

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XII.—No. 20.]

SUNDAY, MAY 15, 1892.

[PRICE ONE PENNY.

"Religion in any form hates and fears Science. Christianity in particular is the bitter enemy of all civilisation, which strives to make use of all the resources of this world, to domesticate, so to speak, the spirit of Man here upon Earth."

ED. VON HARTMANN.

NAMBY PAMBY.

WHEN I was staying at the Royal Holloway Hotel, and wanted something to read besides the Bible with which my private room was supplied, I found the choice exceedingly limited. The library was selected by the sky-pilot of the establishment, who appeared to have two principal objects in view: first, to spare the inmates' brains; secondly, to supply them with "edifying" reading, calculated to cherish and develop their Christian principles. Literature was utterly neglected. By some accident a copy of Macaulay's *Essays* was there, but the other books were all of the Sunday-school order. Before I found this out, however, I innocently asked the librarian—who was also schoolmaster, parson's clerk, and organist—to let me have a copy of Shakespeare. The reply I got was a ghastly stare, followed by the remark, "We don't keep such profane books as that." Fortunately I was afterwards allowed to have real literature from my own library, and saved from the softening of the brain which must have resulted from a study of the Royal Holloway Hotel library.

This circumstance has been brought to my mind by looking over a little book-case in the commercial room of a certain Belfast hotel. There are three shelves, of about three feet long, full of books, supplied by the Irish Branch of the Commercial Travellers' Christian Association. The shelves stand upon a table arrangement, with a collection-box slit in it, surrounded by an invitation to contribute to the funds of the said Association. Books, shelves, and stand are the Association's property, but were paid for by the commercials, who in the course of years, if not ages, put the sum of ten pounds into a box kept for that purpose. So much for the origin of this three-shelved library.

Now for its contents—decided, I presume, by John Stuart, William Russell, and Hudson Shepperd, who are respectively president, treasurer, and secretary of the Association, or rather of its Irish Branch.

The books are clean and nice-looking. In that respect they differ from those in the Royal Holloway Hotel. But in other respects there is very little difference. Christian edification is kept in view in the selection; also true-blue Protestantism. For the rest, a few harmless books are interspersed, of a more secular character, to give the library a plausible air of eclecticism. There are a few novels, but they are the Rev. Charles Kingsley's; there are two volumes of poetry, Hood and Tom Moore, the latter of course without the verses of little Mr. Little; there is actually a volume by Darwin, but it is the innocent *Voyage of the Beagle*. Nearly all the other books are sheer namby-pamby, and ancient at that; while the few

readable ones, such as *Pickwick*, can hardly come to the slippered commercial traveller with any striking flavor of novelty. In short, no man the least above the Sunday-school level of reading would give twenty shillings for the blessed lot.

The officers of this Association must have a poor opinion of the intelligence of commercial travellers. I admit that the conversation of many of them is the chronicling of very small beer, and their "chaff" mere fluent impudence. But they are not all of this description, and those who *do* read are surely entitled to something better (if I may so express it) than the stale buns and flat ginger-beer of Messrs. Stuart, Russell, and Shepperd.

There is a great talk among professional Christians, when they have to confront "infidels," about their partiality to intellect; but when they are under no necessity to be hypocritical they show their distrust, if not hatred, of all intellect that transcends a goody-goody novel, or Spurgeon's *Salt Cellar*, or Gladstone's ponderously foolish defence of the Bible. Pious persons, and especially Christian ministers, have generally betrayed, and often boasted, a dislike of strong, bracing literature. The books they have favored seem written "for little people and for fools." On the other hand, at least three-fourths of the world-books, that lovers of real literature prize and study, came from the brains and pens of men who were accounted heretics, or who, if they conformed to the religion of their day, were never suspected of holding it with any fervid tenacity. Thus it ever was, and thus it ever will be while Christianity endures. It always hated, loathed, or dreaded the human intellect; it always felt that reason was the enemy of faith; it has always been alarmed at strong mens' thoughts; it has always found peace and comfort in the society of babes and sucklings.

G. W. FOOTE.

AL FRESCO FREETHOUGHT AND CHRISTIANITY.

THE outdoor stations of the London Secular Federation are now in full swing. Above twenty in number, they do much good work in our parks and open spaces, introducing Freethought ideas and literature to thousands who would never think of entering a Secular Hall. More stations would be started were there an adequate supply of competent lecturers. But it is hardly necessary to say for this rough pioneer work, which needs tact and good humor as well as ability of speech and readiness in discussion, not everyone is fitted. Only those animated by disinterested enthusiasm for their principles can be expected to devote themselves to outdoor propaganda Sunday after Sunday. Much has been written about the labors, dangers, and sufferings of the early Christian apostles and of modern missionaries. Possibly, if closely investigated, their exertions might be paralleled by those of some of our outdoor Freethought advocates. The missionaries, even when among savages, have usually the advantage of better

No. 564.]

guns, boats, and other secular appliances of civilisation which induce respect. But the outdoor Freethought lecturer has too often to meet, with but scant assistance, calumny, abuse, and reckless, rowdy opposition. It says much indeed for the way in which these have been met that, while in nearly all these stations when first started the opposition has been so great as to result in disorder and threatened violence to the lecturer, in almost every one it has now been so overcome that Freethought lectures are now taken as a matter of course.

The Christian Evidence Society, recognising the value of our outdoor advocacy, devotes a portion of its income to maintaining Christian advocates at all our outdoor stations. With a full sense of my responsibility, and after many years' personal acquaintance of their methods, I am constrained to say that with a few exceptions these persons do not occupy themselves with their legitimate work, that of expounding and defending the evidences of Christianity, but employ themselves rather in defaming the characters of their opponents. They pursue a policy of constant calumny, and if their employers do not connive at their abuse, they do little to check it. It would seem that, in order to display the effulgence of the one only true and divinely revealed religion, it is necessary to have a foil in the Cimerian darkness of those of other faiths and of no faith at all.

On the platform we have sometimes been touched by the tender compassion of Christian advocates towards their poor misguided opponents. Their fine courtesy compelled the recognition that, despite all differences, unbelievers and believers may meet with profit on the common ground of civilised humanity. But before a rough audience in the open air—oh! what a difference. The charity which thinketh no evil no longer animates them. Rather are they moved by the sentiment of the Psalmist—"Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies" (Ps. cxxxix. 21, 22).

Only those who have listened to certain of these Christian Evidence lectures can fully understand the depth and intensity of religious prejudices. They seek not to defend either the Christian miracles or dogmas. They avoid the questions in dispute between sceptics and believers. The case against Bible inspiration, the doctrines of the Fall, the Incarnation, the Atonement, and Eternal Punishment, virtually goes by default. They find it easier to attack Freethinkers than to defend Jehovah's favorites. They act as though their instructions were "No case, abuse plaintiff's attorney." The good deeds of Christians and the bad characters of their opponents seem the main weapons in the Christian armoury. No argument is needed. A reference to that well-advertised book, the *Elements of Social Science*, suffices to show the deplorable effects of infidelity, or at any rate to rouse the prejudice of those who know only as much of that work as the Christian advocate tells them. And unfortunately there are many ready to believe that those who have given up religion have no morality, and that the enemies of God are necessarily the enemies of man. Infidel is synonymous with miscreant, as anarchist with dynamiter. It is difficult to argue against such prejudices. Unfounded on reason they cannot be overthrown by it—

For dusky green the jaundiced eye
Mistakes the clear blue summer sky.

There seems so little hope that these slaves of bigotry will be reached by rational argument, that Freethinkers, in discussing with them, must be sorely tempted to retort with their own methods of sarcasm and invective. But this would be a mistake. Like attracts like. In the long run nothing can be better for Freethought than that the unreasonable, violent,

calumnious, and prejudiced shall naturally gravitate round the Christian platform, while the calm, sincere, rational and charitable natures gather round that of Freethought. Seek to attract the best. Freethought is not going to triumph by force of numbers, emotion or contention, but simply by getting hold of the brains. We must overcome dogma by reason and triumph over calumny by self-respect.

J. M. WHEELER.

LIFE AND DEATH.

[CONCLUDED.]

HAVING indicated wherein the Secular view of life is vastly superior to that taught by orthodox Christianity, it will be serviceable to show that similar excellence obtains in reference to our views concerning death. Christianity is credited with bringing glad tidings to all people, and yet it would be difficult to conceive of teachings more gloomy, and to the refined mind more objectionable, than those promulgated by the Christian Churches as to death and its results. According to the creeds of popular theology, not only is this world "a vale of tears," but there is a future existence where woe and sadness are to predominate. "Many are called but few are chosen," and those "few" are to depart to what many of us regard as a very questionable abode, while the "many" are to "go away into everlasting punishment," to "be tormented with fire and brimstone . . . for ever and ever." Thus death is made the commencement of an endless life of fiendish cruelty and inhuman torture, which "no mind can conceive without terror nor contemplate without dismay."

What is death? Of course it is impossible to give an equally explicit answer to this question as could be given to a similar interrogation in reference to life, inasmuch as experience comes to our aid in the one case, while in the other we have to rely only upon conjecture. Organic life is marked throughout its growth and decay by numerous changes to which a certain vitality is necessary. When this vitality is exhausted one great change takes place—the transfer of organic elements to inorganic nature. Instead of growth there is shrinking; instead of development there is degeneration; and finally death ensues, which is the cessation of functional activity.

Death, then, is the termination of life. Christianity, however, asserts that at this period the "thinking principle" does not cease to exist, but continues its functions under different conditions, making us susceptible either to eternal happiness or to everlasting misery. Secularism avows that there is not sufficient evidence to justify the certainty of such a belief; that it is a theory unsupported by unfettered reason, and unsubstantiated by that science which is the providence of life. Professor Joseph Leidy thinks that the facts of science make it difficult to believe in the persistence of personal consciousness after bodily dissolution, and Professor E. S. Morse says: "I have never yet seen anything in the discoveries of science which would in the slightest degree support or strengthen the belief in immortality." Professor Huxley, too, replies to the question whether consciousness can be continued with some substance which has not the properties of "matter and force," thus: "As Kant said on a like occasion, if anybody can answer that question, he is just the man I want to see." Thus we have the dogmatism of theology and the conjectures of orthodoxy rebuked by the modesty of reason and the lessons of science. But whichever be the correct one, the Secularist is quite safe. For, if death ends all, we have nothing to concern ourselves with beyond the grave; whereas, should death be the beginning of eternal consciousness, the better we live in this life, the greater will be our advantage in the next, if next there be.

The injurious tendency of the popular Christian teachings as to death upon the living is frequently of a very serious nature. For when they are consistently acted upon they make death of more importance than life. Hence we read in the Bible, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Believing that the majority of the human race are going to a burning hell, the orthodox Christian exclaims, "Nothing is worth a thought beneath but how I may escape the death that never, never dies." This unfortunate belief, when accepted as a reality, deprives life of its happiest moments, causes human duties to be neglected, makes fear predominate over love, and fills the minds of its victims with false notions and an unnecessary anxiety as to what their fate will be when they have "shuffled off their mortal coil." Overpowered with this perplexity, we find them frequently singing in nervous doubt, "What after death for me remains, celestial joys or hellish pains to all eternity?" No marvel that orthodox circles are composed of so many self-styled "miserable sinners." The wonder is that lives overshadowed by such gloomy ideas are ever cheered by the halo of human joy.

