

# The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XII.—No. 4.]

SUNDAY, JANUARY 24, 1892.

[PRICE ONE PENNY.

"A sound mind in a sound body, is a short, but full description of a happy state in this world. He that has these two, has little more to wish for; and he that wants either of them, will be but little the better for anything else."

—JOHN LOCKE.

## ALL MY "I," OR PROFESSOR STOKES ON THE SOUL.

[CONCLUDED.]

PROFESSOR STOKES next refers to "something about us" which we call "will." This he proceeds to treat as an independent force like magnetism or electricity. What he says about it shows him to be a perfect tyro in psychology. At the end of the section he exclaims, "So much for that theory"—the materialistic hypothesis; and we are tempted to exclaim, "So much for Sir G. G. Stokes."

Next comes the "psychic theory," according to which "man consists of body and soul." Here the Professor shows a lucid interval. He points out that if the soul is really hampered by the body, it is strange that a blow on a man's head should "retard the action of his thoughts." He also remarks that, according to this theory, the "blow has only got to be somewhat harder till the head is smashed altogether, and the man is killed, and then the thoughts are rendered more active than ever." Which, as our old friend Euclid observes, is absurd.

Professor Stokes dismisses the "body and soul" theory as "open to very grave objections." He admits that it is held by "many persons belonging to the religious world," nevertheless he does not think it can be "deduced from Scripture," to which he goes on to appeal.

Now we beg our Christian friends to notice this. Here is the great Sir G. G. Stokes they make so much of, actually throwing up the sponge. Instead of showing *scientifically* that man has a soul, and thus cheering their drooping spirits, he leaves the platform, mounts the pulpit, and plays the part of a theologian. In fact he can tell them no more than the ordinary parson who sticks his nose between the pages of his Bible.

With regard to the Scripture, it will afford very little comfort to the Christians to know that Professor Stokes does not believe that it teaches the immortality of the soul. He supports his view by citing the authority of the present Bishop of Durham and "another bishop," who regard the doctrine of an immortal soul as no part of a Christian's faith. Had Sir G. G. Stokes been better read in the literature of his own church, he might have adduced a number of other divines, including Bishop Courtenay and Archbishop Whately, who took the same position.

"Well, what do we learn from Scripture?" inquires Professor Stokes. And this is his answer. "In Scripture," he says, "man is spoken of as consisting of body, soul, and spirit." And in Sir G. G. Stokes's opinion it is the third article which "lies at the very basis of

life." It is *spirit*, "the interaction of which with the material organism produced a living being" in the Garden of Eden.

Here we pause to interject a reflection. Ordinary Christians believe in body and soul; Professor Stokes believes in body, soul, and spirit. That is, he says man is made up of three instead of two. But in step our Theosophic friends, who pile on four more, and tell us that man is sevenfold. Now who is right? According to their own account they are *all* right. But this is impossible. In our opinion they are all *wrong*. Their theories are imaginary. All they *know* anything of is the human *body*.

But to return to Professor Stokes's excursion in the region of Biblical exegesis. Never have we met with anything more puerile and absurd. He finds "soul" and "spirit" in the English Bible, and he supposes them to be different things. He even builds up a fanciful theory on the fact that the expression "living soul" occurs in the New Testament, but he does not remember the expression "living spirit." Hence he concludes that *spirit* is not "living" but "life-making."

Surely a little knowledge is a dangerous thing, and Professor Stokes is a capital illustration of this truth. We get "soul" and "spirit" in the New Testament, as well as in the Old, simply because both words are used indifferently by the English translators. This is owing to the composite character of the English language. One word comes from the Greek, the other from the Latin, and both mean exactly the same thing. The Hebrew *ruach*, the Greek *pneuma*, and the Latin *spiritus*, all originally meant *the breath*; and as breathing was the most obvious function of life, persisting even in the deepest sleep, it came to signify *life*, when that general conception was reached, and when the idea of soul or spirit was reached, the same word was used to denote it. All this is shown clearly enough by Tylor, and is corroborated by the more orthodox Max Müller; so that Professor Stokes has fallen into a quagmire, made of the dirt of ignorance and a little water of knowledge, and has made himself a laughing-stock to everyone who possesses a decent acquaintance with the subject.

Whatever it is that Professor Stokes thinks a man has apart from his body, he does not believe it to be immortal. The immortality of the soul and a future life, he says, are "two totally different things." The one he thinks "incorrect," the other he regards as guaranteed by Scripture; in other words, by Paul, who begins his exposition by exclaiming "Thou fool!" and ends it by showing his own folly. The apostle's nonsense about the seed that cannot quicken unless it die, was laughed at by the African chief in Sir Samuel Baker's narrative. The unsophisticated negro said that if the seed did die it would never come to anything. And he was right, and Paul was wrong.

There is a resurrection, however, for Paul says so, and his teaching is inspired, though his logic is faulty. Men will rise from the dead *somehow*, and with "a body of some kind." Not the body we have now. Oh dear no! Great men have thought so, but it is an

"incredible supposition." Being a chemist, Sir G. G. Stokes sees the ineffable absurdity, the physical and logical impossibility, of this orthodox conception, which is taught by Mr. Spurgeon without the slightest misgiving, and upheld by the teaching of the Church of England.

But what is it that *will* rise from the dead, and get joined with some sort of inconceivable body? We have shown that Professor Stokes's distinction between "soul" and "spirit" is fanciful. It will not do for him, then, to say it is the "spirit" that will rise, for he denies, or does not believe, the renewed life of the "soul." Here he leaves us totally in the dark. Perhaps what will rise is "a sort of a something" that will get joined to "a sort of a body" and live in "a sort of a somewhere"

"What," asks Professor Stokes, "is man's condition between death and the resurrection?" He admits that the teaching of Scripture on this point is "exceedingly meagre." He inclines to think that "the intermediate state is one of unconsciousness," something like when we faint, and thus, as there will be no perceptions in the interval, though it be millions of years, we shall, "when we breathe our last," be brought "immediately face to face with our final account to receive our final destiny." And if our final destiny depends in any way on how we have used our reasoning powers, Professor Stokes will be consigned to a warm corner in an excessively high-temperated establishment.

After all, Professor Stokes admits that all he has said, or can say, gives no "evidence" of a future life. What is the evidence then? "Well," he says, "the great evidence which we as Christians accept is, that there is One Who has passed already before us from the one state of being to the other." The resurrection of Jesus Christ, he tells us, is "an historical event," and is "supported by an enormous amount of most weighty evidence." But he does not give us a single ounce of it. The only argument he has for a future state is advanced on the last page, and he retires at the moment he has an opportunity of proving his case.

Professor Stokes says: "I fear I have occupied your time too long." We fear so too. "These are dark subjects," he adds. True, and he has not enlightened them. There is positively no evidence of a future life. The belief is a conjecture, and we must die to prove or disprove it.

G. W. FOOTE.

## PRAYERS, ANCIENT AND MODERN.

(CONCLUDED.)

WITH the Highlander's prayer for a Loch Lomond of "whusky" and a Ben Lomond of "sneeshing" we may compare the emphasis of the Kbond's: "Let our herds be so numerous that they cannot be housed; let children so abound that care of them shall overcome their parents; let swine be so many that our fields require no other ploughs than their rooting snouts; let our poultry be so numerous as to hide the thatch of the houses, and let neither fish, frog, nor worm remain in the drinking ponds for the trampling feet of our multitudinous cattle."

The Karens of Burmah, at the threshing of the rice, say to the Harvest Goddess, "Shake thyself, Grandmother, shake thyself. Let the paddy ascend till it equals a hill, equals a mountain. Shake thyself, Grandmother, shake thyself."\*

The most respectable savage prayer which I remember was that which Castren tells of the simple nature religion of the Samoyed women, whose religion consisted in bowing to the sun every morning and evening, saying, "When thou, Jilibambaertje, risest, I too rise from my bed! When thou, Jilibambaertje, sinkest down, I too get me to rest!" The sublimest part of the Egyptian religion, as indeed of other faiths, was only an extension of this analogy drawn between man and the powers of nature.

Shooter, in his *Kaffirs of Natal* (p. 166; 1857) gives the following prayer of the natives to the "spirits" whom they worshipped: "Take care of me, take care of my children, take care of my wives, take care of all my people. Remove the sickness and let my child recover. Give me plenty of children—many boys and a few girls. Give me abundance of food and cattle. Make right all my people." Children being an item of savage wealth, prayers for them are frequent. Abraham's prayer for children (Gen. xv., 2-3) is rather a remonstrance than a supplication, as befitting a sheik in the habit of frequent communion and occasional meals with his deity.

Ellis says, in his *Polynesian Researches* of the South Sea Islanders: "Religious rites were connected with almost every act of their lives. An *ubu* or prayer was offered before they ate their food, planted their gardens, built their houses, launched their canoes, cast their nets, and commenced or concluded a journey." Prayer before battle is of course almost universal, only whereas in modern times each side professedly prays to the same God, earlier men more rationally prayed that their own gods would prove stronger than the gods of their foes, promising as an inducement hetacombs of offerings in the event of victory.

This specimen prayer is cited in Dr. E. B. Tylor's *Primitive Culture*. The Nootka Indian preparing for war expressed his godly desires thus: "Great Quahootze, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of him." Similarly the Dacoits and Thugs of India always prayed for success before going on an expedition, offering their deities a share of the plunder. This may remind us of the Roman tradesman praying to Mercury to aid him in cheating; of St. Nicholas, the patron saint of thieves; and of the notorious piety of Italian, Spanish, and Greek Christian brigands, who always offer the virgin and the saints a share of the plunder in return for their protection.

Another good instance of savage prayer is that employed by a clan of the Harvey islanders when engaged in a thieving and murdering expedition. It is addressed to Rongo, the Polynesian god of war, and is uttered as near as possible to the dwelling-place of the person about to be robbed. The Rev. Mr. Gill, in his *Myths and Songs of the South Pacific* (p. 153) gives the following translation:

We are on a thieving expedition;  
Be close to our left side to give aid.  
Let all be wrapped in sleep;  
Be as a lofty cocoa tree to support us.

The first of its inmates unluckily awaking  
Put soundly to sleep again.  
If the divinity so please, man's spirit must yield;  
O Rongo, grant thou complete success.

This is no whit worse than the prayer of David against his enemies: "Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children" (Ps. cix. 12).

Ellis mentions, in his *Polynesian Researches*, that if the prayers and presents made to their god by the Tahitians proved in vain, his image was inexorably banished from the temples and destroyed. The Ostiaks of Siberia, when things went badly with them, would pull down their idols from their place of honor in the hut. Portuguese fishermen have been known to pitch an image of the Virgin Mary into the sea, because she would not help them at a storm; and the good people of Castlebranes were once so angry with St. Anthony for letting the Spaniards plunder their town, contrary to his agreement, that they broke many of his statues in pieces, and, taking the head off one, they specially substituted for it the head of St. Francis. I have read a very blasphemous prayer ascribed to a South American priest, in which he threatened God with the cessation of all religion

\* Mason's Karens, p. 215.

and all sorts of indignities and contumely, if he did not remove the calamities with which he had visited the country. It was worse than the threat of the cowboy, "Oh, Lord, I never asked anything of you before and if you don't help me now I'm blanked if I ever ask anything again"; or the prayer of the French sceptical soldier, "Oh, God, if there be a God save my soul if I have got a soul."

Prayer considered in the light of an address to an omniscient God, is an impertinence. It is an attempt to cajole the Almighty into doing what he otherwise would not do. But modern prayers, though in appearance, with shut eyes, lifted face, and clasped hands, addressed to God, are, in reality, meant for the auditors. "We pray thee, O Lord, to open our hearts and dispose us to give our all unto thee, from whom is every good and perfect gift. O Lord, help us to consecrate ourselves to thee," cries the preacher, meaning all the while to influence the rich members of his congregation to subscribe more liberally. Many little oblique hints and inuendoes, too, can be given in prayer. "O Lord, restore the backslider. Let thy mercy shine on those who rebuke thy ministers and despise thine ordinances," etc.

The religious journals are now agreed that sky-pilots must give not only short sermons but short prayers. We should think they would do well to take a leaf out of the book of the American who had the Lord's Prayer framed and hung by his bedside, and never omitted, morning and night, to repeat with a pious nod, "Them's my sentiments." This, in the eye of the Omniscient, may have been as efficacious as telling the beads. Rousseau tells of an old woman whose prayer consisted of a single letter O. "This best prayer," he says, "is also mine." We think this letter just represents the gaping wonder which is the very inspiration of devout prayer. Less admirable was the longer yet still laconic prayer of the old woman who would never offer up any other supplication than "Lord bless us all."

Perhaps the old lady was influenced by the instances of prayers bringing more than was wanted, as recently, when public prayers were put up during a drought in New South Wales. The effectual fervent prayers of the men of God availed overmuch. Rain fell in such torrents for so many days that suggestions were made for building an ark like that of Noah. When the next drought occurs the rain-doctors will be asked to pray a shade or two less earnestly.

