

The Free Thinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XII.—No. 5.]

SUNDAY, JANUARY 31, 1892.

[PRICE ONE PENNY.

"Any human being, however humble or liable to error, may render an essential service to society by making, through a whole lifetime, a steady, uncompromising, dispassionate, declaration of his convictions as they are matured."

—HARRIET MARTINEAU.

CARDINAL MANNING.

EXACTLY a year has elapsed since the death of Charles Bradlaugh. One whole sweep of the earth round the sun. And how many times more will this planet perform the same great journey before the potent spirit of Charles Bradlaugh ceases to exercise an appreciable effect on human history! The time will come, no doubt, when England will give place in the march of civilisation to another country. Some unsuspected part of the world may be the centre of a new development of the human race; Europe may fall into the dumb senility of Asia, and the ruins of England may become as mystic as those of Egypt or Assyria. But while this "isle set in the silver sea" holds her own, and her flag floats on every sea; while her speech lives, and her literature is read, and Shakespeare's name strikes reverence into the hearts of men; while her history is preserved, and her record of "freedom broadening down from precedent to precedent" is instructive to mankind, the name of Charles Bradlaugh will endure.

Within a year of Charles Bradlaugh's death two of his bitterest antagonists have disappeared. Brewin Grant, whose cold malice used to stir the Titan's passion, has gone (if his creed be true) to give an account of his Christian charity at the bar of God. A far more noticeable figure was Cardinal Manning, and he also is gone. His church buried him with pomp, and thousands assembled at his grave; his eulogies are in all the papers; yet his life was stained by one great act of injustice—his bitter persecution of Charles Bradlaugh; and if the evil deed did not spring from his own malignancy, it only shows the hateful character of his faith.

So many have spoken well of Cardinal Manning, of his tenderness and benevolence, and his passion for human improvement, that we can well believe he must have possessed some fine qualities. In our opinion, he typifies Rome at her best and worst. We can imagine him laying his hand kindly on the head of a poor child, and we can also imagine him bending over a tortured heretic, and drinking in his moans and sighs. Cardinal Newman said that he could hardly witness the torture of a heretic; Cardinal Manning would have witnessed it without blenching.

Newman was the scholar, the thinker, the saint of English Catholicism. He throw around it the glamor of his exquisite genius. Manning was its ecclesiastic. He organised, finessed, and intrigued. He boldly pursued the new policy of the Catholic Church. Where kings and aristocracies are still powerful, it courts them; where democracy is triumphant, it courts the sovereign people. And how great is its superiority in this respect over the Church of England! That venerable body has little power of adjust-

No. 549.]

ment. But the Catholic Church, with its infallibility, which paradoxically enables it to unsay what it has said; its "living voice of God," by which it utters fresh oracles; its celibate priesthood, which is without the tenderest ties of life, and is sworn to serve but one mistress, Holy Mother Church; its organisation, which is like the ether, perfectly rigid yet perfectly elastic—rigid within, and elastic without; from the wide circumference of which there streams a constant information to the centre, and from the centre a constant force of direction to the circumference: all this gives her a power of flexible adjustment which is the envy and despair of other Churches.

Yes, the Catholic Church has grown in England, and will grow. But it can never triumph, though such is its daily hope and nightly dream. Civilisation is against it. For a while its new policy will succeed. But it will reach a point where it must halt; a point where men will see the falsity of its principles, and the inefficacy of its methods.

Nor will the Catholic Church have the benefit of Manning's personal popularity. He was a pervert from the Church of England. He had been married and a father. He was not exactly as other priests. And he lived to a great age, which is another advantage, for notoriety is cumulative. Fifteen years ago Cardinal Manning was an old man, but he was not very popular. His popularity grew with the new social movement of the interval, and was immensely helped by the advertising arts of Mr. W. T. Stead, who is always discovering a new hero and trumpeting his fame to the very stars.

During the Dockers' Strike the *Pall Mall Gazette*, under Mr. Stead's guidance, set up a Manning boom. Others acted as arbitrators as well as he, but they were not priests, they were not old, they did not wear red dresses, and they had no faithful henchmen in the press describing their every movement. On the other hand, it was only natural that Cardinal Manning should be invited to arbitrate, for two-thirds at least of the dock laborers are Irishmen and Catholics.

We are not prepared or concerned to deny Cardinal Manning's philanthropy. No doubt he felt for the dockers, and their wives and children. No doubt he was sincere in advocating a wholesale extension of outdoor relief under the Poor Law. No doubt he was an earnest promoter of temperance. No doubt he meant what he said when he bade the rich give liberally to the poor. No doubt he approved, and probably in part inspired, all the sentimental passages of the Papal Encyclical on the Labor Question. No doubt he was absolutely honest and merciful in advocating a law to prevent any children from working under the age of twelve. But the question remains—Did he understand the social problem and go to the roots of misery?

Take the case of the children. Cardinal Manning called on the law to protect them. He denounced the parents who sent their young children out to work. It was well meant, but at bottom it was foolish. Children are not sent out to work by their

parents for fun, nor even for the pleasure of injuring them. It is the natural desire of parents to protect their children as long as possible. Wealthy people do not put their young children into the labor market. Only the poor do so. And why? Because they cannot do otherwise. Child comes on child, and every fresh comer pushes the elder ones out from home. Were there fewer children they might all be kept at home till they were old enough to work. Yet the Catholic Church urges parents to breed without limit, then it denounces them for the inevitable results, and calls upon the law to punish them. Such is the peculiar imbecility of Cardinal Manning's Church.

Rome will give pity, but not justice; sympathy, but not reason; help, but not liberty. Rome at its worst spoke through the lips of Cardinal Manning when he screamed against the admission of Charles Bradlaugh to the House of Commons. Let no Atheist enter Parliament! he cried. He did his worst, and it was bad enough. But the Atheist *did* enter Parliament; and it was not found, as Cardinal Manning prophesied, that he corrupted the social and political life of England. The Cardinal spoke from the depths of Romish bigotry. As he persecuted the Atheist, so he would have persecuted the Protestant, if Rome were in the majority.

So far as Cardinal Manning did good we see no triumph of Christianity. We have heard that he shook hands with General Booth and wished him good-speed; and this has been spoken of as a sign that all Christians are uniting in the spirit of Christ. But did not Mr. Samuel Laing and the Marquis of Queensberry send the "General" cheques for his social scheme? Did they assist for the sake of Christ? No; they helped (mistakenly, we think) for the sake of Humanity. It is the spirit of Humanity that animates the worker wherever a stroke is done for human welfare.

G. W. FOOTE.

GOD AND THE DEVIL ONE.

A LADY to whom I sent a copy of my pamphlet on the *Christian Doctrine of Hell*, in return for some Unitarian publications, writes me a long letter, from which I make the following extract:

"I was interested in your pamphlet on *Hell*, which paints the current blasphemous doctrine in its true colors. The only sentence in it I would like to criticise is that 'a figurative Devil suggests a figment God.' At first sight the parallelism seems correct; so much so indeed, that one can understand how the Persian doctrine of *Ormuz* and *Ahriman* took such a hold on popular imagination, both Jewish and Christian. The two gods were well symbolised by *Light* and *Darkness*; and it seems logical that when one gives up belief in a Devil, belief in God must follow. This was my own case. But when one remembers that *heat* and *cold* are no longer considered to be two separate properties, as of old—that *heat* has a positive existence of its own, while *cold* has none, being merely the *absence of heat* (as *darkness* is *absence of light*)—the parallelism disappears."

To this lady I briefly replied that her argument appeared to roll God and the Devil (generally considered as two single gentlemen) into one. And for this position there is a deal to be said. The universe is a Janus-faced unity. Polarity prevails everywhere. Pleasure runs into pain; gain into loss, and *vice versa*, as heat into cold. The web of life is a mingled yarn. Shade gives zest to shine, storm to calm, and evil to good. In short, it takes God and the Devil combined to make up a world.

The lady, like other Theists, looks only at the one side. She sees that good is evolved from evil, but fails to see that the converse is also true, and that evil is none the less evil while it lasts. What compensation to those crushed out in life's struggle is it that others triumph through their despair? And the Theist's God kills all at last. As Mill says, "In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another are nature's

every-day performances." All nature is a vast system of prey, and the growth of a cancer is just as natural as the growth of a beautiful head of hair. The existence of evil in the world is just as tangible a fact as the existence of good. It lies not only on the surface but in the very heart of things; the one, in truth, is as necessary as the other. Both are relative to man, and each implies the other. The base, cruel, and ugly are as plain as the noble, kind, and beautiful. If the existence of the good proves a good maker, the existence of evil proves an evil one.

The history of the race flows down a stream of blood and tears. No present comfort of the few can annul the oppression and suffering of the many in the past. Matthew Arnold describes his impersonal God as "something not ourselves that makes for righteousness." But there is something not ourselves that makes for unrighteousness too. All the vices and crimes of man his maker must be responsible for. God, being created in the image of man, like him must be a mixture of good and evil. Man will never see any better God or worse Devil than himself. If God is all in all, he must be the Devil. Early man being a savage, his gods would now all be regarded as ugly devils. Moncure D. Conway, in his *Demonology and Devil Lore* (vol. ii., pp. 56-59), shows that the description of the Devil in the New Testament are drawn from those of God in the Old.

Jehovah, indeed, would make a very good devil. He is cruel and capricious and jealous, visiting the sins of the fathers on the children. He hardens Pharaoh's heart in order to punish his people. He sends lying prophets to Ahab to lure him to ruin. He says himself (Ezek. xiv. 9), "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." Again he confesses (Ezek. xx. 25), "I gave them also statutes that were not good and judgments whereby they should not live." He says (Is. xlv. 7), "I form the light and create darkness. I make peace and create evil. I the Lord do all these things." His prophet Amos asks (iii. 6), "Shall there be evil in the city and the Lord hath not done it?" He sends an evil spirit to trouble Saul (1 Sam. xvi. 14). He rules by terror and calls himself a consuming fire, a jealous God (Deut. iv. 24). Nahum says (i. 21), "God is jealous and the Lord revengeth; the Lord revengeth and is furious." He slew over fifty thousand for looking into his travelling trunk (1 Sam. vi. 19). He says of his own people, "I will cause them to eat the flesh of their sons and the flesh of their daughters" (Jer. xix. 9). He is partial—loving Jacob and hating Esau (Mal. i. 2, 3). Like the Devil, he goes about like a roaring lion (Hos. xi. 10), seeking whom he may devour (Hos. xiii. 8). He tempts Abraham to offer his son as a burnt sacrifice (Gen. xxii. 1, 2); commands Hosea to take a harlot and an adulteress (Hos. i. 1; iii. 1); and generally conducts himself in a diabolic fashion. Indeed, of the twin Christian deities known as God and the Devil, the god named Devil is the most respectable character.

An argument for the identification of Jahveh and Satan may be drawn from a comparison of 2 Sam. xxiv. 1, with the paragraph passage in Chron. xxi. 1. In the one case it is said that David was moved to number Israel by the Lord, and in the other Satan is assigned as the instigator.

Points of similarity may even be drawn between Jesus and his tempter. Christ brings light into the world, and is therefore as near to being Lucifer, the Light Bearer, as the sun is to the morning star. Jesus is indeed the bright and morning star (Rev. xxii. 16). "Satan himself," says Paul (2 Cor. xi. 14), "is transformed into an angel of light." Jesus is the good serpent lifted up to draw all men to him (John iii. 14; xii. 32). In Job, Satan comes in

with the sons of God, and Jesus, the son of God, is God himself.

