eastbourne having orders from headquarters to "play at all risks," again broke the law on Sunday and again were compelled to desist by the inhabitants amidst a fracas that has led to summonses for assault on both sides.

If we may credit Canon Garry, of Reading, a hideous philosophy is abroad which is at once Agnostic, Materialistic, and Secular. It would destroy the home and abolish marriage, "adding as a climax that the authority of parents is a remnant of feudal deposition, and ought to be abolished as incompatible with the equality of man. Were this hideous philosophy to be generally accepted, it would produce a rotten society, rivalling in hopelessness, iniquity, and vice the terrible condition of Roman life under the Cæsars." Wherefore stick to your parsons and churches, avoid everything called Agnostic, Materialistic, and Secular, and don't forget the contribution plate.

The Evangelical *English Churchman* is growing melancholy. It laments, in an article on the Bishops and their Patronage, that there are now only three or four dioceses where an Evangelical candidate has a chance of a living. The *E. C.* is as bitter against the Ritualists as ever, and accuses their millinerian mania of being at the root of all trouble in the church. The *Church Review*, on the other hand, says that Evangelical Protestant arrogance and imbecility are unlimited.

How strange such hellish wrath should rise

'Twixt heavenly saints of kingdom come;

While one sect hocus-pocus cries,

The other bawls for fee-faw-fum.

The Lord has been pretty impartial for once. Bramwell Booth has been struck off the voting list for the Salvation place in Clerkenwell-road, and G. W. Foote for 14 Clerkenwell-green. Mr. Foote lost his vote through going to Manchester. The registration agent seems to have muddled the business.

The Pope would like to claim the same right as his predecessors to dispose of states and kingdoms. He has put the Congo Free State under the special protection of the Virgin Mary. What right has he to allot new duties to the Blessed Virgin? It is almost as impertinent as prohibiting Jesus Christ to work miracles with his Holy Coat at Trèves.

Five bishops have been recently appointed by the Prime Minister, and have been consecrated at St. Paul's. Lord Salisbury having, from whatever reasons, chosen certain men for the episcopacy, the church holds a solemn court and confirms his appointment, endorsing his choice as being that of men called of God. What a piece of solemn humbug.

"What's wrong with the Christian Evidence Society?" asks a correspondent. Last Sunday week he went to Clerkenwell Green to oppose a certain C.E.S. lecturer, but the infidel-slayer didn't turn up, and the chairman discoursed to a surging mob of nine people. On Sunday afternoon our correspondent went to Finsbury Park for the same purpose. Same result. In the evening to Hyde Park. Result ditto. It is really *too* monotonous.

Celestine Edwards, the negro lecturer, has been holding forth at Sunderland on "Freethought and Freethinkers." He said the real Freethinkers were the Christians. "How is it, then," asked Mr. Weightman, the secretary of the Sunderland Branch of the N. S. S.—"how is it, then, that the Christians in this town won't let the Secularists have a hall to lecture in?" This question damped the dark gentleman's gaiety. Anyhow, he did not feel ready to meet Mr. Dipper in a set debate.

The Sunday band at Tunbridge Wells is still exciting attention, and Canon Hoare is preaching and praying against the desecration. An attempt to put a little sunshine into life is sure to encounter opposition from the would be monopolisers of the Lord's Day.

The Rev. H. A. Carwardine, vicar of Ogbourne, St. Andrew's, is prosecuting his own son for theft. The articles stolen were a valuable oil painting and a quantity of silver plate. Now, in the first place, no minister of Jesus Christ has any right to have valuable paintings and silver plate. It is directly opposed to the Sermon on the Mount. In the next place, no minister of Jesus Christ has the right to prosecute anyone for theft. Did not Jesus say that if a rogue took your coat you were to send him your cloak by parcels delivery? Finally, a Christian minister who prosecutes his own son for theft is a fool. Sensible folk will say, "Well, if that's what a parson's training makes his own son, we had better keep our children out of his way."

The Right Rev. Monsignor Munro has been uttering priestly jeremiads in St. Andrew's Cathedral, Glasgow. He protests against Max Müller's lectures, and calls him "an advocate of Pantheism, which is really Atheism." He also declares that the leading sects feel they have lost hold of the people, and are endeavoring to attract congregations by "expressing religious thoughts in the slang of the gutter." The only remedy for this and all other evils is the Catholic Church—the firm to which Munro belongs.

Mrs. Besant tries to cover the Theosophic retreat from Mr. Stuart Cumberland's challenge. She declares that betting is low. She also says that Christians would call her frivolous if she were to wager £1,000 that they would not work a miracle before a scientific committee. This is plausible, but shallow. Jesus Christ is not living now to work miracles, but the Mahatmas are living—at least they say so.

Does Mrs. Besant forget Professor Tyndall's challenge to the Churches with regard to the efficacy of prayer? He proposed to set aside a special ward in a particular hospital, and let its inmates be prayed for by every Christian congregation, with a view to seeing whether they showed an extraordinary percentage of cures. That was a real test, and we believe Mrs. Besant approved it. But now that *her* superstition is to be brought to the test, she assumes an air of dignity, and exclaims, "Do you think I'm a betting woman?"

The Rev. John Williams, of the Charles-street Congregational Church Cardiff, puts the non-church or chapel going people of that city at 65,000. The *South Wales Echo* regards the figure as below the mark, and says there is not accommodation for half the population. It suggests that the rev. gentleman puts down as church goers all who casually through the year drop in for want of something better to do.

The Protestants of Ireland are pronounced in their opposition to Ritualism, and at Maralin near Lurgan, the congregation, despite the remonstrances of the clergyman, insisted on the removal of three crosses which had been placed on the pulpit. The crowd declined to leave until their demand was complied with, and the vicar had to reluctantly submit.

The *Freeman's Journal* now it has ratted says: Mr. Parnell's party will soon be carried under his own hat. The opposite party is, however, already easily put under the hat of a cardinal.

An overdose of religion appears to have been the occasion of the sad suicide of Mrs. Henson, wife of the postmaster at Langley Mill, who drowned herself and her baby in the water cistern. The holy spirit is like alcohol very dangerous when undiluted.

"It is a six thousand year old swindle," said Talmage, speaking of our earth. Who was the author of that "swindle"? No less distinguished a personage than Almighty God! He had all power, and knew the end from the beginning; and yet he deliberately fashioned the world and its inhabitants. Does Talmage tell us God lied when he surveyed the work of his hands and pronounced everything very good? If the Brooklyn blatherskite was included in those works of his creation it certainly indicates bad judgment to say the least.—*Progressive Thinker.*

A number of writers, mostly clerical, have been commending the *Church Review* for upholding the use of the rod in schools. To rule by fear is part and parcel of clerical method, and we cannot be surprised that they uphold the dicta of Solomon, despite that monarch's unfortunate experience with his own children.

The city and province of Moscow formerly contained from eighteen to twenty thousand Jews; now only half that number remain, and within a year there will not be a fourth. *Darkest Russia* tells how the priests charge as much as 100 roubles for baptising converts. Some of these converted ones have escaped to Austria and applied to Rabbi Jellinck, of Vienna, to return to their original faith.

The Rev. George Herbert Johnson, B.A., of St. John College, Oxford, is announced in the *Liverpool Courier* as a convert to Mahommedanism. He attended the mosque in Liverpool, renounced Christianity, repeated the Kalma, or Moslem Confession of Faith, and signed the role of membership of the association.

An account of a great hailstorm in the north-west of Canada, given by a private correspondent of the *Leeds Mercury*, tells how suddenly immense hailstones fell, destroying all crops, killing fowls, ducks, and injuring the younger cattle severely. In one place four men were killed simply from the force of the hailstones. Quite a celestial visitation.

The Americans are going to celebrate the discovery of America by erecting a monument to Queen Isabella of Spain, the patron of Columbus. Now Isabella was a well-meaning woman, with many of the capacities of a great one. But her piety was her ruin. She submitted her conscience to Torquemada, who in the short space of 18 years burnt alive 8,800 persons, and persecuted, imprisoned and tortured 96,000 more. Her memory can hardly be regarded with un-mixed admiration by liberty-loving Americans.

More than four-fifths of the population of London never attend a place of worship, declared the Rev. A. Mearns, speaking before the Baptist Union. Much lamentation was set up at this terrible state of things; but somehow nobody but the sky-pilots seems to be a penny the worse.

The congregation of the Baptist Chapel, Abbey-road, St. John's Wood, were disturbed last Sunday by a young man whose mind has been unhinged by religion, and who commenced to read the Psalms and announce the speedy approach of Jesus Christ. Of course, the minister and congregation were much disturbed and disgusted by this result of the blessed gospel.