The reasons given in justification of such notions are exceedingly absurd. For instance, it is said that another life is necessary to compensate for the wrongs and injustice of the present one. But is it not a reflection upon God's plans to impute to him the arranging of things in so incomplete and unjust a manner here that a somewhere else is necessary where his mistakes may be set right? Besides, what guarantee have we that similar drawbacks will not obtain in another world? "Once bitten twice shy" is an old proverb. Is it not more philosophical to "bear the ills we have than fly to others we know not of," endeavoring, however, at the same time, by our own exertions, to improve the imperfect conditions imposed upon us? Moreover, wrongs and injustice are curses to this life; they affect those near and dear to us; and they also impair the usefulness of all who fall under their blighting influence. Now, the question arises, will the dear ones who share with us here the infliction of the wrongs, join us in the next world and there participate in the alleged compensation? If no, we get the bane without the antidote; if yes, a man who may have had many wives in this world would find himself in rather an awkward position during the compensating process. Further, it must be remembered that, according to the "divine plan," only a very small portion of those who endure the sufferings in this world will have an opportunity of sharing in this supposed compensation in the next; for we are told that the majority of mankind will have to endure greater sufferings in the "world to come."

It is also stated that it cannot be conceived how a good God could create man only for this life. No doubt this is so; and neither, we venture to assert, can it be conceived how such a being could have arranged that the greater portion of his children should be doomed to hell; how whole tribes of men exist apparently for little else than mutual destruction; why the stronger animals should live on the weaker ones; why ruin and disorder should reign so extensively as they do throughout nature; or why the many should be inclined to evil rather than to good. Verily, "God moves in a mysterious way his wonders to perform," and probably St. Paul was right when he said of God, "how unsearchable are his judgments and his ways past finding out."

Orthodox Christians profess to regard heaven as being of greater importance than earth, and they affect to believe that the possible happiness of this life is far inferior to the anticipated bliss of the supposed future existence. True, with the usual orthodox consistency, they cling to life as long as possible, and their anxiety about heaven only assumes a reality

when, in the presence of death, they feel that their sojourn on earth has come to an end. The "joys of heaven" are welcomed as a last resource. "Distance lends enchantment to the view."

Now, the superiority of Secularism consists in the fact that its adherents are not bewildered by such follies and delusions. Their heaven is to be realised in life, not after death; and its glory is found in loving hearts, well-trained brains and noble deeds, while its throne is the emblem of happiness, justice, and intellectual purity. The passport to the Secularist's heaven is not faith in an effete theology, but the living of an honest life, in which good conduct and sincerity of purpose shall be the predominating characteristics. Secular immortality consists in so living that when we are no more the world shall have no just cause to reproach our memories, and in so conducting ourselves in our homes and in our general relations with our fellow-beings, that those once bound to us by the sweet ties of affection and friendship shall feel a pleasure in dwelling upon the recollection of their associations with us. This is an immortality not of blind faith but of noble deeds—an immortality that is useful to acquire and beneficial to bequeath to those we leave behind to continue the great battle of life that to us has been closed by death.

CHARLES WATTS.

A FREETHINKER AT LARGE.

VIII.—PRINCE KROPOTKIN AT SOUTH PLACE.

There is grave reason to fear that the mental digestions of the Ethical Culture lambs at South Place Institute may become seriously deranged, if not permanently impaired, by recent sudden and violent changes in their intellectual diet. A few weeks ago Mr. J. Allinson Picton, M.P., was discoursing to them, in a more or less conventional strain, upon "Faith"; and on two Sunday mornings in this merry month of May they have sat at the feet of an Anarchist-Communist-Russian-Revolutionist—Prince Peter Kropotkin to wit. Well may the lambs sigh as they think of the placid days of Stanton Coit, with their calm, respectable atmosphere unshaken by the storm-clouds of Anarchism.

Prince Kropotkin was "billed" for May 1, the ominous day on which all Paris was quaking lest Kropotkin's French comrades should blow them "higher'n a kite," as Artemus Ward says. The bare announcement of the Russian revolutionist's name was sufficient to attract me to South Place; for he is a man whom I admire and reverence beyond all living men. To me he represents the triumph of principle over all the sordid motives of self-interest which bind the mass of us as with chains of iron. This is not the place in which to tell the story of his life: how he gave up wealth, high social position and scientific distinction, exchanging all these for the dungeon, poverty and exile, in order that he might strive to raise his fellow-countrymen from the abysmal misery into which grim oppression has plunged them. Let the reader, if he desire to know more of this, search the pages of Stepniak's books on the Russian revolutionary movement. For myself I can only say that the few opportunities which I have had of close personal intercourse with Peter Kropotkin have been an invaluable moral stimulus such as one cannot fail to derive from an example of the most complete self-abnegation and devotion to principle which it is possible to conceive.

When I entered South Place Institute on May 1, Mr. Theodore Wright was reading one of the lessons for the day—an extract from Darwin's *Origin of Species*. The ethically cultured congregation listened with the patient nothing-shall-move-me air which one associates naturally with orthodox gatherings hearing God's Holy Word read aloud. In the meantime Kropotkin sat quietly at the back of the platform,

his bald head and pallid features gleaming in the gloom. When the readings and anthems were at an end, he advanced hastily to the front, and, without the aid of a single note, at once plunged into his discourse on "Mutual Help and the Struggle for Existence." He speaks English admirably, but the foreign accent is at times so strongly marked that I am afraid many of the ethical cultured ones followed him with difficulty—if at all.

It may perhaps be accounted strange when I say that the whole of the discourse given by this Anarchist was a plea for sympathy and mutual help amongst mankind. It was a lesson indirectly taught, probably to be enforced and expanded in the supplementary discourse on the following Sunday; but throughout it was the one idea. Kropotkin addressed himself to the task of showing that the key-note of animal and insect life was not, as asserted by certain "vulgarisers of Darwin," a relentless struggle for existence, but mutual help. From the rich storehouse of his scientific knowledge Kropotkin drew, in the most simple and unaffected manner, abundant illustrations of his thesis.

He remarked that the life and habits of animals were embodied in the earliest ethical poems and sacred books, and in ancient times the animal world was brought forward to confirm ethical theories. Darwin, in our own day, had used and misused the so-called struggle for existence in the animal world to justify the doctrine of each man fighting for himself; but while science regards the struggle for existence as the last word, it will always stand in the way of further ethical development. It was certain, however, that in years to come mankind would reject that ferocious principle, and try to find something more hopeful and more in accordance with the real course of nature. The disciples of ethical culture were interested in trying to find out whether the struggle for existence was a fact or only a mistaken theory.

It was undoubtedly true that there is in Nature much of the struggle for life between individuals; but, within each species, mutual support and not struggle is continually exhibited. Darwin, in his *Descent of Man*, took a different view from that put forward in his *Origin of Species*. He had recognised the importance of the social feelings in the animal world. The species which contained the largest proportion of sympathetic members had the best chance of survival. Huxley's pitiless struggle for existence was not in accordance with Darwin's views. True, there was a fight for existence under the pressure of over-population, but even that assisted in developing a tendency towards mutual help. Which condition afforded the better guarantee for progress: the struggle of individuals against one another, or the combined struggle of a species against adverse surroundings?

Then Kropotkin proceeded to support his contention by examples of mutual help drawn from animal life. The ants lived in a well-organised community, building their homes and storing food for common use. It had been discovered that ants assisted their starving brethren by a very curious process. If an insect with its crop well filled were to meet an ant that was hungry, it would lie upon its back and regurgitate a drop of nutritive fluid, which the famished ant would lick off to its no small advantage. An Italian naturalist had arrived at the conclusion that the digestive canal of the ant consisted of two sections, of which it might (added the speaker) be said that the posterior part was for the individual and the anterior for the community. In some respects ant-life presented features analogous to those of civilised society. Slave-owning ants had degenerated to such a degree that they were incapable of maintaining their own life; and it was the function of their slaves to cleanse their bodies from parasites and to supply the food necessary for their existence.

In time of war the cruelties practised by ants were not inferior to those of man.

Reasonable limits of space will not permit me to follow throughout the interesting and suggestive examples which Kropotkin brought forward in support of his views. He told us how migratory birds assembled in vast numbers from all parts of the land at the approach of winter, and, starting from one spot, fly off in a well-determined direction to warmer climates until spring returns. On the lakes of Siberia twenty or thirty species of wild-fowl would dwell in peace, voluntary sentinels watching for the approach of danger. If threatened by birds of prey, the assailant would be beaten off and confused by the attacks of numberless defenders of the commonweal. The predatory eagle would swoop down, but by the efforts of the birds it would be prevented from securing its prey.

"Vulgarisers of Darwin" had shown us Nature as one huge shambles; but Nature did not consist of lions and tigers alone. Musk-oxen, marmots, ground-squirrels, and many other animals live a social life which was quite conscious and took new forms of development. Birds associated, not merely for utilitarian purposes, but for the enjoyment of society. He contended that mutual aid was a much more valuable agent in the progress of the species than the struggle for existence. It was true that calamity often produced such a struggle; but the question was, Which was the better for the species? If we had been dependant for progress upon calamities, we should not have arrived at our present state of development. Imperfectly nourished people leave deteriorated progeny; progress, therefore, represents abundance and social life, not scarcity and struggle for existence.

This brief summary of a not very brief discourse cannot possibly do justice to the subject or to its treatment; and, furthermore, Kropotkin stopped at his half-way house—he had not reached the end of his journey. But it seemed to me as I listened to the Russian exile on that Sunday morning that it would be well that an echo, however feeble and imperfect, of his plea for mutual help should be heard amongst my brother Freethinkers.

GEORGE STANDRING.

JOHN BASKERVILLE, THE FREETHINKER.

JOHN BASKERVILLE is a name that gives lustre to the history of Birmingham. Born at Wolverley, in Worcestershire, in 1706, we find him commencing business here some thirty years after as a stonemason in Moor-street. Subsequently he appears in the Bull Ring as a schoolmaster. After that he turned his attention to japauning, and appears to have been successful, for Hutton says he painted a separate picture on each panel of his carriage, which served as his pattern card. Finally he takes to the printing business, making his own type, paper, and ink—probably such a combination as was never seen before nor since. To carry on his new business, he purchased an estate on Easy-hill (now called Easy-row), known as Baskerville House and Place—only a few yards from Baskerville Hall. The modern meeting-place of Freethinkers was so named after him, erected at the instance of a well-known Freethinker of Birmingham, Mr. Daniel Baker.

A description of Baskerville's estate is given in the advertisement of its sale, after the death of his widow, in May, 1788. She died in March of the same year, aged 80, as may be seen on her tombstone in St. Phillip's churchyard. This shows that, although she lived thirteen years after his death, she was born only two years after him. The grounds (now covered by buildings having huge smoking chimneys), besides having a commodious house, offices, warehouse, workshops, and garden, consisted of about seven

acres of rich pasture land in high condition; part laid out in shady walks, shrubberies, fish-ponds, grotto, etc. As usual in such cases now, it is pointed out as a very desirable spot to build upon!