In an article on "Gipsy Religion" (*Freethinker*, Nov. 29, 1891) I pointed out that philologically no less than philosophically God and the Devil were the same. If the Bible were translated into Romany, in every passage where the word God occurs would have to be placed the word *Devil*. Our deity, divinity, and devil alike come from the old Aryan *deva*. When we say "go to the deuce," we indeed say go to the *deus*, the god of this world.* "Demon" had a good meaning among the Greeks. Socrates prided himself on being attended by a demon, and Plato says when good men die they become demons. The early Christians never denied the existence of the Pagan gods; they said they were demons. They admitted the reality of their miracles and oracles, but said they were inspired by devils. So the old gods become degraded into devils, and Satan takes over the horns and hoofs of the great god Pan. Indeed, what better answer can the Freethinker usually give to the theologian than the saying of Theodore Parker to the Calvinist, "Your God is my Devil."

J. M. WHEELER.

FREETHOUGHT AT THE ANTIPODES.

It is now nearly four years since I first set foot on the sunny continent of Australia, restored after a serious illness, during which Death and I were getting uncomfortably familiar, to something like health and vigor, and eager to give what poor service was mine to the cause which, ever since I was a boy of sixteen, has been the ruling inspiration of my life.

I soon discovered that, in proportion to population, the Freethought movement was much stronger in Australia than in England. An active propaganda was being carried on in Melbourne by Mr. Symes, in Sydney by Mr. Collins, and in Charters Towers (a mining town in the north of Queensland) by Miss Jessie Chapman and her husband, Mr. Isaac Selby. Almost immediately upon my arrival I commenced platform work in Brisbane, the capital of Queensland. Four years ago, therefore, there were five Richmonds in the field—a fact which doubtless tended to disturb the mental serenity of the Richard of Orthodoxy.

Since then, however, there have been considerable changes. Mr. and Mrs. Selby are now Christians, at least by profession. Three years ago their lectures ceased to be remunerative, when, by a convenient and beneficent coincidence, they suddenly and simultaneously discovered the truth as it is in Jesus. From which it would appear that there is nothing like involuntary fasting for enabling obstinate sceptics to comprehend the incomprehensible mysteries of religion. For considerably upwards of a year Mr. Collins has been in New Zealand, and Sydney has been without a lecturer. Indeed, Sydney Secularism has long rested under a cloud. At one time as many as three theatres were occupied every Sunday by Freethought lecturers. The results were startling. Freethought and Republicanism became powerful and aggressive. When in Jubilee year the snobs of Sydney convened public meetings to devise ways and means of prostrating themselves before the elderly lady called Queen Victoria, the Republicans and Freethinkers crushingly outvoted them. Then it was that "the wickedest man in Australia"† audaciously closed the theatres against the Freethought and Republican party, while granting their use for Sunday evening concerts. The move was as sagacious as it was diabolical. Not only were the Freethinkers

driven to out-of-the-way places of meeting, but the Sunday concert became a formidable rival to the Secular lecture. Despite this crushing blow the Freethinkers of Sydney have held together bravely. They have purchased a piece of freehold land in the centre of the city, and in the near future Sydney will have a Freethought Hall worthy of the Freethought cause and of the men and women who have bravely stood by it in the hour of its darkness. Meanwhile Mr. Collins is doing splendid work in New Zealand, where he has infused new life into the movement, and been the means of establishing a "National Secular Association," which has doubtless a great future before it. Mr. Symes is still in Melbourne, where, in spite of "a sea of troubles" that would have engulfed an ordinary mortal, he stands defiantly erect, flourishing the two-edged sword of reason and ridicule, to the infinite dismay and consternation of the godly. Mr. Symes is a man of almost miraculous energy. Besides delivering two lectures weekly, he issues every Saturday sixteen pages of terrible iconoclasm—written almost entirely by himself. In a word, Australia does not possess a more vigorous personality than Joseph Symes. Excepting occasional lecturing visits to other Australian towns, I have remained in Brisbane ever since my arrival, lecturing regularly every Sunday evening. At present I lecture in the Gaiety Theatre, which is capable of holding upwards of a thousand people. I may say that the holding capacity of the theatre is sometimes exceeded. It is only fair to add that my success is largely owing to the ability and energy of the members of the Brisbane Freethought and Free Platform Association, and to the fact that I frequently deal with the living political and economical questions of the hour. Some time ago the Mayor of Brisbane—a typical Philistine—did me the honor to say that I was doing more harm than any man in Queensland. Such unsolicited encouragement is exceedingly gratifying.

Upon the whole, however, it must be confessed that the Freethought movement has not during the last four years been a growing one in Australia. Two causes here tended to hinder the extension of our propaganda. The prolonged trade depression which has swept over the continent has a specially unfavorable influence on a movement which possesses no endowments, and is chiefly supported by the working classes. Besides, the undoubted tendency of modern thought has been to attach increasing importance to social and economic questions, and to relegate to a subordinate rank questions of a theological, or anti-theological, character. As Mr. Havelock Ellis has said in his recent suggestive work, *The New Spirit*: "The great and growing sciences of to-day are the sciences of man—anthropology, sociology, whatever we like to call them, including also that special and older development now become a new thing, though still retaining its old name of Political Economy. It is difficult for us to-day to enter into the state of mind of those who once termed this the dismal science; if the question of a man's right to a foothold on the earth is not interesting, what things are interesting?" There is much truth in this. The social question is more interesting to most men at the present moment than questions of a purely intellectual nature, and doubtless the social organisations have absorbed many of the once active workers in the Freethought movement. Freethinkers should seek consolation in the reflection that men and women who are devoting primary attention to the practical affairs of human life are not far from the kingdom of heaven which is the kingdom of man. Perhaps Secularism as an organised movement should not be made the measure of Secularism as a living principle in actual life; for as a matter of fact the Secular movement will cease when the Secular cause triumphs. In the presence of a Secular people there will be no

* *Hogey* is from the Slavonic word for God—*Bog*, and humbug almost certainly is akin; indeed, it is safe to say that *god* and *humbug* are very closely connected.

† Sir Henry Parkes is here referred to. To Australians this note of explanation would be needless.

necessity for a Secular party. But that time is a far way off; Secularism as an organised movement has still a mighty task to accomplish. Meanwhile we should look the facts in the face, and remembering the example of our great dead leader, Charles Bradlaugh, seek to unite a sturdy Radicalism to a healthy Iconoclasm, thus proving to the world that while we assail the Religion of the Gods, we strive also to put in practice the Religion of Man.

There is a large measure of latent unexpressed Freethought in Australia. Most men here of any capacity are tainted with heresy. The only really able minister in Brisbane is a rationalist, although his congregation, consisting mostly of what Marcus Clarke called "our wealthy lower orders," have not, up to the present, made the discovery.

Here as elsewhere the church is simply an hospital for the halt and lame of the moral and intellectual world. The morally and intellectually healthy man does not whine about sin and death, and imagine himself spiritual simply because he happens to be sickly; he is practical, self-reliant, human; and cares more for the humble tyke that licks his hand than for all the angels in the kingdom of heaven. This is the attitude of the average Queenslander. He holds aloof from the church, not because he is a philosophic Agnostic, but because his healthy human instincts revolt against the meaningless mummeries of the Christian cult. He is not a Christian because he is a man. The church here has absolutely no hold on the moral and intellectual life of the people. Its influence is wholly evil. Having no honest reason for existing, it does not hesitate to invent dishonest ones. It is, in short, an organised imbecility, because an organised attempt to shut out the truth. It stands in the shadow and denies the light. As the cave rat loses its sight by dwelling in perpetual darkness, so the Christian church, wherever it exists, by dwelling under the sombre shadow of a dead faith, becomes incurably blind to the light with which modern thought is flooding a new-born earth. The time was when men thought that it was the mission of the church to save humanity; it is now clear to the wise that it has become the mission of humanity to save the church.

As to the future of our movement, I hope I am neither stupidly optimistic nor stupidly pessimistic. To the evolutionist the dream of human perfectibility which inspired such different minds as Condorcet and Shelley is no longer possible. The world moves, but it moves slowly. The enthusiast may be impatient, but nature is never in a hurry. Blockheadism, particularly the sanctified blockheadism called religion, is a venerable institution, and venerable institutions are difficult to remove. The Freethought movement, which is but the spirit of moral and intellectual progress organised and conscious, must of all movements learn to labor and to wait. Its watchword must be Walt Whitman's:

Revolt; and still revolt! revolt!

for

The years are slow, the vision tarrieth long,
And far the end may be;
Yet one by one the ancient friends of wrong
Go out and leave earth free.

WALLACE NELSON.

Mrs. Laura Freidheim, says *Menschen*, has willed a sum of twelve hundred marks to the Freethought Society of Berlin. Who will go and do likewise in England?

Sir Edwin Arnold is credited with a plan for purchasing the Buddha Gaya Temple from the Brahmins, and placing it in the hands of the Buddhists. The Buddha Gaya is supposed to be the place where Gautama received enlightenment or became a Buddha. For many centuries it was the scene of pilgrimages from the entire Buddhist world. It is curious that the most sacred places both of the Buddhists and of Christians should be in the hands of rival religionists.

IN MEMORY OF CHARLES BRADLAUGH.

Clear was thy searching eye,
Quick were thy thoughts to fly
Over the earth wher'er men were oppressed;
Brief were thy mortal days,
Cheerless their fading rays—
Grand human soul now gone to thy long rest.

Thy thoughts were for mankind,
Ever to raise the mind,
That men might be happy, that men might rejoice.
Thou workedst "for the masses,"
As well as "for the classes,"
While few knew the tones of thy heraldic voice.

Great were thy struggles here,
Little thy heart to cheer,
Yet goodness and virtue will cherish thy dear name;
"Kings may forgotten be
Sparks in eternity,"
Truths thou hast uttered that will keep thy fame.

Oa, may the day come soon
When men like thee shall bloom
Fresh in the mem'ry of those left behind;
And struggle as thou didst,
Though thro' calumnious mist.
Forging ahead for the good of mankind.

GEORGE ANDERSON.

THE BLESSINGS OF MERCY.

BY THE REV. CATER TOTTERICH.

(H. O. PENTECOST).

[CONCLUDED.]

From the "Twentieth Century."

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

THERE are those, also other than public enemies and criminals, toward whom it is impossible for us to be merciful. I refer to laborers. It would be absurd to deny that the working people are treated extremely unmercifully by the employing class. They are frightfully overworked, both as regards long hours and the speed with which they have to labor. Little children, scarcely older than babies, are in the ranks of the wage-earners by thousands. The conditions of such labor are such as to preclude the possibility of education or refinement for millions of people. I trust that I am too honest to deny this, and too sensible to suppose that it is necessary to do so. All that I have said is true, but it is true because it cannot be otherwise. The law of supply and demand, the law of production and distribution, the laws of trade, are as inflexible, as divine, as the law of gravitation, or the law by which sin is visited with punishment, and under these divine laws it is impossible to be merciful to the poor except in the way of white-winged charity, for which the rich children of God are so justly distinguished.

It is not in the power of the employing class to determine the pay or the hours of labor, and that employer who should attempt to mercifully favor his servants in these regards would end by ruining his business and throwing his workpeople out of employment altogether. God has ordered society as it is. We cannot change it. To attempt to do so would be to fight against God. And God's ordering of society makes it absolutely necessary to be merciless with our enemies, with criminals, and with our servants.

The hardship thus entailed on the sufferers is only apparent, for God uses it for their good. By these hardships they are enabled to cultivate the inestimable virtues of patient endurance and submission, which so eminently fit them for heaven, where all their troubles will be over, where they will meet their earthly rulers and employers and thank them for the severities practised on earth, the outcome of which will be a glorious fruition in the spirit world, and whence they will look back on this momentary life

and rejoice that here they lived under conditions so productive of eternal joy.

Of course, these last remarks only apply to those who in this life believe in the Lord Jesus and accept of his salvation. All others will suffer in the next world worse and infinitely longer than they suffer here, for in God there is no more mercy for an unrepentant sinner than there should be in the government for an enemy or a criminal, or than there can be in an employer for a workman.