Another illustration was given by a charming young English lady who resided in Paris. Going into the Madeleine, accompanied by an aged duenna, she observed a young Frenchman, who was in love with her, saying his prayers. He soon came up to her and said, "I was praying to see you mademoiselle, and here you are. But it seems *le bon Dieu* has not quite understood me, for I did not pray for the old lady."

People only pray for that of which they are uncertain. As the conception spreads of the reign of law in the physical world, ministers begin to be ashamed of their ancient profession of rain making. They now speak of the moral and spiritual effects of prayer, as though law did not as much operate in moral and spiritual matters as in physical. But by so doing they are losing hold of those who require a tangible Deity and an actual providence. To the masses, modern prayers are useless. This is well exemplified in the American story of the man who, having looked too closely on the wine which is red, was taken home by his minister and lengthily prayed for. He shifted about uneasily on his knees for a long time, until at length human endurance was exhausted. "Stop thar, parson," he cried, "stop right thar! You've been praying for over twenty minutes, parson, and you haven't ax't for a blessed thing I'm wanting."

J. M. WHEELER.

## BIBLE AUTHORITY.

WE read in Mill's *Logic*: "A fundamental error is seldom expelled from philosophy by a single victory. It retreats slowly, defends every inch of ground, and often retains a footing in some remote fastness after it has been driven from the open country." The truth here expressed has been forcibly illustrated by the recent "Declaration of Faith," signed by thirty-eight of the dignitaries of the Church of England, and published as an unqualified avowal of their belief that the Bible is an absolute authority of appeal. To it reason must bow and judgment must yield. This was the retarding position taken by the early defenders of the Christian Church. Tertullian made the Old Testament the tribunal by which the truth or otherwise of all scientific discoveries should be determined. Copernicus, Galileo, and Bruno disputed the validity of this authority and from that time the master minds of every age have accepted cultivated reason as the highest standard of appeal. Notwithstanding that Biblical idolaters have made an effort to defend every inch of their ground; and have been "driven from the open country" by the force of modern thought, a few of them still profess to retain a belief in the old orthodox error that the Bible is the supreme authority, not only upon doctrines of faith, but also upon actions which should regulate the affairs of human life. That such a notion is at variance with reason and unfettered experience is proved by the history and nature of the Bible itself.

Before the Bible can be reasonably claimed as being an absolute authority it must be shown to possess certain qualifications which evidently it has not. For instance, such an authority should be infallible, its history reliable, its meaning self-evident, and its teachings uniform. The Old and New Testaments have none of these features. Their history has been dubious, varying with time and changing with circumstances. From the following facts, taken from the report of the great discussion held a few years ago between 250 clergymen and laymen who met to consider what this authority really taught, the fluctuating character of the growth of the Bible will be readily discerned.

One of the contributors to the debate candidly admits: "We need no other evidence of the imperfection and inexactness of our Bible, than the numerous translations it has undergone; each translator taking upon himself the onerous task of altering and improving the so-called infallible Word of God. From the earliest ages of the primitive Church translation has succeeded translation down to our own day. We learn from writers contemporary with Adelm that there was then a partial translation of the Scriptures in the vulgar tongue; and Adelm who was the first Bishop of Sherborne, translated the Psalter into the Saxon tongue about 706. The whole Bible was rendered into Anglo-Saxon by order of king Alfred, who is reported to have undertaken a version of the Psalms himself, but died before the task was accomplished. Wicklif made a complete translation of the whole Bible (including of course the Apocryphal books) from the Latin, which appeared between 1360 and 1380. In 1535 Cranmer prevailed upon Henry, the first 'Defender of the Faith,' to order another translation, which Cranmer himself undertook, called 'Cranmer's Bible.' But even that great effort to render the Scriptures perfect was a failure; and other improved translations followed in succession. The so-called 'Bishop's Bible' was published in 1568, when it was expected that a really infallible translation had been effected, as eight of the fifteen learned translators were Bishops; yet despite the pains that had been bestowed upon it, it was not considered infallible and was soon superseded, for the Puritans complained to James, shortly after his succession, of the numerous errors contained in the 'Bishop's Bible'—errors too

glaring to be longer tolerated." A conference was then convened, which took place at Hampton Court in 1603, for the purpose of effecting a New Translation, free from the errors and defects which had marred the preceding versions. Fifty-four "learned and eminent men" were afterwards appointed to render the "Scriptures truly infallible." Thousands of inaccuracies have, however, been found in this version, and although numerous corrections and revisions have taken place since King James' version first appeared, Christian writers admit that in our present "authorised version appointed to be read in churches" there are still thousands of errors and glaring contradictions which, as the Rev. Dr. Giles observes, "no ingenuity can reconcile."

Now, the question arises, how can a book which is so fallible in its history and so erroneous in its contents, be an absolute authority? Further, which of the many translations or versions now extant is to be accepted as the standard of appeal? It is useless to reply, "the one that most faithfully represents the original," because no knowledge of the original exists, and if it did, the particular version accepted would be but a fallible translation from a previous translation equally as liable to fallibility. Even those versions deemed the best interpretation of early MSS. have been found to be conflicting and untrustworthy. Bishop Usher denounced the version of the Old Testament made in 287 B.C. as spurious, and says: "The translators of the Septuagint added to, and took from, and changed at pleasure." St. Jerome charges Origen with doing the same thing with the New Testament. Hundreds of authorities from the Christian side could be here adduced to show that the various versions have represented the early MSS. as teaching false and contradictory doctrines and precepts; which fact would in itself destroy the alleged absolute authority of the Bible. Moreover, the difficulty of obtaining a faithful representation of any original is the more apparent when we remember the great changes in meaning which the language of the Bible has undergone. Max Müller observes, "One-fifteenth of the words employed in the version of 1611 had not the same meaning in 1861, which they had 250 years previously."

If the Bible were an "absolute authority" surely its meaning would be self-evident. But it is not so, as we see by the various sects setting forth their conflicting views as to what the Bible means. The Roman Catholic professes to find biblical authority for doctrines which the Protestant declares is not in the book. The believers in predestination and freewill; in universalism and future perdition; in Trinitarianism and Unitarianism; in Quakerism and Salvationism, all appeal to this authority in justification of their diverse doctrines. Again, Christians who say that hell is a place, and those who regard it only as a state or condition; those who contend that punishment after death will be limited; and those who allege it will be eternal; those who preach that the death of Christ was vicarious, and those who hold that it was but a means of reconciliation, all resort to the Bible to substantiate their contrary tenets. One Christian tells us that, according to the Bible, Christ was God, while another proclaims that it is clear, judging from the same source, that he was but a man. One informs us that he reads in "God's Word" that Christ "knew all things"; while the biblical student quotes passages which allege that Jesus lacked knowledge in reference to some important matters. Chapter and verse are cited to prove that the Galilean reformer came "to save the whole world"; other quotations are produced which limit his mission to the Jews. The Bible is equally lax as an authority in reference to conduct. There are but few actions which society terms criminal that are not sanctioned by some parts of Holy Writ. Intemperance is countenanced; adultery is permitted; and

the taking of human life is justified. We grant that these crimes are also condemned in the same writings, and it is just this contradictory nature of the book that renders it abortive as an authority. In the name of common sense, how can such a work be relied upon to decide any appeal? Verily there is truth in the remark that, "The Devil can quote scripture to suit his purpose."

Has it ever occurred to those clergymen who signed the memorable "declaration" that able defenders of the Bible, some of them adherents of the "United Church," admit that the Bible is no final authority. Bishop Watson confesses that from the Bible he could not tell what the doctrines of Christianity are. The Rev. Dr. Irons, in his *Bible and its Interpreters*, demonstrates that Christians entertaining views the most opposite to each other, find scripture sanction for all. The Rev. John Milner writes: "Christ never intended the Bible to be an authority. If he had, he would have provided means for all to have been able to read it; whereas 99 in every 100, or rather 999 in every 1,000, in different ages and countries, have been unable to read it, much less to comprehend it."

This Bible idolatry, which a section of the Church is seeking to revive, belongs to the past, when men and women were mental slaves. Fortunately, however, the active thought of to-day will render such orthodox effort futile. In this age of mental freedom we yield to the authority of human reason, and by its lessons we desire to regulate our lives. In so doing we hope to vindicate the independence of man and the dignity of woman, and to augment the moral and intellectual status of the entire race.

CHARLES WATTS.

## HOLY SHUFFLING.

[CONCLUDED.]

AND now I come to Mr. Smyth's shuffles. "If . . . the reader will keep in mind," says he, (1) "the scrupulous care of the Jews about the accurate reading of their scriptures; (2) the fact that, being 'people of one book,' they were many of them as familiar with the words of their Bible as we are with those of the Lord's Prayer and the creed; (3) and that, besides this, there was, as we shall see, a special guild of scribes, at least from the time of Ezra, to preserve and hand down the correct reading, it will be easily seen that the danger from Hebrew consonant writing is by no means so great as it appears at first sight."

This would be assuring, if it were true. But it has the merit of being sheer assumption; and therefore needs itself to be proved before it can be used as Mr. Smyth desires. First: There is no evidence that any Jews, except officials, etc., ever possessed the scriptures until very late, nor even that they could read. Second: There is no evidence that those who did possess the scriptures took any particular care of them till they had become valuable for their age, and when it was quite too late to ensure accuracy. Third: There is positive evidence to the contrary, that the Jews were most remiss in their custody of their books. What became, for example, of all the books quoted or referred to in the Bible, *The Wars of Jehovah*, *The Visions of Iddo the Seer*, *The Book of Jasher*, etc.? The first book of Maccabees i. 56 says Antiochus, etc., tore up and burnt the books of law; and another apocryphal book tells us that all the scriptures were lost in the Captivity and restored by re-inspiration to Ezra. The Bible itself (2 King xxii. and xxiii.) shows plainly that the scriptures were not known to the people, and had not been taken care of, for Hilkiah found the Book of The Law in the Temple, quite accidentally, remember; and the discovery created a deep and widespread sensation.

As to the Jews being "people of one book," I may say that there is not a shadow of truth in the assumption. First: There is no evidence that the people were ever of *any* book or books at all in ancient times. Second: It is quite certain the Old Testament never was one book, but many, as it still remains—a collection of pamphlets united now by their binding. The Hellenistic Jews also had the Apocrypha; and the rabbinical Jews have had their Targums and Talmud perhaps as long as the Old Testament; they had also the older books out of which the Old Testament was eventually compiled. These facts show how unreliable Mr. Smyth is.

And now for the "Guild of Scribes." This sounds impressive and is calculated to impose upon the unwary reader. We have no authentic history of the scribes; and Jesus gives them, in the gospels, an awful character and denounces against them his bitterest woes. But Mr. Smyth needs them, and he drags them in.

Ezra was one of the most noted of all scribes, and he starts his book with a deliberate falsehood, calling Cyrus king of Persia, and actually quoting that king's proclamation in favor of the Jews! (Ezra i. 1-4). Professor Sayce, in *Fresh Light from the Monuments*, says Cyrus never was king of Persia!

Unless Mr. Smyth can produce better witnesses than the scribes, he has no case at all.

In 1540, as this author says, Elias Levita, a Hebrew scholar, proved that the vowel points of the Hebrew Bible were not invented till hundreds of years after Christ; and the reformers, thinking this would leave them free to interpret the Old Testament much more in their own favor, greedily clutched Levita's doctrine. The Catholics turned upon them and pointed out that, inasmuch as God inspired only the consonants of the Hebrew Bible, it must require an infallible authority to correctly read and expound it; and, of course, *they* were the very authority required! They have never settled the dispute, and never can so long as the pretence that the Bible is inspired is kept up. Let them drop that silly fraud, and then they may learn the true nature of the book, and expound it to signify just what was intended by its unknown writers.

The author records "a perplexing discovery," as he calls it. . . . "Let us realise what it means," says he. (1) "That of the early Old Testament books, written more than 3,000 years ago, we have not a single copy 1,000 years old; or, in other words, that the earliest Old Testament manuscript in existence is as far from the time of the original writers as would be a New Testament manuscript written to-day," etc.

This is perplexing, and nothing ever yet said has made it less so; and nothing could better expose the pretensions of Christians regarding the Bible.

Now I must exhibit a good specimen of pious thimble-rigging. Mr. Smyth wishes to make it appear that the scriptures were carefully guarded by Jewish officials—a manifest fiction. He speaks of the "Schools of the Prophets," of which no details are known. The author makes *them* the guardians of the sacred writings—a piece of absolute fudge. "The chief work of the students," he coolly says, "no doubt would be the study and expounding and copying of the law"! Here "no doubt" is a phrase which signifies that the writer knows absolutely nothing about it. But he flings it in here as a surmise merely for his own ends.

He at once bounds on and says, "not only *were* they expounders and guardians," etc. The halting expression "no doubt" here becomes positive fact; and thus are the people deceived by the holy tricksters. He has nothing to record; but he supposes something, flings it down in the bog as a lump to build upon, and then proceeds to rear his superstructure upon his own supposition—nothing more.