It is believed that if Colonel Ingersoll could get all the clergymen in the United States before a New York jury, on a charge of obtaining money under false pretences, that he could talk the jury into sending half of them to penitentiaries and the other half to asylums for feeble-minded idiots and natural fools.—*Ironclad Age.*

Positively the last appearance. Visited by over two million Christians. The only true, original, and most adorable Pants of Jesus Christ—the identical pair he had on when walking on the water. These pants are without seams, being knitted from the Lamb's own wool, and are also without any seat, this part being worn out in proof of holiness. Although the Pope does not certify as to their genuineness, he allows that their veneration is highly commendable. Be in time!

Gerald Decimus Trower Rowlands bears a fine name, but he is unfortunately an idiot. His age is ten, and it is sought to get him re-elected as an inmate of the Earlswood Asylum. His father, the Rev. E. Rowland, vicar of Eglwys Fair-glan-

Taf (there's some more of it, but our composers won't set any more), Whitland, Wales, makes a touching appeal in the idiot boy's behalf. It appears that Parson Rowland has only "a nett income of £190 per annum." Well now, that isn't bad, particularly in a country district. But, alas, the Parson has a family of fifteen, and the mother "suffers from heart-disease." Of course! How could anything else be expected? What a pity it is that Parson Rowland did not think of all this before he filled the neighborhood of—(our comps. say they won't set it)—with little Rowlands. The Psalmist says "blessed is the man that hath his quiver full of them," but Parson Rowland feels that the Psalmist was mistaken.

A Manchester parson, the Rev. F. J. Horsefield, has invented and patented a method of stopping the pilfering from tramcar fare boxes. Very good in its way, no doubt; but wouldn't it be better for this parson to invent something to prevent his own fraternity from robbing the people?

Set a thief to catch a thief, says the proverb. Now it reads, Set a parson to catch a thief. The puzzle is to find the difference.

The Rev. Mr. Johnstone, of Old Deer, Aberdeen, has been removed by his Presbytery, and the Rev. G. Thomson, of Blackhills, put in his place. But the congregation will have none of Mr. Thomson's ministrations, and interrupt his services with shouts, hisses and laughter. Yet he preached from the text "My yoke is easy and my burden light."

From time to time we hear the cry in the church press that more bishops are wanted. The real design is to make the episcopacy and the church more powerful. Anyons who watches the amount of episcopal attention bestowed on social matters, politics, and literature, can judge how much they are in want of assistance in their most arduous duties. But of course they do not propose sharing their salaries with assistant bishops. The pious public must provide the funds.

The China Island Mission calls for 1000 missionaries to be sent to China in five years. Twenty-six have been found, thirteen ladies and thirteen gentlemen. At a farewell meeting the secretary said that things were not so bad in China as had been represented in the papers. An official document had been issued from Hoonan, where so many of these troubles had arisen, declaring that Christianity, Buddhism, etc., would be placed on equal footing and accorded the same privileges. The Chinese can afford to be tolerant, for Christianity has no success with the educated.

Famine in Russia is driving people to keep themselves alive on grass and the leaves of trees. In one village the priest heard the confession of sixteen thoroughly exhausted and dying people, and gave them the last blessing of the church. The famine is leading to scenes of the wildest brigandage, families being butchered that the brigands may become masters of their farms.

A terrible story comes from Jacksonville, Florida. Five hundred negroes were at a revival meeting, and when they were in a state of frenzied excitement the gas began to flicker. This was deemed a message from heaven, and some shouted "Flee from the wrath to come." Then the gas went right out, and while the church was in darkness someone raised the cry of "Fire!" Immediately there was a stampede. One man was crushed to death, eight others sustained injuries which afterwards proved fatal, and twenty were injured in a less serious manner. So much for the dignity of religion and its sustaining power amidst dangers.

The ever-active mind of the G.O.M. has been following in the track of Bishop Warburton. Mr. Gladstone contends, in the *October Nineteenth Century*, that "the truth concerning a future state does not appear to have constituted a specific element in the divine commission entrusted to the Hebrew race," yet it probably subsisted rather as a private opinion than as an obligatory belief. God told more of this matter to certain of the Gentile religions, yet it was Jesus Christ who brought life and immortality to light, though the doctrine had been taught by the Egyptians centuries before. God's methods are certainly peculiar, since he kept from his chosen teacher Moses a doctrine which Mr. Gladstone declares "not without venerable witness in the conscience and tradition of mankind."

MR. FOOTE'S ENGAGEMENTS.

Sunday, October 4, Hall of Science, 142 Old-street, E.C., at 11.15, "The True Path of Progress"; at 7, "Life, Death, and After."

October 11, 18, Hall of Science. 25, Camberwell.
November 1, Portsmouth; 8, Sheffield; 15, Leicester; 22, Wolverhampton; 29, Grimsby.
December 6, Hall of Science; 13, Manchester; 20, Nottingham; 27, Hall of Science.
January 3, Birmingham; 17, Newcastle Sunday Lecture Society; 24 and 31, Hall of Science.

TO CORRESPONDENTS.

MR. CHARLES WATTS' ENGAGEMENTS.—October 4, Birmingham; 11, Manchester; 18, Birmingham; 25, Hall of Science—morning and evening. Nov. 1, Hall of Science; 8, Birmingham; 15, Birmingham; 22, Portsmouth. December 6 and 13, Birmingham; 20 and 21, Leicester; 27, Birmingham. Jan. 3 and 10, Hall of Science; 17, Milton Hall; 24 and 31, Birmingham. February 7, Hull.—All communications for Mr. Watts should be sent direct to him at 17 Johnson's-court, Fleet-street, London, E.C.

DUPLEX.—Sorry not to insert your well-written letter, but the reverend gentleman scarcely deserves such a good advertisement.

E. ANDERSON, sec. West Ham Branch, recommends S. H. Alison, 52 Chant-street, Stratford, as a new speaker of ability and readiness in debate.

THE Leyton Branch, through W. Jenkinson, sends a unanimous vote of confidence in the President of the N. S. S.

A. HERBERT, Nottingham, is pleased to hear of the enlargement of the *Freethinker*, and will take extra copies for twelve months. This correspondent is thanked for his interesting letter and cuttings.

H. GADD, who has been reading the *Freethinker* for some time, but getting it second-hand from a friend, writes as follows: "I think it is the time when those who appreciate your writings, and recognise you as their leader, should be practical." Accordingly he sends a year's subscription to this journal, and a donation to the funds of the N. S. S.

W. B. FISHER.—Your well-written, sensible letter is very welcome. We are always glad to receive hints from courteous well-wishers. Your suggestion as to "Book Chat" shall be borne in mind. Of course we want to suit our readers' tastes, in an honest way, and they do us a favor by letting us know their wishes.

"DEUS" wants the address of any Wandsworth newsagent who sells this journal. Can any reader oblige?

ALPHA (Kettering) in sending subscription says that the local Freethinkers thoroughly support the President of the N. S. S. in his recent action.

A. WALLER.—Jokes are always welcome. Glad to hear you have for years derived "spiritual consolation" from the *Freethinker*. Thanks for your promise to push its circulation now it is enlarged.

JAMES MCKAY. (Zululand).—Your letter has given us great pleasure. It is encouraging to know that a lad who, years ago, walked eight miles into Glasgow to hear us lecture, has ever since been influenced by us for good. It compensates for many worries. Thanks for the four new subscribers you have obtained.

R. F. FOX.—Certificate of membership shall be sent. Mr. Foote is quite sure of the support of the Freethought party.

J. W. C. (Stafford).—Read the writings of Mill, Lubbock, Tylor, Clifford, Darwin, and Huxley, if you can obtain them. Also Greg's *Creed of Christendom* and *Supernatural Religion*. No doubt you could obtain them at the Manchester Free Library.

J. STEWART.—The author of the lines is unknown. Mr. Heaford was parodying the text you refer to. Glad to hear you so enjoyed Mr. Foote's lecture on Sunday evening.

THE correspondent who writes from 95 Holloway-road, forgot to sign his letter.

BOSTONIA.—You must be mistaken, or else you have taken a joke seriously. Tracts sent.

G. MACREADY.—The new Northampton Branch has our best wishes.

R. WRIGHTMAN, sec. of the Sunderland Branch, says the members all support the President's action in regard to the Hall of Science and the Bradlaugh Memorial. Sunderland was well to the front in the matter of subscriptions.