It may seem to you, my beloved, that there is a strain of hardness running through this sermon. But if so, it is only the hardness of God in dealing with sinners. The recent attempt to assassinate two of our beloved brethren in the Lord has filled me with righteous indignation, and I have thought it wise to speak plainly. My only regret is that it is not likely that the working people will ever know what I have said, for the inappropriateness of their worshipping in this temple separates them from me. It is possible that I may go down to the mission chapel and speak to them on this subject. But if I do not, perhaps you, who sometimes meet them in your business, may be better able to instruct them after what I have said.

Something must be done to curb their bloody inclinations. How do I know but that some madman of the working class will shoot me! How do you know but that some such person may walk into your business office some fine day and blow you to atoms! It is high time we were bringing to these people the wise and safe teachings of the Savior, for it is clear that our protectors, the police, can do nothing to save us from the assassin's pistol or bomb. The only safety from such attacks is to be found in keeping these creatures thoroughly imbued with religion, which I have told you again and again is more effective for the stability of social institutions than the finest police or military force in the world. The poor must be taught to be merciful. They must be taught that if they are not merciful to us God will not be merciful to them. They must be taught not to resent our unmercifulness toward them, for the reason that it is the same as God's unmercifulness toward sinners—it is necessary to preserve society, to preserve the harmonies of the universe. They must be taught how much better it is to strive by patience and virtue to meet the rich in heaven than to blow them up on earth.

PROPER SELF-RESPECT.

At the gates of Heaven an angel prest,
An angel newly and properly made;
And she was—and she knew it—so very well drest
That nothing in Heaven could make her afraid.

Through the gates of Heaven she peered at the Blest,
As through Paradise streets they wandered and strayed
And gave audible thanks that *she* was well drest—
For *they* were in garments most shockingly made.

Every angel she saw—and to see them thus drest
Brought a blush to the cheek of this *à la mode* maid—
Wore a radiant garment, cut, it must be confessed,
Like that in which mortals in sleep are arrayed.

A positive pain wrung her sensitive breast
At the sight of this garb, which decorum forbade—
And the dread that she also must be thus undrest
On her sensitive face cast a visible shade.

Saint Peter advanced with a bow of the best
(For the Saint liked the looks of this trim little maid),
And he graciously said: "When you're properly drest
Your harp is all ready, and waits to be played."

Just one glance all disdainful she cast on the Blest.
In their garments of white, to Saint Peter salaamed,
And replied: "If in Heaven one can't be well drest
I'll go—Somewhere Else, and be well drest and damned!"

—New York Life.

APOTHEOSIS OF TALMAGE.

IN concluding his lecture Talmage gave a description of sunrise on the sea. And, as far as I could see, it was not strikingly unlike a sunrise on our great fresh-water lakes. But in his description of the action and appearance of his sun-god on the occasion, the Brooklyn divine pulled himself together in great shape. He seemed to shake off his customary looseness. The bifurcation of his lower limbs seemed to fall into line and gather into closer relations to each other, which gave him a more comely appearance. His arms, rising to an alarming altitude, struck out from the elbows at an angle of about forty-five degrees to the plane of the rostrum. His maxillars opened and closed slowly on their hinges as if undergoing lubrication. His tongue seemed to quiver as if the muscle that held it in place was yielding to its greatest possible degree of rhetorical tension. His eyes, rolling in their sockets, alternately twinkled and glared like dewdrops on a wild violet, or stars peeping up above the brow of a distant mountain. His lips assumed a horizontal elongation of marvelous proportions. His cheeks, like a blacksmith's bellows, seemed alternately to draw in and swell out, in manner and appearance not entirely unlike a blow-snake, or as if he had but just returned from his chase after the man he forcibly and against his will baptized in the river Jordan. His ears stood out like rabbits'. And finally, all at once, as if by a preconcerted signal, all his physical paraphernalia, his mental machinery and vocal organs, assumed a serio-comic appearance, and striking a melodramatic attitude which was simply prodigious, he began his description of sunrise on the sea. And as the sublime old sun-god of day rolled his fiery chariot above the waves, rose from the deep-blue sea, and from his golden locks shook the briny spray, so he too, the great Brooklyn divine, rose to his greatest height, when lo, with a bow, one step, and two strides, he slid, as it were, from the stage, and "set behind" the curtains to be seen no more. And thus closed the lecture on "The Science of Good Cheer." Then the audience, sick of so much talk about sunshine, sunrise, etc.—surfeited with too much good cheer and tired of so much silly laughing—mid whispers of "Vanity of vanities, all is vanity" left the Rink and went to their several homes, declaring as they passed along that Talmage's sunshine religion was too old, too cheap, too diaphanous, and that they still liked "in theirs" a religion that had a slight brimstone flavor in it, that they seemed more at home with such a religion, and besides, the ministers could not get along well without it.

U. K. B. (in "Truthseeker").

A PRAYER.

Mr. Wheeler's paper on Prayers reminds me of a petition I once heard ascribed to a Yorkshire shepherd. It begins: "O Lord, it's but seldom that I come hurklin afore you to tire you with my petitions. You know well enough yourself that out of no disrespect I did not like to come yammerin' and whining afore ye every hour of the day for this thing and the other thing. But now you have stricken me in my bairn. Is this like the doing of a father and a friend? An I were to give my son a bonnie ewe lamb, the flower of the flock, how would it look in me afterwards if I were to go over the hills and hunt the dogs on it, and then take it myself? What would my son say to that? It is hard if you cannot stock heaven and improve your own breed without breaking parents' hearts. If indeed you mean to take the bairn, I will not insist on your breaking your word, for I know you are neither a Lancashire witch nor a Galloway drover to be saying one thing the day and another the morrow. But I hope this is only sent as a warning, and that ye intend making a Nineveh job of it after all. O Lord, have mercy on us kneeling here before thee on the earth, the crumb-cloth before thy throne." I always preferred this utterance before any of the prayers I have heard in churches.—Yours.

POPHYRIUS

The *Atlantic Monthly* has an article on John Stuart Mill and the *Westminster Review*, which consists principally of Mill's correspondence, and well deserves reading. It is not generally known that one of Mill's first articles in the *Westminster* was in assertion of the right of free inquiry at the time of the Carlile blasphemy trials in 1822.

SIR E. ARNOLD ON THE JAPANESE.

The author of *The Light of Asia* has been lecturing on Japan in the United States, and, as in his *Daily Telegraph* articles, has been highly extolling the heathen natives. He says:

"The true charm of Japan lies in the people, which is, I am sorry to say, not always the case with other countries. Japanese women are never happier than when they can grow old. And when a Japanese man grows old he is looked after by his sons, and is called the honorable retired. He is allowed to do no work, and his life is from that time one of luxury."

The happy child-life of the Japanese was discussed at length. The children there never cry; they are treated well. They are never scolded, and the distinguished man declared that he was of the opinion that in Japan the idea of original sin could be abandoned, the children appearing to be born so very good.

"I went to Japan," said Sir Edwin, in concluding his lecture, "because I had read that in their language there is no imperative mood, no oaths, and no words of abuse; and I found this to be absolutely true. No one can tell you in Japan to 'go.' No one can swear at you or abuse you, and if in any extreme moment of anger a Japanese wants to give vent to his feelings, he merely says, 'There, there.'"

"THE FREETHINKER."

ACROSTIC SONNET.

The sapper holds that nought's to him taboo;
He goal-ward works, whate'er obstruct the way;
E'ven so, the Pioneer of Thought, to-day—

Freethinker, mental sapper—strives to hew
Rough rocks of hoary shams, and sacred lies,
Enshrined as truths with much he can't despise;
En clothed with flow'rs of youth and long-ago
That, heart-wise, blind the head to what's below.
He looks beneath what charms the thoughtless view;
Inspired with love of Truth, no present pain,
No transient loss, shall bar intransient gain.
Keen-headed, not hard-hearted, are the few
Enduring and increasing pioneers,
Rejoicing in the coming drought of tears.

G. L. MACKENZIE.

NEWCASTLE NEO-MALTHUSIAN DEFENCE FUND.—Horace Seal, Brighton, £1; Thomas Adams, Stoke-on-Trent, 5s.; A Friend, 5s.; collection at meeting in Bath-lane Hall, Newcastle, £1 10s. 9d.; G. Henderson, Westwood, 1s.; Mrs. Henderson, 1s.; John Anderson, 6d.; John Brown, 1s.; J. Snaith, 1s.; J. S., 6d.; A. N., 6d.; John Wardle, 1s.; Thos. Milligan, 6d.; W. Milligan, 6d.; W. Walmesly, 6d.; John Walmesly, 6d.; R. Kennedy, 6d.; John Smith, 6d.; J. H. C., Edinburgh, 4s.; Mr. Morris Christopher, Wolverhampton, 4s.; Mr. J. R. Holmes, Wantage, Berkshire, 10s. 6d.; Glasgow Branch of N. S. S., 12s. 6d.; Mr. Duffield, 10s.; A Friend, 2s. 6d.; J. Brown, 1s. Total income up to Jan. 23, £17 17s. 10½d. Expenditure (including 8s. 2d., secretary's expenses)—Advertising meeting in *Chronicle*, 9s. 6d.; books, 2s.; rent of Bath-lane Hall, £1 15s.; advanced to Mr. Clark, solicitor, £10. Total, £12 14s. 8d., leaving a balance in the treasurer's hands of £5 3s. 2½d. As the legal costs of the late trial were £20, and as the case will have to be tried over again, further subscriptions are urgently required.—JOSEPH BROWN, hon. sec., 86 Durham-street, Bentinck, Newcastle-on-Tyne.

A clergyman was severely reprimanding a man for regularly going to sleep every Sunday afternoon when he (the clergyman) preached. "Well, sir," said the man, "I don't think it's your sermon sends me to sleep. If you notice, I'm asleep almost before you begin to preach. The fact is, sir, I have been in the habit of taking a nap at about that hour of the day for years, and now I can't get out of it." "It's a very bad habit," remarked the clergyman, though somewhat mollified at the thought that his preaching wasn't the cause of the man's somnolence; "and, apart from its being very improper behavior in church, I should think it must interfere with your Sunday night's rest." "No, sir, it doesn't—thanks to you," replied the man. "Thanks to me! What do you mean?" inquired the astonished clergyman. "Why, sir, my son is learning shorthand, so, for practice, he always takes down your sermon, and when I am in bed he begins to read it to me, and I drop off to sleep in no time!" The clergyman's feelings can better be imagined than described.

ACID DROPS.

"On looking back," says Spurgeon, "upon the Valley of the Shadow of Death through which I passed a short time ago, I feel my mind grasping with firmer grip than ever that everlasting Gospel, which for so many years I have preached." Perhaps so. But Charles Bradlaugh, looking back upon the same Valley, only felt confirmed in his Atheism.

Pious Emperor William has been "on the preach" again. A few days ago he swore in the recruits enlisted for the naval and dockyard divisions at Kiel. After the swearing in he favored them with a speech, in which he told them to stand by their Kaiser and the Empire. "And do not forget," he said, "the religion your parents taught you." Pious William knows that religion is the best support of thrones. If his subjects will only stick to the religion their parents taught them, with the kind assistance of professional sky-pilots, he will have a minimum of trouble with them.

They have had a lively discussion on the Loughborough Town Council as to whether Mrs. Besant should have the use of the Town Hall for Sunday lectures. Ten voted each way, and the Mayor gave his casting vote in Mrs. Besant's favor. This is a compliment to Theosophy, but it establishes a precedent, and if Freethinkers apply for the use of the Town Hall on Sundays it is difficult to see how they can be denied, unless, as one of the councillors said, they must "draw the line somewhere."