On he goes, making the "students" in the "schools of the prophets" inspired authors of more scriptures, composers of psalms, poets, annalists, etc.

Instead of being sober students, as this author assumes, the "schools of the prophets" seem to have been much more like gangs of lunatics. Saul, Israel's first king, lost his head on being "anointed," and seems never to have been sane afterwards. He "prophesied" after the "spirit of the Lord" came upon him, and the people laughed and said, "Is Saul also among the prophets?" He stripped and laid down naked under the new mad influence, and that seems to have been regarded as "the fruits of the spirit."

One of the "school" visited Jehu, and his companions called him a "mad fellow" (2 King ix. 11). Hosea says, "the prophet is a fool, the spiritual man is mad" (ix. 7). And *Nabia*, prophet, signifies bubbling over, a wild incoherent ebullition of words and sounds.

The author admits that the state of things under Hezekiah and Josiah "looks rather badly for the guardianship of the old manuscripts." I should think so. In point of fact, the wisest man in the world cannot tell where or when the oldest manuscripts of the Bible were written. History is blank upon the subject; and unless new discoveries should be made, it will for ever be impossible to clear up the mystery.

This looks rather badly for divine revelation.

—*Liberator*.

JOSEPH SYMES.

### THE BLESSINGS OF MERCY.

BY THE REV. CATER TOTHERICH.

(H. O. PENTECOST).

From the "Twentieth Century."

Text:—"Blessed are the merciful, for they shall obtain mercy."  
—MATTHEW V. 7.

THIS, my beloved brethren, is one of the Savior's most beautiful utterances. What a heavenly quality is mercy when it can prudently be exercised, and how necessary is it for the safety of society that we should inculcate in the minds of the brutal classes the necessity for exercising it. Only think of how many depraved creatures there are in this world, who, in periods of vulgar anger or drunkenness do deeds of violence. We constantly read in the daily papers of how, among the poorer classes, men shoot, stab, and pummel each other, and cruelly beat their wives and children; and, what is still more dangerous to society, of how these common people sometimes rebel against their masters by means of their foolish strikes, in the midst of which they sometimes so far forget themselves as to throw stones at persons of their own class who wish to take the strikers' places, and, worse still, destroy the property that has cost their masters so much toil and self-denial to accumulate, and even go so far as to destroy the lives of the brave Pinkerton men, and policemen, and militia boys, whose duty it is to keep them in the peace, and in the observance of law and order.

One of the most marked characteristics of the working classes in these degenerate days is their tendency to mercilessness. They seem to less and less appreciate the kindness of the better classes in giving them employment, in giving them the opportunity to earn a living for their wives and little ones. They are becoming cruel and vindictive.

You will bear witness that I am very much disposed to be lenient in my judgment of these poor and ignorant people, for I recognise that in the wisdom of God their lines in this fleeting world do not always fall in pleasant places. It is for the good of their souls that they should not be weaned in heart from God by too much ease and pleasure in this transitory life. But of late there have been some doings among them that awaken the indignation of their most indulgent critics.

In addition to some very unseemly performances in the mining regions of this favored land, two tragedies

have occurred in New York city that call for the earnest reprobation of all good men. I refer to the attempt on the life of that famous man of God, the Rev. Dr. John Hall, and to the more horrible attack on Mr. Russell Sage, who is also a shining light in the church. It is quite true that these attempted assassinations were supposed to be the acts of madmen, but they none the less grew out of the impious discontent and the wicked prejudice against the rich which characterises too many among the working classes. Such deeds are possibly only among a people who forget the divine injunction to be merciful, and they illustrate how necessary it is to bring home to the poor people the necessity for them to be of a kindly and gentle disposition toward those whom God has placed in authority over them.

I do not wish to be too severe in my strictures on our poorer brethren, but it is a proper time, I think, for me to let the trumpet be heard, and that with no uncertain sound. There are times when one must take his stand either for or against the forces of law and order, and this is one of those times, and so I take this opportune occasion to register my protest against the wicked and unmerciful doings of those persons who should be gentle and grateful in their relations to those who represent the conservative and preservative elements of society. If my words by chance should ever reach the ears of any of the working people, I should like to ask them how they expect the Lord to be merciful to them if they are not merciful to us.

When we come to apply our text to the rich and the rulers, it is clear at once that it was never meant for us. The circumstances of society are such that except to a very limited degree, it would be impossible for us to be merciful. Indeed, it would be highly foolish and ungodly for us to be merciful in dealing with the common herd. The preservation of society and, through such preservation, the carrying out of the purposes of God, require the grasp and direction of an iron hand. For the preservation of the State war is often necessary, and a merciful war would be absurd. The enemies of a glorious country such as this, where every man is equal before God, and before the law, where the people make their own laws and govern themselves, where for the first time in history human freedom has been achieved—the enemies, I say, of such a country as this deserve no mercy, and should be shot down like dogs whenever they attempt to stop the car of civilisation by seeking to overthrow our matchless Christian institutions.

And so, too, our brave policemen and militia are not infrequently called on to cope with rioters and mobs representing persons who are discontented with a lot that is better than kings enjoyed a few hundred years ago. In such emergencies mercy would be the quintessence of folly. The only thing to do on such occasions is to fire with deadly aim on the wretches, who, if they were dealt with mercifully, would sack the town, destroying property and life, and subjecting our lovely women to a fate worse than death.

Again, swindlers, burglars, prostitutes, and murderers are abroad. Such people are too depraved to appreciate mercy, if it were shown them. For the preservation of property, morals, and life, they should be hunted down, imprisoned, hanged, or disposed of in the electrical chair of justice. I have no patience with the mawkish sentimentality that expends more sympathy on criminals than on their honest victims. I think that mercy to honest folk demands that no mercy should be shown to criminals—criminality springs from a wicked heart. No man need be a criminal in a country such as this, where there is no tyranny, where no sober and industrious person need ever want, where riches and the highest honors are attainable by all as the splendid rewards of virtue.

I am obliged to confess that our adorable Lord was very lenient with criminals. He was the associate of abandoned women, he was the guest of Zaccheus a

robber, he passed no judgment on a married woman caught in the very act of adultery. Of course our Lord was above criticism. It would be impious to call any of his acts or teachings in question. But it is plain to the veriest tyro in the science of government that if we should deal with our criminal classes as Christ did, society could not exist a month. Such treatment of criminals would abolish all distinctions between the good and the bad, to the down trading of the good and the elevation of the bad. Is it possible to suppose that our Lord meant that we should receive abandoned women into the bosoms of our chaste families? Or that we should consort with thieves? Or that married women who are unfaithful to their husbands should go unrebuked? I unhesitatingly reply, It is not! That would be to abolish all respect for gain getting according to law, and all reverence for cohabitation according to law. That would be to destroy legitimate business, and the institution of marriage, on which the pillars of civilisation rest. Why the Lord acted as he did is a *profound mystery*, which we cannot fathom, but whatever may be the solution of that mystery, which we shall know in the next world, it is clear that the imitation of Christ in those particulars is wholly impracticable for us. In the present stage of civilisation, complicated as it is, mercy to criminals would simply amount to cruelty to respectable people.

(To be concluded.)

## ACID DROPS.

The revival of "Henry VIII." by Mr. Irving has drawn attention to the Cardinal's dress, for the pattern of which the actor sent to Rome. Now it is an historical fact that cardinals were first clothed in scarlet at the Council of Lyons, called by Pope Innocent IV. to carry on the seventh crusade—the color being symbolical of the blood shed during the holy wars. It is very appropriate that the dress of the cardinals should remind us how their creed has incarnadined the earth.

Another Catholic custom sometimes supposed to be of more ancient origin, dates almost from the end of the Crusades. This is the prayer at the ringing of the *Angelus*. The *Angelus* was instituted by Pope Calixtus after Constantinople had fallen into the hands of the Turks. United prayer at the same hour was supposed to be the best spell to ward off the infidel host then threatening to fulfil the threat of Bajazet, that he would make his horses eat oats off the altar of St. Peter's at Rome. Pope Calixtus granted indulgences to all Christians who repeated their prayers at the sound of the *Angelus*, and also pointed to a holy war against the Turks as a means by which they might expiate their sins and appease the wrath of God. But despite all the prayers of Christendom from that day to this, Jerusalem remains in the hands of the infidel. This should be a sufficient commentary on the efficacy of prayer and the divinity of the Christian faith.

The obituaries on Cardinal Manning have not made it generally known that he did not go to God a perfect celibate. While in his heretical condition he contracted marriage, and when received into the Church he was a childless widower.

It was the Prince Consort, Albert the Good, who said of Cardinal Manning's secession to Rome, that an Anglican mitre might have saved the situation.

The *Saturday Review* says of the late Cardinal Manning: "It is we believe the unanimous opinion of those best qualified to judge, that he never would have left the Church of England if it had not been at the time of his leaving, all future career seemed closed to High Churchmen of the newer variety."

Arran is a splendid island, lying at the mouth of the Clyde in the arms of the Gulph stream. Brodrick, where you land from the steamers, is situated in a lovely little bay, over which towers the abrupt peak of Goat Fell. In the midst of this imposing scener, a young minister of the Free Church carries on his godly labors. And this is how he does it. One of his elders, a Mr. Kelso, supplies milk on Sunday mornings, and the minister has prosecuted him for desecrating the Sabbath. Yet, according to the *North British Agri-*

*culturist*, this rigid Sabbatarian keeps a horse and trap, and makes his man drive him to church every Sunday. He draws the line at milk, probably because it is useful, which is more than can be said of his preaching.

The San Francisco *Examiner* gives a long account of a peculiar agitation. At the First Baptist Church of Oakland a six-year-old child, Gladys Spencer, was dipped in the baptising tank, and made a full member of the church. Various ministers were asked their opinion about the business. Some said the child was too young, others said she wasn't, others said they didn't know, and one said he didn't care. That was the only sensible answer, in our opinion. Anyhow, they seem very short of news in San Francisco to give two columns to Gladys Spencer.

In a lecture on the Anatomy of Suicide before the Sunday Society, at St. George's Hall, Langham-place, Dr. Benjamin Ward Richardson gave some interesting facts. Altogether, he said, there were about 180,000 suicides per annum, a fact which does not go to show this is the best of all possible worlds. Suicides varied much in different races, the Jews having the smallest, while Denmark and Scandinavia ranked among the highest. Suicide was more common among Protestants than Romanists; very few cases occurred among the unbelieving Jews, who are on the whole tolerably too well off in this world to try another experiment. As a good abstainer Dr. Richardson assigned the first cause of suicide to alcohol. But "second in number," he said, "came religious doubts and fears—the desire to know the worst of eternal punishment at once rather than live dreading it. Here those who believed in the efficacy of priestly education had undoubtedly the advantage." If Dr. Richardson is right, Freethinkers and teetotallers can claim to be agents in counteracting the tendencies to suicide.

A letter in a contemporary says: "It will interest the public, and more particularly the Eastbourne authorities, to know that, although the Salvation Army is promoting a Bill in Parliament to admit of processions and bands at Eastbourne, they have actually signed agreements containing clauses forbidding them at Hadley Wood. Why this change of front? Well, sir, simply because the Booth family and their friends reside at Hadley Wood, and not at Eastbourne. Mr. Bramwell Booth, instead of leading his army to battle on Sundays at Eastbourne, strolls along the quiet country roads at Hadley Wood and dresses in private clothes."

We notice a big headline in the papers, "Father and Son committed for contempt." How about the third member of the Trinity?

The Taeping rebellion, or civil war, which devastated China for about fifteen years, desolating hundreds of miles of fair towns and fertile fields, and fought out among massacres, sieges, and famines of quite indescribable cruelty, and horror, owed its impulse distinctly to the working of Christian tracts among the more ignorant classes, followed by a fanatical endeavor to substitute a travesty of Christianity for the older religions; yet the seeds of all the misery are still sown in China in the name and by the ministers of a religion of peace.

The most formidable of the Chinese Secret Societies, which are making such a disturbance, is the Tien Ti, or San Ho, Hin; Heaven and Earth, or Triad Society. It is a sort of freemasonic organisation with the triangle as its symbol. Some believe it was at the bottom of the Taeping rebellion, and that the eight Wangs, or Princes, of the Taipings were Grand Masters of the Triad Order.

That the rivalry between Oxford and Cambridge still continues is exemplified by the following letter sent to the *Standard* from Cambridge: "Some of your correspondents seem to have an odd notion that the 'Oxford' martyrs were Oxford men. It may not be amiss to note that Oxford only had the credit of burning them. Cranmer, Latimer and Ridley were all educated at Cambridge. Like enough this was why Oxford made a holocaust of them."

According to the *Catholic Times*, Roman Catholics constitute the majority of the inhabitants of Geneva, and in the City of John Calvin not one-tenth of the population believe in Calvinism.

The Jews have found a good way to juggle Jehovah. He laid it down that no fire should be kindled on the Sabbath-day, but they have consulted Mr. William Crookes, who says that the electric light does not come within this description. They need not therefore light matches, candles, lamps, or gas, but switch on the electric light. God's old laws were evidently not meant for the days of electricity.