J. TOMKINS.—We are not surprised at the editor's bigotry. The writer who applies the epithet "filthy" to Mrs. Besant's old Materialism is beneath contempt. Better leave such creatures alone.

C. DORG.—Mr. Foote will offer you a date shortly. We are obliged for the private note.

E. PINDER.—Of course you have a right to object to a Teetotal Wing to the N. S. S. The matter must be discussed, if at all, at a Conference.

R. S. PENGELLY.—Tom Mann may preach in chapels now. He is becoming respectable.

C. J. STEINBERG.—Such small fry as you dissect are hardly worth so much of our space. We believe you are doing good work with your lectures.

E. WHITE.—We are not in the least offended. You are entitled to your opinion, especially if you are a subscriber—a point on which we are ignorant.—Mr. Charles Watts had a hearty reception at Glasgow. We are sorry you could not wish him "good speed," but it is seldom possible for all to see alike.

A. GUEST has arranged with a North London newsagent to indemnify him for loss if he takes a dozen extra copies of this journal and displays a contents-sheet.

MAIAKARMA.—Re-incarnation is a very ancient and common doctrine. Mill's *British India* is by no means a very scarce book. We intend to give as little space as possible to Theosophy for the future. Its importance was only relative. Mrs. Besant's perversion gave it a temporary interest to Freethinkers.

P. W. BALDWIN.—We mean to go straight on.

W. B. K.—Always glad to receive cuttings.

A. HUNTER.—Do not be alarmed.

PAPERS RECEIVED.—Fritankaren—Liberty—Freethought—Ironclad Age—Menschentum—Echo—Neues Frereligioses Sonntags-Blatt—Freidenker—The Liberator—Der Arme Teufel—Secular Thought—Boston Investigator—Western Figaro—La Vérité Philosophique—Progressive Thinker—Truthseeker—Flaming Sword—Loyal American—Better Way—Birmingham Daily Post—Monthly Intelligencer—Sheffield Evening Telegraph and Star—Open Court—Twentieth Century—Independent Pulpit—South Wales Echo—Leeds Mercury—Dundee Courier—Tunbridge Wells Advertiser—Peterhead Sentinel—Newcastle Daily Leader—Newcastle Daily Chronicle—Ipswich Star—Vanoni's Weekly Sheet—Woman Herald—Scarborough News—Reading Observer—Mid-Surrey Gazette—Tooting and Balham News.

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, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

If 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 *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.

SUGAR PLUMS.

THIS EVENING (October 4) inaugurates the new arrangement at the London Hall of Science. Freethinkers in all parts of the metropolis should support the N. S. S. in this experiment. Mr. Foote delivers the first of a special course of three lectures, the subject being "Life, Death, and After." Before the lecture he will give a reading. There will also be vocal and instrumental music. Discussion, of course, is invited as usual. It would be pleasant to see the hall crowded on the opening night.

Mr. Foote also opens the Sunday morning lectures, his subject being "The True Path of Progress." All seats in the morning are free except a few front ones at sixpence to help to defray the expenses. Those who wish to contribute anything will have an opportunity of putting a trifle in the box.

Saturday and Sunday were red-letter days at Manchester. On Saturday evening the Secular Hall, which has just been handsomely re-decorated at the expense of a generous member, was filled with a large audience, all of whom paid sixpence or a shilling for admission. They had come to "assist" at the unveiling of a life-size portrait of Charles Bradlaugh, painted by Mr. Walter Sickert, and presented to the N. S. S. Branch by the generous member aforesaid. Mr. J. M. Robertson took the chair. He met with a hearty reception, and his brief introductory speech was well-conceived and delivered. Mr. G. W. Foote, who was enthusiastically applauded, then unveiled the portrait, which represents Charles Bradlaugh standing in an attitude of great dignity at the bar of the

House of Commons. When the commotion subsided, Mr. Foote delivered an address on the hero of that great constitutional struggle, and his words seemed to go straight to the hearts of the audience. Mrs. Bonner spoke next. She was very warmly cheered as Charles Bradlaugh's daughter. Her brief speech was delivered under the stress of deep emotion, and the meeting was touched to the quick by her faltering words. Next came Mr. Blatchford, the gentleman who writes as "Nunquam" in the *Sunday Chronicle*. His reception showed his popularity. He could not help being facetious, but he paid a sincere tribute of praise to Charles Bradlaugh. "He was a man," said "Nunquam," "who was willing to live and die for truth." And he added quaintly, "I am sorry to say he did it."

Mr. Hemingway, the Branch president, then proposed, and Mr. Jones seconded, a vote of thanks to Mr.—we beg pardon—the donor of the picture, who prefers to remain unknown to the public. Mrs. Bonner moved, and Mr. Foote seconded, a vote of thanks to the artist, who responded in modest, well-chosen language. Mr. Chadwick moved a vote of thanks to the chair, and Mr. Robertson closed the meeting with an earnest and appropriate acknowledgment.

Reports of this interesting function appeared the next morning in the *Unpire* and the *Sunday Chronicle*.

Sunday morning opened fine, but just before Mr. Foote's first lecture the rain poured down like, like—well, à la Manchester. Still there was a good meeting. In the afternoon the hall was full, and the "Follies of Theosophy" were appreciated as such by most present. One Christian, however, denounced the lecturer for impeaching Mrs. Besant's reasoning powers. At the same time he confessed that he wasn't a Theosophist. Not he! So it was hard to see the point of his denunciation. What was easy to see was his disposition to create disorder, which he nearly succeeded in doing. Some of the ladies looked quite alarmed.

Saturday night's meeting was a fine one, but it was nothing to Sunday night's. The platform was reduced to the smallest dimensions, and every inch of available space was occupied. Mr. Foote was in good form, and the laughter and applause were mixed like raisins and spice in a Christmas pudding as he discussed "The Way to Heaven." Mr. Sam Standing took the chair, after lecturing twice himself out of doors. His remarks about supporting the N. S. S. President were strongly applauded. What is more important, his appeal to the audience to join the Branch brought a good many to the committee room. Some joined on the spot, while others took forms to fill in and forward. Altogether it was a good day's work well ended.

We are happy to say that the Manchester Branch is making first-rate progress generally. It has more members than ever, it is doing more work than ever, and its finances are flourishing. That is the greatest wonder of all.

The enlarged *Freethinker* is going to be pushed in Cottonopolis. Several friends are getting newsagents to give the paper a chance. One is paying for two dozen copies to be placed where they are most likely to find customers. If our friends in other cities and towns will do likewise the sphere of our usefulness will be increased, and we shall soon reap the reward of our enterprise.

The Manchester Branch is following the London fashion of printing a Freethought tract on the back of its lecture program. The tract for the present season is one of the best passages in Mr. Foote's *Grand Old Book*.

Last Sunday Mr. Charles Watts lectured twice in Birmingham to good audiences, the hall in the evening being filled. The attendance of ladies was larger than usual. Mr. Daniel Baker presided, and explained why he had given Baskerville Hall to Mr. Watts. He also expressed his intention to assist the movement in Birmingham still further if Mr. Watts is successful in his undertaking. Both meetings were very enthusiastic.

In his evening lecture on "Freethought in England and America," Mr. Watts paid a glowing tribute to Mr. Bradlaugh, pointing out his services as a political, social and religious

reformer. The work that Colonel Ingersoll had done for Freethought in America was also dwelt upon at some length.

Mr. Watts commences his new arrangements at Baskerville Hall on Sunday, Oct. 4, when he will lecture morning and evening. He has selected for the evening subject "Mrs. Besant and Theosophy." He will also explain his plans for conducting Baskerville Hall under the new arrangement.

The Rev. A. Stewart, of Aberdeen, has been boasting in the local press that nineteen years ago, in a debate with Mr. Charles Watts, he exposed the fallacies of Secularism, and that no one has attempted to answer what he (Mr. Stewart) then said. Mr. Watts wishes us to say that in the debate referred to Secularism was not the subject for discussion. If, however, the rev. gentleman is willing to debate Secular principles, Mr. Watts is ready to go to Aberdeen and affirm in a four nights' discussion "That Secularism is superior to Christianity either for this or any other world."

Fund for settling Mr. Charles Watts at Birmingham.—We have received the following:—A. Marsh, £10 (per G. J. Holyoake).

Mr. G. J. Holyoake could not attend the Manchester function on Saturday night. He was detained, much against his will, elsewhere. The veteran father of Secularism contributes this week his first article to the *Freethinker*. "The first shall be last" says the Scripture, but we hope it doesn't apply in this case.