The elevated position of the estate may be learnt from the report of the engineer who constructed a canal through it. It gives the canal level as 3,000 feet above the level of the Thames at London, and twelve feet higher than any other canal in England. I passed twenty years of my life in a manufactory built on this spot without being aware of its historic importance and interest.

An old acquaintance of mine, Mr. Harry Horton (now Rev. Dr. Horton), wrote a poem called "Birmingham," in which he alludes to this pleasant spot and its owner. Near the old coal wharf, Horton writes,

The man of letters lived whose noble mind
Prompted to serve but not to fear mankind.
Whose anxious, useful course no one could blame,
Though every sect could execrate his name.
And why? Because too honest to deceive,
He only bowed to what he could believe:
Doctrines and creeds he scorned, though few would then
Dare to withstand the tyranny of men—
T' oppose with dauntless heart and single hand
All that the tide of ignorance might command.

In a footnote Horton relates that Baskerville "dared to die an avowed unbeliever in Christianity," and that he was "a man of letters" in two senses. In his will, Baskerville says, "I have a hearty contempt for all superstition." The editor of *Old and New Birmingham* says that what follows this declaration "is too improper for repetition."

The will goes on to inform us that "the ignorant and bigoted cannot distinguish between religion and superstition, and are taught to believe that morality is not sufficient to entitle him to divine favor." He then, in harmony with the views of a modern Secularist, states: "This morality alone I profess to be my religion and the rule of my actions." It is thus evident that he would have endorsed the sentiment of the immortal author of the *Age of Reason*, "the world is my country, and to do good is my religion." How sincere and earnest he was may be learnt from the fact that he constructed a conical-shaped building and painted it to receive his body after life's fitful fever was over. Hutton says, "His aversion to Christianity would not allow him to lie among Christians." To prevent any mistake, he wrote an inscription as follows:

"Stranger! beneath this stone, in unconsecrated ground, a friend to the liberties of mankind directed his body to be interred. May the example contribute to the emancipation of the mind from the fears of superstition and the wicked arts of priestcraft."

Just after Mr. Rylands had completed improvements in Baskerville's house, which he had purchased, the rioters of July, 1791, set fire to it. The coffin containing the body of Baskerville was discovered by some workmen in making a wharf in 1821. The remains had lain there 46 years, but being in a hermetically sealed lead coffin, they appeared in a remarkable state of preservation. I met an old man 50 years ago who used to play in the cherry orchard, now called Cherry-street, who showed me one of Baskerville's teeth—a singular relic to carry about in his waistcoat pocket. It is stated that his remains were ultimately placed under Christ Church—and there is no report that evil consequences followed.

Baskerville was one of the first fifty Commissioners appointed to govern the town by Act of Parliament—one of our first local legislators.

In announcing his death, all that the local paper said about him was that "his memory would be perpetuated by the beauty and elegance of his printing." A biographer (Cates) says "he carried it to a height

never before reached, but met with very faint appreciation of his labors."

Although he left a considerable amount according to his will, Hutton says he had not squeezed it out of the press, although if he had had his deserts, it would have been expressed in five figures! Outside his family relations, it is only recorded that he left £500 to the Protestant dissenting Charity School, which it should be remarked was open to poor children of all religious denominations. He left no children to bear his name.

As regards his printing, among other books he produced a Bible and Prayer-book, the works of Virgil, Catullus, Lucretius, Æsop, Addison, Barclay, Congreve, and Milton. The beauty of the type is said to have astonished the librarians. Its superiority to all before it will be manifest to anyone examining and comparing specimens in our Reference Library. He appears to have possessed remarkable natural gifts as a designer, and employed the best available talent in the execution of his designs. A contemporary thus alludes to him in 1751—

O B—— I in whom tho' rare unite
The spirit of the industrie and eke the ray
Of bright inventive genius; while I write,
Do thou with candour listen to the lay.

To the inhabitants in general the poet pays compliment thus—

Whose useful thewes, and curious arts proclaim
To all th' admiring world from what rare stock they came.

There is no signature to the poem and no clue to its authorship.

Baskerville also doubtless came of "a rare stock," and by his "curious arts" commanded admiration. The only fact connected with his family is the record that he inherited an estate of £60 per annum, which Hutton says, during fifty years, increased to £90 a year. The same authority, who knew him a quarter of a century, states that although in the decline of life (he died 1775, aged 69), he retained the singular traces of a handsome man. His figure was rather of the smaller size, and "he delighted to adorn that figure with gold lace." It is related that he appeared at a funeral in his gold lace. Doubtless his handsome figure, with his gold lace and his painted carriage, drawn by a pair of beautiful cream-colored horses, was one of the sights of the town—eclipsing even the handsome turn-out of Alderman Avery of our time. We may readily believe "In private life he was a humorist, remarkably polite to the stranger, and fond of show."

There is one circumstance hardly creditable to his town or country—no one could be found to purchase his beautiful type. A Paris society bought it in 1779, and with it, at the cost of £100,000, produced the works of their illustrious countryman Voltaire. After all, no more appropriate use could have been made of the type of John Baskerville.

Unbeliever that he was, I find no mention of him as an "Atheist," or that "he repented on his death-bed." He was more fortunate than the Oxford Bishops—he was not cremated alive, and his house was not burnt down till after his death. He was not burnt in effigy in the public streets of the town like Paine, nor did he have to fly for his life like Priestley.

The memory of this man furnishes an example, among many thousand others, showing that a man can be a useful citizen, an ornament to his country, a promoter of liberty and progress, without having the faith of a Christian.

A writer at the time described him as giving the "hope" of hereafter for an "unsubstantial" doubt. But there is no evidence that his doubt was less substantial than the writer's hope. On the other hand, "hopes" are by their very nature "unsubstantial," whether of here or hereafter. Hope is no security that the thing hoped for will arrive.

Exiles, the proverb says, subsist on hope,
The distant good that mocks approach.

I look upon Baskerville's *work* here, irrespective of his doubts, as sufficient qualification for any possible future. If he had died in a sure and certain hope without doing the work, his name would not have graced the pages of every record of men who deserve to be remembered as servants of humanity. In any "hereafter" world, Baskerville may be relied upon for doing his best to improve it.

CHARLES C. CATTELL.

BRADLAUGH MEMORIAL FUND.

TO THE SUBSCRIBERS.

LADIES AND GENTLEMEN,—

This Fund was originated, as you will remember, by the Executive of the National Secular Society, whose officers and members collected it, and under whose control it was always intended to remain.

In view of the present situation of affairs, which we assume to be more or less familiar to all of you, since it has been sufficiently discussed in the Free-thought journals, the above Executive has passed the following resolution:—

"The Executive of the National Secular Society, considering that a number of subscribers to the Bradlaugh Memorial Fund are anxious that their subscriptions should not be indefinitely locked up, resolves that the said subscribers shall be allowed to decide for themselves, and as far as possible individually, whether their subscriptions shall be invested by the N. S. S. in the National Secular Hall Society, or held over by the N. S. S. until the Bradlaugh Memorial Hall Company puts forward a practical proposal for carrying out its object; and this Executive further resolves to leave the Trustees of the Bradlaugh Memorial Fund to ascertain and give effect to the wishes of the subscribers."

We therefore, being the three trustees in whose joint names the Fund is banked, now invite you to tell us how we are to deal with your subscriptions. Our addresses are subjoined, and a letter to either of us will suffice. The earlier we receive your directions the better, as we are anxious to relieve ourselves of this responsibility before the date of the National Secular Society's Conference.

According to the terms of the above resolution, the total amount of subscriptions intended for the Hall of Science scheme will be immediately invested in shares in the National Secular Hall Society (Limited), the shares being held by the National Secular Society, either directly or through trustees. Subscriptions as to which we receive no instructions will be dealt with by the Executive. The remainder of the Fund will continue on deposit at the Birkbeck Bank.

P.S.—Please say plainly: "I wish my subscription to go to the Hall of Science Scheme." Or,

"I wish my subscription to be still held over on the terms of the resolution."

G. W. FOOTE, 14 Clerkenwell Green, E.C.

GEO. ANDERSON, 35A Great George-street, S.W.

W. H. REYNOLDS, Camplin House, New Cross, S.E.

OBITUARY.

It is with great regret I have to record the death of John Sunderland, aged 56, on Thursday, May 5; he was a member of the Hall of Science and other Finsbury Clubs, a sterling Radical, and a staunch Freethinker. He died a soldier of Freethought, true to his principles to the last, and without flinching he went through the sad ordeal of leaving those he loved, happy in the knowledge he had done his best for them throughout his life. The funeral took place at Ilford on Thursday, May 12, Mr. F. Haslam reading the Secular Burial Service.—J. A.

ACID DROPS.

Alfred John Field having been sentenced to eighteen months' imprisonment for "carnally knowing" Susannah Clapperton, a girl under eighteen years of age, we are now free to comment upon this extraordinary case, which will keep all the Christian Evidence lecturers going for the next half generation.

Field is a young man, and although not robust-looking, he is evidently endowed with strong polygamous instincts. Being dissatisfied with one woman, he induced his wife, by means of some remarkably silly representations, to let him play Jacob to her younger sister, and as Miss Susannah was under eighteen it brought him within the grasp of the criminal law. We do not intend to enter into the nauseous details of the case. Suffice it to say that Field is a very beastly fellow, and his defence was, if possible, even more disgusting than his crime.

Because Field was at one time a member, and even secretary, of the Finsbury Park Branch of the National Secular Society, the baser sort of Christians are in a high state of jubilation. All the black sheep on their side count for nothing; *one* black sheep on the Secular side they think sufficient to damn the whole flock. It does not occur to them that the very fact of their making so much noise over this case is an indirect compliment to Secularism. They get a case of this kind so seldom that they *must* make the most of it. And they do.

Of course, we might reply that Field ceased to be secretary of the Finsbury Park Branch a good while before the offence was committed, and that he had even ceased to be a member. But we waive all that. Let the fellow *be* a Secularist, if you will; what does it prove? Why, that one Secularist, of all the thousands in England, has turned out a slimy rascal! But what of that? Are there not hundreds, nay thousands, of slimy rascals among the Christian population of England? And who ever said that Secularists were impeccable?

Mr. Geoghegan, the prosecuting counsel, was too fair to charge Secularism with Field's dirtiness. Judge Grantham, as we are told by a friend who heard the trial, was likewise free from bigotry. But their example will be lost upon the bigoted Christians outside the court. They chuckle, yea they rejoice. "See," they cry, "the results of Secular teaching!" Poor fools! If they only *thought* for five minutes, instead of yelling, they would see that Field's conduct is *not* the result of Secular teaching. It is more like the result of Bible teaching. Field followed Jacob in "carnally knowing" his wife's sister; his seraglio tendencies were a poor copy of Solomon's; while his getting a *younger* woman than his wife to share his bed, seems very like a leaf out of the book of David, who took a young virgin as a bed-warmer when he was cold and seventy.

The only real importance of this Field case is the lesson it teaches us to be very careful in allowing very young or untried men to occupy responsible positions. The Finsbury Park Branch was very young itself when it allowed Field to be secretary; it is older now, and will probably be more cautious in future.