Prophet Baxter has issued a new version, with new illustrations, of his *Fifteen Predicted Events*. This time it is from 1892 until the end of this age, on April 11, 1901. We have a collection of these halfpenny terrifiers, which proves how he shifts his dates on. This year he begins with the "Coming Formation of Daniel's Ten Kingdom Federacy by Great Wars and Revolutions, 1892." Last year this was dated 1891-2; in 1889 it was dated 1889 to 1891. The latest issue has a picture of the 144,000 male virgins ascending to heaven "on Thursday, March 5, 1896." Every year the author of *Louis Napoleon the Destined Monarch of the World* finds he has been a little too previous. But he continues to carry on the same old game. It is a lucrative one.

The fellow Parsonson, who knocked down and outraged a girl of fifteen, and then went straight to the Croydon Congregational Chapel to receive the hand of Christian fellowship, has to quit the society of his wife and eight children for a period of eighteen calendar months, despite the excellent testimonials given to his Christian character by various Croydon sky-pilots.

John Goodall, a Methodist local preacher in the Alton district, is accused of having assaulted a lady in a Midland railway carriage between Tamworth and Burton, pushing her out of the door when he could not accomplish his purpose.

The Rev. Billy Frazier, of Somerville, Mass., was first a pugilist and then a preacher; now he has left the pulpit and turned pugilist again. Captain Cooke, of the *Boston Police News*, recommends him as a first-rate boxer. "I trust," he writes, "that some good club will give Mr. Frazier an engagement. As prices go, 'pugs' who are his inferior in ability are getting for a single fight twice the average amount of annual salaries of clergymen in his church."

Sir William Harcourt was inflexible on the point of not granting any remission of their sentences to the blasphemy prisoners of 1883. It has recently transpired, however, that he was very lenient in the case of a young gentleman who had committed burglary. This ingenious individual, Frederick George Barton by name, has spent a life of crime, having been committed to a reformatory at the age of twelve for embezzlement. Sentenced in 1876 to ten years' penal servitude for burglary, he contrived to obtain release by getting letters posted from India saying he had come into large estates worth £20,000 a year there. So wealthy a person could, of course, no longer occupy a prison, and Sir William Harcourt readily signed an order for his release. He afterwards found out that he had been hoodwinked, and Barton has since been carrying on a career of crime, recently terminated for a time by a sentence of twelve years' penal servitude.

"The better the day the better the deed." It appears that Sunday is the great day for milk adulteration in Liverpool, the percentage of such frauds on that day being nearly double that of the week days. Perhaps the dealers think the inspector won't look round on Sundays. But he did at Liverpool, and inspectors in other towns should take the hint.

General Sir Robert Phayfe is a pious soldier who lectures on "Signs of the Second Coming of Christ." He described the Abyssinian expedition, in which he was engaged, and which, for the sake of some missionaries, cost this country a number of lives and much treasure, as "God's war." General Phayfe is rather a dangerous man to have at the head of a division. He believes himself under direct orders from God, and says that on one occasion in Abyssinia, after reading his Bible (where he often got his best suggestions), he felt it his duty to go to the Highlands, "though against orders from England." We wonder what the Secretary for War thought.

A Dissenting minister in Surrey was lately convicted of most nobly kissing his cook, and was promptly requested to resign. He ought to have kissed some of the female members of his flock and had his salary raised.—*Western Figaro*.

An aged Irishwoman, brought before Mr. De Rutzen at Westminster for being drunk and disorderly, vowed that if forgiven she "would not get drunk again if God spared her till next Christmas." This was a long time to look forward to, and the magistrate let her off. Evidently she thought it would be improper to let God's birthday pass without duly celebrating the occasion.

In emulation of David, but with an utter disregard for the injunction of his Savior (Matt. v. 22), Mr. J. H. Wilson, presiding at some Christian Evidence lectures by the Rev. A. J. Harrison at Reading, said "there was no greater fool on God's earth than a Freethinker." Mr. Wilson may be excused for his unpoliteness. He thinks we are deliberately walking into the everlasting bonfire.

R. R. Coverdale sends a wild letter to the *Hull Daily News*, which he calls "A Word to Freethinkers, Infidels, Atheists, etc." These persons he courteously addresses as "wilful fools," who "would, if they could, annihilate the joy of thousands, wipe the sun of Hope from the sky, cover the world with black despair, and, like the Devil himself, give naught in return." R. R. Coverdale at least displays his own Christian charity.

The Nonconformists have done well in showing themselves to be on the alert lest the new Albert University should be manipulated in the interests of the Church of England. The interests of education are too important to allow the training of teachers to drift into the hands of the dominant church.

A new publication has appeared entitled *Religious Bits*. It has at its head a pigeon flying with rays around it—we suppose to show it is inspired by the Holy Ghost. *Religious Bits* proves to be a thing of shreds and patches.

The *Lancet* having again called attention to the insanitary results of kissing the greasy, beslobbered Testaments kept in court, it has been pointed out that anyone may take the oath in the Scotch fashion, by raising the right hand instead of kissing the book. It would be still better to dispense with oaths altogether.

Bishop Hughes, in a sermon to his parishioners, repeated the quotation that "all flesh is grass." The season was Lent, and a few days afterwards he encountered Terence O'Collins, who appeared to have something on his mind. "The top of the mornin' to your riverence," said Terence; "did I fairly understand your riverence to say 'all flesh is grass,' last Sunday?" "To be sure you did," replied the Bishop, "and you're a heretic if you doubt it." "Oh! Divil the bit do I doubt anything your riverence says," said the wily Terence; "but if your riverence plazes, I wish to know whether in this Lent time I could not be afther having a small piece of *bafe* by way of a salad?"

The following version of a charge delivered to his clergy is ascribed to Bishop Blomfield, but the Rev. Sydney Smith solemnly declared he did not write it:

Hunt not, fish not, shoot not,  
Dance not, fiddle not, flute not;  
Be sure you have nothing to do with the Whigs,  
But stay at home and feed your pigs;  
And above all I make it my particular desire,  
That at least once a week you dine with the squire.

The influenza epidemic has not yet abated, and among the victims of God's scourge is Father Anderledy, the General of the Jesuits, who has just died at Fiesole. Anderledy was an astute Swiss and a worthy successor of Ignatius Loyola.

The Cingalese are learning the true inwardness of Christianity. Mr. Sheldon Knapp, a superintendent at Ceylon, reports to *Wesleyan Missionary Notices*: "Since my last visit a collection box has been introduced, and every man, woman, and child put in something." Where the missionary goes the collecting box soon follows.

The Rev. A. Douglas's onslaught on Gospel Temperance at Arbroath has brought on him some correspondence with the Rev. J. Wyllie, with whom Mr. Douglas refuses to discuss, on the ground that he cannot be regarded as an honorable antagonist.

In a fit of delirium, suffering from an internal complaint, George Ward, of Saxlingham (Norfolk), jumped out of bed and sat on the fire. His wife tried to get him back to bed, but he pushed her away, and retained his seat. By the time she could get assistance, the poor man was fearfully burnt. He murmured to the doctor that he sat on the fire "for the sake of the Son of God." Then he died. The jury found "That deceased was in an unsound state of mind."

The Jews in Palestine are in great distress owing to the severity of the weather. God puts them in trouble to give a good opportunity to proselytising Christians.

According to the canons of Roman Catholicism, the "seal of confession" is supposed to be inviolable. A man named Antoine Delair, living at Pomport, in the French Department of the Dordogne, has managed to break the sacred seal. He had for a long time suspected his wife. A few days ago the woman fell dangerously ill, and a priest was sent for to hear her confession. While Madame Delair was engaged in this catalogue, her husband hid behind a thin partition, and heard her acknowledge her transgressions. When the ecclesiastic had left the house Delair emerged from his hiding-place and made the woman give him the name of her accomplice in guilt. The husband, having heard that it was an innkeeper in the locality named Saillol, took a loaded gun and went to the latter's house, and fired at him point-blank. The innkeeper received serious injuries. Delair gave himself up to the gendarmes.

Mr. Titchmarsh, M.A., has been lecturing at Erith on "What is a Freethinker?" According to this gentleman he is much the same as a Christian. "Between true Christianity and true Freethought there was no hostility." Quite so. Only we have never yet made out what true Christianity is.

Spurgeon says "I hate the Christianised infidelity of the modern school more than ever." The phrase is a good one for the treacle without brimstone doctrines which persons like Mr. Titchmarsh put forward as true Freethought and true Christianity.

The Rev. D. M. Ross, of Dundee, in his travels entitled *The Cradle of Christianity*, says that in Palestine he was made to feel he was despised as the professor of an unworthy religion. He compares this with the treatment he received in Cairo, and says: "Owing to the predominance of European influence in Egypt, and perhaps to the religious scepticism which is invading the educated classes of Egyptian society, Christian travellers are surer of considerate treatment in the Egyptian capital than in such towns as Hebron and Nabious, where Mohammedans are fiercely devoted to Islam." It is scepticism which brings tolerance in its train.

The Catholics and Churchmen have had it all their own way at the Newcastle School Board elections. Socialists, labor candidates, and unsectarians appear to have fought on the good old Ishmaelitish plan, and the reactionists have scored a big victory. Three years hence it is to be hoped that the anti-clerical parties will come to a sensible agreement and cease fighting like fools.

The Christians have stolen a march on the South Shields Secularists. Hitherto the Free Library hall has been available to all parties on Sunday at a moderate rent, but this is no longer the case. The Young Men's Christian Association engaged the hall for every Sunday evening during the present winter, and all other parties are excluded. The Association is apparently acting under the inspiration of the great Mr. Stead. It is promoting Christianity by means of the magic lantern, which is Mr. Stead's latest "tip from God" for the evangelisation of England.

Randolph Stephenson, *alias* L. Randolph, a travelling phrenologist, has been championing Christianity at South Shields. He has been opposed by a travelling auctioneer called White, who professes to espouse the Secular cause. The local Freethinkers know nothing of him, and repudiate him as their representative. The bombastic Stephenson has been challenged to meet a real representative, but he finds he has other engagements. Judging from his letter to the secretary of the N. S. S. Branch, he is a person scarcely worth troubling about. To use Bismarck's phrase, he should be left to stew in his own gravy.

MR. FOOTE'S ENGAGEMENTS.

Sunday, January 24, Hall of Science, 142 Old-street, E.C., at 11.15, "The Future of Labor"; at 7, "Cardinal Manning; or Rome at its Best and Worst."

January 31, Hall of Science.

Feb. 7, Milton Hall; 14, Leeds; 15, Pudsey; 21, Hall of Science; 22 and 23, Debate at Bristol with Rev. J. M. Logan; 28, Hall of Science.

March 6, Merthyr; 13, Wolverhampton; 20, Manchester; 27, Hall of Science.

April 3, Hall of Science.

TO CORRESPONDENTS.

MR. CHARLES WATTS' ENGAGEMENTS.—January 24 (afternoon). Wolverhampton; evening, Birmingham; 26, 27, 28 and 29, Sheffield; 31, Birmingham. February 7, Hull; 14, Glasgow; 15, Hamilton; 16, 17, 18 and 19, public debate in Glasgow; 21, Edinburgh; 28, Birmingham. March 7, Birmingham; 14 and 21 (morning and evening) Hall of Science, London; 28, Birmingham. April 4, Manchester; 11 and 17, Birmingham; 25, Sheffield. May 1 and 8 (morning and evening), Hall of Science, London; 15 and 22, Birmingham.—All communications for Mr. Watts should be sent direct to him at Baskerville Hall, The Crescent, Birmingham.

R. O. SMITH, hon. treasurer of the London Secular Federation, acknowledges £1 1s. from Theta.

F. GULEY.—Hardly up to the mark.

J. R. C.—We have never issued title-pages and indexes for the *Freethinker* volumes. It would involve more labor and expense than we can afford.

A. CARNETT.—Thanks. See paragraph.

C. A. TUSON (Port Elisabeth).—We are not surprised to hear that pious newsagents, even in Cape Colony, boycott the *Freethinker*, nor that ministers denounce those who read it. The reading of this journal is a blow to their trade.

C. S. BAXTER.—The composition displays thought, but you express yourself imperfectly; spelling and syntax are both defective. Try again, and again, and compare your own composition with a good model.

J. D.—Thanks. We have used the extract.

W. B. THOMPSON.—In our next.

H. M. RIDGWAY sends 5s. towards Mr. Forder's election expenses, and 10s. for the London Secular Federation.

TORY ATHEIST.—You must have miraculously keen eyesight to detect Socialism in the *Freethinker*.

L. WORNALL.—We have heard from other quarters that Miss Greene sends Unitarian books. It is hard to say who can or cannot be Freethinkers. The best way is to go on sowing the seed, and trust to time for some harvest.

T. BARNETT.—We are quite familiar with the passage you quote from Thomas Paine, but he did not import supernatural hopes and fears into morality; indeed, he despised the "fear" part of the business altogether. If this is all that prevents you from joining the N. S. S., you are in our opinion standing aloof for an insufficient reason.