J. G. Bartram, the active new secretary of the Newcastle Branch, has just made the fifteenth new member since he took the post. The Branch's meetings now take place in the Eldon Hall, Clayton-street. Sunday evening free lectures are being given by Messrs. Dipper, Pearson, Dawson and Selkirk.

Mr. Stanley Jones, the new N. S. S. secretary, lectured twice on Sunday at Northampton. A Branch of the N. S. S. was started with nine members.

Miss Eliza Hammond Hill, a lady of culture who has left the Church for Secularism, made her *début* on the Freethought platform at Sheffield last Sunday. She proved herself an able, attractive, and eloquent speaker. The audiences were greatly delighted. Miss Hill's address is 51 Ballater-street, Brixton, London, S.W.

The Nottingham Branch inaugurates the winter season with a tea to-day (Sunday), after which the new president, Mr. J. Hooper, will deliver an address. As there has been a lull of late in active work at Nottingham, it is to be hoped that friends there will endeavor to aid the new officers in their efforts to extend the work and influence of the Branch.

To-day (Oct. 4) the Hull Branch begins operations in a larger hall. See Lecture Notices. All local Freethinkers should attend to make the opening meeting a thorough success.

Miss Ira C. Craddock, the secretary of the American Secular Union, has been writing on "How to Make Freethinkers of the Young." She urges their enrolment in the Secular Union and the establishment of Secular Sunday-schools, where should be taught the evils of superstition displayed in history, as well as the facts of science and of human evolution.

The *Twentieth Century* (Sept. 10) has a temperate vindication of Thomas Paine by W. S. Hillyer, who concludes: "We do not claim that Paine was a great or profound thinker. There is nothing which would warrant such a statement. But we claim for him the right to be considered by all mankind and more especially by the people of the United States as a patriot, a benefactor of man, and the expounder of some clearly expressed common-sense ideas, which his greatest critics have never been able to answer or refute."

Professor Huxley says "there is no alleviation for the sufferings of mankind except veracity of thought and action, and the resolute facing of the world as it is when the garment of make-believe by which pious hands have hidden its uglier features is stripped off." The professor is also pledged to "untiring opposition to that ecclesiastical spirit, that clericalism, which in England, as everywhere else, and to

whatever denomination it may belong, is the deadly enemy of science."

Professor Huxley will contribute a lengthy and important article to the forthcoming *Agnostic Annual*. The Professor has just returned to Eastbourne after a long summer holiday abroad.

The Finance Committee of the Liverpool City Council recommend that the liability of the corporation for the maintenance of certain churches in the city should be extinguished and the churches themselves pulled down. These churches are excessively ugly and practically empty, but the city is compelled to pay the heavy salaries of the clergymen and officials.

One of the biggest Christian forgeries is the Fourth Gospel. Prof. Emil Schurer, in the *Contemporary Review*, says that "the conscientious labor of theological science has strengthened the suspicion against the Johannine authorship of the Fourth Gospel, and the number is constantly increasing of those who believe it in the highest degree improbable that the Apostle wrote the Gospel."

The *Independent Pulpit*, of Waco, Texas, has a capital paper on Matter and Mind, by J. P. Richardson, who contends that all belief in gods and supernatural influences has grown out of the false notion of the inertia of matter and the necessity for some outside power to produce the phenomena of life, motion and consciousness. As science shows that matter contains the potency of all phenomena, the old notions would break down but for the class of interested preachers of the old dogmas who take hold of us in infancy and turn our eyes backward.

The *Crematist*, a new American paper, says that a Chicago Incineration Society has been incorporated, which hopes to have a crematory in full blast before the opening of the World's Fair.

The National Congress of French Freethinkers will be held at the Salle de l'Ermitage, 29 rue de Jussieu, Paris, on Sunday Oct. 25. There is still great need of union among French Freethinkers to counteract the strong conservative hold which clericalism yet has upon women, and in view of the latest move of the church to support the Republic in order to dominate it, unceasing vigilance is necessary. We are pleased to see our French *confreres* have some practical proposals to discuss, including the abrogation of the present clerical monopoly of funerals; the secularisation of the communal girls' schools, as well as those of boys; the revision of educational works, and the suppression of the subventions given to Christian missions.

A new monthly, the *Iconoclast*, has been established at Austin, Texas. We have not yet seen the publication, and shall be pleased to exchange.

Mr. Collins has had great success at Christchurch, New Zealand, and the Secularists there have determined that they must have a permanent lecturer. They would like to retain Mr. Collins, who, however, is anxious to return to his work at Sydney.

A poll has been taken at Chicago on the question of opening the World's Fair on Sundays. A large majority was in favor. Ingersoll says it will be opened, and he generally knows what he is talking about.

At the Annual Convention of the Canadian Secular Union, held at Toronto on Sept. 12 and 13, resolutions of regret at the departure of Mr. C. Watts and family were passed, and determining to continue and support the journal *Secular Thought*. Captain R. A. Adams was re-elected president, Mr. J. S. Ellis secretary, and Mr. A. Earsman treasurer. Mr. Underwood was spoken of as a likely successor to Mr. Watts as a lecturer in Canada. Altogether the Convention appears to have been of a most encouraging character.

The Hall of Science (London) scheme will be dealt with fully in the next number of the *Freethinker*. Prospectuses of the Society, and application forms for shares, will be circulated in a few days. Several subscriptions are already promised by wealthier members of the party, and Mr. Foote

will be glad to receive further promises or remittances as soon as possible.

Editorially, as we intimated a fortnight ago, we have nearly done with Theosophy. Mr. Bradlaugh justly described it as a minor superstition, but Mrs. Besant's adhesion gave it a factitious importance. She possessed great eloquence, and great ability as an advocate, as well as a high place in the esteem of the Freethought party. She was therefore dangerous, and at the risk of misunderstanding and reproach we set ourselves to the task of destroying her power for mischief within the Secular ranks. We used many weapons, and all of them honest; anyhow, they were the same weapons that Mrs. Besant used against Christianity. Now the battle is virtually over, and her power for mischief in our party, is practically destroyed, the overwhelming majority of Freethinkers, we believe, are heartily glad that we took such a decided stand. There is, however, a certain section, though not a very numerous one, who have not yet yielded to the logic of facts. They cavilled at every step we took, and they will probably go on cavilling. Let them. We are indifferent to their comments. What is accomplished is accomplished, and we do not intend to engage in idle discussion.

SOME OF THE UNSAVED.—III.

THE distinguished philosopher and historian, David Hume, was an unbeliever, and must be numbered amongst the unsaved. Hume occupies a foremost place amongst the Freethinkers of his time. Professor Huxley styles him "the most acute thinker of the eighteenth century." He was a born enemy of superstition, and his philosophical writings are a standing menace to Christianity. In his *Natural History of Religion* he gives us the true genesis of theological conceptions. Religion, as shown in this treatise, has its roots in the "ignorance and stupidity of mankind." The idea of deity, instead of being an original instinct, is an invention of the human mind. Theism grew out of Polytheism, which was the primary religion of the race. Polytheism took birth in a barbarous age, and owes its origin to the tendency of savage men to ascribe events of which the real causes are unknown, to invisible beings of a like nature to themselves, actuated by the same passions, and capable of being moved by prayers and sacrifices. His essay on the *Mortality of the Soul*, which Mr. Foote has lately reprinted, in an attempt to show that there are no grounds either in nature or reason for believing in a future existence. Christianity is nowhere attacked by name in Hume's writings, for reasons which will be readily understood; but what he thought of its credentials is clearly shown in his essay *On Miracles*, where he says that "in all history there is not to be found any miracle attested by a sufficient number of men of such character and capacity as would warrant us in accepting their testimony." It is clear that if belief is of vital consequence, there could be no salvation for this arch-heretic, whose offence is aggravated by the fact that he not only disbelieved himself, but used his great abilities to undermine the faith of others. But if David Hume is deemed unworthy of salvation, it cannot be said that, judged "by his character and by his life," he merited the alternative fate. A religious writer, Zimmerman, has gone so far in his admiration of the great sceptic as to say that "the precepts of Christianity were never more powerfully recommended than by the purity of his morals and the integrity of his life." His great kindness of heart was acknowledged by all who knew him, and his charity, like Voltaire's, was felt in a wide circle. "His life," says the writer just quoted, "was passed in the constant exercise of humanity and benevolence, and even those who had been seduced by the jealous and vindictive artifices of others to wantonly attack his fame and character with obloquy and reproach experienced his kindness and acknowledged his virtues." Dr. Adam Smith, author of the *Wealth of Nations* and a personal friend of Hume, pays like tribute to the benevolence of his nature. "Even in the lowest state of his fortunes," says this writer, "his great and necessary frugality never hindered him from exercising on proper occasions acts both of charity and generosity." The great economist sums up his estimate of Hume in the following words: "Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit." And this benign and gentle spirit,

"attached to virtue and averse from every species of vice," is condemned by Christianity to the same fate as "the murderers, and whoremongers, and sorcerers, and idolators, and liars," who are said to have their part in "the lake which burneth with fire and brimstone: which is the second death."