While the Christians are so jubilant over this Field case, it will be well for them to remember the text "Physician heal thyself." One of our friends, Mr. A. Guest, has been in the habit of jotting down, during the past eleven months, the convictions of pious folk, mostly sky-pilots, he has met with in casually reading the newspapers. Of course he has not made a complete Clerical Newgate Calendar for the period. Many cases in various parts of the country will never have come to his notice. His list, however, such as it is, for the eleven months ending May 1, 1892, is as follows:—Robbery, 13; sexual offences, 42; suicide, 19; fighting, 1; perjury, 1; fraud, 17; poaching, 1; smuggling, 1; assault, 8; drunk, 5; cruelty, 5; slander, 1; manslaughter, 3; attempted murder, 1; murder, 17. Total 135. Mr. Guest brings his total up to 160 with 25 cases of madness. But madness is no crime, although, of course, religion has often a great share in producing it.

Lecturing at Wood-green, the Rev. Mark Guy Pearse said that Christians were few and far between; He asked the

audience, when they did come across a Christian, to stroke him down and look well at him, for they would not meet another very soon. Strange! We used to talk that way once. But we have eased off since the Bishop of Exeter confirmed thirty-eight idiots at Starcross Asylum. When there are thirty-eight *bona fide* Christians in one establishment the species is really growing numerous.

Some naughty urchin let off a squib in Chartres Cathedral while mass was being solemnised. Of course there was a panic. The congregation were afraid of going to heaven. They preferred the street.

Mr. W. H. Hurlbert has ended his chequered career as a pious journalist and a man of fashion by entering a monastery. "Mr. Wilfrid Murray" is understood to be secluded in the same spot.

It appears from a religious census taken in the district of Barry, Glamorganshire, that about two-thirds of the adult population absent themselves from religious worship altogether, though every variety of belief is presented for their choice. This in the pious Principality. Another indication of the census is that the Church is receding before Wesleyanism.

Herr Adolf Wilbrandt, one of the leading writers of Austria, has brought the *Neue Freire Presse* into trouble by a poem in which the thieves on the cross are approved and the central figure is railed at.

The Church Missionary Report gives rather a curious instance of God's beneficence. It says that during the past year in Japan earthquakes killed over ten thousand people and injured far more, but thanks to God no Christians were either killed or wounded. This society, by the way, reports no converts from Palestine or Persia, but says "there is far more inquiry among the Mohammedans." We should take inquiry as an evidence of a bad look out for Christianity.

The sheep farmers in Dumfriesshire are troubled by a plague of mice who, having destroyed most of the grass on the hills, are now beginning to destroy the oats by eating away the roots. In Algeria the locusts have destroyed the cereal crops. In Syria there is also a plague of locusts. But these are only evidences that the Almighty acts for the good of the greatest number.

Mr. C. E. Smith, the U.S. Minister at St. Petersburg, in the current number of the *North American Review*, says there are from fourteen to sixteen millions of people in absolute want of the necessaries of life, and dependant upon measures of relief from various sources for continued existence. The area over which the famine extends contains a population of more than thirty millions. So careful is their heavenly Father of their wants, that one half of this population must have died of sheer starvation if continuous relief had not been provided from public and private sources for several months. And now disease, as well as famine, is stalking over the land, and the cold has been so intense and fuel so scarce that peasants have had to burn even their wooden ploughs to save themselves from freezing to death.

As an illustration of the divine goodness, take this description by Prince Dolgorukoff of the scurvy now prevalent in Russia: "Scurvy has broken out and has been raging for the past month in my district (Busulick district, about a hundred miles east of the town of Samara). It is a most dreadful disease. Blood flows from the mouth, nose, and ears of those who suffer from it; the teeth fall out, the palate crumbles away, the whole body is covered with sores, the constitution of the patient gradually succumbs, and the sufferer dies a horrible death."

Arnold White, in his "Truth about the Russian Jews" in the *Contemporary Review*, gives a very good character indeed to the Russian Jews. If Mr. White is correct, the outrages must be more the result of religious bigotry than of anything else, and reflect the more shame on the Christians.

There has been a controversy in the *Bristol Mercury* on the subject of Eternal Punishment, in which the Rev. W. Moffat Logan has joined. Mr. Logan writes a long letter, but says but little to the point. He complains a deal of Pharisism,

but to the mind of our sub-editor, who writes this paragraph, his letter is an ebullition of the Pharisaic spirit.

A striking opportunity for a Christian is given by a hard-up person who advertises that he wants a loan from a Christian on the terms stated in Luke vi. 30-35. A Christian who will lend "hoping for nothing again" is likely to prove as rare as one who can take up serpents and drink deadly things without injury.

Mr. Lushington, at Bow-street, is one of those magistrates who, instead of taking affirmations at once in accordance with the spirit of the Evidence Amendment Act, proceeds to catechise the witness as to his belief. Upon Mr. Truelove, the bookseller, refusing to answer the catechism, he was told to stand down, and his evidence was not received, which was much to the advantage of a well-known book thief.

The election of a secretary caused considerable stir in the Congregational Union, the Rev. W. J. Woods, who was elected, having been opposed by Dr. Joseph Parker. A charge of plagiarism was also brought against Mr. Woods, who was, however, supported by the Rev. Guinness Rogers and the majority of the Union.

How the bishops take to heart the saying, "Love not the world, neither the things of the world"! Here is his Lordship of Chichester, nearly ninety; the Bishop of Bath and Wells, eighty-three; the Bishop of Norwich, eighty; and others well in the sere and yellow leaf, who will take no hint to resign, but cling to their episcopal salaries long after unfit for the performance of their duties. But of such are the kingdom of heaven.

A woman who was sentenced last Saturday to three months' imprisonment for pocket-picking carried about with her a devotional diary, in which were such entries as "St. Paul's morning," "Westminster Abbey afternoon," "Spurgeon's Tabernacle at seven." Under the heading of "Subjects for Praise and Prayer" she noted opportunities for relieving people of their superfluous property.

A monk named Hadelt has been sentenced to death at Valence for the murder of a priest at the Aiguebelle convent. Hadelt appears to have lived a life of crime, committing robberies at several convents.

The Rev. Edgar Dunbar, of California, has been following the example of God's favorites to the extent of having four wives and no divorce.

Parson Twyne, of Hawkwell, would not rob a poor man of his beer even on Sunday. He said if the public-houses were closed on Sundays he thought the village policeman ought to go to the rectory every Saturday night and take away the key of his cellar and wine-bin until Monday morning. Every Sunday morning when he returned home from church he had a tankard of beer, and if he wanted two tankards he had them. And before going to church on Sunday afternoons he had some Scotch whiskey. "Open confession is good for the soul." If he could do that, why should not the working men be able to get what they wanted from the public-houses?

Thanks to the generosity of a lady, the Church Association has started a Protestant Van, with which it hopes to preserve the country districts from Popery. Some day Freethought will have such means placed at its disposal, and we fancy will do far more than any Church societies.

At a church bazaar was held a lantern exhibition of biblical subjects. The pianist not having arrived, one of the audience proffered his services until he came. Time having arrived for commencement of the exhibition, a slide was put into the lantern of "Christ Walking on the Sea." The pianist seemed bewildered what air would be appropriate, so he ventured with "Life on the Ocean Wave." The rector could not permit this to go on, and remonstrated with the pianist; and, having apologised, the slide was at once withdrawn and the subject "The Return of the Prodigal Son" was then shown. The pianist then played "Johnny Comes Marching Home" (during this slide the rector was busy looking after the raffish) which caused much laughter. Next slide exhibited was the "Twelve Apostles"; the pianist, noticing their long hair, thought "Get Your Hair Cut" would be very appropriate.

but the churchwarden stepped into the room and stopped the whole performance.

The Rev. Hugh R. Baker, vicar of St. Michael's and All Angels (what a crew!), Woolwich, issues a little Parish Magazine. From the May number we see that on Good Friday the parishioners were treated to a pious panorama, the "Stations of the Cross" being shown with a lime-light. "We may have something of the kind on Ascension Day," says Mr. Baker. J. C. will go up again, if the show works properly; and the apostles will gape with wonder, with such open mouths that if J. C. fell any one of them might swallow him.

Mother: "I don't see why you and your husband should have so much trouble. You don't belong to different churches, do you?" Daughter: "No, mother." Mother: "Then there is no excuse for fighting like cats and dogs."

They have had an exciting vestry meeting at Walthamstow. The business was the election of churchwardens. The method was a series of free fights. Mr. McSheedy was mauled, and the police had to be called in. Religion has evidently a pacifying, harmonious influence at Walthamstow.

The Ven. Dr. Dunbar (we fancy we have heard of him before) has preached some farewell sermons at St. Mary's parish church, Walthamstow. In one of them he tried to explain how Jesus spent three days and three nights in the bowels of the earth between late on Friday night and early on Sunday morning. This is how it was done. There were two days and one night at Jerusalem, and on the other side of the world there were two nights and one day. Add them together, and you have three days and three nights. See! One for Dunbar! But just imagine a big church devoted to such profound intellectual labors, and thousands of people assisting the Ven. Dr. Dunbar to solve such gigantic problems. And in the last decade of the nineteenth century too! Who dares to say the world is not progressing?

The Rev. C. H. Wilkins, of Bristol, is well up in skyology. He is delivering a series of lectures on "Heaven Opened," one of which is entitled "The language spoken there." Perhaps it is English, with a Bristol accent.

He was a deacon from the Principality, and when he came up to London to the May meetings, he accidentally got into the Alhambra instead of into Exeter Hall. When he reached home, his brethren interrogated him upon his London adventures. "Well, look you," he said, "I did go one night into what I thought was Exeter Hall, but it was a dreadful place." "How did you find out your mistake?" "Oh, I found out my mistake because there was no collection!" And that was how the brethren discovered that their pious deacon sat out the performance.

Ananias Hughes has been to Ipswich, raking in shekels for the London Wesleyan Mission. The Ipswich Freethinkers distributed a gross of *A Lie in Five Chapters*—Mr. Foote's exposure of Hughes's story of the Converted Atheist Shoemaker. Copies were posted to Nonconformist ministers and leading citizens likely to attend the meetings. One copy was put in an envelope and handed to the Rev. Ananias on the platform. His countenance beamed. No doubt the envelope contained a cheque. Alas! it is only another copy of that dreadful pamphlet. So the face of the Rev. Ananias fell. Sold again!

"Peter Lombard," of the *Church Times*, when at the Sea of Galilee, was reminded of Mark Twain's irreverent joke that the rowers were so slow that he did not wonder Jesus Christ got out and walked. "Peter Lombard" said they had no sooner got well out on the lake than those descendants of the apostolic fishermen pretended to descry a storm coming. "Peter," however, made them row for the stipulated time along the shore.

A new Messiah has risen in Chicago. He is a Cuban negro named Ferdinand Cherutte, and goes about the city preaching repentance on the well-known lines.

It is said by someone that millionaire Rockefeller, who has managed to get hold of many million dollars earned by other

people, has recovered from his recent alarming illness, and celebrated the event by giving a million dollars to the Chicago University as a "praise-offering to God for being restored to health." If Mr. Rockefeller hadn't mentioned names, his restored ability to plunder the people would naturally lead one to think that Satan was managing the patient's case.—*The Great West*.