R. MILLER.—Only the *paid* subscriptions were acknowledged; the rest will be acknowledged in due course.

J. S.—The joke doesn't seem to us a very good one. It lacks verisimilitude.

J. THACKRAY.—Cuttings are always welcome.

J. F. CORDON.—It takes a very much larger circulation to make the *Freethinker* pay now it is enlarged to sixteen pages. A "large" circulation is relative. What is large for a Freethought weekly journal would not be large for the *Times* or *Standard*. We cannot pursue the subject.

C. S.—Order handed to Mr. Forder. The acrostic on Charles Bradlaugh is well conceived, but faulty in execution.

J. FRANCIS.—The Tyne Theatre, Newcastle, is a very large building. It was there that Mr. Gladstone spoke some weeks ago.

W. J. C.—(1) Money is handed by the Mint to the Bank of England, and to others who bring bullion to be coined. (2) Mr. Wheeler is not a lecturer. (3) We did not think it worth answering.

H. WARRINGTON.—Never having heard him speak, we cannot give an opinion of his merits.

S. STANDING.—Glad to hear you had improved audiences at Manchester, and that the *Freethinker* was sold out at the bookstall. Peg away. No man knows what he can do till he tries.

H. WOOLTON.—The date is booked.

P. C.—You could not be legally dismissed from the police force because you are an Atheist. If your superior officers wanted to persecute you they would pick a quarrel with you on some other ground.

COGITO.—Dr. Allinson advertises his address because it is the place where his books are published. We inserted Dr. Allinson's letter because we thought he had a real grievance. It is impossible for us to find space for a discussion of his

methods of treating disease. If you ever have such a grievance, you shall have the same consideration.

P. D.—We think the price of *Religious Systems of the World* is 7s. 6d. Lord Amberley's book is a good one, and not dear at 10s. 6d. The *Life of Colenso* is hardly a book for a poor man to buy. Thanks for your good wishes.

MAIAKARMA.—What is your authority for the statement?

W. THOMAS.—Fitzgerald's translation of Omar Khayyam is published by Quaritch at 7s. 6d. It is included in the 3 vol. edition of his works, published at 31s. 6d.

PAPERS RECEIVED.—Fritankaren—Truthseeker—Lichtfreund—Freidenker—Liberator—Two Worlds—Western Figaro—Boston Investigator—Freedom—Liberty—Der Arme Toufel—Progressive Thinker—Cosmopolitan—Flaming Sword—Better Way—Echo—Ironclad Age—Liberty—Crossbearer—Arbroath Herald—Hull Daily News—Bath Argus—Wesleyan Missionary Notices—Southampton Times—Fontypool Free Press—Dunstable Borough Gazette—Reading Observer—Midland Evening News—People—Open Court—Erith Times—Dundee Evening Telegraph—Religious Bits—Weekly Bulletin—Glasgow Herald.

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.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention.

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.

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

THE *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.

Mr. Foote lectures at the London Hall of Science to-day (Jan. 24). His morning subject is "The Future of Labor." His evening subject has been altered from the monthly bills. He will take the opportunity to discourse on the late head of the Catholic Church in England, and his lecture is entitled, "Cardinal Manning; or Rome at its Best and Worst."

Despite the unfavorable weather, the time of the year, and the influenza, Mr. Foote had a capital audience at the Tyne Theatre, Newcastle, on Sunday evening, when he lectured for the Sunday Lecture Society on "Liberty and Law: their Claims and Conflicts." Mr. Foote was very warmly received, the lecture was followed with the closest attention, and he left the stage amidst a great outburst of applause. A report of the lecture appeared in Monday morning's *Chronicle* and *Leader*. The chair was occupied by a veteran reformer, Mr. Elijah Copland.

Mr. Foote stayed at Newcastle to attend an indignation meeting on Monday evening in the Bath-lane Hall, called by the Malthusian Defence Committee. Notwithstanding the brief notice (it was late on the previous Friday night before a hall was secured) there was a very good attendance, and the meeting was marked throughout by great enthusiasm. Mr. Robinson, a Spiritualist, occupied the chair, and gave a brief account of the prosecution of the Leaders. Mr. A. T. Dipper, who was well received, moved a resolution protesting against the prosecution, and calling on the police to abandon it and leave the discussion of social questions to the jury of public opinion. Mr. Dipper spoke ably, and was followed by Mr. Joseph Brown, who is acting as financial secretary to the Defence Committee. The resolution was then supported by Mr. Foote, who worked up the audience to a high pitch of excitement. On being put it was carried unanimously. After an earnest little speech by Mr. Purvis, and a vote of thanks to Mr. Foote, the meeting broke up. Next morning's *Chronicle* and *Leader* both contained an excellent report of the proceedings.

Mr. and Mrs. Loader, the victims of this prosecution, were both on the platform. Both of them seem a great deal too simple for any deep and damnable designs against human

society. Mrs. Loader is an intelligent lady, about fifty years of age, who has long taken an interest in the population question, and imparted information to married women threatened with the burden of too large families. She gave Mr. Foote a graphic account of the inhumanity with which she was treated by the police, who took her from her home on Christmas Eve, put her in a cold cell with an open window, and kept her there all night with nothing to rest on, and not even a rug or a blanket to cover her shivering body. Like her husband, she is a Christian, but she has found very few friends among her co-religionists. "Let me thank you," she said to Mr. Foote, with tears in her eyes, "you and your party have been the good Samaritans to us; if you had not helped us we should both have been in prison at this moment." Yes, it is generally left to the poor, despised Secularists to champion liberty when it is taken at a disadvantage. Orthodox people are apt to be platonic in their love of liberty, and too frequently sheer off when they see it in deadly peril. All the more honor to the brave few who always answer the challenge of tyranny! The Newcastle Secularists are up in arms; they can command their President's advice and assistance; and they will probably win in the struggle. They are not defending this or that social remedy, but the broad principle of the freedom of all schools of reform to the advocacy of their principles.

Mr. Charles Watts delivered what our reporter calls "a thoughtful and interesting lecture" at Milton Hall on Sunday evening. Our reporter adds that "the audience frequently testified approval by hearty rounds of applause."

The Sheffield Secularists have engaged Mr. Charles Watts to deliver four lectures in reply to Celestine Edwards. They will be delivered in the Vestry Hall, West Bar, Sheffield, next Tuesday, Wednesday, Thursday and Friday evenings. We hope our Sheffield readers will try to bring their Christian friends to Mr. Watts's lectures.

The public debate between Mr. G. W. Foote and the Rev. J. M. Logan at Bristol is now definitely arranged to take place on Monday and Tuesday, February 22 and 23. The subject is the Resurrection of Jesus Christ, and the profits of the debate will be paid to the Bristol Children's Hospital. We could give a curious account of the negotiations, but we refrain. Suffice it to say that Mr. Foote finally authorised the committee to arrange the conditions as they pleased, and to let Mr. Logan have his own way in everything. Even this we should not have said if an article had not appeared on the subject in the *Bristol Mercury*, which we should regret to think was inspired by Mr. Logan himself, stating that Mr. Foote was unwilling to concede to Mr. Logan the choice of weapons, though, as a matter of fact, Mr. Logan was the challenger.

The social gatherings at the London Hall of Science are so far successful that the Committee has decided to hold one on the first Thursday in every month. The programme includes a concert in the minor hall and dancing in the large hall. Thursday, February 4, will be looked forward to by those who have attended previous gatherings.

A Children's Party will be given in the West Ham Secular Hall on Thomas Paine's Birthday, Friday Evening, Jan. 29. Last year over one hundred and twenty youngsters enjoyed the spread and amusements provided. This year tickets of admission are being issued by the secretary, as the accommodation is limited. Any donations in cash, fruit, cake, or otherwise, will be gladly received by Mr. Parker at the Hall.

The Grimsby Branch holds a special meeting to-day (Jan. 24) at 7 p.m., to consider the National Secular Hall Society scheme.

The general meeting of the Camberwell Branch took place in the Recreation Room last Sunday. In the absence of the president, Mr. Hartmann took the chair. Having commented on the past year's work and congratulated the society on its increased membership, he said that although the balance-sheet was not so good a one as he would like, the balance was still on the right side. Mr. Rutland, the very efficient finance secretary, regretted for business reasons he was compelled to resign. A vote of thanks was given him for his services. Mr. Baker was then elected in his place, and nearly all the old officers were re-elected. The meeting adjourned

to the large hall, and over 300 discussed the tea. A concert and dramatic entertainment by the Battersea Branch members and some dancing terminated a very successful meeting.

The Derby Branch N. S. S. intend to celebrate Thomas Paine's birthday at Mr. Harper's, 44 Howard-street. Tickets (9d. each) can be obtained at 41 Copeland-street. All Freethinkers of Derby are invited to participate.

The *Southampton Times* gives a report of Mr. C. Cohen's lectures on "The Birth and Development of Christianity" and on "Evolution and Special Creation," and describes him as a fluent and easy but without an earnest speaker, who made a favorable impression.

We hear that Mr. Cohen's defence of the principles of the N. S. S. in his recent debate at Bethnal Green with a bombastic Christian Evidence lecturer was deemed highly satisfactory by members of our party. There was a large audience, principally of Christians, the debate being held in the Rev. Harvey Smith's chapel, and that minister presiding.

On Friday, Jan. 29 (Thomas Paine's birthday) the Battersea Branch will give a Children's Party. Contribution, sweets, or toys, for the same will be thankfully received by G. Dickenson, 48 Broughton-street, Queens-road, Battersea. Freethinkers in the neighborhood can have tickets for their children by applying at the Battersea Secular Hall.

Mr. Adams, well known for his Radical views, has been returned at the recent School Board election at Northampton. The Northampton Secularists are going to hold a Paine celebration on Feb. 1, at which Mr. Stanley Jones will attend.

At the adjourned meeting of the Finsbury Park Branch N. S. S. a new committee of twelve was appointed. Mr. Fricker was appointed treasurer; Mr. H. R. Clifton continues as secretary.

The *Athenæum* of Jan. 16 has a long and appreciative review of Dr. Driver's "Introduction to the Literature of the Old Testament and its Critical Results," which Mr. Foote recently introduced to our readers.

The *Weekly Bulletin* speaks plainly. In its issue for Jan. 16 it says: "In our 'Open Letter' to-day to Mr. Goschen, we strongly advocate the idea that he shall, to make the two ends of the forthcoming Budget meet, 'rob the Church.' We have the strongest reasons for believing that such an operation would meet with the greatest sympathy in City circles. Some of us believe in Christianity, and some don't. But none of us think there is any necessity for paying the parson more than a pound a week; bishops, perhaps, two. If all is as these people think, or pretend to think, the reward they are certain to get in the next world will be quite good enough for them. So ROB THE CHURCH, Mr. Goschen; take every six-pence from them. You will be the most popular man in England if you do it, and fancy having £7,750,000 per annum to play with! If you don't do it, your successor will."

Does the *Weekly Bulletin* need to be reminded that its phrase "Rob the church" is wrongly applied unless "wrote sarcastic." It is certain church property is national property, and we never yet heard of a nation robbing itself. To transfer funds appropriated to the church for the benefit of free education, or for providing pensions for old age, is no more robbery than for a man to stop buying whiskey in order to insure himself.

Following this in the *Weekly Bulletin* is given the following quotation from Ingersoll: "More than five millions of Christians are trained, educated, and drilled to murder their fellow Christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians, or defending themselves from Christian assault. The world is covered with forts to protect Christians from Christians; and every sea is covered with iron monsters ready to blow Christian brains into eternal froth. Millions upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of Christian warfare. There must be some other way to reform this world. We have tried creed and dogma

and fable, and they have failed; and they have failed in all the nations dead."

The latest volume of Max Muller's Gifford lectures on "Anthropological Religion" is now out. We hope shortly to notice it in these columns.

Dr. E. B. Tylor, in his interesting lecture on "Recent Information as to the Lower Races of Man," delivered before the London Institution last Monday, pointed to the evidences of the extreme antiquity of paleolithic man, and adduced the late aborigines of Tasmania as representatives of the same stage of development, using stone tools without handles. Dr. Tylor remarked that all savages were found to have a religion, and all religions were the same in recognising that man had a spirit or shade. Animism is the foundation alike of ghosts and gods.

*Fritänkaren* for Jan. 15 presents its readers with a Swedish translation of Ingersoll's lecture on Liberty.

An agitation against the Blasphemy Laws, led by E. Vogtherr, is going on in Germany. Over 11,000 signatures were affixed to a petition for their repeal.

The January number of the *Bulletin Mensuel* of the French Federation of Freethinkers, reports that the past year has been highly successful. The number of adherents to the Federation has doubled within the year. At the elections of 1889 only 117 deputies pledged themselves to the program of separation of Church and State; but 179 voted in favor of M. Hubbard's motion preparatory to the realisation of this reform.

The Leamington Town Council, by fifteen votes to ten, decided to open the Free Library on Sunday afternoons. How hard up the opponents were for arguments may be judged from pious Alderman Wackrill's contention that the books would be manipulated by visitors who would visit the library with dirty hands, as though people did not wash on Sundays.