It is reported that the Rev. John McNeill, who recently left Regent-square Church, London, for an evangelising mission in Scotland, did not budge until he had a guarantee of £1,200 a year. John has all the look of a smart bagman, and his face doesn't seem to belie his character.

In the mouth of a whale caught in the Wash, Lincolnshire, one day last week, about a hundredweight of haddock, whiting, and other fish were found. Let us hope that poor Jonah was not mixed up with such company when the whale took him in out of the wet.

Sir John Kennaway, M.P., presiding at a meeting of the Exeter auxiliary of the Society for Promoting Christian Knowledge among the Jews, said they had a difficult task before them—he might have said a hopeless one. Their God and Savior, on the Christian theory, came to them personally only to meet with an ignominious death. Christians have tried to convert this stiff-necked race by fire and slaughter, and with the more potent influence of hard cash; yet the Jews remain a standing stigma to Christian history, and a permanent proof of the falsity of Christian pretensions.

The chief bogie-man of Newcastle, who rejoices in the title of Bishop of that place, and dates from Benwell Tower, where he sits "plotting dark spells and devilish enginry," has issued a special prayer against the influenza. The prayer is not addressed to the Devil, who might be thought to have sent this plague, but to "Almighty God," whose "love" and "compassion" the chief bogie-man of Newcastle sees in the influenza microbes; and this loving, compassionate spreader of a disease that desolates thousands of homes, from the prince's palace to the peasant's cottage, is desired to "remove the affliction" if it is his will. But if it be his will to continue the influenza, and slaughter more myriads of human beings, the chief bogie-man of Newcastle will submit to the chastening rod, especially while it only touches other folk; and he will do his best to keep the chastening rod off his own back by means of the resources of science and the comforts of a large salary.

The Bishop of Newcastle's prayer—his very own, "out of my head," as the nigger said of his wooden image, is printed in the *Daily Leader*. We should like to have seen the "comp.'s" face as he set up the paragraph.

"Surely God's judgments are on the earth," exclaims Dean Vaughan with reference to the influenza. Does this mean that Cardinal Manning and the Duke of Clarence were dreadful sinners? Or does it mean that God kills the innocent as a judgment on the guilty? We should like Dr. Vaughan to explain.

Martin Luther called the Holy Coat of Trier a swindle,

yet after the lapse of three centuries a Berlin comic paper is prosecuted for poking fun at it. Happily the defendants were acquitted. Fanatical fools cannot prevent other people from smiling at them, though they would like to, for of all things they dread ridicule.

"Blasphemy" is spreading. At a certain well-known London music-hall, so we are told, Tom White and his Arabs gave a performance, he being got up as a black schoolmaster, and the Arabs being schoolboys of various sizes. Tom White asked the smallest boy who was the mother of Moses, and the answer was "Pharaoh's daughter." "She wasn't the mother of Moses," said the schoolmaster, "she found him in the bulrushes." "Ah," said the small boy, "that's only what she said." All the boys laughed, and the schoolmaster turned his head, remarking "This school's breaking up." Of course the audience laughed too. Poor old Mo!

How much God cares for his worshippers was strikingly shown at the religious ceremony of blessing the waters at Tiflis last week. The procession of ecclesiastics and worshippers went from the Armenian cathedral over a temporary bridge erected over the River Kura, praising and singing hymns to God. Suddenly the structure collapsed. A mass of people fell with the bridge into the stream. Others struggled to force their way back, but were met by the surging crowd pressing forward. Many were crushed to death or injured in the press, while many more were drowned. Seventy-three bodies were afterwards recovered. The people think the priests at fault, and an infuriated crowd broke the windows of the bishop's palace.

Another instance is supplied by the horrible accident reported from the Russian town of Wysiki, where the gallery of the Catholic church, which was crammed with singers, collapsed during divine service, falling on a dense crowd kneeling in the church. More than sixty persons were killed outright, and a great many were injured.

No taxes are harder to get rid of than indirect ones. When the parsons actually conveyed the tenths of the farmer's produce he felt it, and when he began to cry out the Tithe Commutation Act was passed. Since the tithe war in Wales the clergy have advocated following the Scotch plan and levying the tithes from the landowners, who will repay themselves out of the rents of their tenants. The tithes not being set down as a separate item in the rent charge, the tenant pays his tithes as he pays his tax on his beer and tobacco. He is bled without knowing it.

We do not hold that farmers should be presented with the amount of their tithes, which would indeed only lead to an increased rental. But we say they should have a voice in the application of the money, and if they think, as in our chronic state of agricultural depression they are likely to, that pensions in old age will better serve them than preaching and praying, the nation has the right to so apply the revenues now handed over to the church.

The *Irish Independent* of Jan. 21, publishes a letter of Canon O'Mahoney not intended for publication, which clearly shows the underhand influence used by the clergy in the last Cork election.

People don't like being prayed for or prayed at from the pulpit. They know his coward's castle gives the sky-pilot an opportunity of administering some nasty lashes without chance of a return. The *Glasgow Herald* says:—"By some mismanagement the gas in a U.P. Church went out during an evangelistic meeting on Sunday, and the proceedings had to be continued by the light of a paraffin lamp. The leading speaker prayed for the people who were responsible for the blunder, and this has given much offence. It is not clear how praying could harm them."

General Booth proposed to furbish up old bottles for the glory of God and the benefit of the unemployed, but he is beaten hollow by a newly established firm of bottle-makers at Leeds. This godly and enterprising house announces that it has been "led" in the "all-wise Providence of God" to manufacture "every kind of green and flint-glass bottles, plain and stoppered," and it hopes "by wise management and the blessing of God" to turn out goods "as cheap as any other house in the trade." We believe there are two

partners in the business. Their trade mark should be a picture of themselves and God Almighty, and the motto "We three."

A fleet of ten steamers is to go out of Southampton to meet General Booth on his return to England. This little reception cannot cost much less than £1,000. When the money has been wasted in this vulgar and ostentatious display, we presume that the faithful will be asked to go without sugar and milk in their tea to make up the loss.—*Echo*.

As a result of a christening party and the consequent drinking, Patrick Shea is committed for trial for throwing Thomas Reardon, another of the party, over a low wall into the area below, a distance of about 16 feet.

In illustration of how prayers become a matter of rote, a story is told at Oxford of an old Don who continued to perform what is called Divine Service, when so aged and failing in memory, that he seldom got through the service correctly. He is said to have acquired a habit of praying for "the maintenance of wickedness and vice, and the punishment of thy true religion and virtue."

The death is reported of the Rev. Brewin Grant. He was for many years a bitter and unscrupulous opponent of Secularists, and a most malignant enemy of Charles Bradlaugh. We have heard that he had his good points in private, but we cannot squeeze out a tear over his grave.

The Rev. Dr. Miller, vicar of St. Michael's, Coventry, thinks his churchwardens have not raised him enough cash, and has himself made a rate of 1s. in the pound, and appointed Messrs. Abbott and Lancaster, of Birmingham, as collectors. If the man of God succeeds he will net something like £1,000.

The *Daily News* last week reported the restoration to caste of a Fyzabad Hindoo by a process of purification, the chief elements of which were giving the Brahmins his own weight in copper and covering his body with cow dung. Dirt and greed are the usual features of religious purity.

The amenities between the Rev. A. Douglas and the Rev. J. Wylie, of Arbroath, continue. Says the first-named of the last—"Hitherto I knew nothing of the gentleman save as the author of an extremely foolish glorification of the Atheist Bradlaugh." Mr. Wylie temperately replies—"I knew the late Mr. Bradlaugh, and I admired and honored him as a brave, noble, high-principled gentleman, who suffered much from the malevolent persecution of ignorant and fanatical churchmen."

"No man would say, however great a liar—not even a Freethinker"—such is the notion of discussion entertained by "Argus" of a certain West-end paper. We must be excused from noticing him any further, and the Westminster Branch can afford to smile at his vulgarity.

Typhus fever continues to rage in the famine stricken districts of Russia, and infant mortality is excessive. Unburied bodies are seen in every direction. Stundists applying for relief from the authorities are told that the fund is not for heretics. Stundists, men and women, have been imprisoned for months for permitting preaching in their houses. Such sweet charity is everywhere brought in the train of Christianity.

A Reuter correspondent gives a striking picture of the Russian priests. Many of them, he says, are cheating or exploiting the starving peasants. One man of God was anxious to sell some corn he had secreted. "There stood the disciple of Christ, with long hair, pale face, cassock touching the ground, looking like a sacred picture. Round him was a starving people. And what was his dominant idea? His one concern was the price of the corn he had contrived to hoard." Yet this priest was the best of the lot.

"How can we be sufficiently thankful for the blessings we enjoy," says Bishop Moorhouse. Yes, you are pretty well off, and so are your congregation; but how about the nail makers, who are near starvation, in your diocese this winter? How about the unparalleled death rate, and the famine stricken thousands in Russia and in India?

The sky-pilots have taken advantage of the increased mortality through God's plague to sound their usual note on the uncertainty of life, the necessity for preparing for another world, etc. We question the beneficial influence of this. It is backing the scale of funk against that of bravery. A person who dreads death is a person demoralised, an easy dupe of the priest, but unfit for anything else. The evidence of history is that men have been most reckless and immoral in times of plague and when life was most uncertain, as they still are in places where there is least security of continued existence. Fear of death is always a trump card to the priests.

It is because the fear of death is a chain by which the parsons enslave their dupes that they circulate their continuous lies about the death-bed of Freethinkers. Let the facts be generally known that Freethinkers die calmly and fearless as to their predicted end, and the sky-pilot trade will wither.

Capt. W. H. Price, a well-known Atheist, died at Broken Hill, Victoria, and a man of God named Newbould circulated the usual lie that he cried out for mercy to God. Mr. T. J. Price, his son, who was with him continually both before and at the time of death, demanded evidence, but of course received no satisfaction. He writes in the *Liberator*, "No one could wish to die more calmly than did the Atheist William Henry Price."

A subscription has been made by American Spiritists on behalf of the Fox sisters, the original founders of Spiritism, who, after having repudiated the business and shown how they produce the raps with their toe-joints, have set up again as mediums. *The Religio-Philosophical Journal*, Spiritist organ of Chicago, says of them in its issue of Jan. 2: "It is with regret the *Journal* admits that accounts of manifestations in their presence cannot carry the moral weight and do not force the conviction that would be the case were the mediums free from taint and just suspicion of unverity. But they are what circumstance and environment have made them. They are poor, frail women entitled to the sympathy and discreetly directed encouragement of all lovers of humanity."

Dr. Talmage says that God began the work of creation bright and early on Monday morning. This implies that he worked on the Christians' Sunday, for which he would have been arrested had he lived in Tennessee at the time.

Dr. I. D. Driver, of the American Bible Union, has backed out of the proposed discussion with Dr. J. L. York, the Free-thought lecturer. He seems to think discretion the better part of valor. Mr. C. F. Blackburn, president of the Washington Secular Union, offered Dr. Driver 100 dollars in hard cash if he would only come up to the scratch. Dr. Driver boasts of having the scalp of Charles Watts hanging to his belt as champion infidel slayer.

Dealing with the Newcastle prosecution, in our last number, we remarked that the orthodox were apt to be platonic in their love of freedom. A Manchester friend remarks that they are apt to be platonic in their philanthropy. It appears that a meeting was called in the Town Hall to hear an address from "Stepniak" on the Russian Famine. Despite the fact that the Mayor presided, there was a very small attendance, the Christians being apparently too much occupied in mourning for a dead prince to find time for the woes of their co-religionists in Russia. "Stepniak" substituted for the orthodox tag of the resolution, "the common Father of all," the more rational "common mother Humanity." Another speaker was a well-known Freethinker, the third was a Quaker, and the only other a gentleman who is chiefly known as the organiser of Sunday afternoon lectures. Where were the Christians? Echo answered "Where?"