The following story is told in the *Truthseeker*:—"A contractor in California had just completed a canal, on which he had employed many Chinese laborers. Visiting San Francisco, he called upon the merchant who supplied the coolie labor. The merchant showed him every attention in his power. Among the many curious places in China-town shown him was the principal Joss-house. There he saw the effigy of a tiger fabricated out of various kinds of wool and metal. The tiger's mouth was wide open to receive the offerings of the faithful. Upon the lower jaw was a fine porter-house steak. The gentleman pointed to the steak and asked his host if he thought Joss would get it. The celestial instantly replied, "Alle same Jlesus Clis all d—d humbug." This shows there are infidels to the religion of Joss the same as there are to that of Jesus.

Dr. Parker begins in *The Young Man* a series of "Notes for Inquirers concerning the Faith of Christ," which he already announces will appear in book form, price 4s., on Oct. 1, 1892. The first chapter is entitled "Mystery No Stumbling-block to Faith." Dr. Parker seeks to defend theological humbug because everything in nature is wonderful, and even science has its mysteries. Yes, but the facts of science can be demonstrated; whereas the mysteries of theology are either misinterpreted myths, or legends and beliefs that have descended from barbarous times.

Dr. Parker complains that "mysteries have a better chance outside the Bible than inside." He doesn't see the reason is because the Bible bears evidence of being the record of unscientific people. The question as to Bible miracles, for instance, is not as to their wonderfulness or their possibility even, but simply have we sufficient evidence to believe that they happened?

Dr. Parker's argument simply comes to this—all things at bottom are mysterious; therefore shut your eyes, open your mouth, and take what we say God has sent you. But this argument proves too much; it is as good for the Catholic priest turning flour into divinity, as for Jesus Christ turning water into wine.

REV. SAMUEL BONES.

THE Rev. Samuel Bones was a good missionary,
Sent to reform the benighted Feejee,
To teach and to preach and to show by example,
How saintly a savage a Feejee might be.
He said it was sinful to serve an acquaintance
As a stew or ragout at an afternoon tea;
He taught them that even a pleasant expression
Was not enough dress for a modern Feejee.

But alack and alas! these desperate heathen
Somehow didn't reform or convert worth a cent.
And they vulgarly vowed, in their coarse Feejee language,
That they'd eat Reverend Bones even if it was Lent.
But when they had cooked him one morning for breakfast
Then they mourned him and called him the tenderest
of men,

And they wept bitter tears after he had been eaten,
And wished him alive—to eat over again.

And the Tum Tum quartet with intuitive feeling,
And a fine sense of what would have pleased the
remains,

Sang a requiem which he in person had taught them
To expressively sing with considerable pains.

They chanted with joy, and that sense of elation
Which comes from done duty and freedom from sin,
The words of that touching, appropriate anthem,
"Oh, he was a stranger, and we took him in."

Jack: "You cannot come in." Visitor: "The dickens."
Jack: "The dog would not let you in if you were Jesus Christ."

MR. FOOTE'S ENGAGEMENTS.

Sunday, May 15, Labor Hall, 50 South Bridge, Edinburgh: morning, "Who Wrote the Bible?"; afternoon, "After Death What?"; evening, "A World Without God."

May 22 and 29, Hall of Science.

June 5, N. S. S. Conference; 19, Birmingham.

TO CORRESPONDENTS.

- MR. CHARLES WATTS' ENGAGEMENTS.**—May 15 and 22, Birmingham; 17 and 31, debate with Rev. Dr. J. McCann at Birmingham; 29, Liverpool. June 5, N. S. S. Conference; 14, debate with Dr. McCann; 19, Bristol; 26, Birmingham. July 3 and 10, Hall of Science; 17, Birmingham; 21, South Shields; 31, Newcastle. August 7 and 14, Birmingham; 21, Manchester; 28, Sheffield. September 4, Birmingham; 11, Town Hall, Birmingham.—All communications for Mr. Watts should be sent direct to him at Baskerville Hall, The Crescent, Birmingham.
- B. A. MILLICHAMP.**—Your letter will go before the trustees of the Fund on Mr. Foote's return to London. Thanks for your promise of support to the National Secular Hall Society.
- W. LUSH.**—Mr. Foote will see to it when he is back in London.
- J. NEWRY.**—See "Acid Drops."
- J. HOOPER.**—Not being marked outside your letter was sent on to Mr. Foote. We are sorry, but the fault is yours.
- E. H. B. STEPHENSON.**—Shall appear.
- J. JACK.**—Thanks. See paragraph.
- H. WITTY** says that a Jewish friend of his complains of a recent paragraph in the *Freethinker*, to the effect that several Jews and Jewesses dispense with the marriage ceremony in consequence of the high splicing fees charged by the rabbis. He says the fees run from a guinea down to half a guinea, and poor Jews are even married for nothing, the cost being defrayed by a society instituted for that purpose.
- A. HEMINGWAY.**—Too late for last week, owing to Mr. Foote's absence from London, of which our readers had warning.
- W. H. LICRECE.**—We know nothing of spirits; still less, if possible, can we tell you how they creep, wriggle, or sail through matter. Inquire of the Spiritists, who profess to be well informed on the subject.
- H. NICHOLSON.**—Thanks. See "Sugar Plums." We are always pleased to receive reports of Freethought work and progress.
- A. GUEST.**—Your list is useful. See paragraph. It might be worth while to compile a list for the last ten years from the back numbers of the *Freethinker*. A complete list could hardly be compiled without going through the files of all the newspapers in England—an impossible task.
- T. H. NICHOLSON.**—(1) We do not say that Christianity teaches people to commit common crimes. Our point is that Christians are no better than other people. Even this point we only press because Christians pretend that Freethinkers are wicked and immoral. (2) You say that if a Secularist commits a crime he is still a Secularist, but if a Christian commits a crime he ceases to be a Christian. What a convenient theory—for Christians!
- J. A. GIBRON.**—Will use if possible.
- W. H. MAERS.**—Cuttings are always welcome. See paragraph.
- W. PALMER,** Haughley, Suffolk, supplies this journal and other Secular publications to order.
- W. BURGESS.**—Mr. Logan says he was once a Freethinker, but we cannot find anyone who ever knew him to be such. Perhaps he imagined it, as he imagined hearing Mrs. Law desire the Almighty to strike her dead. Thanks for cutting.
- K. (Liverpool).**—Holyoake's *Trial of Theism*, Bradlaugh's *Plea for Atheism*, Mirabaud's *System of Nature*, Grote's *Analysis (Truelove)*, Mill's *Essays on Religion* (the first two), Clifford's *Essays*, Rood's *Martyrdom of Man*. Read these.
- W. D. BAKER.**—We are obliged. See "Acid Drops."
- H. R. CLIFTON.**—Not being marked "Lecture Notice" on the envelope, your letter was sent on to Mr. Foote in Ireland. Branch secretaries should really attend to the very simple directions we print every week.—No Mr. Skirub or Scrwen has ever lectured for the N. S. S. in Finsbury Park. You did quite right to ask for the name and address of the alleged convert, but we are not surprised you did not receive any satisfaction.
- A. E. M.**—(1) Kersey Graves has a book on *Sixteen Crucified Saviors*, but we do not consider it trustworthy. (2) Osiris was said to have been torn to pieces. (3) Renan is doubtless a fair Semitic scholar and is always worth reading, though we do not endorse his views on many points.
- W. HOLLAND.**—Thanks for joke.
- NOVICE.**—Your informant is entirely wrong. Mr. Bradlaugh never "secured" the Hall of Science to the Freethought party in any other sense than this. He, and he alone, had a moral understanding with Mr. R. O. Smith to the following effect:—The Freethought party (through Mr. Bradlaugh) was to have the use of the large hall for Sunday lectures, not free, but on condition that one half the nett takings should be paid to Mr. Smith as rent. Mr. Bradlaugh, Mrs.

Besant, Mr. Foote, and all other N. S. S. lecturers, have occupied the Hall of Science platform on those terms. All the party "secured" was a preferential right (and that only a moral one, not a legal one) to the use of the large hall on Sundays, subject to special conditions of rental. Had Mr. Smith gone bankrupt, had he died, or had he been compelled for any reason to sell his interest in the lease, the Freethought party would have had to go elsewhere, unless it hired the hall of his successor in the ordinary way of business. Those who assert anything beyond this (whoever they are) are deceived or deceiving.

MR. DORG writes that the watch story revived by the Rev. Moffat Logan and falsely attributed to Mrs. Law, was found by Mrs. Besant in a newspaper bearing date late in the eighteenth century.

W. E. I.—In our next.

W. ELDER.—Glad to have your sympathy in our "efforts to secure the Hall of Science for headquarters" of the Freethought party.

QUIZ.—We do not know the price. English postage stamps are no use in America.

VEGETARIAN.—Most of the original shareholders of the Company are, like yourself, in favor of the Hall of Science scheme. Mr. Foote is better for the change. His health is excellent again.

D. ELEY.—No editor can please everybody, and only a foolish one tries to. You do not like to hear Hugh Price Hughes called Ananias; at the same time you say "whether he has told a lie or not about the Atheists I do not know." Hadn't you better "know" first, and direct your indignation afterwards?

J. W. WILLETT.—Nothing can be done till after the N. S. S. Conference. If you write to the N. S. S. secretary early in June, your letter will be brought before the Organisation Committee. No doubt something might be done in Norfolk, with Norwich as a centre.

OWING to Mr. Foote's absence from London much correspondence stands over till next week.

LECTURE NOTICES not marked as such on envelope have been forwarded to Mr. Foote.

PAPERS RECEIVED.—Fritankaren—Two Worlds—Western Figaro—Boston Investigator—Der Arme Teufel—Flaming Sword—Ironclad Age—Lucifer—Progressive Thinker—Twentieth Century—Clarion—Church Reformer—Pearson's Weekly—Hull Times—Open Court—Jarrow Guardian—Kansas Lucifer—Bulletin Mensuel Federation Francaise de la Libre Pensee—Pen and Pencil—The Young Man—Bristol Mercury—Reynolds' Newspaper—Eastern Morning News—Western Super Mare Gazette—Young Men's Review—Denver Daily News.

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.

SUGAR PLUMS.

The Ulster Branch (Belfast) is making good headway. Its new meeting-place, Crown Chambers, seats nearly two hundred persons, and is well patronised by the public. The members' list increases, and the Branch is very active in circulating Freethought literature. Of course a larger hall is engaged for special lectures. An effort was made to obtain a commodious Music Hall for Mr. Foote's meetings, and at first the prospect was favorable, but one of the directors raised legal objections, and the place was ultimately refused, the Branch having to fall back on the hall in which Mr. Foote previously lectured. Belfast is still a very bigoted city; no one will be surprised to hear that. Nevertheless, the bigotry is gradually diminishing, and the Branch takes a sanguine view of the situation.

Notwithstanding the fine weather Mr. Foote had excellent meetings at Belfast on Sunday. All three audiences were larger than those during his previous visit. Unfortunately the hall was very ill-ventilated, and the hot, vitiated air was most oppressive. It is devoutly to be wished that a more commodious hall could be obtained. With regard to the discussion, it was hardly as spirited as before. No one opposed in the morning, and only one critic had an innings in the afternoon, but there was an improvement in the evening, when three Christian advocates did battle for their faith.