Newcastle Neo-Malthusian Defence Fund.—C. Massey (London), 10s.; John Robinson, 1s. 6d.; Jacob Roos, 1s.; Francis Roos, 6d.; Coniah Rove, 1s.; John Pearse, 1s.; A Friend, 1s.; Mr. Davis, 2s.; E. Barryatt (Monmouth), 2s.; E. Moon (Southampton), 5s.; J. F. Rayner, 2s. 6d.; E. M. Rayner, 2s. 6d.; F. C. Southard, 1s.; J. S., 6d.; J. W., 6d.; W. Askew (London), 10s.; Mr. Reynolds (London), £1; Ox Hill Branch of N. S. S., 10s.; J. P., 5s.; R. Henderson (Cramlington), 3s. 6d.; W. Henderson, 3s. 6d.; E. Truelove (London), 10s.; G. R. (London), £1; A. W. (Darlington), 7s.; T. Reynard, 2d.; Geo. Wray, 1s.; Robert Weightman, 6d.; John Cresswell, 2s. 6d.; William Bennett, 2s. 6d.; John Richardson, 1s.; Edward Johnstone, 1s.; William Brumlin, 6d.—JOSEPH BROWN, Hon. Sec., of Defence Committee, 86 Durham-street, Bentinck, Newcastle-on-Tyne.

### WHY THE WORKING MEN OPPOSE CHURCHES.

Priests teach that labor is a curse pronounced by God on Adam and his posterity for disobedience.

"Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread until thou return unto the ground" (Gen. iii., 17-19).

The same chapter declares that God said "man shall rule over woman."

This mythical story has been used, and still is, as a command from God to degrade labor—one of the most ennobling pursuits—and to enslave woman.

In the childhood of the race men sacrificed themselves and children to please their supposed gods, and widows burned themselves.

Many poor over-taxed men and women still deprive themselves of needful comforts to maintain priests to preach such degrading accounts and call them the word of God.

As labor becomes more intelligent it sees that such heathenism is the enemy of both man and woman, and will have none of it.—G. F. Lewis.

### W. R. BRADLAUGH WANTS DAMAGES.

OUR last week's "Acid Drop" on W. R. Bradlaugh does not appear to have been relished by that gentleman. He has consulted a friendly solicitor at Bolton, and the result is the following letter which we found awaiting us on Tuesday afternoon on our return from Newcastle:

Bradford Buildings, Mawdsley-street,  
Bolton, January 18th, 1892.

Sir,—My client, Mr. W. R. Bradlaugh, editor of the *Anti-Infidels*, London, has handed to me a paragraph from the issue of your paper, the *Freethinker*, of the 17th inst. (p. 40), in which you make certain scurrilous and untrue statements with regard to him, and I have advised him as to his rights and position in the matter.

My client did not attempt to enter the sick chamber of his late brother, Charles Bradlaugh; neither did he go to the house. He simply wrote expressing a desire to see him, and this favor was denied. Your remarks as to the Spinners' Hall, Bolton, are also untrue.

Unless you insert, with the same prominence as was given to the paragraph referred to, in your next issue of the *Freethinker* a full and unqualified retraction and apology, and at once remit to me the sum of £3 3s., to be sent to some institution to be named by my client, and pay my costs (£1 1s.), an action will be commenced against you for libel without any further notice, unless you are prepared to deny the authorship of the paragraph referred to, and at once send me the name and address of the writer thereof.

This is, of course, strictly without prejudice.

Yours obediently,

G. W. Foote, *Freethinker*, E. R. ECKERSLEY,  
14 Clerkenwell Green, London, E.C.

We appreciate W. R. Bradlaugh's kindness, but we have not forwarded the three guineas; neither have we paid E. R. Eckersley one guinea for his letter.

We did not say that W. R. Bradlaugh tried to force his way into his brother's death-chamber. Our readers knew the circumstances of the case, which were reported by Mrs. Bradlaugh Bonner in the *National Reformer*, and there was no danger of their being misled by our terse expression. On his own showing, this gentleman did try to gain admittance to Charles Bradlaugh's room, and he only puts our statement into other words when he says that "the favor was denied" him. It will be seen, therefore, that we repudiate the meaning he reads into our language; we never meant, and our readers could not take us to mean, anything more than the admission in W. R. Bradlaugh's own letter. If he thinks it was libellous to say that in this, the only possible sense, he attempted to enter his brother's death-chamber, we must leave him to his remedy. But if he chooses to go into court, we shall have something to say, and something to ask him, about the *brotherliness* of his conduct.

With respect to the Spinners' Hall affair, we only professed to give what had been reported to us at Bolton. We shall communicate with our informants, and if there is any mistake we will make honorable amends. Meanwhile our readers have W. R. Bradlaugh's contradiction for what it is worth.

For the rest, we must remind W. R. Bradlaugh that if he tried to prevent the Freethinkers from obtaining the use of the Spinners' Hall, he only did what, according to English law, was a highly meritorious act; and we are puzzled to know how such a testimonial to his orthodoxy can be made the basis of an action for libel.

All this, of course, to use the language of E. R. Eckersley, is "strictly without prejudice."

G. W. FOOTE.

### OBITUARY.

Mary Salt, aged 74, a member of the N.W. London Branch, was buried in the Marylebone Cemetery on Jan. 11. She had expressed a wish to dispense with the services of the church in death just as she had in life. The Secular Service was impressively read over the grave in the presence of the mourners.—STANLEY JONES.

## LONDON SECULAR FEDERATION.

THE Annual Meeting of the L.S.F. was held at the Hall of Science on Wednesday, Jan. 13; the President, Mr. G. W. Foote in the chair. Present: Messrs. G. Standing, J. M. Wheeler (Vice-Presidents), Mr. R. O. Smith (treasurer); Miss Vance, Messrs. Baker, Brown, Courtney, Enderby, Lyons, Leekey, Macers, Moore, Renn, Rowden, Rowney, Rutland, Smuin, Steinberg, Sutcliffe, Thomas, Turner, Williams.—After the minutes of the previous meeting had been read and confirmed, the President made some remarks on the Annual Dinner; and the Treasurer announced that the donations (paid and promised) amounted to about the same as in previous years. The Secretary was instructed to apply to those friends who had subscribed in previous years, but who were not present at this year's gathering.—The matter of Free Lectures was then considered; and it was decided to undertake courses at Ball's Pond, West Ham, and Leyton; and, if possible, at Hammersmith and Lambeth.—It was announced that a donation of £5 towards the expenses of the Children's Party had been received from Mr. George Anderson.—Mr. Enderby spoke as to the re-opening of the open-air station at Columbia-road, and the matter was left for report at next meeting. The probability of establishing a Yiddish Branch of the N. S. S. was also discussed, and the President promised to inquire further into the matter.—Some minor questions were considered, and the Council (under the presidency of Miss E. M. Vance) proceeded to the election of officers for the ensuing year. All the old officers were re-elected, and Mr. Touzeau Parris was added to the list of Vice-Presidents.—Mr. Foote, in returning thanks on behalf of the officers, dwelt upon the harmonious manner in which the work of the Federation had been carried on. The Council then adjourned till the first Wednesday in February.

EDMD. POWNCEBY, Sec.

## HUMAN AND DIVINE JUSTICE.

Surely the perfection of human justice is measured by its efficiency. That system is best which most diminishes crime. But if we apply this rule to divine justice we get into hopeless difficulties. We must suppose that the Creator wishes to diminish wickedness as much as possible, for otherwise he would inflict useless suffering. Yet we have to suppose that he inflicts punishments—infinite and eternal, according to the most logical theologians—in such a way that the reforming influence is a minimum and the suffering a maximum. If a human ruler admitted that the punishments inflicted by his laws had very little deterrent effect, but argued as a set-off that he kept the greatest part of his subjects in perpetual confinement and incessant torture, we should certainly say that, whether by his misfortune or fault, he had a very ill-regulated kingdom. Yet, when we try to reconcile ourselves to the existing evils by assuming the existence of this supernatural balance, we necessarily present the universe after this fashion. Whether it is an edifying theory or not I cannot say. I do not see how it helps to strengthen our belief in the safeguards of morality. The explanation is simple enough. The world is what we see it, abounding in misery and wickedness. If you believe in a moral governor you are bound to put extraordinary limitations upon his power to vindicate his benevolence, or to limit his benevolence in order to vindicate his power; and, in either case you take away with one hand that safeguard to morality which you give with the other. Meanwhile in any case, you have to stop all logical gaps by talking about mystery. It is simpler to admit that the whole is a mystery, and to cease the effort to play ourselves with words.—*Leslie Stephen, "Science of Ethics,"* pp. 455, 456.

A parson was once speaking to a farmer as to the unfavorable rainy weather they were having, and saying that next Sunday he intended to use the prayer for fine weather. "Eh, sir," said the farmer, "but if ye do, would ye mind puttin' in a word for the continerance of a few showers on the turnips at the same time?"

It is said of Cuvier that he had a vision of a certain repulsive personage, who demanded of him worship. "No, I will not worship you," said Cuvier. "Yes, you must," said the horrible. "No, I shall not," replied the other. "Then," said the demon, "if you will not, I will eat you." Cuvier eyed him deliberately; and, instead of defying him, as, no doubt he might have done, preferred falling back upon the natural history lessons of his mundane life, and said, "Horns and cloven feet—gramenivorous. You eat me? Nonsense!"

## THE VILLAGE BONNET.

OF all the nymphs that e'er were seen  
Careering o'er the village green,  
There was not one, I wot full well,  
Looked half so sweet as Isabel,  
With her light village bonnet.

So light her step, so brisk her tread,  
So merrily she tossed her head,  
That every swain upon the heath  
Would strain his eye to look beneath  
The same light village bonnet.

A sunny brow that bonnet decked;  
A smile that sorrow never checked  
Glowed in those eyes of living blue,  
While many a grateful beggar knew  
That same light village bonnet.

A change came o'er that happy scene;  
A priest rode o'er that village green,  
And by her simple beauty won,  
In evil hour he looked upon  
The maid's light village bonnet.

Her eye grew dim, her step grew slow,  
Her cheek grew white as Alpine snow,  
For tales of goblins, flames, and hell  
Had broke the heart of Isabel—  
With her light village bonnet.

Her laugh grew wild; o'er brake and dell  
Now wanders crazy Isabel,  
And weed and flower and thistle down  
Are strangely stuck upon the crown  
Of that light village bonnet.

## SPURGEON AND CHANNING.

In a letter by C. H. Spurgeon, read on Sunday last (Jan. 10) at the Tabernacle, occurs the following passage: "Cling to the gospel of forgiveness through the substitutionary sacrifice; and spread it with all your might, each one of you, for it is the only cure for bleeding hearts." On the same subject the Rev. W. E. Channing, of Boston, America, in a sermon, uses the following forcible language: "Did I believe what Trinitarianism teaches, that not the least transgression, not even the first sin of the dawning mind of the child, could be remitted without an infinite expiation; I should feel myself living under a legislation unspeakably dreadful, under laws written like Draco's in blood; and instead of thanking the sovereign for providing an infinite substitute, I should shudder at the attributes, which render this expedient necessary. . . .

"This doctrine of an infinite substitute, suffering the penalty of sins, to manifest God's wrath against sin, and thus to support his government, is, I fear, so familiar to us all, that its monstrous character is overlooked. . . .

"Let me suppose that a teacher should come among you, and should tell you that the Creator, in order to pardon his own children had erected a gallows in the centre of the universe, and had publicly executed upon it, in the room of the offenders, an Infinite Being, the partaker of his own Supreme Divinity; suppose him to declare that this execution was appointed as a most conspicuous and terrible manifestation of God's justice and wrath, and of the infinite woe denounced by his law; and suppose him to add, that all beings in heaven and earth, are required to fix their eyes on this fearful sight as the most powerful enforcement of obedience and virtue: Would you not tell him that he calumniated his maker; would you not say to him that his central gallows threw gloom over the universe; that the spirit of a government whose very acts of pardon were written in such blood, was terror, not paternal love; and that the obedience which needed to be upheld by this horrible spectacle was nothing worth. . . .

"The primary and essential doctrine of the atonement is, the public execution of a God, for the purpose of satisfying justice and awakening a shuddering dread of sin."

Ex-Reverend Henry Frank is coming out as a new Free-thought lecturer at New York. He has the endorsement of Col. Ingersoll, Mrs. E. Cady Stanton, Edgar Fawcett, T. B. Wakeman, E. B. Foote, Miss Helen Gardener, E. Macdonald and other distinguished American Freethinkers. We expect to hear more of Mr. Henry Frank.

## A WORKING MAN TO WORKING MEN.

WHAT have the clergy done for man? For hundreds of years before men began to have some knowledge of science, if fevers or other diseases attacked a community they were told that it was a punishment for their sins. In those days the cure was more prayer—both in private and in public—more church-going, more ceremony. In Catholic countries, the candles were lighted; religious ceremonies and processions and supplications to heaven to remove the pestilence were all the clergy could do or think of.