"General" Booth told a *Madras Mail* interviewer that "respectability is the curse of nearly every department in the world." He finds that "everybody wants to be above the condition of life for which God designed him." He complains "it is all education." His advice is, be good, work hard (he forgot "subscribe to the Army"), and "if you have anything left cultivate your intellect and count the stars." That, however, is not much in Booth's line. He counts something as shining as the stars, but a good deal nearer.

Some Baxterites are giving their testimony at the Holborn Town Hall of the speedy coming of their long delayed Savior. They don't say exactly when or where he will land, but as it is certain to be soon, and probably will be in Palestine, we advise the faithful to set off for Jerusalem at once. On second thoughts Jericho may do.

Bishop Vaughan (of Salford, the proprietor of the *Tablet*) stands first in the betting for the Westminster Cardinalate. But he has the opposition of the Jesuits, who may manage to land a dark horse. Neither Vaughan nor any other is likely to have the hold on the average Englishman that was possessed by Manning.

The Rev. E. T. M. Walker, of St. Peter's Clergy House, London Docks, urges the use of the Mass in Church of England funerals as the only service that "benefits the dead."

A strange story comes from Dindigul, the once famous township on the border of Madura and Coimbatore (says the *Englishman*). During the past twenty years Dindigul has moved with the times at least as briskly as most other towns in the presidency; but the missionaries, who have been established in the district for nearly 300 years, still appear to preserve intact the traditions of Robert de Nobilibus and John de Britto. At a village within a few miles of the town the students of the Roman Catholic school, on returning from a picnic a few weeks ago, wantonly cast the remains of their feast at a Hindoo idol by the roadside. Complaint was made to the Roman Catholic priest, but the aggrieved Hindoos failed to obtain redress, and from that moment the unfortunate prelate has known no peace either day or night. His straw stack caught fire, his cattle died, the decorations of the church were mysteriously ignited, and stones came hurling into the building during the celebration of mass—all from the most impossible directions, and many apparently "from about the middle of the walls." The police were called in, but failed to solve the mystery, and the long-suffering priest has now been forced to the conviction, which he does not hesitate to admit in public, that the whole chapter of accidents is the work of the offended devil, whose fane had been desecrated by the Roman Catholic students.

The *Independent* thinks it necessary to issue its "solemn warning" that the Nonconformist conscience will not stand any return to political power of Sir Charles Dilke. Wonderful article that Nonconformist conscience.

They draw very subtle distinctions at a certain Wesleyan chapel in Newcastle. On the death of a man whose sons and daughters were in the choir, the ladies of the chapel were asked to allow the Dead March to be played, but they replied that he was not a member and they could not think of such a thing. All they would consent to was that the organist might play it before or after the service. On Thursday, Jan. 21, however, the same people not only played the Dead March, but sang a special anthem, on account of the dead Duke of Clarence. His highness was not a member of that Wesleyan chapel, but they seem to have adopted him after his death.

The Rev. Mr. Crofts denounces bicycle riding on Sunday. That notorious Sabbath-breaker the late lamented Lord Jesus Christ, so far as can be gathered from the imperfect records of his brief career, never rode on a bicycle on Sunday, and as we ought to follow in his footsteps, it is certain cyclists should dismount, especially if they wish to pluck the corn.

Samson was a great man among the ladies, and got his head shaved and his eyes knocked out at the finish. Our modern Sampson, the strong man, who spells his name with a *p*, is charged by a young married lady, a Mrs. Bernstein, with "lifting" her diamonds. She presented him with several hundreds of pounds, for what reason may be surmised; but she can't stand the loss of her jewels, so she wants to give the second Sampson "the crop" like the first, and perhaps she would settle his eyes if the law would let her.

A pious gentleman at Bristol advertises a "Cheap Excursion from the City of Destruction to the Celestial City." He forgets to say where tickets can be obtained. Probably he sells them, and then you have to find the boat.

MR. FOOTE'S ENGAGEMENTS.

Sunday, January 31, Hall of Science, 142 Old-street, E.C., at 7.15 p.m., "Charles Bradlaugh, 1891—1892: Anniversary Oration."

Thursday, Feb. 4, Ball's Pond Secular Hall, 36 Newington Green-road, Islington, at 8, "Why I Cannot be a Christian." Admission free.

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; 21, Warrington; 27, Hall of Science.

April 3, Hall of Science.

TO CORRESPONDENTS.

MR. CHARLES WATTS' ENGAGEMENTS.—Jan. 31, Birmingham. Feb. 7, Birmingham; 14, Glasgow; 15, Hamilton; 16, 17, 18 and 19, debate in Glasgow; 21, Edinburgh; 28, Birmingham. March 6, Birmingham; 13 and 20 (morning and evening) Hall of Science, London; 27, Birmingham. April 3, Manchester; 10 and 17, Birmingham; 24, 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.—W. Trevillion, £1 1s.; G. Burton, 10s. 6d.

W. SAYER.—We noticed the "conversion" of the man Penny a few years ago. It is a highly colored narrative, containing very little truth so far as we could ascertain.

H. G. MARTIN.—Suitable newspaper cuttings are always welcome.

A. ARNSBY.—Thanks. See paragraph.

J. BROWN.—We wrote some paragraphs a few weeks ago on the Rev. T. Given-Wilson's foolish slander of Atheism. His pamphlet is not worth a second notice. We are pleased to hear that he has lost at least one subscriber by his "Christian charity."

A. HEATHERINGTON.—Thanks for cutting. See paragraph.

R. S. PENGELLY.—(1) Many thanks for the reference. We have looked it up. It may be very useful. (2) See paragraph.

BERNHARDT, newsagent, Forgate-street, Chester, sells this journal and other Secular publications.

STUDENT.—Mirabaud's (D'Holbach's) *System of Nature* is rather diffuse, and, being a century old, is of course behind date in many respects. But it is eloquent and forcible. Read Büchner's *Force and Matter* if you can obtain it.

R. N. M.—Hardly up to the mark. With practice we think you might do better.

A. I. writes: "I started taking the *Freethinker* in January, 1891, and I like it better every week. Your action with regard to W. R. Bradlaugh is manly, and will be appreciated by all Freethinkers, but I think it will end where it is at present." Probably.

J. COLLINSON.—There are no portraits of James Thomson (B.V.) on sale. *The City of Dreadful Night* is published at 5s. by B. Dobell, Charing Cross-road, London, W. Glad to hear you were so pleased with the Tynce Theatre lecture.

JOSEPH BROWN.—Pleased to hear that Mr. Foote's lecture at Newcastle has created such an impression. No special thanks are due to him for his speech at the indignation meeting. The Newcastle Branch is gallantly fighting the battle of freedom, and the N. S. S. President is bound to give you all the aid he can. You yourself deserve as many votes of thanks as anybody.

S. GORDON.—Mr. Sam Standring, who is on the spot, will doubtless tackle the negro champion.

Mrs. C. BUSSIE sends £1 10s. for the London Secular Federation, and 10s. for the N. S. S. Benevolent Fund.

F. GELL.—Thanks. See paragraph.

W. R. MELLOR.—We are obliged to you for inducing the newsagent to display a contents sheet, and guaranteeing a dozen copies. We wish our friends all over the country would render us, and the cause, a similar service.

P. KAVANAGH.—Several have asked us the same question. You cannot transfer your shares from the Bradlaugh Memorial Hall Company to the National Secular Hall Society, but your vote might count in a not impossible contingency.

W. FARMENER.—Certainly there is a great difference in the treatment of various paupers. Some are bowed and scraped to, and others are grossly insulted. It depends on the rank.

CURIOS.—The infertility of cross-breeding is still, be believe, somewhat obscure. The mule, you know, is a cross between the horse and the ass; and what becomes of the two by two then?

W. D. G.—The picture was not said to be in the *Christian Herald* but in *15 Predicted Events*, a separate publication. Rev. xiv. 4 says of the hundred and forty-four thousand, "These are they which were not defiled with women; for they are virgins." Tell your friend to read his Bible.

J. W. GOTT points out what is perfectly true, that Mr. Sam Standring will never be able to do anything in the way of organisation in South Lancashire without resources. If a Fund is opened Mr. Gott promises to subscribe £1.

P. W. BALDWIN.—The subject does not admit of treatment in any but a medical paper.

R. CHAPMAN.—Delighted to hear that Dr. Robson is on the School Board as well as S. M. Peacock.

J. M.—A similar version has already appeared.

C. GRASON.—If Mr. Foote thinks a person is undeserving of pecuniary assistance, he is not bound to discuss the matter in public. Everyone with a shilling to give is acquainted with such cases. The N. S. S. Benevolent Committee is always ready to deal with honest applications.

LURET.—If you are a member of an N. S. S. Branch, and object to any action of the committee as unconstitutional, you should complain to the Central Executive through the general secretary.

G. HARPER, 41 Copeland-street, Derby, the secretary of the new N. S. S. Branch, says that the Paine celebration has been unavoidably postponed until Feb. 1.

T. PHILLIPS.—We are not surprised that the local Christians are leaving the Spennymoor Branch alone. Discussion is very unprofitable—to them. We have noticed Mr. Wilson's reply, which we thank you for eliciting.

A. HOLLAND, 5 Wood-street, Bilston, was elected secretary *pro tem.* after Mr. Watts's lecture at Wolverhampton. He will be glad to hear from those willing to assist in organising a Midland Federation.

J. NEATE.—It is not astonishing that Marchant is so slow in accepting the challenge to discuss Christianity.

H. KING.—(1) Thomas Paine did not believe in future punishment. (2) "You really must send" is the correct form.

J. SAUNDERS.—Letters in the local press do much good. We hope the Reading Branch's social party on Feb. 5 will be a success. A paragraph is impossible, as you do not send particulars.

J. W. BURROWS.—Mr. Foote was not in Manchester last Friday. He was in London all the week. Your Christian friend has a strong imagination.

PAPERS RECEIVED.—Fritankaren—Truthseeker—Lichtfreund—Freidenker—Liberator—Two Worlds—Western Figaro—Boston Investigator—Freedom—Liberty—Der Arme Teufel—Progressive Thinker—Cosmopolitan—Flaming Sword—Better Way—Echo—Ironclad Age—Liberty—Crossbearer—Irish Daily Independent—Dublin Evening Mail—Snohomish Eye—Open Court—Le Bluet—La Vérité Philosophique—Carrier Dove—Religio-Philosophic Journal—Freethinker's Magazine—Modern Thought—Brother of India—Spennymoor and Tudhoe Chronicle—Shields Gazette—Bournemouth Guardian—Devon Evening Express—Reading Observer—Trade, Finance and Recreation—Arbroath Herald—Secular Thought—Twentieth Century—Charity Organisation Report.

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 lectured at the London Hall of Science on Sunday morning, his subject being "The Future of Labor." Miss Vance presided. The lecture was followed with the closest attention, and some discussion took place after it. Mr. Foote promised to return to the subject, and allow fuller opportunity for discussion, at his next Sunday morning meeting. The address in the evening on "Cardinal Manning: or Rome at its Best and Worst," drew a capital audience, and there was a great outburst of cheers as the lecturer resumed his seat.

Prior to the lecture Mr. Foote made a strong appeal on behalf of the Hall of Science scheme. A large number of prospectuses were applied for, and many of them will probably be filled in and brought to the Hall this evening

(Jan. 31), when Mr. Forder, the hon. sec., and Mr. Cooper, one of the directors, will attend to receive them.

"Charles Bradlaugh — 1891 - 1892: an Anniversary Oration" is the announcement for this evening (Jan. 31) at the London Hall of Science. Mr. G. W. Foote is the speaker, and the occasion will doubtless attract Freethinkers from all parts of London. In the morning Mr. R. Forder lectures on "The Purification of the Virgin Mary."