What the Ulster Branch is most anxious to see is a public debate between a leading Freethinker and some local Christian minister. When that notorious Orangemen, the Rev. Dr. Kane, preached to three thousand people on "The Vanity of Secularism," the committee tried to lead him into a public

discussion, but he was not to be drawn. The subject was worth a pulpit-blast but not worth a debate; in other words, the worthy Orangeman and Christian champion preferred fighting in his own church to fighting in the arena.

Freethought is spreading in all directions. Even the commercial travellers are bitten with it—*poisoned*, the Christians would say. When Mr. Foote arrived at his Glasgow hotel, late on Saturday night, a couple of commercials were waiting to see him, the landlord having informed them who was coming. They introduced themselves eagerly. One was a freethinking young Jew, the other an elderly and very intelligent man who had helped the Freethought cause in the old days when Mr. G. J. Holyoake was in Fleet-street. Two other commercials, in the course of conversation, turned out to be heterodox. Only one in the whole lot was really bigoted. He reproved the freethinking young Jew for going to hear a Secular lecture, and declared that if he himself went inside a Secular hall he should feel that he was committing a sin all the time he sat there.

Arriving at his Belfast hotel, early on Thursday morning, Mr. Foote found a hearty welcome. The hotel folk were glad to see him again. Curiously, the first gentleman he met in the commercial room was an heretical traveller* who left Belfast by the same boat as Messrs Foote and Wheeler a little more than twelve months ago. This gentleman stayed at the same hotel with them in Belfast, and he and a commercial friend with him were both Freethinkers.

In leaving Belfast the President of the N.S.S. wishes to express his high esteem for the more active members of the Ulster Branch. They are men of whom any cause might be proud. He also begs to thank them for helping to make his brief stay in Belfast so thoroughly enjoyable.

Next week's *Freethinker* will contain the Agenda of the National Secular Society's annual Conference, to be held at Newcastle-on-Tyne on Whit-Sunday. Several important matters will have to be considered, and we hope there will be a very full representation of Branches. Of course the Tyneside Branches, sub-organised in the North-Eastern Secular Federation, will send a goodly number of delegates. Scotland we hope to see represented by delegates from Glasgow, Edinburgh, Aberdeen, and perhaps one or two other places. Ireland will probably be represented by a delegate from Belfast. English Branches will not be behind-hand, and although the distance is great, we trust the Branches in London will send a fair number of *bonâ fide* delegates.

The Newcastle Branch has secured an excellent hall for the Conference. It is commodious as well as comfortable, but we fear its holding capacity will be strained by the evening meeting, which as usual will be open to the public, and addressed by Mr. Foote, Mr. Watts, and other speakers, whose names will be duly announced.

Delegates to the Newcastle Conference should communicate with Mr. Joseph Brown, 86 Durham-street, Bentinck, Newcastle-on-Tyne, saying when they will arrive, and the reception committee will meet them at the trains and find lodgings for them. Those intending to stay over Whit-Monday should signify their intention, and a committee will show visitors the various places of interest.

There seems to be a misunderstanding in some minds with regard to Messrs. Foote, Anderson, and Reynolds's circular to the subscribers to the Bradlaugh Memorial Fund. Several shareholders in the Bradlaugh Memorial Hall Company have requested their shares to be transferred to the Hall of Science scheme. This cannot be done. It is only the *subscriptions* that can be dealt with. Those who *gave* money to the Memorial Fund are free to direct the application of it, if they so choose, to the Hall of Science scheme; and it is only to such donors—and not to the shareholders, unless they also happen to be donors—that the trustees' circular is addressed. They are earnestly requested to answer the circular without unnecessary delay.

With respect to the Hall of Science scheme itself, we again press upon intending supporters the necessity of acting promptly. Applications for shares have been coming in more freely since our last appeal. Mr. Foote hopes to find another good list in the secretary's hands on his return from Scotland.

Mr. Andrew Carnegie, the *Detroit Free Press* says, has been talking very frankly to the San Francisco newspaper men. He rates himself as worth from thirty to thirty-five million dollars, and says he will spend every cent of his money before he dies. He is an Agnostic and declares he will never give a penny to a church. Good! And still better if Mr. Carnegie (or some other millionaire) would shell out the little sum required to purchase the London Hall of Science for the Freethought party. Millionaires are *not* requested (this time) not to speak all at once. The more the merrier.

Mr. Charles Watts had two capital audiences at the Hall of Science last Sunday, the morning meeting being the largest forenoon gathering of the season. Previous to the evening lecture Mrs. Watts gave a recitation, which was so enthusiastically received that she had to respond with an encore. Mr. Watts made another earnest appeal on behalf of the National Secular Hall Society, and expressed a hope that all his friends would at once take shares, so that there may be no difficulty in the Society taking possession of the premises next month.

Mr. Watts had a good audience at the Thursday evening lecture at the Hall of Science last week. The Rev. Mr. Woffendale had been specially invited to attend and oppose, but that gentleman failed to put in an appearance. Mr. Watts has received a direct invitation from the Rev. Mr. Duffy to meet that gentleman for a two evenings' debate at Camberwell on "The Bible and Science." We hope shortly to be able to announce that the dates for the discussion have been fixed. We note that the debate between the Rev. Dr. McCann and Mr. Watts commences at the Baskerville Hall, Birmingham, next Tuesday, May 17.

Essex Congregationalists have been foregathering at Maldon. One of the subjects discussed was the relation of religion to politics. In the course of the debate the Rev. J. W. Houchin (Ingatestone) said he happened to live in a place where Liberal politics were not very popular. His one coadjutor in politics "was an acknowledged Agnostic, but a gentleman from top to toe, with earnest and loving sympathy for the people."

Last Sunday evening (May 8) a public meeting was held at the Leicester Secular Hall in support of the Civil and Religious Liberty Extension Bill, which is being promoted by the Liberty of Bequest Committee. After listening to an able address from G. H. Martin (parliamentary agent to the Committee) expression was given to a doubt whether the Bill went as far as Freethinkers might rightly wish, but on the principle that "half a loaf is better than no bread," a resolution in favor of the Bill was proposed by Mr. Thomas Slater, seconded by Mr. John Potter, and carried unanimously. A hope was expressed that Mr. J. A. Picton, one of the M.P.'s for Leicester, would see his way to introduce the Bill into Parliament this session.

The Secretary of the Ox Hill Branch sends us a glowing account of Mr. C. J. Hunt's work in that district. Quite unexpectedly three debates were arranged for him, two with Mr. W. R. Bradlaugh, who appears to have been goaded by his own supporters into meeting "the infidel," and one with the Rev. Mr. Bromley, a Free Church minister. Mr. Hunt acquitted himself to the great satisfaction of the local Freethinkers, and made a good impression on the Christians. The Branch expects an increase of membership as a result of these discussions.

Mr. Sam Standing has been addressing some large open-air meetings at Manchester, and listened to for the most part attentively, but on one or two occasions there has been a little rowdiness on the part of impatient Christians. Mr. Standing should be well supported at such gatherings by local Freethinkers. A good show of friends round the platform—especially broad-shouldered ones—wonderfully helps to keep order.

Freethinkers in the neighborhood of Hackney-road and Columbia Market are requested to support with their presence the Columbia-road open-air station, where there is much opposition. Mr. Cohen lectures this morning at 11.15.

The Malthusian League holds its annual meeting at South-place Institute on Tuesday evening (May 17) Dr. C. R. Drysdale, the president, takes the chair at 8 punctually. The list of speakers includes Dr. T. R. Allinson, Dr. Alice Vickery, J. M. Robertson, A. B. Moss, G. Standring, Touzeau Parris, Mrs. Thornton Smith and G. W. Foote. Prior to the Malthusian meeting there will be (at 7) a meeting of the Free Discussion Defence Committee.

Dr. A. Momerie having found it hopeless to lift the Church out of its old rut of ecclesiasticism from within, means to stir it up occasionally from the outside. He is announced to lecture at Prince's Hall, Piccadilly, on the subject of the Church and Science.

The Société La Libre Pensée of Brussels has been celebrating its twenty-ninth anniversary with a banquet and ball.

The *New World*, a quarterly review of liberal religion, ethics, and theology, has been started at Boston under the editorship of Professors Everett, Toy, Cone, and Gilman. Among the contributors are Dr. J. E. Carpenter, Prof. Wellhausen, Mrs. Humphry Ward, Prof. Bryce, C. P. Tiele, F. E. Abbot, and others.

La France Anti-Clericale is the title of a new Paris Free-thought journal. It is edited by M. Joanne Magdelaine.

Fritankaren for May contains an excellent portrait of John Stuart Mill, whose essays on Religion have been translated into Swedish by Hjalmar Ohrwall.

The vestry of Bermondsey has decided to open the Free Library from the first Sunday in October next to the last Sunday in March, 1893, from 3 p.m. until 9 p.m. It is to be hoped the privilege will be largely taken advantage of, as the Sabbatarians are reduced to the assertion that Sunday opening is not wanted.

This year is the centenary of the birth of Shelley, and Freethinkers should do something to celebrate the occasion. On Thursday, May 19, Mr. Foote occupies the platform of the Hall of Science, taking for his subject "A Night with Shelley."

THE CONVERSION OF FIJI.

MISS GORDON CUMMING and others have celebrated the conversion of the Fijians to Christianity, and the subject is a continuous matter of boasting in the Wesleyan world. We are far from wishing to decry the improvements claimed, but we attribute them rather to secular than religious influences. This view is confirmed by an able little book on *Fiji To-day* published at Sydney in 1886; to some extracts from which we call attention. It says: "To Messrs. Calvert and Williams is due, for the most part, the credit of introducing the change from savagery to Christianity, though it be but a change in name. Without wishing to depreciate the efforts of these earnest men, it would be a grievous error to suppose that Fijians, more than any other savages, were led to embrace the creed of the Wesleyans from a firm conviction of its superiority to their own. No man acquainted with primitive peoples could conscientiously believe any savage capable of deliberately comparing the relative merits of the religion in which he was brought up and a new one.

It is perfectly evident to those who can read between the lines in *Fiji and the Fijians*, by Calvert and Williams, that their great success in changing the outward and visible religion of the country was due to many causes other than those popularly supposed. As we trace the course of the pioneer missionaries, we constantly see that their endeavors were directed in the first place to the conversion of chiefs; that accomplished, the common people followed suit as a matter of course.

The natives easily perceived (or at any rate the more cunning among them) the superiority in many points of the white man, whose wealth appeared boundless, especially in those articles coveted by all savages; and the missionaries in those their first days, till they came to know better the utter greed and unscrupulousness of their black friends, were by no means niggardly of them. The white strangers possessed guns, boats, and built houses superior to anything

seen before in the islands. What wonder, then, that in his own mind the savage connected the wealth he coveted with the religion of its possessor. To his shallow reasoning cause and effect seemed clear: if a mere change of gods could work such satisfactory results, why should he refuse such advantages to be gained at so cheap a price? The missionaries, on their part, were quick to take advantage of any circumstance that would further the object they had in view."