Mary Ann Evans, better known by her pseudonym of "George Eliot," rejected the orthodox faith, and must be added to the long list of the lost. Brought up in the strictest principles of Calvinism, this gifted writer became a Freethinker early in life. She seems to have leaned towards the Positivist system of thought, and her scepticism was of an unobtrusive type. In her twenty-sixth year she undertook a translation of Strauss's *Life of Jesus*, on the completion of which she was complimented by Strauss himself. A few years later she translated Feuerbach's *Essence of Christianity*. These two works appear to have been her only direct contributions to heterodox literature, if we except her review of Lecky's "Rationalism" in the *Fortnightly Review* and her famous article on "Worldliness and Other-Worldliness" in the *Westminster Review*, in which she stigmatised the current notions of religion as "ambition, pleasure, and the love of gain, directed towards the joys of the future life instead of the present." Tolerant in spirit, and anxious above all things to avoid wounding the feelings of those from whom she differed, she never openly attacked revealed religion. In her novels, indeed, she treated with singular appreciation the beliefs she had outgrown, and her Christian readers must find it hard to realise that the piety she sometimes expresses through the lips of her characters had no basis in her own experience. But there can be no doubt that, as regards the essential doctrines of religion, George Eliot was an unbeliever. Mr. Frederick Myers has recorded in his *Essays* a conversation he had with her as late as 1873, when, to quote Mr. Myers' own words, "stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiriting trumpet-call of men—the words God, Immortality, Duty—she pronounced with terrible earnestness how inconceivable was the first, how unbelievable the second, and yet how peremptory and absolute the third."

It is not easy to see how this great writer, void of faith in God and belief in immortality, could escape the common fate of those who reject the gospel. Yet, religion apart, George Eliot was a noble woman, and none have been more ready to accord her praise than those whose creed she found it impossible to accept. Addressing a large assemblage of mourners at her funeral, the officiating clergyman, the Rev. Dr. Sadler, said: "How her heart glowed with a desire to help to make a heaven on earth, to 'be a cup of strength' to others, and when her own days on earth should have been closed, to have a place among those

'Immortal dead who still live on
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude; in scorn
For miserable aims that end in self;
In thoughts sublime that pierce the night, like stars,
And with their mild persistence urge men's search
To vaster issues.'

How she yearned 'to join the choir invisible whose music is the gladness of the world!' All this is known to those who had the privilege of being near her." Another orthodox critic, Mr. W. H. Davenport Adams, in his *Celebrated Englishwomen of the Victorian Era*, is equally eulogistic: "In addition," he says, "to her rare intellectual gifts, she had many gracious qualities which call for our admiration, and by her character, her life, and her work, she raised the standard of her sex. It is but to few that to approach the same mental elevation can ever be possible, but who may not derive inspiration and encouragement from her example, and exhibit something of the same untiring zeal in the acquisition of knowledge, the same eager devotion to noble aims and purposes, the same unselfish desire for the welfare of humanity, the same patience and gentleness and generosity." Surely in contemplating the character of this gracious woman, Christians of the better sort must be conscious of some such feeling as prompted the exclamation of the poet—

Oh, can a soul sublime as this be lost!

The man who believes that the soul of George Eliot is damned, and who is not filled with a sense of foul injustice at the thought, must have the heart of a hyena, and the conscience of a Spanish inquisitor.

It would be an easy matter to add to this list of shining names, to multiply examples of good men and noble women who have lived and died in "the camp of the unconverted." But there is no need to pursue the subject farther. Enough has been said to show that this Christian doctrine of retribution which awards damnation for unbelief, is an insult to common-sense, a barbarous outrage on morality, and a violation of every principle of justice as justice is understood among men.

D. W.

BOOK CHAT.

Mr. Wathen Mark Wilks Call, who died in August, 1890, was intended by his family for the Church, but he thought himself outside her dogmas, and finally became a Positivist. He suffered much in consequence; and once, on the death of a near and beloved relative, who appointed him guardian of her two orphan children, his Freethought was used against him in the Court of Chancery. In 1876 he published a volume of poems, which did not betray genius, but evinced a considerable power of thought, allied with taste and musical expression. The poems were prefaced by an Autobiography written with modesty and dignity. The style was really excellent. Mr. Call's prose, in fact, was better than his verse.

"Philosophers, poets, historians, novelists," wrote Mr. Call, openly or silently disavow Christianity." There was too much whispered scepticism to please his sense of honor, and he thought that all dissentients from the popular faith should speak out clearly. He did this himself in his lifetime, and his literary executors were not left to publish a heresy he was weak enough to conceal.

Twenty years before his death Mr. Call began writing an *Essay on Final Causes*. He did not complete it till 1889. Darwin's "glorious discoveries" had removed all his difficulties and thrown a clear light on his intellectual path.

The *Essay* is now published in a five-shilling volume by Messrs. Paul, Trench, Trübner and Co., and it merits a place in every Freethinker's library. Mr. Call admits his indebtedness to a scarce book on *Final Causes* by the Rev. W. Irons. Yet his *Essay* is truly original in the sense that he marshals the arguments against Design in a fresh and telling manner. His style is scholarly but not pedantic; any educated reader can follow him; and his scientific illustrations can be easily grasped. Just where Mill's analysis ended, perhaps for lack of information, Mr. Call's commences. He has done a very thorough piece of work, and we suspect the theologians will shrink from replying.

While giving up the Design argument, and with it all theological belief, Mr. Call preserves a high faith in the future of Humanity. His concluding remarks are very noble. The reader will find them reproduced in another column of the *Freethinker*.

A literary discovery is announced from Bombay; it is nothing less than a verbatim report of the second series of lectures which Carlyle delivered in the spring of 1830 on the *Periods of European Culture*. Hitherto the only notes known were Leigh Hunt's reports in the *Examiner*, said to have been more composed of Leigh Hunt than of Carlyle. But the Bombay MS. is a complete report, with the exception of the ninth lecture (on "Voltaire and French Scepticism," which Carlyle himself thought weak, as he disliked Voltaire). The reporter was Mr. Christopher Anstey, an eccentric Freethinking barrister, who afterwards became Legal Remembrancer in Bombay. On his death, in 1873, the local Asiatic Society secured some of his manuscripts, and among them a volume containing the transcript of his notes on this course of lectures.

Among the recent shilling publications of William Reeves, 185 Fleet-street, are *A Sequel to Looking Backward, or Looking Further Forward*, by Richard Michaelis, which, by following out the scheme of Edward Bellamy, shows the disastrous results of withdrawing all competition. It

deserves perusal by those who have been attracted by *Looking Backward*.

A more sensational brochure is *Cæsar's Column: a Story of the Twentieth Century*, by Edmund Boisgilbert, M.D. (Ignatius Donnelly). Frederick Warne and Co. This exhibits a scene of universal smash, carried out by a Brotherhood of Destruction banded against the selfish tyranny of the capitalist class. To these it may have some moral.

We have had sent us a series of four *Freedom Pamphlets*. The first is on the Wages System, by Peter Kropotkin; the second, an account of the Commune of Paris, 1871, by the same writer; the third a dialogue on Anarchist Communism, by Enrico Malatesta; and the fourth Anarchist Communism, its Basis and Principles, by Peter Kropotkin. This last is republished from the *Nineteenth Century*, and is sold at twopence. The others are one penny each, to be obtained of the New Fellowship Press, 26 Newington Green-road, N.

The Clarendon Press of Oxford has issued Jeremy Bentham's *Fragment on Government*; edited and with an able introduction by F. C. Montague, M.A. It may seem strange that the works of a man to whom the world owes so much as to Bentham are so little read. This may be partly accounted for from the fact that, as a legal reformer, Bentham has largely done his work, and may also result from his later writings being somewhat involved hard reading. The earlier writings of Bentham were, however, remarkably clear; and in the case of the introduction to his translation of Voltaire's *White Bull* even racy. The *Fragment on Government*, like his *Church of England Catechism*, well deserved being reprinted.