Gratifying progress is being made with the Hall of Science scheme. Applications are coming in from all parts of the country. Monday morning's post alone brought applications for nearly a hundred shares. The directors hold another meeting soon after we go to press, and we hope to be able to make a more detailed statement in our next. Of course, it is not expected that the £3,000 will be raised in a week or two. There are still five months to Midsummer, and we are hopeful, from what is at present before us, that the whole of the purchase money will be raised by that time.

Mr. Charles Watts writes: "I am exceedingly pleased with Mr. George Anderson's business-like appeal on behalf of 'the Directors of the Syndicate formed to acquire the Hall of Science, London,' which appeared in the *Freethinker* of the 17th inst. After studying that appeal no one who desires that our party should have suitable headquarters in London need hesitate as to his or her duty in the matter. All who can afford it ought at once to take one or more shares. Please allot me ten shares, and I hope to see that many of my friends throughout the country have followed my example."

A course of Free Lectures is arranged by the London Secular Federation at the Ball's Pond Secular Hall. Mr. Foote opens next Thursday (Feb. 4) with a lecture on "Why I Cannot be a Christian." Freethinkers in the neighborhood should try to bring their Christian friends, for whom these lectures are chiefly intended.

After Mr. Watts' lecture on Sunday afternoon last at Wolverhampton, he met about thirty of the friends, to consider the subject of forming a Federation of the Freethinkers of the Midland Districts. It was unanimously decided that such an organisation was a necessity, and arrangements were made to call a conference upon the question at an early date at Baskerville Hall, Birmingham.

In the evening Mr. Watts lectured to a good audience at Baskerville Hall, on "Atheism and the French Revolution." The meeting was very enthusiastic. The demand for the *Freethinker* was larger than the supply, and the sale of general Secular literature was unusually good.

Fund for Settling Mr. Watts in Birmingham.—Mr. Allsop (2nd donation), £5; T. E. Green, £1 1s.; Mr. Bullows, 5s.; Jesse Bailey, 2s. 6d.; M. Christopher, 2s. 6d.; Mr. Barrett, 1s.; Thos. Hayes, £1.

Mr. S. Peacock, a vice-president of the N. S. S., has worked like a Trojan during the recent School Board elections at South Shields, and is rewarded by being returned at the top of the poll. We congratulate him on his well-earned victory. The local press describes him as "unsectarian." That is a term which soothes the orthodox mind. But in this case it is inappropriate. Mr. Peacock is not "unsectarian," he is "secular." He is for excluding religion from the schools altogether, and in this he appears to have the sympathy of a large section of the teachers.

Mr. Leslie M. Johnson, a pronounced Freethinker and member of N. S. S., is re-elected on the Tynemouth School Board. At the first meeting of the new Board he showed a fine spirit of magnanimity by proposing the Rev. Father Stark as chairman. This was carried unanimously. Curiously enough, Mr. Johnson was then elected vice-chairman; so that at Tynemouth the lion and the lamb are lying down together, and the lamb is *not* inside. We don't say which is the lamb. Similes mustn't be pushed too far.

The Children's Party at the London Hall of Science comes off on the last Thursday in February. Subscriptions and presents for the Christmas tree should be sent to R. Forder, 28 Stonecutter-street, E.C. Those who intend to give should give at once. Their money will be well spent in affording a

long evening's enjoyment to hundreds of little ones, who are looking forward to it with keen anticipation.

The Huddersfield Branch holds a social party on Tuesday, Feb. 2, in the Trade Societies' Hall. Tickets one shilling, including refreshments. The profits will go to the Benevolent Fund.

The Hull Branch celebrated its third anniversary last Thursday in the Cobden Hall. More than a hundred members and friends sat down to tea, which was followed by an entertainment and dancing. The Branch is so satisfied with its growing strength that it contemplates running a candidate at the School Board elections. A meeting to consider the question will be held to-day (Jan. 31); and a good attendance is specially requested.

Mr. John Wilson, M.P. for the Mid-Durham Division, replying to questions at Tudhoe, expressed himself in favor of extending the same privilege to Atheists as is now enjoyed by Christians. He thought the present law as to bequests was wrong in principle, as every man ought to be at liberty to leave his money to whomsoever he liked. With reference to the Blasphemy Laws, he would not convict upon anything that might be said or written. If the church could not stand against argument it was not the institution he believed it to be.

Mr. G. J. Warren, a member of the N. S. S. Executive, never loses a chance of heckling candidates about the rights and wrongs of Freethinkers. He has obtained the views of the Liberal and Radical M.P.'s and candidates for the seven divisions of the Tower Hamlets with respect to Liberty of Bequest. Mr. J. Haysman, the Mile End candidate, will vote as the Liberal and Radical Association desire. Mr. S. Buxton, M.P. (Poplar); Mr. S. Montagu, M.P. (Whitechapel); Mr. B. T. L. Thomson, candidate (Stepney); Mr. J. S. Wallace, candidate (Limehouse); Mr. J. M. Macdonald, candidate (Bow and Bromley); and Mr. J. W. Benn, candidate (St. George's in the East)—all promise to vote for the legalisation of Bequests for Freethought propaganda.

Mr. Maden, the Liberal who has just scored such a big victory at Rossendale, promised to vote for the repeal of the Blasphemy Laws. We stated the fact before, but we repeat it now he has won the election. All the evidence points to a fairly strong support of a thorough-going Bill in the next Parliament.

Joseph Symes says in the *Liberator* that it is over fifteen years since he first delivered a Freethought lecture in the Nelson-street Hall at Newcastle-on-Tyne. Barring accidents, he reckons that he has in him fifteen more years of lecturing stamina. Double that we hope, Joseph.

Mr. Wallace Nelson, whose interesting article appears in this week's *Freethinker*, will be remembered by many Secularists in England. Some years ago he appeared to be dying of consumption. His only chance was a voyage to Australia, and the funds being promptly subscribed, he set sail for the sunny south, where his health so greatly improved that he said "Ta, ta!" to Death, and told him to call a good deal later on. Since then Mr. Nelson has been doing a brave work for Freethought under the Southern Cross, and his account of progress out there will be enjoyed by the friends he left behind him in the old country.

Mr. Nelson writes as follows in a letter which came with his article:—"Permit me to congratulate you on the enlargement of the *Freethinker*. I still read it with as much enthusiasm as when it first appeared ten years ago. A considerable number of copies come to Queensland, and as I intend drawing attention to its enlargement from the platform, the number may soon be considerably increased."

The monument recently unveiled at the grave of Theodore Parker, at Florence, was the work of an American sculptor and poet, W. W. Story.

Readers of French might do worse than subscribe two francs for a year's reading of *La Vérité Philosophique*, which has removed to new offices at 17 Rue Croix des Petits Champs, Paris.

An effort is being made to reorganise the Woolwich Branch,

and a meeting for that purpose will be held this evening (Jan. 31) at 7.30, in the Sussex Arms Assembly Rooms, Maxey-street, Plumstead. Local Freethinkers are earnestly invited to attend.

The quarterly meeting of the West Ham Branch of the N. S. S. was held in the Secular Hall, Broadway, Plaistow, on Sunday morning last. The president stated that there had been no retrogression during the quarter. Three new members had been enrolled, and the finances were slightly improved. The accounts and report were accepted by the members, and election of officers resulted in promoting the late secretary, Mr. E. Anderson, to the office of vice-president, Mr. S. H. Alison, 52 Chant-street, Stratford, being elected secretary. Most of the old officials were re-elected. In the evening a tea and entertainment were admirably provided by Mr. Steer and the Brothers Wadley to a large attendance of friends.

On Thursday next (Feb. 4) the usual monthly social party will be held at the London Hall of Science. All who come may expect an enjoyable evening. The tickets are one shilling. Mr. Foote hopes to be present late in the evening.

The *Shields Free Press* gives liberal space to letters by the N. S. S. Branch secretary and Mr. G. Scott on the bombastic nonsense of Randolph Stephenson, a Christian champion, who professes a great acquaintance with Freethought writers, yet is unable to spell the names of Volney, Paine, Holyoake and Foote correctly.

The *Newcastle Weekly Chronicle* has a eulogistic leaderette on Mr. Foote's recent lecture on "Liberty and Law," under the auspices of the Newcastle Sunday Society. It describes his lecture as "one of the best that has been delivered this season."

The Rev. J. Fleming Williams lectured at the London Hall of Science on Thursday evening in last week. There was a very good audience, and Mr. Williams had a most hearty reception. His chairman was to have been Mr. W. Benn, another member of the London County Council, but Mr. Benn was down with the influenza, so he sent his brother, who made an efficient substitute.

Mr. Williams's subject was "Christianity and the Working Classes." He spoke earnestly and impressively, but he said little that was definite about the working classes, and his view of Christianity was vague and sentimental. Whenever the audience cheered, and they did so frequently, they applauded a sentiment that might have been expressed by any Secular lecturer from the same platform.

Mr. G. W. Foote replied to Mr. Williams in what the latter called a "generous" speech. Mr. Williams then defended himself; and after another brief criticism by Mr. Baker, and a short reply, the proceedings terminated with a vote of thanks to the lecturer, which was carried by acclamation. Mr. Foote suggested that Mr. Williams should come to the Hall some Thursday evening and have a friendly discussion of the subject. This Mr. Williams assented to, and we hope arrangements will be made for an amicable exchange of opinion, rather than a "set debate," between the two gentlemen.

Mr. Sam Standing tells the following in his "English Notes" in the *New York Truthseeker*: "A friend at Luton, it seems, was busy walking along the street and distributing back numbers of the *Freethinker* as he walked. One recipient was thunderstruck by his gift, and held it at arm's length from him, saying in tones of surprise, 'The *Freethinker*, by Christ!' 'No,' said the distributor, 'by G. W. Foote.'"

One good result has flowed from the Newcastle indignation meeting against the prosecution of Mr. Loader for the sale of Malthusian literature. The *Daily Leader*, two days afterwards, devoted an article to the subject, and spoke out strongly against the attempted repression of unpopular social ideas. We are delighted to see the *Leader* so unmistakably on the right side in this matter. No doubt its influence will tell upon the jury when Mr. Loader is tried again, and prevent a verdict of guilty, if it does not help to secure an acquittal.

Our good friend the veteran N. B. Billany, sends a well

written temperate letter to the *Hull Daily News* in answer to the vituperation of Freethinkers by R. R. Coverdale.

The Westminster Branch held a social gathering on Friday evening, Jan. 21, at the Liberal and Radical Club. The members and friends spent a most enjoyable evening. A vote of thanks was given to the Club for its courtesy in placing the lecture room at the Branch's disposal.

The first annual meeting of the shareholders of the Bradlaugh Memorial Hall Company (Limited) will be held at the Champion Hotel, 15 Aldersgate street, London, E.C., on Monday evening (Feb. 1) at 8 o'clock. Every shareholder should attend if possible. Mr. Foote will be present.

The Sunday Lecture Society (London) begins its third series of Lectures this afternoon (Jan. 31) at St. George's Hall, Langham-place, when "Stepniak" lectures on "Count Tolstoi."

In the "Club Gossip" of the *Club and Institute Journal*, Jan. 23, it says: "Calling in on Sunday at a Branch of the National Secular Society at Camberwell, we wondered while looking at the splendid hall and premises, the members do not make clubs of their branches and sell excisable drinks. The profits would go towards paying the large expenses of the Branches, and save the members the trouble of going outside every time they wanted a glass of ale." We believe this matter has been considered by the Camberwell Branch, but it would rather forego the advantages spoken of by the *Journal* than run the risk of swamping Secular work in the social element.

OUR LIBEL ACTION.