The writer goes on to give illustrations in proof of this, and adds as to the results: "It must be reluctantly confessed that the improvement is, when all is said, but skin-deep. Fijians go to church regularly; they contribute their quarterly shilling to the mission fund cheerfully and learn to read eagerly, but their moral nature remains the same. The average Fijian breaks the Decalogue with as easy a conscience as in his primitive state, but he has learnt to conceal from his white pastors at least the evidence of the breach. It is a singular commentary upon the complacent reports of the mission that a large percentage of its native teachers are yearly dismissed for offences in connection with women."

The author brings a further charge against the missionaries—that, in order to retain their influence over the natives, they refuse to teach them English. When they had the islands to themselves they could pose as superior persons. The advent of traders lowers this supremacy, which would further decline were the traders on an equal footing in regard to language. He says: "In this course that they have pursued in these islands, the missionaries resemble more than they suspect the Church of all ages, in that they are fully convinced that to keep their scholars pious and submissive, there is nothing like a little judicious ignorance."

DIALOGUE BETWEEN A CHRISTIAN AND AN ATHEIST.

Christian.—Why are you not a Christian?

Atheist.—Because, having fully examined your guide, the Bible, and finding it so full of contradictions, absurdities, immoralities, and accounts of impossible deeds, I cannot believe it to be the word of God.

C.—You speak of contradictions. Name one.

A.—In Matthew xxvii. 5 we read, "And he (Judas) cast down the pieces of silver, and departed, and went out and hanged himself." And Acts i. 18 says, "Now this man (Judas) purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst and all his bowels gushed out." Is not that a flat contradiction?

C.—I do not know. There is probably a misprint or mistranslation, or, perhaps, the seeming contradiction is there through interested interpolation.

A.—Surely, God would never, after taking the trouble to inspire men to write a book, allow those translators or interpolators to misconstrue his word, which purports to teach men salvation. If the original writers were of a necessity inspired, certainly the translators ought to have been similarly prepared for such an important work.

C.—My only answer is, "I suppose it is God's will to allow this; he also does not work miracles now like he used to, and possibly for that reason did not inspire the translators."

A.—But does it not strike you as being an altogether useless and unfair thing for God to hand his word to our ancestors unadulterated, and then allow those meddlers to so pervert the teaching of the original Bible as to cause unbelief in it, as they pass it on to us?

C.—I told you God does not perform miracles now, and my opinion is that those translators, being left to their own free will, and by the exercising of it, having chosen to do wrong, they will be punished by God.

A.—Do you not think it severe? The men were doing the work of God.

C.—I do not undertake to judge God's actions by our standard of justice.

A.—Then, why on earth do you call God good except by that standard? Doing so, it is because, to your mind, you see evidence of his goodness. I, in my own way, see his badness (if he exists); consequently I term him bad.

C.—Will you tell me of something wicked in God?

A.—Yes. Presuming, as Christians do, that he is governor of the universe, I assert that he is the cause of all misery and pain existing. You Christians speak of an all-good God and

all knowing. If he knows of misery, how can he be good to permit its continuation? Not only does he cause evil here, but also hereafter in the most horrible form of hell-fire.

C.—I am afraid that you have fallen into the popular error of supposing man's doings to be God's doings. If mankind rule their fellows with an iron rod, can you ascribe their fault to God?

A.—Yes. Because (allowing his existence) he endowed man with all he possesses. Man's tastes, passions, feelings, and inhumanity are not of his choice. If we could choose and become what we choose, we should be a different race.

C.—My friend, you are wrong. God does not produce evil, but it is from Satan.

A.—Then, who made Satan?

C.—God, I suppose.

A.—Then why did he make him?

C.—I do not know; but I am assured it was for a wise purpose.

A.—For me it is difficult to see a wise purpose in God making Satan. If Satan causes evil, I say, "Away with him and his God, who produced him solely to entice people to lead lives inevitably leading them to endless torture." You said just now that God does not cause evil. Why, your own Bible says he does. Isaiah xlv. 7 reads, "I form the light and create darkness: I make peace and create evil: I the Lord do all these things."

C.—I must confess I was unaware of the presence of that statement.

A.—I dare say; and I am confident that if all you Christians studied and discovered what is in the Bible, numbers of you would cease to defend it, or accept it as a guide.

C.—Never! I could not give it up. Besides, what will you give me in its place?

A.—The newspaper and popular works are to-day in its place. No doubt you are more anxious to read your paper than your Bible.

C.—I plead guilty there; but I do not admit that the Bible is bad. On the contrary, if it were not for its teachings, I fear for the morality of the nations. Moral teaching is useless without religion.

A.—You, of course, are presumptuous enough to mean your religion. People who cannot behave decently without bribery of heaven, or threat of hell, cannot have well-balanced minds, and, therefore, are not of much prominence in the world. Moreover, many believe your religion only through fear. Such a condition is slavery. Your last statement shows want of study of the subject, and lack of knowledge of the characters of many different people; inasmuch as many Buddhists, Atheists, Deists, Mahometans, etc., live morally, all disbelieving in your God with his illegitimate Son born of a Virgin. To follow the precepts of the word strictly would land people either in poverty, jail, or the lunatic asylum.

C. (sharply)—Prove this!

A.—Read Jesus' Sermon on the Mount. He says: "Give to him that asketh of thee; turn thou not him away. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also." This kind of advice would, if acted upon, reduce the actors to poverty. If a man imitated God's advice reputedly given to the Israelites, previous to departure from Egypt, viz., to borrow from the Egyptians under pretence of returning same, and then spoiling them, the said man would be juggled. And who but an imbecile would obey such commands as, "Love your enemies, resist not evil, take no thought for the morrow; if thy eye offend thee pluck it out," etc.? If Christians took notice of this latter command we should see one-eyed Protestants, wooden-legged Wesleyans, and one-armed Catholic priests.

C.—But do you not think it better to be on the safe side?

A.—Certainly, but explain.

C.—I mean, if Christianity be true, I, who am trying to act up to its teachings, will be rewarded in after-life, while you will be punished. Suppose it is false, what worse am I?

A.—No worse after death, because you can realise nothing then. You are no better off than I, even though it be true, for no one ever can go to heaven. But you will be worse off than I in this life. Whilst I enjoy life, you do not. Christianity debars you from much pleasure in this world. Besides, you have to sell all and give to the poor in order to be saved, and doing this renders you worse off than I.

C.—You are referring to Jesus' advice to the young man of great possessions. The idea of Jesus was to show the young man and the multitudes the harm of worshipping money instead of God. He desired them to think of God more than of money.

A.—Your explanation is a misconception of the plain meaning of the advice. The young man asked plainly, "Good master, what must I do to be saved?" Now, here was an apparent case of a sincere searcher for salvation. This was a grand opportunity for Jesus to explain the secrets of salvation to the people. You should be guided by his advice, which says, "Sell all that thou hast and give to the poor." If he only meant part, why did he say all? If he meant "Think more of God than money," why in the name of goodness did he not distinctly say so, and not leave it for such as you to take the meaning conveyed and distort it? I suppose his answer on this occasion was only the carrying out of the idea inculcated in the words in Mark iv. 11, where Jesus says he speaks in such a way as to deceive people, lest by thoroughly understanding him they become converted.

C.—A little while ago you said that no man will get to heaven. Can you show this to be a biblical statement?

A.—Yes. In the first place, the Bible God is a liar, a cruel monster, a promiser but not performer, and a murderer; beside all, he has given many indecent and atrocious commands. Such a God would break his word with you and refuse you admittance to heaven. Not only this, but read Job xiv. 12, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Then before man's resurrection, not only one heaven, but the heavens are no more, are extinct. How, then, can you get to a heaven which is no more?

C.—Your remarks surprise me; can you prove all these bad qualities in God?

A.—Yes. Look up 1 Samuel xvi. 2; God tells Samuel to anoint David on the sly, feigning to be offering sacrifices to the Lord. Also in 2 Thessalonians ii. 11, "And for this cause God shall send them strong delusion, that they should believe a lie." Also read 2 Chronicles xviii. 19-21; God asks, "Who shall entice Ahab that he may fall?" and there came a spirit before God and said, "I will go and be a lying spirit in the mouth of his prophet." And the Lord said, "Thou shalt entice him, go out and do even so." A being who will cause another to lie is a liar himself. To show you that God is a monster, I ask you to look at the tale of the deluge. We read of your heartless God drowning the whole world, including man and beast. What harm had these latter done to deserve such a fate? And why does your God presume to tell me how to rear my children, when he had to drown his own? Did not your God cause the firstborn of every Egyptian family to be slain in order to show his superiority over Pharaoh? What an unequal contest—an infinite God and a poor heathen king! God ordered Moses and Joshua to kill thousands of people against whom the Bible has nothing worse to say than what it says of their murderers, the Jews. God slew great numbers of his chosen people simply for asking for a change of diet (Numbers xi.)

In Deuteronomy vii. 1-6, we read of God's command to the Israelites to exterminate seven nations, each mightier than the Jews. Think of this horrible butchery of children as well as of grown-up people! I have shown the old rascal to be a liar and a murderer. I proceed to exhibit his promising but non-fulfilling qualities. Genesis xiii. 15 contains a promise from God to Abraham:—"For all the land which thou seest to thee will I give it, and to thy seed forever." Abraham never received it, did not set his foot in it (Acts vii. 5). The descendants of Abraham, the Jews, have not got it either, as is evident from the facts of history. God promised to go down with Jacob into Egypt and bring him back again (Gen. xlvii. 3, 4). He did not do so (see Gen. xlvi. 28-30); but it was left for Joseph to do. We read of God speaking, in 2 Kings xxii. 1, so—"Thou (Josiah) shalt be gathered into thy grave in peace." Notwithstanding this promise, Josiah was slain in battle (2 Kings xxiii. 29, 30). In Isaiah lii. 10, we find, "The Lord hath made bare his holy arm, in the eyes of all the nations, and all the ends of the earth shall see the salvation of our god." Now the bulk of mankind have never heard of the Christian plan of salvation, so this prophecy is unfulfilled. Jeremiah iii. 12 says, "I am merciful, said the Lord, and I will not keep anger for ever." Same book (xvii. 4) contradicts it by putting the following words in God's mouth, "Ye have kindled a fire in mine anger, which shall burn for ever." One of these promises or prophecies will be falsified. I could go on, but I have fairly shown God to be liar, murderer, and promiser but not fulfiller.

C.—You Freethinkers have a habit of picking out the worst things in the Bible, and then speak of them and forget that the old book contains goodness in the shape of many

beautiful precepts. Besides, you have not yet shown me where in the Bible God gives indecent and immoral commands.

A.—Your ministers have a method also, that of making selections out of the Bible of all that is good, expostulating and dwelling on them while people sleep, forgetting that the Bible is variegated with smut. Whoever heard a minister read from the pulpit about Onan and Tamar; about Lot's incest; about Rachel; about Potiphar's wife asking—a very remarkable request of Joseph; about Ruth? Did ever a bishop relate the spicy little anecdotes of Shechem, Reuben, Amnon, Absalom, and of the Levite's concubine? They dare not bring these things before a refined congregation. Can it be God's word which contains such impurities? We find an indecent command to Ezekiel (see chap. iv.) For immoral commands read Exodus iii. 21-23; also 1 Samuel xvi; also the many orders in Exodus, Numbers and Deuteronomy to Moses and Joshua to indiscriminately slaughter all before them.