We have received from America a curious volume of humorous verse entitled *The Devil's Visit*. The anonymous author was, we believe, an early Owenite Social Missionary. The book has some good satire on current creeds and customs, and the verse, though unpolished, is full of common sense. Thus he says of heathen conversions:

When the Indian is left in benighted condition
He's free from all fear of sin and perdition;
But when his poor head with dogma is crammed
He learns he has got a chance to be damned,
And he gladly surrenders all Nature gave him
In return for a promise from Hell to save him.

The Divine Right of Man to Freedom of Thought is the title of an essay published in 1846 by H. Swinglehurst, and reprinted in the present year. The world has pretty well outgrown all its notions of divine right, but is learning more and more the practical utility of freedom of thought, to spread which is the aim of the author.

The celebrated *Imitation of Christ*, attributed to Thomas à Kempis, is now imitated by *The Imitation of Buddha*, being Quotations from Buddhist Literature; arranged for each day in the year by E. M. Bowden. It is published by Methuen and Co., and Sir Edwin Arnold contributes a preface.

HOLYOAKE CYCLING CLUB.

The championship of the Holyoake Cycling Club was run on Sunday, Sept. 27, the distance being 10 miles (from Parley to Mertsam and back). It was won by the captain, H. Sharpe, at one time vice-president and delegate to Executive Council of the N. S. S., and is a committeeman of the Peckham Co-operative Society. We should be glad of the co-operation of all Secularists who are cyclists. Our entrance fee is only 1s. and 1s. per season.—E. THORNTON, hon. sec., 1 Rochfort-cottages, Victoria-road, Peckham, S.E.

A student of final causes asked at a menagerie what the hump on the camel's back was for. "Oh," said the keeper, "you don't suppose people would pay to see a camel without a hump on him, do you?"

Discouraged Father: "I don't know what to do with the boy. He gets worse and worse all the time." Friend of the family: "Do you try to develop the moral and religious side of his nature?" Discouraged Father: "Do I? I've whipped that boy a thousand times for not committing to memory his regular twenty-five verses a day from the Psalms."

SPECIAL BRANCH NEWS.

BATTERSEA.

This Branch held its quarterly meeting last Sunday, Mr. Shambrook presiding. The balance-sheet was submitted to members, showing a substantial sum on the right side. Six new members had joined during the quarter, and two more joined while the meeting was being held. After secretary's report, the election of officers took place. Most of the old officers were re-elected—Mr. Mullins as treasurer, Mr. Dickenson as vice-president, and Mr. Potter as librarian, being the only changes. It was decided to continue outdoor morning lectures right through the winter, and it was especially urged on members not to engage in discussion with anyone during outdoor lectures, as it tends to disorganise the meetings. All evening lectures will now be delivered in the hall. The committee have decided to charge for admission on the first Sunday in each month, and to engage as good a lecturer as possible on these occasions; this plan will come into operation on the first Sunday in November. It was agreed that in future members should meet on the last Sunday in every month. After the usual vote of thanks to the chairman, the members and some friends were photographed in a group. At 5.30 about sixty persons sat down to tea, which was served in capital style. A wreath of flowers was placed around the bust of Charles Bradlaugh, and allusion was made to our late leader's birthday. An entertainment followed the tea, after which dancing was kept up till a late hour.—A. WATKIN, sec.

LIVERPOOL.

On Friday, Sept. 25, about 8 a.m., the discovery was made that premises in Camden-street, owned by the Co-operative Society, were on fire. The upper portion was occupied as a theatre of varieties, and the lower portion has for a number of years been used on Sundays as a meeting-place for the Liverpool Branch of the N. S. S. The fire originated near the roof, and by the exertions of the fire police was prevented from reaching the ground-floor, though the theatre was completely gutted and a portion of the roof destroyed. The reports in the local press greatly exaggerated the extent of the damage done, and led many to believe that Camden Hall was destroyed. Fortunately, though it has suffered much from the water used, nothing has been burned in the hall, and the Branch's books and documents, and other property, are uninjured. As it is at present doubtful whether the hall will be fit for use on Sunday, friends are asked to refer to advertisement in the *Football Echo* of Saturday evening for the committee's decision on the matter. Allowance is asked for any apparent remissness, as the circumstances narrated occasioned considerable trouble. On Sunday last Miss Ada Campbell gave two lectures in Rodney Hall to highly respectable and appreciative audiences. Miss Campbell is a fluent speaker, and thoroughly at home on the platform.—CHARLES DOEG, sec.

WEST HAM.

The members of the West Ham Branch of the N. S. S. were called together on Wednesday, Sept. 23, to consider the advisability of continuing the occupation of the premises now rented by the Society. Mr. C. Ivatts, as president, gave a brief summary of the wonderful success and progress of the Branch during the past three years, and stated that in his experience, which comprised a number of Branches both in London and the provinces, this Branch had surpassed all in the number of members and in the financial aid which it had drawn towards it. A long discussion took place, which concluded in the decision to give notice to leave on next quarter day. It was unanimously agreed that the present premises were not sufficiently convenient for the work in the borough, and a resolution was passed without opposition to elect a sub-committee to procure more suitable premises by the end of next March.—E. ANDERSON, hon. sec.

FREETHOUGHT IN SCOTLAND.

AFTER an absence of nearly eight years, Mr. Watts has recently completed a round of lecturing engagements in Scotland, in the course of which he has renewed many treasured acquaintanceships, and made many new friends. Commencing at Edinburgh on Aug. 30, Mr. Watts gave two lectures to fairly attended and highly appreciative meetings, and with such staunch old friends of the movement as Messrs. Ritchie and Dewar, to whose sturdy and earnest work Secularism in the East of Scotland owes much of its vitality and efficiency. At Paisley, on Sept. 2, although the audience was not very large, it proved alike sympathetic and interesting. Messrs. Elder, Mitchell, and Glen, along with other lusty veterans,

worthily represented the old generation of Freethinkers, while the younger race also furnished its quota, notwithstanding the decay of the staple local industry of handloom weaving, which, like other allied sedentary employments, was particularly favorable to the formation of Freethinking habits. The meeting at Hamilton on the next night afforded a remarkable proof of the robust vitality of Secularism in that centre of a vast mining population. The local committee, with an enterprise and liberality which does them honor, insisted on paying all expenses, so that the lecture might be free. The result realised itself in a full and thoroughly enthusiastic gathering, which was hugely delighted by a characteristically spirited and persuasive propagandist lecture by Mr. Watts. It afterwards transpired that a good many Christians were present, but no opposition was offered; the reason given by one orthodox auditor for his silence being that Mr. Watts, judged by his language, was really a good Christian without knowing it. According to later advices, the lecture created quite a commotion in the place, and was volubly discussed everywhere. The prospect of a return visit from Mr. Watts in January is already eagerly anticipated. In Glasgow, on Sunday, the 6th inst., the weather for a part of the day was simply unspeakable; nevertheless, the meetings were more than passable, the turn-out of old-time friends being specially representative, although, alas! many familiar faces were missing; for in eight years Death claims many subjects. By a curious coincidence Mr. Watts, for the second time in the history of the Glasgow Branch, opened new premises for it. The present hall is centrally situated, commodious and handsomely fitted up, and there is every prospect of an extended activity and usefulness for the Society in its latest home. On Tuesday, the 8th inst., Mr. Watts went north to Aberdeen to deliver a series of three evening lectures on the 8th, 9th, and 10th, thus winding up his Scotch tour.

Summing up the results of Mr. Watts's tour, the first thing to record is the unfeigned welcome which he has received everywhere, the lapse of years having apparently served to strengthen rather than to weaken the sentiments of admiration and regard entertained towards him north of the Tweed. Secondly, a temporary accession of external interest in Secularism, which we fondly hope may to some extent take permanent form in increased membership and quickened effort; and finally, perhaps the most significant and satisfactory phenomenon of Mr. Watts's visit, is the emphatic declaration of approval which it has elicited concerning the active and amicable co-operation of the President and Mr. Watts in the beneficent task of uniting and consolidating all sections of the movement. In Glasgow a strenuous effort was made to procure a debate; and for this purpose challenges were served upon twelve of the most prominent local clergymen. Their reasons for declination constitute collectively one of the most instructive, if not the most edifying studies in casuistry and sophistry which it is possible to imagine. But of this, more anon.

J. P. GILMOUR,

Corr. Sec., Glasgow Branch N. S. S.

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. H. H. Hooper, "Renan's Christ." Members' meeting after the lecture.

Battersea Secular Hall (back of Battersea Park Station): 7.30, Mr. Stanley Jones, "Christian Opposition to Science." Monday, at 8, social gathering. Wednesday, at 7.30, dramatic class.