Some thirty years ago, when this country was visited with cholera, a Scottish deputation waited on Lord Palmerston, suggesting that he would order a day of national prayer. He told them to go home and clean their houses, courts, and alleys, for which he was denounced by the clerical party.

By the study of nature and scientific method we now know that most diseases are caused by dirt of some kind, and by the use of the microscope we can see that most diseases are due to parasitic life in the tissues of the body. By removing the causes that produce this parasitic life, we remove the disease, and thus we prolong life and make it happier. But towards this amelioration of our condition what have priests done? Nothing! And why nothing? Not because they would not if they could, but because they are ignorant; because they have not studied this world of which they could learn much: but other worlds, of which they can give no particle of proof—which one may say exist only in their imagination. And thus they are only drones that eat the honey of the working bees, and stuff youth with superstitious fears and nonsense that cramps and misdirects the intellect and bars the improvement of mankind.

Good-meaning dupes of the clergy say, "Oh, come to the church, if you don't hear any good there, at least you won't hear any ill." To superficial thinkers this may appear so; but it is a mistake, more especially for youth. Where the mind is trained under clerical discipline it is told a great many things that are absolutely untrue, and which, if it be a good mind (which on the average is not one in ten) it has to unlearn when it grows up.

What is stated in the Bible about the early history of the world is contradicted by the facts of geology. All that is taught about the promotion of man and other animals is contradicted by the facts which a study of animated nature discloses. All that is taught of the heavens and the host of stars is contradicted by the facts now known of astronomy. Even the morality of the Bible is wholly unworkable and impossible; it never was, and never can be, put in practice. Even to try it would dissolve society and send us back into barbarism. "Take no thought for the morrow"; "Lay not up treasure on earth"—a more thoughtless, useless doctrine it would be impossible to conceive. Where would be all our railways, steamboats and factories, if such a doctrine had been acted on? We must save up, we must think of the morrow, in order that we may expend our savings on things that require years of outlay before they reap any profit. Such teaching is Socialism with a vengeance, but of so low a type that no Socialist of the present day but would characterise it as destructive nonsense. Where would labor have been in its struggles with capital if it had not saved up against a lock-out. No! the clerical game is played out to all who can measure its absurdity.

Life is too short to have the only leisure day in every seven spoiled, money and time wasted, and the mind poisoned, cramped and dwarfed by the grotesque teaching of the priest. Far better for the working man to take a walk out on a fine Sunday with his wife and family, or companions, and breathe pure air and feast on the beauties of nature, or, when the weather is unsuitable, read his book or newspaper, and with his friends discuss the affairs of the time, and thus enlarge his mind and enable himself to worthily play his part in whatever position he may be placed.

An exchange tells of a parson who had had a call from a little country parish to a large and wealthy one in a big city. He asked time for prayer and consideration. He did not feel sure of his light. A month passed. Finally someone met his youngest son in the street. "How is it, Josiah," said the neighbor, "is your father going to E—?" "Well," answered the youngster, judicially, "pa is still prayin' for light, but most of the things ma has packed."

## BOOK CHAT.

Booksellers' catalogues sometimes give much information, but are occasionally misleading. In one sent to us from G. Harding, 6 Hyde-street, New Oxford-street, W.C., and which contains several interesting items, we find an entry of *Ecce Homo*, or a Critical Inquiry into the History of Jesus Christ, being a Rational Analysis of the Gospels; 2nd edition; 1813. To this the note is appended, "Written by J. Houston, who was sentenced to twelve months' imprisonment for writing it, and the book was suppressed." Now *Ecce Homo* was mainly a translation from d'Holbach's *Histoire Critique de Jesus Christ*. It was probably translated by George Houston, though Lowndes ascribed it to Joseph Webbe, who published some Freethought books under the Latinised name of Josephus Tela. Houston was sentenced on Nov. 14, 1814, to a fine of £200 and imprisonment for two years for publishing *Ecce Homo*. After serving his sentence he went to America, where he issued a Freethought journal, *The Correspondent*, and published an American edition of *Ecce Homo* in 1827. The work is very distinct from and more thorough than the anonymous *Ecce Homo* of Professor Seeley (1866), which the seventh Lord Shaftesbury unmeasuredly denounced as "vomited from the pit of hell."

Another slip in the same catalogue is assigning the *Right of Free Discussion* to Thomas Cooper, the Chartist, whereas it was written by Thomas Cooper, Professor and Judge, of South Carolina. A reference to Mr. Wheeler's *Biographical Dictionary of Freethinkers* would obviate these mistakes. In the same catalogue is found a work addressed by E. Goldney to the Jews, in which there is a curious mistake in the tenth commandment, "Thou shalt covet thy neighbor's wife." The seventh was printed "Thou shalt commit adultery" in a seventeenth century Bible.

Mr. J. N. Maskelyne, the entertainer, is ever ready with his exposures of supernatural humbug, and has followed up his scathing criticism of the Spiritists and Theosophic Mahatmas with a little book on *The Magnetic Lady* (J. W. Arrowsmith), in which he reveals the *modus operandi* of the "Georgia Wonder."

Renan's earliest and latest work, *L'Avenir de la Science* (Calmann Levy), has reached its third edition.

A volume of early letters written by the famous Dutch Freethinker, Douwes Dekker, known as a writer under the name of "Multatuli," has been issued in Holland, edited by his widow.

Don Amando Palacio Vadés, the noted realistic novelist of Spain, has made a sensation with his last novel, entitled *Marta y Maria*. His object is to show, in direct contradiction to Jesus Christ, that it is the Marthas of the world who are good wives and mothers, who have chosen the better part, the one thing needful, and not the Marys consecrated to God and with the virtues of barren virginity.

M. Renan (who, we are glad to notice, is better in health) is revising the proof sheets of his *Melanges*—miscellaneous small pieces, which have already seen the light in the *Revue des deux Mondes* and elsewhere. The book will be published by Calmann Levy in a few weeks.

Messrs. Kegan Paul, Trubner, and Co. issue a pamphlet on *The Evolution of Mind in Man*, by H. B. Medicott.

One of the most interesting of the series of "Heroes of the Nations" (G. P. Putnam's Sons) is the account of Sir Philip Sidney, the type of English chivalry in the Elizabethan age, by Mr. H. R. Fox Bourne. Thirty years ago Mr. Fox Bourne wrote a *Life of Sidney*, which he has now entirely revised and recast. The work is adorned with many woodcuts.

Rev. Dr. B., of Dublin, on introducing Dr. S., a famous missionary, concluded his remarks: "He comes to you from that land where every prospect pleases and only man is vile."

The Rev. W. F. Chambers, rector of North Kelsey, Lincolnshire, is another Ritualist who has found his true destination in the Catholic Church.

## PROFANE JOKES.

A Boston boy recently defined a wedding as nothing but a prayer-meeting with a sociable after it.

Sunday-school Teacher: "Miss Fanny, what are we to learn from the parable of the wise and foolish virgins?" Miss Fanny (aged ten): "That we are always to be on the look out for the coming of the bridegroom."

Not Long for this World.—Mose Shaumburg: "Mine frendt, dose bants will last you so long as you live." Customer (examining the material): "If I will only live as long as those pants last I shall soon go to kingdom come."

## 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, 38 Newington Green-road: 7, Stanley Jones, "Creation." Admission free.

Battersea Secular Hall (back of Battersea Park Station): 7.45, Toleman-Garner, "The Philosophy of Secularism" (admission 2d. and 4d.). Wednesday, at 8, dramatic class. Thursday, at 8, committee meeting. Friday, at 6, children's party.

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: 7, musical entertainment; 7.30, Mrs. Thornton Smith, "The Gospel of Freethought"; 9.30, free concert and dance.

Camberwell—61 New Church-road, S.E.: 11.30, debating class, reading and recitation; 7.30, H. Snell, "Under which Lord?" (preceded by a selection from the *Merchant of Venice*).

Deptford—Lecture Hall, High-street: 7.30, A. B. Moss, "Shelley, the Poet of Progress."

Finsbury Park—Rock-street Hall, 1 Rock-street, Blackstock-road: 11.30, W. Norrish, "The Devil: who is he, and what is he?" 7, W. Heaford, "Secularism and Christianity Compared." Thursday, at 8, J. Rowney, "An Hour with Moses." Admission free.

Hall of Science, 142 Old-street, E.C.: 11.15, G. W. Foote, "The Future of Labor" (free); 6.45, music; 7.15, G. W. Foote, "Cardinal Manning; or Rome at its Best and Worst" (3d., 6d., and 1s.). Thursday, at 8, W. Heaford, "Secularism a Better Guide than Christianity."

Lambeth—New Nelson Hall, 24 Lower Marsh: 7.30, C. J. Hunt, "Atheism and Theosophy"; members' meeting after the lecture.

Milton Hall, Hawley-crescent, Kentish Town-road, N.W.: 7, orchestral band; 7.30, J. B. Coppock, F.C.S., "Scientific Re-incarnation."

Notting Hill Stingo Debating Club, 38 Prince's-road: 8, Harry Courtney, "The Meaning of Secularism."

Tottenham—Lecture Hall (corner of Seven Sisters'-road): 3.30, Lucretius Keen, "The Origin of Religious Belief."

West Ham—Secular Hall, 121 Broadway, Plaistow: 11, members' quarterly meeting; 6, tea and entertainment (tickets, 9d.). Thursday, at 8, open debate.

West London—Clarendon Coffee Palace, Clarendon-road (close to Latimer-road Station): Friday, at 8.30, Readings by Mr. Matthews and friends.

Westminster—Liberal and Radical Club, Chapter-street: 7, E. Calvert, "Life and Writings of Lord Byron."

### OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, W. Heaford, "Pious Bogies and Bogie Men."

### COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 11, Paper by S. G. Middleton, "Charles Bradlaugh: 1880-1890"; 7, Charles Watts, "Atheism and the French Revolution."

Crook—35 Gladstone-terrace, Sunnyside, Tow Law: 6.30, business meeting.

Derby—41 Copeland-street, Traffic-street: 7, important business meeting.

Glasgow—Ex-Mission Hall, 110 Brunswick-street: 12, debating class, Mr. White, "Occult Sciences"; 6.30, J. P. Gilmour, "Galileo and the Inquisition."

Liverpool—Camden Hall, Camden-street: 11, Tontine Society; 3, discussion class; 7, Mr. Gowland, "Secularism, the best Guide in Life."

Manchester N. S. S., Secular Hall, Rusholme-road, Oxford-road, All Saints': Sam Standing, 3, "Little Boy Jesus" (free); 6.30, "St. Paul at Ephesus" (3d. and 6d.).

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, Mr. Keppell's logic class; 7, G. S. Kirk, "Christianity and Civilisation." Plymouth—100 Union-street: 7, a meeting.

Portsmouth—Wellington Hall, Wellington-street, Southsea: 2.45, reading circle; 7, "The Education Question."

Sheffield—Hall of Science, Rockingham-street: 7, G. Weston, "A Talk on Astronomy." Jan. 26, 27, 28, and 29, a course of lectures by Charles Watts in the Varsity Hall, Westbar.

South Shields—Capt. Duncan's Navigation School, King-street: 3, mutual improvement class, W. Crook, "An Eight Hours Bill"; 7, business meeting.

Spennymoor—Victoria Hall, Dundas-street: 6.30, social meeting.

## LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt-road, Hammersmith, London, W.—Jan. 24, Leicester.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London S.E.—Jan. 24, Deptford; 31, Camberwell. Feb. 7, Southampton; 14, Manchester; 21, Reading; 28, Deptford. March 6, 13, 20, 27, Deptford.

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—Jan. 24, Lambeth; 31, morning and evening, Finsbury Park. Feb. 7, Lambeth; 14, Leicester; 21, Westminster. March 6, Southampton; 20, Westminster; 27, Camberwell. April 17 to May 1, Annual Tour. May to Sept., all mornings booked.

H. SNELL, 6 Monk-street, Woolwich.—Jan. 24, evening, Camberwell; 31, evening, Lambeth. Feb. 7, evening, Westminster; 21, evening, Camberwell. March 6, evening, Westminster; 20, evening, Camberwell. April 3, Southampton.

C. COHEN, 154 Cannon-street-road, Commercial-road, E.—Jan. 24, Libra Hall. Feb. 14, Battersea; 21 and 28, Libra Hall. March 6 and 13, Libra Hall. April 3, afternoon, Victoria Park; 10, morning, Bethnal Green; afternoon, Victoria Park; 17, morning, Mile End Waste; 24, afternoon, Victoria Park.

STANLEY JONES, 28 Stonecutter-street, London, E.C.—Jan. 24, Ball's Pond. Feb. 7, Enterprise Hall, Stratford; 14, East London; 21, Portsmouth; 28, Lambeth. March 6, morning, Battersea. May 1, morning, Clerkenwell Green.