We have not heard again from W. R. Bradlaugh's solicitor, and probably we never shall. But we have been getting ready for the "action for libel without any further notice." Meanwhile we have a few remarks to make, and W. R. Bradlaugh may include them if he likes in the writ—when he takes it out.

We have to remark, in the first place, that W. R. Bradlaugh is not very accurate. His solicitor, in the threatening letter we printed last week, wrote—"My client did not attempt to enter the sick chamber of his late brother, Charles Bradlaugh; neither did he go to the house." Now we have hunted up the March number of W. R. Bradlaugh's paper, and we find his own statements to the following effect. On January 27 he sent his son Charles with a letter to Mrs. Bonner, and the reply was "No answer"—for which Mrs. Bonner, we dare say, had very good reasons. On January 30, the day of Charles Bradlaugh's death, he says, "I called at his residence, 20 Circus-road, St. John's Wood." Someone he did not recognise told him that he could not see his dead brother. On hearing this, W. R. Bradlaugh (and it is himself that says it) staggered out of the house, leaned against "the shutters of the music shop round the corner," and gave vent to his feelings, which were not so overpowering as to prevent him from seeing that his performance was watched by a sympathetic policeman.

With respect to the Spinners' Hall case, we have received some useful documents, six years old, from the secretary of the N. S. S. Branch, and we have ascertained that persons are living in Bolton who could give valuable witness if necessary. But we do not see how it can be necessary; for it is not libellous, but flattering, in the present state of English law, to say that W. R. Bradlaugh tried to prevent Freethinkers from using a public hall for their "infidel" propaganda.

This is all we have to say on the subject for the present. If W. R. Bradlaugh is foolish enough to try an action for libel, we shall have to say a good deal more, but it will not be in the *Freethinker*.

G. W. F.

EDISON A MATERIALIST.

The Intelligence of Man the Sum of the Intelligences of the Atoms of Which he is Composed.

INTELLIGENT ATOMS.

"MY mind is not of a speculative order," said Mr. Edison; "it is essentially practical, and when I am making an experiment I think only of getting something useful, or making electricity perform work.

"I don't soar; I keep down pretty close to earth. Of course there are problems in life I can't help thinking about, but I don't try to study them out. It is necessary that they should be studied, and men fitted for that work are doing it. I am not fitted for it. I leave the theoretical study of electricity to the physicists, confining my work to the application of the force. It is my belief, however, that every atom of matter is intelligent, deriving energy from the primordial germ. The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations.

"I cannot regard the odor of decay but as the result of the efforts of the atoms to dissociate themselves; they want to get away and make new combinations. Man, therefore, may be regarded in some sort as a microcosm of atoms agreeing to constitute his life as long as order and discipline can be maintained. But of course there is disaffection, rebellion and anarchy, leading eventually to death, and through death to new forms of life. For life I regard as indestructible. That is, if matter is indestructible.

"All matter lives, and everything that lives possesses intelligence. Consider growing corn, for example. An atom of oxygen comes flying along the air. It seeks combination with other atoms and goes to the corn, not by chance, but by intention. It is seized by other atoms that need oxygen and is packed away in the corn where it can do its work. Now carbon, hydrogen and oxygen enter into the composition of every organic substance in one form of arrangement or another. The formula "c, h, o," in fact, is almost universal.

"Very well, then, why does a free atom of carbon select any particular one out of fifty thousand or more possible positions unless it wants to? I cannot see how we can deny intelligence to this act of volition on the part of the atom. To say that one atom has an affinity for another is simply to use a big word. The atom is conscious if a man is conscious, is intelligent if a man is intelligent, exercises will power if man does—is, in its own little way, all that man is. We are told by geologists that in the earliest periods no form of life could exist on the earth.

"How do they know that: A crystal is devoid of this vital principle, they say, and yet certain kinds of atoms invariably arrange themselves in a particular way to form a crystal. They did that in geological periods antedating the appearance of any form of life, and have been doing it ever since in precisely the same way. Some crystals form in branches like a fern. Why is there not life in the growth of a crystal? Was the vital principle specially created at some particular period of the earth's history, or did it exist and control every atom of matter when the earth was molten? I cannot avoid the conclusion that all matter is composed of intelligent atoms, and that life and mind are merely synonyms for the aggregation of atomic intelligence.

"Of course there is a source of energy. Nature is a perpetual motion machine, and perpetual motion implies a sustaining and impelling force.

"When I was in Berlin I met Du Bois Reymond, and wagging the end of my finger, I said to him, 'What is that? What moves that finger?' He said he didn't know; that investigators have for twenty-five years been trying to find out. If anybody could tell him what wagged this finger the problem of life would be solved.

"There are many forms of energy resulting from the combustion of coal under a boiler. Some of these forms we know something about in a practical way, but there may be others we don't know anything about.

"Perhaps electricity will itself be surprised in time—who

knows? Now a beefsteak in the human stomach is equivalent to coal under a boiler. By oxidization it excites energy that does the work; but what form of energy is it? It is not steam pressure; it acts through the nerve cells, performs work that can be measured in foot pounds, and can be transformed into electricity; but the actual nature of this force which produces this work—which makes effectual the mandate of this will—is unknown.

"It is not magnetism, it doesn't attract iron. It is not electricity—at least not such a form of electricity as we are familiar with. Still, here it is necessary to be guarded, because so many different forms of electricity are known to science that it would be rash to say positively that we shall not class vital energy as a form of electrical energy. We cannot argue anything from difference in speed. Nerve force may travel as fast as electricity, once it gets started. The apparent slowness may be in the brain. It may take an appreciable time for the brain to set the force going.

"I made an experiment with a frog's leg that indicates something of the kind. I took a frog that was susceptible to galvanic current. The vibration produced a note as high as a piccolo. While the leg was alive it responded to the electrical current; when it was dead it would not respond. After the frog's leg had been lying in the laboratory three days I couldn't make it squeal. The experiment was conclusive as to this point: The vital force in the nerves of the leg was capable of acting with speed enough to induce the vibration of the diaphragm necessary to produce sound.

"Certainly this rate of speed is much greater than physiologists appear to allow, and it seems reasonable that there is a close affinity between vital energy and electricity. I do not believe they are identical; on the contrary, I say they are very like. If one could learn to make vital energy directly without fuel, that is without beefsteak in the stomach and in such manner that the human system could appropriate it, the elixir of life would no longer be a dream of alchemy. But we have not yet learned to make electricity directly, without the aid of fuel and steam.

"I believe this possible; indeed, I have been experimenting in this direction for some time past. But until we can learn to make electricity, like nature out of disturbed air, I am afraid the more delicate task of manufacturing vital energy so that it can be bottled and sold at the family grocery store will have to be deferred.

"Electricity, by the way, is properly merely a form of energy and not a fluid. As for the ether which speculative science supposes to exist, I don't know anything about it. Nobody has discovered anything of the kind. In order to make their theories hold together they have, it seems to me, created the ether. But the ether imagined by them is unthinkable to me. I don't say I disagree with them, because I don't pretend to have any theories of that kind, and am not competent to dispute with speculative scientists. All I can say is, my mind is unable to accept the theory. The ether, they say, is as rigid as steel and as soft as butter. I can't catch on to that idea.

"I believe that there are only two things in the universe—matter and energy. Matter I can understand to be intelligent, for man himself I regard as so much matter. Energy I know can take various forms and manifest itself in different ways. I can understand also that it works not only upon but through matter. What this matter is, what this energy is, I do not know.

"However, it is possible that it is simply matter and energy, and that any desire to know too much about the whole question should be diagnosed as a disease; such a disease as German doctors are said to have discovered among the students of their universities—the disease of asking questions."—*Scientific American*.

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Freethinker* in the window.
- (2) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances.
- (4) Display, or get displayed, one of our contents-sheets, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (6) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.

BOOK CHAT.

A forthcoming volume in the "English Statesman" series will be *Queen Elizabeth*, by Professor Beesley, the well-known Positivist.

* * *

Captain J. C. Bourke, who has an interesting book on *The Snake Dake of the Moqui Indians of Arizona*, contributes to *Folk Lore* "Notes on the Religion of the Apache Indians."

* * *

Mr. F. G. Aylward, of Priory Lodge, White Horse-street, Hereford, is compiling a Bibliography of the works of W. J. Linton, the poet and engraver. In addition to editing the *National* and the *English Republic*, Mr. Linton contributed much to periodical literature, including, we believe, the *People's Journal*, the *Oracle of Reason*, the *Reasoner*, the *Republican* and the *Democratic Review*. Any person interested in or having works bearing on Linton literature should communicate with Mr. Aylward.

* * *

The twenty-ninth volume of the most important serial work now issuing, the *Dictionary of National Biography*, is now published. It comprises names from Inglis to John. Among Freethinkers included are the names of Dr. T. Inman, author of *Ancient Faiths embodied in Ancient Names*, the notice being written by Alexander Gordon; Brigadier-General John Jacob, by Colonel Veitch, who does not mention his opinions; and Richard Jefferies, sympathetically written by Dr. Garnett.

* * *

The Dictionary gives an account of Jezreel, the founder of the Latter House of Israel. Surely a cross reference should only have been given, and the biography placed under the man's true name, James White. Mr. Boase, who writes the notice of Jezreel, mentions the filiation of his doctrine with that of Joanna Southcott, but does not mention the connection of the Christian Israelites with Richard Brothers.

* * *

The joker who said the works of Voltaire and Volney should go in two vols. was probably unaware that M. Begnesco has devoted three volumes to simply cataloguing all the works of Voltaire.

* * *

The Individualist essays published under the title of *Plea for Liberty*, with a recommendation by Herbert Spencer, are now issued in cheap form at 2s.

* * *

Messrs. T. and T. Clarke have issued, in their Foreign Theological Library, a translation of a work on the *Canon and Text of the Old Testament*, by Dr. Buhl. Dr. Buhl is almost an orthodox man, but gives up the old ground. He says of the canon, "it was finally closed even before the time of Christ, although we know nothing as to how or by whom it was accomplished"; and of the text, "Whoever makes its history a study must put up with very defective information in many directions." Divine documents should be divinely attested.

* * *

The *Weekly Dispatch*, reviewing Mr. A. Michie's book on *Missionaries in China*, supposes Confucian missionaries had come over here to enlighten our ignorance. "Suppose," it says, "that the recognition of these missionaries had been forced upon England by treaty, and that China had from time to time been interfering with effect for their protection; other religions being at the same time recognised and tolerated without any pressure from external power. Suppose again that these missionaries disparaged Christ and Christianity, the established religion in England, and scoffed at and scorned indiscriminately the rest of the tolerated religions professed among us. Suppose further, that they required their converts to abandon the most cherished forms of love and respect for their nearest and dearest when dead, and put a ban upon actions that we have always been taught to regard as virtuous." These things are precisely what Mr. Michie shows that the Christians do in China. The maintenance of foreign missionaries by foreign arms in China is "a chief root of bitterness" in the Chinese mind. If we wish to prevent further disturbances and bloodshed, we should let the Chinese manage their own affairs without interference.

* * *

In the January number of *The Popular Science Monthly* Dr. Andrew D. White, under the title "Theology and Political Economy," tells how the church has hampered the progress of commerce and industry by forbidding the lending of money at interest and like restrictions.

A HARDENED SINNER.

I ONCE conducted a revival in a community (said the Rev. Mr. Brickly) where lived a noted Atheist. Of course it was my ambition to convert him, and one night when I learned that he had come to church especially to hear me, I was stimulated into a strong and extra effort. I had never seen the fellow, and as I stood in the pulpit, giving out the hymn, I searched the congregation for a face which imagination pictured to be harsh and uncompromising. I was to deliver a short and vigorous argument, and then, while the congregation was singing, prepare myself for a warm exhortation. I was thrilled to see that my logic wrought strong effect upon my hearers, and I wondered if the infidel had been impressed. Just then the sexton brought a pitcher of water and placed it on the pulpit.