Camberwell—61 New Church-road, S.E.: 7.30, Mr. H. Snell, "Christ and the Gospels."

Finsbury Park—1 Rock-street, Blackstock-road: Thursday, at 8.30, members' meeting.

Hall of Science, 142 Old-street, E.C.: 11.15, Mr. G. W. Foote, "The True Path of Progress"; 6.30, musical selections; 7, Mr. G. W. Foote, "Life, Death, and After." Thursday, at 8, Mr. A. B. Moss, "Is the Bible a Safe Guide?"

Milton Hall, Hawley-crescent, Kentish Town-road, N.W.: 7, orchestral band; 7.30, Mrs. Annie Besant, "The Place and Work of Mahatmas in Human Evolution."

West Ham—Secular Hall, 121 Broadway, Plaistow: 7.30, Mr. W. B. Thompson, "Fading Christianity" (illustrated). 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): 7.30, Capt. Pfoundes, "Theosophy: is it the Truth?"

NORTH MIDDLESEX SECULAR FEDERATION.

Finsbury Park—1 Rock-street (side entrance), Blackstock-road: 7, adjourned Conference.

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, Mr. Stanley Jones, "Jesus and his Parents." Annual collection for the N. S. S. after the lecture.

Bethnal Green (opposite St. John's Church): 11.15, Mr. C. Cohen, "What have we Gained by Christianity?"

Camberwell—Station-road: 11.30, Mr. A. B. Moss, "Inspired Nonsense."

Edmonton (corner of Angel-road): 6.30, debate between Mr. L. Keen and Mr. F. Boyce on "Is there a God?"

Finsbury Park (near the band-stand): 11.30, Mr. C. Johnson, "The Incredibility of the New Testament Stories"; 3.30, Mr. Harry Courtney will lecture.

Hammersmith-bridge (Middlesex side): 3.30, Mr. F. Haslam, "The Fall of Man and the Atonement."

Hyde Park (near Marble Arch): 11.30, Mr. F. Haslam, "The Fall of Man and the Atonement."

Kilburn—Salisbury-road (close to Queen's Park Station): 6, a lecture.

Leyton (open space near Vicarage-road, High-road): 11.30, Mr. J. Marshall, "Pardon: how and when?"

Mile End Waste: 11.30, Mr. W. Heaford, "A Freethinker's View of Christ."

Old Pimlico Pier: 11.30, Mr. C. J. Hunt, "The Philosophy of Secularism."

Plaistow Green (near the Station): 11.30, Mr. W. B. Thompson, "To-day thou shalt be with me in Paradise."

Stratford—Matthew's Park Estate, Ham Park-road: 3.30, Mr. W. B. Thompson, "Christian Evidences, Sacred and Profane."

Tottenham (corner of West Green-road): 3.30, Mr. Sam Standring, "My Christian Days."

Victoria Park (near the fountain): 3.15, Mr. C. Cohen, "The Principles of Secularism."

Wood Green—Jolly Butcher's-hill: 11.30, debate between Messrs. Horne and Standing on "Secularism and Christianity."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: Mr. Charles Watts, 11, "The Church and the Throne"; 7, "Mrs. Besant and the Follies of Theosophy."

Crook—35 Gladstone-terrace, Sunnyside, Tow Law: 6.30, election of officers and other business.

Glasgow—Ex-Mission Hall, 110 Brunswick-street: noon, debating class, Mr. John Gilbert, "Individualism"; 6.30, Mr. J. P. Gilmour, "Max Müller on Natural Religion."

Heckmondwike—At Mr. John Rothera's, Bottoms: 2.30, annual general meeting.

Hull—Cobden Hall, School-street, Waltham-street: 6.30, Mr. W. Fryer, "Every-day Christianity."

Leeds—Crampton's Temperance Hotel, Briggate: 7, members' meeting.

Liverpool—Camden Hall, Camden-street: 11, Tontine Society; 7, Mr. Booth, "Paley's Design Argument."

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 7, Mr. A. T. Dipper, "Life" (with diagrams).

Nottingham—Secular Hall, Beck-street: 7, Mr. James Hooper, "The Freethought Party: a Retrospect."

Portsmouth—Wellington Hall, Wellington-street, Southsea: 2.45, adjourned meeting to arrange the formation of a reading circle to be held on Sunday afternoons; 7, a meeting.

Sheffield—Hall of Science, Rockingham-street: 7, Mr. Edward Carpenter, "The Social Movement in India."

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

Spennymoor—Victoria Hall, Dundas Street: 6.30, Mr. T. Pearson, "A Defence of Anarchist Communism."

Sunderland—Albert Rooms, Coronation-street: 7, important business meeting.

NORTH-EASTERN SECULAR FEDERATION.

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, Council meeting. Delegates not met at train are requested to call at Mr. P. Weston's, Newsgate, 77 Newgate-street, before 11 a.m.

OPEN-AIR PROPAGANDA.

Newcastle-on-Tyne—Quayside (near big crane): 11, Mr. A. T. Dipper, "Secularism: the Philosophy for Mankind."

LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt-road, Hammersmith, London, W.—Oct. 25, morning, Finsbury Park. Nov. 22, Hall of Science.

STANLEY JONES, 28 Stonecutter-street, London, E.C.—Oct. 4, Battersea; 11, Portsmouth; 18, Finsbury Park. Nov. 1, West Ham.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—Oct. 4, Camberwell; 11, Westminster; 18, morning, Hall of Science; 25, Camberwell. Nov. 15, Reading.

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—Oct. 4, morning, Pimlico; 11, morning, Camberwell; 18, morning, Mile End; 25, Manchester.

H. SNELL, 6 Monk street, Woolwich.—Oct. 4, evening, Camberwell; 8, Gladstone Club, Camberwell; 11, evening, Battersea; 15, Plumstead Radical Club; 18, morning, Hyde Park. Nov. 15, evening, Camberwell; 22, evening, Ball's Pond. Dec. 20, evening, Camberwell.

TOLEMAN-GARNER, 8 Heyworth-road, Stratford, London, E.—Oct. 11, evening, Ball's Pond. Nov. 29, Ball's Pond.

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Freethinker* in the window.
- (2) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.

FREETHOUGHT PUBLICATIONS.

All Orders to be sent, with remittance to R. FORDER, 23 Stonecutter Street, London, E.C. Rate of postage—Orders under 3d., one halfpenny; orders under 6d., one penny. Orders over 6d. post free.

AVELING, DR. E. B.

Darwin Made Easy. Cloth ... 1 0
 Dr. Aveling is a Fellow of the London University, and this is the best popular exposition of Darwinism extant.

BACON, LORD

Pagan Mythology; or, the Wisdom of the Ancients ... 1 0

BENTHAM, JEREMY

The Church of England Catechism Examined. A trenchant analysis, in Bentham's best manner, showing how the Catechism is calculated to make children hypocrites or fools, if not worse. Sir Samuel Romilly was of opinion that the work would be prosecuted for blasphemy, though it escaped that fate in consequence of the writer's eminence. With a Biographical Preface by J. M. Wheeler ... 1 0

Utilitarianism ... 0 3

COLLINS, ANTHONY

Free Will and Necessity. A Philosophical Inquiry concerning Human Liberty. First published in 1715. Now reprinted with Preface and Annotations by G. W. FOOTE, and a Biographical Introduction by J. M. Wheeler ... 1 0
 Superior Edition, on superfine paper, bound in cloth ... 2 0

DIDEROT & D'HOLBACH

The Code of Nature ... 0 2

FEUERBACH, LUDWIG

The Essence of Religion. God the Image of Man, Man's Dependence upon Nature the Last and Only Source of Religion ... 1 0

FOOTE, G. W.