C. J. STEINBERG, 103 Mile End-road, E.—Jan. 31, morning, Battersea. Feb. 7, Finsbury Park.

## Cheaper than Ever.

TWO FULL SUIT LENGTHS (1 Tweed and 1 Worsted) for £1.  
ONE FULL SUIT LENGTH (Tweed or Worsted) for 12/-.

I cannot send patterns, but will pay carriage both ways and return 10 per cent. in addition to the price paid if the goods do not give satisfaction.

Although I have sent off over 100 of the above Suit Lengths, I have received no applications up to the present for the 10 per cent.

I give below a copy of one out of many unsolicited testimonials which I have received, which refer to the Suit Lengths at two for £1:

6 Frankwell-terrace, Newtown, North Wales.

DEAR SIR,—The parcel you have sent me for 20s. is well worth 40s., and I am highly pleased.—Yours truly,

R. THOMPSON.

## TO THE LADIES.

A BEAUTIFUL CLOTH DRESS LENGTH for 6s. 6d., in Black, Navy, Brown, Myrtle, Maroon, Cardinal, Fawn, and Grey.

A FULL DRESS LENGTH of very pretty Dark Flako Tweed for 8s.

At Less than Half the Regular Price.—A few DRESS LENGTHS of Dark Striped Cloth, 5s. each.

SPECIAL PURCHASE OF WHITE FLANNEL.—About 200 yards at 1s. 2d. per yard; well worth 1s. 8d.

Money returned in full for all goods not approved.  
All parcels carriage paid.

J. W. GOTT,  
36 VILLIERS STREET, BRADFORD.

## INGERSOLL, ROBERT G.

Some Mistakes of Moses. The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132pp. ...	1 0
Superior Edition, on superfine paper, bound in cloth	1 6
Defence of Freethought. A five hours' speech at the Trial of C. B. Reynolds for Blasphemy ...	0 6
Reply to Gladstone. With a Biography by J. M. Wheeler	0 4
Rome or Reason? A Reply to Cardinal Manning ...	0 4
Crimes against Criminals ...	0 3
Oration on Walt Whitman ...	0 3
Love the Redeemer ...	0 2
Why am I an Agnostic? Parts I. and II., each ...	0 2
Faith and Fact. Reply to Rev. Dr. Field ...	0 2
God and Man. Second Reply to Dr. Field ...	0 2
The Dying Creed... ..	0 2
The Limits of Toleration. A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford ...	0 2
Art and Morality ... ..	0 2
Do I Blaspheme? ... ..	0 2
The Clergy and Common Sense ... ..	0 2
Social Salvation ... ..	0 2
Marriage and Divorce. An Agnostic's View ... ..	0 2
The Great Mistake ... ..	0 1
Live Topics ... ..	0 1
Myth and Miracle ... ..	0 1
Real Blasphemy ... ..	0 1
Repairing the Idols ... ..	0 1
Christ and Miracles ... ..	0 1
Credo and Spirituality ... ..	0 1

FRESH PROSPECTUS.

**NATIONAL SECULAR HALL SOCIETY (LIMITED).**

(Incorporated under 39 and 40 Vic., cap. 45, Act 1876.)

*Chairman:*

G. W. FOOTE, 14 Clerkenwell-green, London, E.C.

*Directors:*

- GEORGE ANDERSON, 35A Great George-street, Westminster, S.W.
- W. COOPER, 112 Canonbury-road, N.
- G. J. HOLYOAKE, Eastern Lodge, Brighton.
- W. H. REYNOLDS, Camplin House, New Cross, S.E.
- R. O. SMITH, 81 Ridge-road, Hornsey, N.
- T. P. SMITH, 275 City-road, E.C.
- G. STANDRING, 7 and 9 Finsbury-street, E.C.

*Hon. Secretary:*

R. FORDER, 28 Stonecutter-street, E.C.

*Registered Office:*

HALL OF SCIENCE, 142 Old-street, London, E.C.

**GENERAL OBJECT.**

The Society, according to its Rules, has full powers for the most extensive operations that may be possible in the future for the erection and maintenance of Secular Halls in London and in the Provinces.

One of the Society's rules secures that no member shall be eligible as a Director unless he is a member of the National Secular Society.

**IMMEDIATE OBJECT.**

The purchase of the Hall of Science, 142 Old-street, London, E.C., and the conversion of the same into a first-class Secular Hall and Institute.

The lease is for eighty-six years, and the ground rent £230 per annum.

The front part of the premises must be re-built, at a cost of £2,500, within ten years. It is proposed to do this as soon as possible.

The existing Hall at the rear will seat 1,000 people, and has held 1,700.

The front premises are useful in their present state for Library, Class-rooms, Club, and small public meetings.

The ground-plot of the front premises is 30 feet by 54 feet. This could be covered in re-building with a fine Institute of three or four storeys, in addition to a commodious basement.

The situation is central and easy of access from all parts of London, while the neighborhood is rapidly improving.

The price to be paid the vendor is £3,000. This includes the lease, the premises as they stand, the fixtures, and the furniture.

The purchase money is payable as follows:—£300 deposit; £1,700 on possession at Midsummer 1892; £1,000 to be payable in full at the discretion of the Directors, or to remain on mortgage for five years, and be payable at the rate of £200 per annum. The vendor's interest on the mortgage money will depend on the Society's success. He agrees to receive no interest if there is no dividend; one per cent. if there is a dividend of one per cent.; and so on according to the yearly declaration. This arrangement the Directors regard as a guarantee of the vendor's faith in the enterprise, and a security that it will have the advantage of his ability and experience.

At present the National Secular Society is paying £250 per year for the use of the large Hall on Sunday morning and evening, and on Thursday evening, with certain other uses of the minor Hall and Committee-room.

From an investigation of the past ten years' working of the Hall of Science the Directors feel confident that, with careful, efficient management, a nett income of £600 per annum would be realised. This would leave a good balance of profit after deducting the rent and five per cent. interest on the purchase money.

When the front premises are rebuilt, which it is proposed to do as soon as the capital can be raised, there will be an entirely separate entrance to the hall, the Club and Institute rooms will be vastly improved, and of course a considerably larger income could be realised.

—NEW EDITION—

**THE AGE OF REASON**

By THOMAS PAINE.

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

Complete—ONE SHILLING

**FREETHOUGHT PUBLICATIONS.**

All Orders to be sent, with remittance to R. FORDER, 28 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

**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

**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

# THE THREE PHILANTHROPISTS.

BY

Colonel Ingersoll.

A SOCIAL STUDY IN A NEW VEIN.  
EVERY REFORMER SHOULD READ IT.

PRICE TWOPENCE.

PRICE TWOPENCE.

## 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.

## THOMAS PAINE'S COMPLETE THEOLOGICAL WORKS

Including "THE AGE OF REASON."

Price 2s. 6d.

Handsomely Bound in Cloth.

Price 2s. 6d.

## ESSAYS IN RATIONALISM.

By Charles Robert Newman

*(Atheist Brother of Cardinal Newman).*With Preface by GEORGE JACOB HOLYOAKE and Biographical Sketch by J. M. WHEELER.  
In Cloth Covers, 1s. 6d.

### WORKS BY CHARLES WATTS.

SECULARISM: DESTRUCTIVE AND CONSTRUCTIVE. 24 pp., 3s.

THE TEACHINGS OF SECULARISM COMPARED with Orthodox Christianity. 96pp., 1s.

SECULARISM: IS IT FOUNDED ON REASON, AND is it Sufficient to Meet the Needs of Mankind?

Debate between the Editor of the Halifax "Evening Mail" and Charles Watts. With Prefatory Letters by George Jacob Holyoake and Colonel Ingersoll and an Introduction by Helen H. Gardner. 60 pp., 1s.

THE SUPERSTITION OF THE CHRISTIAN SUNDAY: A Plea for Liberty and Justice. 24pp., 3d.

EVOLUTION AND SPECIAL CREATION. 24pp., 3d.

THE GLORY OF UNBELIEF. New Edition, Revised and Enlarged. 24 pp., 3d.

THEOLOGICAL PRESUMPTION: An Open Letter to the Rev. Dr. R. F. Burns, of Halifax, N. S.

In this letter the following subjects are dealt with—1. Why do the Clergy Avoid Debate? 2. The Position of Agnosticism Towards Christianity. 3. Free-thought and Men of Science. 4. The Difference between Facts and Opinions. 5. Christ and Heroism. 6. Christianity and Slavery. 16 pp., 2d.

SAINTS AND SINNERS—WHICH? 24 pp., 3d.

London:

Watts and Co., 17 Johnson's-court, Fleet-street, E.C.  
B. Forder, 28 Stonecutter-street, E.C.

### OUR SPECIAL ILLUSTRATED LIST

Should be in the hands of every Married Couple in the kingdom, wishing to regulate the number of their family according to their means, as it contains full particulars of all Preventive Requisites recommended by Dr. H. A. ALLBURN and others; and valuable information on matters of importance necessary to be known by Married Women.

A copy will be sent, under cover, on receipt of stamp, to any part of the United Kingdom, and to foreign parts on receipt of letter postage.

Address—E. LAMBERT & SON, M.M.L.,  
(DOMESTIC & HYGIENIC DEPT.)  
DALSTON, LONDON, N.E.

TWO FREETHINKERS Visiting Bournemouth—Board and lodgings, 18s. per week inclusive. Rooms from 8s.—Miss Armstrong, 11 Montague-road, Bournemouth, Bournemouth. Opposite cricket field and near pleasure-gardens and pier.

### THE FAMILY LIMIT

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

For further Particulars send stamped direct envelope to

A. MOSS, 38 Upper Park Street,  
ISLINGTON, LONDON, N.

### EVERY MAN HIS OWN DOCTOR.

MEDICAL ESSAYS. VOL. I. 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; Sight; Holidays; etc. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Black-heads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch; etc.

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, etc.; 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, etc.

MEDICAL ESSAYS. VOL. III. Post free from 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; Snuggers; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing; etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholesome Bread, to Breathe Properly, to Grow Tall, to Keep Warm, to 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, Fatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chills, and on the Diseases Produced by taking Mercury.

"Hygienic Medicine."—For Postal Order for 1s. 1d.

An Eye Opener to Drug Takers.

"Rheumatism"—Its Cause and Cure. Post Free for 7d.

"Diet and Digestion."—Post Free for 7 stamps.

"Consumption"—Its Natural Cure. Post Free 7d.

"Three Pamphlets to Young Men."—18 stamps.

All the above can be got from

Dr. T. R. ALLINSON, 4 SPANISH PLACE,  
MANCHESTER SQUARE, LONDON, W.

Please mention this paper.]

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, 2l. Best quality, 4s. each, upper or lower, 2l., 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 gold 15s. each, 2s. 6d., extraction 1s., painless by gas, 6s.

THREE THOUGHT ON RELIGION AND THE BIBLE.—Books illustrative of the above will be lent free of charge on application to Miss H. L. Greene, 3 Sandon-terrace, Liverpool.

OUGHT WOMEN TO BE PUNISHED for having too many children? 3d. post free. Malthusian Catalogues 1d. Kingfisher Leads.

1000 INVOICES or Memo Forms, 8 by 5 ins., good ruled paper, nicely printed, sent carriage paid for 5s. 6d. Cash with order. Business Cards 6s. per 1000. E. Sunderland, Printer, Hamerton-street, Bradford.

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

Recommended in "Law of Population," p. 32, and "Wife's Handbook," p. 61.

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

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

### DALTON INN,

Morton St., Clifford St., Oxford Road  
Manchester

(Two minutes' walk from the Secular Hall).

DEBATES EVERY MONDAY EVENING.

Musical Evenings every Saturday from eight o'clock.

Comfortable Accommodation for Inns, etc.

J. R. WILLOCK, Proprietor.

DEPTFORD LECTURE HALL,

HIGH STREET, DEPTFORD.

On Sunday, January 24,

Mr. ARTHUR B. MOSS

Will Lecture at 7.30 on

"Shelley, the Poet of Progress."

Admission 2d. and 4d. Reserved seats 6d.

### SAM STANDRING,

SECULAR HALL, RUSHOLME RD.,  
All Saints, Manchester.

Jan. 24.— 3. "Little Boy Jesus."

6.30. "St. Paul at Ephesus."

New address—2 Morton-street, C.O.M., Manchester.

J. W. GOTT, 36 Villiers Street, Bradford,

ford, offers best possible value in all kinds of Cloth and Dress Materials. Any length cut. Patterns sent free. Terms, cash with order.

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

CYCLE.—Special Offer. Best Safety in the Market. The Coventry Eagle Light Roadster; splendid hill climber, handsomely finished, cushion tyres; guaranteed; £11; pneumatic or clincher tyres extra. T. Mitchell, Blenheim House, Southampton.

LEGGINGS.—140 Pairs of Waterproof pair. Carriage paid. Give number of inches round thickest part of calf of leg, outside trousers. J. W. Gott, Bradford.

FOR SALE.—The First Three Vols. of "Freethinker," bound; also Two Vols. "N. B." containing the F. of P. Trial. What offers? Must sell; out of employment. F., 219 Whitechapel-road, London, E.

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