"My good man," said I, leaning over and whispering to him, "will you please point out the noted Atheist?"

"Who?—old Matt Mason?"

"Yes, that's his name."

"That's him, settin' right over there by the second window."

I looked and saw an old man bowed over. "Ah," I mused, "my strong words have stricken you with conviction. Having driven you to the wall through an intellectual channel, I will now attack you through an opening that leads to the heart."

I have been accounted a stirring revivalist, and many a cold eye has melted under the flow of my warm words, but I cannot recall a time when I was quite so impressive as I was on this occasion. Mourners flocked to the bench. The old infidel sat bowed over. I knew that he wanted to prostrate himself at the bench, but I could see that his pride held him back. "I will pour warm water upon your frozen bondage," I mused; "I will go to you." I went to him, and, placing my hand upon his shoulder, said—

"This is Mr. Mason, I believe?"

"Yes, sir; have a seat."

I sat down beside him, and placing my mouth near his ear, begun thus in a low and solemn tone—

"Mr. Mason, man in his state of outlawry stands upon the crumbling brink of a chasm. He knows his danger, he can feel his foothold slipping from under him, and he can hear the roar of the awful torrent far below. A little delay means eternal death; a few steps will save him. Why not take those steps?" I added, pointing to the mourner's bench.

"Well," he answered, rubbing his nose, "if you are so powerful anxious for me to go over there and sit down, I reckon I can do it. Just as soon set there as here, although it is a trifle crowded."

"Oh, I don't want you to go unless you feel the dire necessity of it."

"I don't think it's at all necessary, as I am moderately comfortable where I am."

"Then I was mistaken, and you are not under conviction?"

"No, I wasn't convicted. The witnesses were sorter stacked on me, but the old judge saw through it all, and instructed the jury to bring in a verdict of not guilty. You see, a fellow accused me of taking a sheep, and"—

"Oh, my dying friend, I don't mean that sort of conviction; I"

"But that's the only time I was ever arrested."

"Wait a moment, wait just a moment. The conviction I mean is—the deep, inward belief that you are a sinner, and that it is time to petition for the saving of your soul. That's the sort of conviction I mean, brother."

"Well, I'm not convicted that way."

"Then why have you sat here all the evening bowed over, as if in grief?"

"Well, you see, I have been setting out cabbage plants all the week, and hanged if I'm able to straighten up yit."

I sought consolation in bestowing upon him a contemptuous glance. That ended our acquaintance.

—Arkansaw Traveller.

WHICH ROAD?

BY CLINTON LOVERIDGE.

Your quest is Jesus; travel back—
Near nineteen hundred years,—
To find each footmark stained,
With crime, with blood, with tears.

You seek for freedom: Forward walk,—
On clean, firm, sunny ground;
The way, indeed, seems limitless;
But freedom will be found.—*Twentieth Century.*

"OUT OF THE MOUTHS OF BABES AND SUCKLINGS."

Mamma: "And David was able to kill that great big man Goliath because God helped him." Harry (aged six): "Well, I don't call that fair, mamma; that's two to one."

A little girl had a penny given her to drop in the collection-box at church. When she dropped in the coin she exclaimed, "That's the way the money goes; pop goes the weasel."

"Little baby is very ill, Charlie: I am afraid he will die." "Well, if he does die, mamma, he won't go to the bad place." "Why, Charlie, how can you know that?" "Oh, I know he can't, mamma; he's got no teeth to gnash."

"Mamma," said little Edith, "do peoples what get drowned ever go to Heaven?" "Why, what put that idea into your head? Of course they do." "Well, mamma, I s'pose you know, but it always says in the paper when a man gets drowned that he sank to rise no more."

A small epicure, while saying the Lord's Prayer at her mother's knee the other evening, varied the usual formula by substituting "Give us this day our daily chicken." "I thought I might just as well ask for something I liked while I was about it," she said, with childish faith, "and I just love fried chicken."

I knew a lady who had a little daughter whom she was very particular to have say her prayers every day. One morning, when the child ran out in a great hurry to play, her mother called after her: "Mary, did you ask God to take care of you, like a good little girl?" "No, mamma," she answered, "Mary thought she would take care of herself to-day."

A clergyman, meeting a little boy of his acquaintance, said, "This is quite a stormy day, my son." "Yes, sir," said the boy, "this is quite a wet rain." The clergyman, thinking to rebuke such a hyperbole, asked the boy if he knew of any other than a wet rain. "I never knew personally of any other," said the boy; "but I have read in a certain book of a time when it rained fire and brimstone, and I guess that wasn't wet rain—not much, it wasn't."

SUNDAY MEETINGS.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

Ball's Pond Secular Hall, 36 Newington Green-road: 7, entertainment by Milton Hall Dramatic Company.

Battersea Secular Hall (back of Battersea Park Station): 7.45, entertainment (free). Tuesday, at 8, social gathering. Wednesday, at 8, dramatic class.

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: 7, musical entertainment; 7.30, O. Cohen, "The Antiquity of Man"; 9.30, free concert and dance.

Camberwell—61 New Church-road, S.E.: 11.30, debating class, Mr. Beal, "Some Evidences of Christianity"; 7.30, A. B. Moss, "The Life and Teachings of John Stuart Mill" (preceded by Shakespearean recital).

Deptford—Lecture Hall, High-street: 7.30, Thomas Overton Blagg, "The Elizabethan Drama."

Finsbury Park—Rock-street Hall, 1 Rock-street, Blackstock-road: C. J. Hunt, 11.30, "Evolution and Design"; 7, "Freewill and Responsibility." Admission free.

Hall of Science, 142 Old-street, E.C.: 11.15, R. Forder, "The Purification of the Virgin Mary" (free); 6.45, music; 7.15, G. W. Foote, "Charles Bradlaugh, 1891-1892: Anniversary Oration" (3d., 6d., and 1s.). Thursday, social gathering (tickets 1s.).

Lambeth—New Nelson Hall, 24 Lower Marsh: 7.30, H. Snell, "Atheism and Death."

Milton Hall, Hawley-crescent, Kentish Town-road, N.W.: 7, orchestral band; 7.30, J. H. Levy, "On the Verge of the Unknown" (chair taken by G. J. Holyoake).

Tottenham—Lecture Hall (corner of Seven Sisters-road): 3.30, Lucretius Keen, "The Growth and Decay of Moral Codes."

West Ham—Secular Hall, 121 Broadway, Plaistow: 7, J. B. Coppock, F.C.S., "Scientific Re-incarnations." Thursday, at 8, open debate.

West London—Clarendon Coffee Palace, Clarendon-road (close to Latimer-road Station): Friday, at 8.30, special general meeting.

Westminster—Liberal and Radical Club, Chapter-street: 7, F. Haslam, "The French Revolution and Atheism."

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, C. J. Steinberg, "Christ and Christianity."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 11, Paper by W. F. Carter; 7, Charles Watts, "Is the Bible in Danger?"

Bradford—Laycock's Temperance Hotel, Kirkgate: meeting and tea in celebration of Thomas Paine's birthday (tickets 6d.).

Chatham Secular Society, Old George Inn: 6.30, Memorial Service to the late Charles Bradlaugh.

Berby—41 Copeland-street, Traffic-street: 7, important business meeting and readings.

Glasgow—Ex-Mission Hall, 110 Brunswick-street: Miss Ada Campbell, 11.30, "Sunday in the Light of Reason: its Use and Abuse"; 2.30, "Labor and Poverty: Why do Men Starve?" 6.30, "Christianity and Truth."

Grimsby—Hall of Science, Freeman-street: Mrs. Thornton Smith, 11, "Immortality"; 3, "Hospitals of Pre-Christian Origin"; 7, "The Evolution of Conscience."

Liverpool—Camden Hall, Camden-street: 3, philosophy class, "The Brain and Thinking"; 7, Mr. Small, B.Sc., "Concepts of Physics."

Manchester N. S. S., Secular Hall, Rusholme-road, Oxford-road, All Saints': 6.30, social evening (free).

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, members' monthly meeting; 7, H. Keppel, "Miracles, and the Laws upon which Conviction is Dependent."

Nottingham—Secular Hall, Beck-street: 7, Albert Lord, "The Crusades."

Plymouth—100 Union-street: 7, a meeting.

Portsmouth—Wellington Hall, Wellington-street, Southsea: 2.45, reading circle; 7, a meeting.

Reading—Forester's Hall, West-street: Toleman-Garner, 3, "The Founder of Christianity"; 7, "Life's Best Guide: Christianity or Secularism?"

Sheffield—Hall of Science, Rockingham-street: 3 and 7, two series of instrumental and vocal music, etc. Collection for hospitals.

South Shields—Capt. Duncan's Navigation School, King-street: 3, mutual improvement class, "Is Trade Unionism Beneficial?"; 7, business meeting.

OPEN-AIR PROPAGANDA.

Newcastle-on-Tyne—Quayside (near big crane): 11, A. T. Dipper, "Malthusianism: a Justification."

LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt-road, Hammersmith, London, W.—Jan. 31, Leicester. Feb. 7, Kelmscote House, Hammersmith; 14, Hall of Science; 25, Ball's Pond.

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

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—Jan. 31, morning and evening, Finsbury Park. Feb. 7, Lambeth; 13, Luton; 14, morning, Luton; 14, Leicester; 21, Westminster. March 6, Southampton; 20, Westminster; 27, Camberwell. April 3, Hyde Park; April 17 to May 1, Annual Tour. May to Sept., all mornings booked.

H. SNELL, 6 Monk-street, Woolwich.—Jan. 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.—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.

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 Flake 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.

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.

The Shares are £1 each, payable as follows:—2s. 6d. on application, 2s. 6d. on allotment, and in subsequent calls of 2s. 6d. as may be found necessary, with two months' notice for each call.

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.

FRESH SUPPLY. "FREETHINKER" TRACTS

6d per hundred. Post free 7d.
One Thousand Carriage Free.

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

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. ALLBUTT 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.

TO FREETHINKERS Visiting Bournemouth—
Board and lodgings, 18s. per week inclusive.
Rooms from 8s.—Miss Armstrong, 11 Montague-road,
Boscombe, 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, 36 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 Drunk Question; Fruit; Fresh Air; Exercise; Bathing; Sight; Holidays; etc. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Blackheads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch; 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; Suppers; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing; etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholesome Food, 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, Flatulence, 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."—13 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, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each on 18c. gold 15s, stamping 2s. 6d., extraction 1s., painless by gas, 5s.

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

WOUGHT WOMEN TO BE PUNISHED for having too many children? 3d. post free. Malthusian Catalogue 1d. Kingfisher Leeds.

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 by Mrs. Besant in "Law of Population," page 32, and Dr. Allbutt in "Wife's Handbook," page 51. Made solely by J. PULLEN, 15 Chadwell-street, Clerkenwell; 2s. doz. post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringe, with Vertical and Reverse Current, 3s. 6d., 4s. 6d., and 6s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. doz. All prices 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 Gues, etc.
J. R. WILLOCK, Proprietor.

MR. FOOTE'S PORTRAIT

By AMEY.

Cabinet Size. One Shilling.
Post free, carefully packed, 1s. 1d.

IMPERIAL SIZE. VERY FINE.
THREE SHILLINGS.
Post free, 3s. 2d.

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

TO FREETHINKERS, Ladies and Gentlemen, requiring Superior Cut Garments at moderate prices. First-class Style and Fit Guaranteed. W. H. HAMPTON, Artists 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.

WANTED, General Servant; strong, industrious; wages £14 to £16 and a good home to one with good character. Beechwood, Marlboro-road, Tooting Junction.

FOR SALE.—The First Three Vols. of "Freethinker," bound; also Two Vols. "N.R." 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.