The Grand Old Book. A Reply to the Grand Old Man. An Exhaustive Answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture" ... 1 0
 Bound in cloth ... 1 6

Is Socialism Sound? Four Nights' Public Debate with Annie Besant ... 1 0
 Superior Edition, in cloth ... 2 0

Christianity and Secularism. Four Night's Public Debate with the Rev. Dr. James McCann... ... 1 0
 Superior Edition, in cloth ... 1 6

Darwin on God ... 0 6
 Superior Edition, in cloth ... 1 0

Reminiscences of Charles Bradlaugh ... 0 6
 Infidel Death-Beds. Second Edition, much enlarged. Superior Edition, on superfine paper, bound in cloth ... 1 3

Letters to the Clergy. First Series. 128pp. ... 1 0
 Defence of Free Speech. Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes ... 0 4

Letters to Jesus Christ ... 0 4
 Philosophy of Secularism ... 0 3
 Atheism and Morality. Third edition ... 0 2

The Bible God ... 0 2
 The Folly of Prayer ... 0 2

Christianity and Progress. Reply to Mr. Gladstone ... 0 2
 Mrs. Besant's Theosophy. A Candid Criticism. ... 0 2
 Secularism and Theosophy. A Rejoinder to Mrs. Besant ... 0 2

The New Cagliostro. An Open Letter to Madame Blavatsky ... 0 2
 The Impossible Creed. An Open Letter to Bishop Magee on the Sermon on the Mount ... 0 2

Salvation Syrup; OR, LIGHT ON DARKEST ENGLAND. A Reply to General Booth. Second edition ... 0 2
 What Was Christ? A Reply to J. S. Mill ... 0 2

The Shadow of the Sword. A Moral and Statistical Essay on War... ... 0 2
 Royal Paupers. Showing what Royalty does for the People, and what the People do for Royalty ... 0 2

The Dying Atheist. A Story ... 0 1
 Was Jesus Insane? A searching inquiry into the mental condition of the Prophet of Nazareth ... 0 1

Is the Bible Inspired? A Criticism on *Lux Mundi* ... 0 1
 The Rev. Hugh Price Hughes's Converted Atheist A Lie in Five Chapters... ... 0 1

Bible Romances. New Edition. Revised and largely rewritten.—(1) The Creation Story, 2d.; (2) Eve and the Apple, 1d.; (3) Cain and Abol, 1d.; (4)

Noah's Flood, 2d.; (5) The Tower of Babel, 1d.; (6) Lot's Wife, 1d.; (7) The Ten Plagues, 1d.; (8) The Wandering Jews, 1d.; (9) Balaam's Ass, 1d.; (10) God in a Box, 1d.; (11) Jonah and the Whale, 1d.; (12) Bible Animals, 1d.; (13) A Virgin Mother, 2d.; (14) The Resurrection, 2d.; (15) The Crucifixion, 1d.; (16) John's Nightmare, 1d.

Bible Heroes. First Series, in elegant wrapper ... 1 0
 (1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses I., (8) Moses II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah and Co., (12) Professor Samson. One Penny each

Bible Heroes. Second Series, in elegant wrapper ... 1 0
 (13) Prophet Samuel, (14) King Saul, (15) Saint David I., (16) Saint David II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah, (20) Bald Elisha, (21) General Jehu, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea), (24) St. Peter, (25) St. Paul. One Penny each singly.
 The Complete Work, bound in cloth ... 2 6

G. W. FOOTE & W. P. BALL

Bible Handbook for Freethinkers and Inquiring Christians. Complete, paper covers ... 1 4
 Superior Edition, on superfine paper, bound in cloth ... 2 0

Sold also in separate Parts as follows—

1. Bible Contradictions. The Contradictions are printed in parallel columns ... 0 4
2. Bible Absurdities. All the chief Absurdities from Genesis to Revelation, conveniently and strikingly arranged, with appropriate headlines, giving the point of each absurdity in a sentence ... 0 4
3. Bible Atrocities. Containing all the godly wickedness from Genesis to Revelation. Each infamy has a separate headline for easy reference ... 0 4
4. Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Prophecies ... 0 4

G. W. FOOTE & J. M. WHEELER

The Jewish Life of Christ. Being the *Sepher Toldoth Jeshu*, or Book of the Generation of Jesus. With an Historical Preface and Voluminous Notes ... 0 6
 Superior Edition, on superfine paper, bound in cloth ... 1 0

Crimes of Christianity. Vol. I., cloth gilt, 216pp. Hundreds of exact References to Standard Authorities. No pains spared to make it a complete, trustworthy, final, unanswerable Indictment of Christianity ... 2 6

HUME, DAVID

The Mortality of the Soul. With an Introduction by G. W. FOOTE. This essay was first published after Hume's death. It is not included in the ordinary editions of the *Essays*. Prof. Huxley calls it "A remarkable essay" and "a model of clear and vigorous statement" ... 0 2

Liberty and Necessity. An argument against Free Will and in favor of Moral Causation ... 0 4

NEWMAN, CHARLES ROBERT

(Brother of Cardinal Newman.)

Essays in Rationalism. With Preface by George Jacob Holyoake and Biographical Sketch by J. M. Wheeler ... 1 6

PAINÉ, THOMAS

The Age of Reason. New edition, with Preface by G. W. FOOTE ... 1 0
 Miscellaneous Theological Works... ... 1 0
 Complete Theological Works, bound in cloth ... 2 6
 Rights of Man. With a Political Biography by J. M. Wheeler. Paper covers ... 1 0
 Bound in cloth ... 2 0

SHELLEY

A Refutation of Deism. In a Dialogue. With an Introduction by G. W. Foote ... 0 4

THOMSON, JAMES (B.V.)

Satires and Profanities. New edition ... 1 0
 CONTENTS:—The Story of a Famous Old Jewish Firm (Jehovah, Son & Co.)—The Devil in the Church of England—Religion in the Rocky Mountains—Christmas Eve in the Upper Circles—A Commission of Inquiry on Royalty—A Bible Lesson on Monarchy—The One Thing Needful.

WHEELER, J. M.

Biographical Dictionary of Freethinkers of all Ages and Nations. Handsomely bound in cloth ... 7 6
 Letters from Heaven ... 0 1
 Letters from Hell ... 0 1

Two Pamphlets by Colonel Ingersoll.

CHRIST AND MIRACLES. CREEDS AND SPIRITUALITY.

ONE PENNY EACH.

ATHEISM AND MORALITY.

By G. W. FOOTE.

Third Edition.

Price Twopence.

NOW READY.

THOMAS PAINE'S COMPLETE THEOLOGICAL WORKS

Including "THE AGE OF REASON."

Price 2s. 6d.

Handsomely Bound in Cloth.

Price 2s. 6d.

THE GRAND OLD BOOK

A REPLY TO THE GRAND OLD MAN.

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

CONTENTS:

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

Paper Covers, One Shilling.

In Cloth, Eighteenpence.

MEDICAL ESSAYS. VOL. I.

By Dr. T. R. ALLINSON,

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; Blackheads 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; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, &c. HOW—to Eat Properly; to Eat Well; to Judge Wholesome Bread; to Breathe Properly; to Grow Tall; to Keep Warm; I Live; to Live 100 Years; to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of the following Diseases: Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chillsblains, 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, 835 Strand (oppo site Somerset House).—TEETH on VULCANITE 2s. 6d. each, upper or lower set, £1. Best quality, 4s each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum, 7s. 6d. each; on 18c. gold 15s.; stopping, 3s. 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.

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.

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)

MR. FOOTE'S PORTRAIT

By AMEY.

Cabinet Size. One Shilling.

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

IMPERIAL SIZE. VERY FINE.

THREE SHILLINGS.

Post free, 3s. 2d.

CHURCH OF HUMANITY,
St. Mary's Place, Newcastle-on-Tyne,

Service every Sunday evening at Seven, with Lectures in Explanation of Positivism. All Seats Free.

WANTED, Bed-Sitting-room, in Freethinkers' Family, by gentleman engaged during the day in the City. Apply to E. R., c/o Mr. Forder, 28 Stonecutter-street, E.C.

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

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

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

2s. doz., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringes, with vertical and reverse current, 2s. 6d., 4s. 6d. and 5s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. All other Malthusian Appliances. All prices post free. "Law of Population" and "Wife's Handbook," 7d. each, post free. —W. J. Rendell (J. Pullen, successor), 15 Chadwell Street, Clerkenwell, E.C. Near the "Angel."

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

THE ESSENCE OF RELIGION

GOD THE IMAGE OF MAN
MAN'S DEPENDENCE UPON NATURE
THE LAST AND ONLY SOURCE OF RELIGION.

By LUDWIG FEUERBACH.

"No one has demonstrated and explained the purely human origin of the idea of God better than Ludwig Feuerbach." —Buchner.
"I confess that to Feuerbach I owe a debt of inestimable gratitude. Feeling about in uncertainty for the ground, and finding everywhere shifting sands, Feuerbach cast a sudden blaze in the darkness and disclosed to me the way." —Rev. S. Baring-Gould.

IS SOCIALISM SOUND?

Verbatim Report of Four Nights' Debate between

ANNIE BESANT

AND

G. W. FOOTE.

PRICE ONE SHILLING.

Superior Edition, in Cloth, Two Shillings.

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