—Liberator.

THOMAS STOKER.

PRAYERS OR PILLS?

THE Christian, when he's ill,
Eschews the godless pill,
And bends the knee;
His trust is still in pray'r
Sent upward through the air
To Christ, M.D.

The Hospital may raise
Its heav'n-defying gaze,
And godless walls;
The Christian turns away,
And praying night and day,
He stands or falls.

The Hospital denies
The Doctor in the skies,
And trusts to art;
Yet people thither flee,
Who claim to trust J. C.,
To dodge death's dart.

For doctor's carnal skill,
These hypocrites, when ill,
Will all things dare,
Since doctor'd patients mend,
While those soon reach their
end
Who trust to pray'r.

But, Christ, should he return,
All hospitals would spurn
As works of bell;
Once more he'd make a whip
To make the humbugs skip
With pious yell.

He'd say, "O faithless crew!
Is this a place for you,
This freethought den,

Designed and built to be
A substitute for me,
By godless men!"

"Can't I who gave you breath,
Protect you all from death,
And cure disease?
Am I not he who saith
That health is bought by faith
On bended knees?"

"If starving you may be,
Instead of trusting me,
Of men you beg;
If maimed, instead of pray'r
To be re-limbed, you wear
A wooden leg.

"O what an ass was I
To suffer and to die
In Old Judee!
The West disdains the East;
The school contemns the priest
Pa, Ghost and me!"

The Bible god is dead,
The doctor lives instead
On Christians' gains;
The plumber's in their pay;
To builders now they pray,
And trust in drains.

Christ's death was all in vain;
No Christians now remain;
All faith is shammed;
But those who when they're ill
Will dare to take a pill
Shall all be damned!

G. L. MACKENZIE.

NEWCASTLE-ON-TYNE MALTHUSIAN DEFENCE FUND.

I beg to acknowledge the following subscriptions: Mr. ROSS 6d; —Conley, 1s.; J. Scott, 1s. 6d.; A. C., 3s.; collection at Bath-lane Hall meeting. £1 15s. 6d; G. McCready, jun. 2s.; S. A. Gimson, 5s.; T. Payne 6d.; W. Slatter, 1s.; T. Wright, 2s. 6d.; A. Letts, 1s.; H. Shingler, 1s.; S. G. Woolby, 1s.; S. Stoughton, 6d.; T. Slater, 1s.; Three Hucknall Friends, 3s.; A. Holland, 6d.; S. W., 6d.; J. Bevin, 1s.; W. A., 6d.; J. Bell, 5s.; S. Gardner, 1s.; Professor Wells, £1 1s., to be given to Mr. Loader. I also have to acknowledge a parcel of 1,000 *Malthusians*, per Mr. Reynolds, for sale for the benefit of Mr. Loader. The total subscription to this fund amount to £56 9s. 5d.; the total expenditure £56 5s. 4 1/2d.; leaving a balance of 3s. 0 1/2d., which will be handed over to Mr. Loader. The Committee, in sending this final statement, beg to thank the numerous friends from all parts of the country who have aided them financially in this struggle. We have not been able to gain a verdict in the law courts, but we have been able to show the authorities that a large public feeling is against prosecutions of this nature, and feel assured that we have seen the last Malthusian prosecution

in Newcastle. In the meantime, the distribution of Malthusian literature and the sale of the prosecuted books go on as usual. Mr. Loader was liberated on Saturday morning, May 7. He is in good health and spirits, and wishes me to thank all friends for their kindness and sympathy shown him. As the Defence Fund is now closed, any further subscriptions that may be sent will be acknowledged here, and handed over to Mr. Loader for his own special benefit.—JOSEPH BROWN, Hon. Sec., 86 Durham-street, Bentinck, Newcastle-on-Tyne.

SUNDAY MEETINGS.

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

LONDON.

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

Bethnal Green — Libra Hall, 78 Libra-road, Roman-road: 6, tea; 7, music; 7.30, T. Crisfield, "Hypnotism and Suggestion" (with experiments); 9.30, free concert and dance.

Camberwell—61 New Church road, S.E.: 5.30, debating class, Mr. Beal, "The Reformation"; 7.30, A. B. Moss, "Fictions and Follies of the Bible."

Hall of Science, 142 Old-street, E.O.: 7.30, R. Forder, "The Exodus from Egypt." Thursday at 8, G. W. Foote, "A Night with Shelley."

Hammersmith—Hammersmith Club, 1 The Grove: Thursday at 8, Touzeau Parris, "The Origin of Christian Symbols." 3

Walthamstow—Workmen's Hall, High-street: Thursday, at 8, C. Cohen, "Christianity and Slavery" (free).

West Ham—Secular Hall, 121 Broadway, Plaistow: 7.30, W. J. Ramsey, "The Forty Days' Fast."

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, H. Snell, "Under which Lord?"

Bethnal Green (opposite St. John's Church): 11.15, a lecture.

Camberwell—Station-road: 11.30, C. J. Hunt, "Evolution and Design."

Clerkenwell Green: 11.30, F. Haslam, "The Conflict between Religion and Science."

Columbia-road (near Columbia Market), Hackney-road: 11.15, a lecture.

Edmonton (corner of Angel-road): 7, C. Cohen, "The Teaching of the Universe."

Finsbury Park (near the band-stand): 11.30, Stanley Jones, "Creation"; 3.30, H. Snell, "Is the Bible the Inspired Word of God?"

Hammersmith-bridge (Middlesex side): 6.30, Mr. St. John, "The Soul Idea."

Hyde Park (near Marble-arch): 11.30, W. Heaford, "The Blessed Consolations of Religion."

Kilburn Salisbury-road (near Queen's Park Station): 6.30, C. J. Hunt, "Christianity and Slavery."

Kingsland Green (near Ball's Pond-road): 11.30, T. Thurlow, "The Bible as a Whole."

Lambeth (corner of Hercules-road, Westminster Bridge-road): 11.30, J. Steinberg, "Christ and Christianity."

Leyton (open space near Vicarage-road, High-road): 11.30, J. Marshall, "God, Nature Personified—II."

Midland Arches (near Battle Bridge-road): 11.30, a lecture.

Mile End Waste: 11.30, C. Cohen, "Missionaries."

Old Pimlico Pier: 11.30, A. B. Moss, "The Wandering Jews."

Plaistow Green: 11.30, W. J. Ramsey, "The Fall and Atonement."

Regent's Park (near Gloucester-gate): 3.30, C. Cohen, "What the Universe Teaches."

Tottenham (corner of West Green-road): 3.30, a lecture.

Victoria Park (near the fountain): 11.15, J. Rowney will lecture; 3.15, C. J. Hunt will lecture.

Walthamstow—Markhouse Common: 6.30, C. Johnson, "Christianity and Civilisation."

Wood Green—Jolly Butchers-hill: 11.30, E. Calvert, "The Darwinian Hypothesis."

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 7, Charles Watts, "The Bible and Science Antagonistic."

Bristol—Shepherd's Hall, Old Market-street: 8.30, business; 7, "Sharp Practice."

Blackburn—Spinners' Institute, Peter-street: 7, discussion.

Chatham—Secular Hall, Queen's-road, New Brompton: 4.30, Sunday-school inaugural tea (adults 6d., children 3d.); 7, member's meeting, important business re new hall.

Crook—35 Gladstone-terrace, Sunnyside, Tow Law: 6.30, important business meeting, election of delegates to Conference, etc.

Derby—20 Newland-street: 7, W. H. Whitney, "The Pope and Socialism."

Edinburgh—Labor Hall, 50 South Bridge: G. W. Foote, morning, "Who Wrote the Bible?"; afternoon, "After Death, What?"; evening, "A World Without God."

Hull—Cobden Hall, 6 Story-street, Albion-street: 6.30, W. Fryer, "The House of Lords."

Liverpool—Oddfellows' Hall, St. Anne-street: 11, Tontine Society; 3, philosophy class, Mr. Small, B.Sc., "Bain's Mind and Body"; 7, Mr. Coeg, "The Devil—II."

Manchester N. S. S., Secular Hall, Rusholme-road, Oxford-road, All Saints: Miss Ada Campbell, 3, "The March of the Gods"; 6.30, "Evil in the Light of Science, its Cause and Cure" (3d., 6d., and 1s.) Monday, Sain Standing, "The Jew as a Christian Evidence" (free).

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, H. Keppel, "Secularism" (for the lecturer's benefit, admission 6d.); 7, "Wealth."

Plymouth—100 Union-street: 7, a meeting.
 Portsmouth—Wellington Hall, Wellington-street, Southsea:
 7, J. Armsden, "Liberty and Wealth."
 Sheffield—Hall of Science, Rockingham-street: 7, W. A. Lill,
 "Christian Evidences."
 South Shields—Seamen and Firemen's Union Hall, Coronation-
 street: 7, G. Selkirk, "The Christian God an Impossibility."
 Sunderland—Bridge End Vaults, Bridge-street: 7, R. Weight-
 man, "Without Doubting there can be no Progress."

OPEN-AIR PROPAGANDA.

Hull—Corporation Field: 3, a lecture.

POSITIVISM.

"Reorganisation, without God or King, by the Systematic
 Worship of Humanity." Newcastle-on-Tyne, Church of Humanity,
 St. Mary's-place. Service and addresses on Positivism every
 Sunday evening at seven. All seats free.

LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt-road, Hammersmith, London,
 W.—May 29, Milton Hall. June 5, Hall of Science.

H. SNELL, 6 Monk-street, Woolwich.—May 15, m., Battersea;
 a., Finsbury Park; 22 m. and e., Camberwell; 29, m., Salmon and
 Ball; a., Regent's Park. June 5, e., Camberwell; 12, m., Wood
 Green; a., Finsbury Park; 19, m., Battersea; a., Kilburn; 26, m.,
 Camberwell.

C. J. HUNT, 48 Fordingley-road, St. Peter's Park, London, W.—
 May to Sept., all mornings booked.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.
 —May 15, m., Westminster; 22, m., Mile End. June 5, m., Cam-
 berwell; 12, Clerkenwell; 19, m., Hornsey. July 3, m., Camber-
 well; 10, Clerkenwell; 17, m., Westminster.

C. COHEN, 154 Cannon-street-road, Commercial-road, E.—May
 15, m., Mile End Waste; a., Regent's Park; e., Edmonton; 19,
 Walthamstow; 22, m., Lambeth; a., Victoria Park; e., Waltham-
 stow; 26, Walthamstow; 29, m., Clerkenwell Green; a., Victoria
 Park; e., Edmonton. June 5, m., Bethnal Green; e., Edmonton; 12,
 m. and a., Victoria Park; e., Edmonton; 19, m., Mile End; a.,
 Regent's Park; e., Edmonton; 26, m., Battersea; a., Victoria
 Park; e., Walthamstow.

SAM STANDRING, 2 Morton-street, C-on-M., Manchester.—
 May 15, Failsforth; 16, Manchester.

C. J. STEINBERG, 103 Mile End-road, E.—May 15, m., Lambeth;
 22, m., Bethnal Green; a., Tottenham; 29, m., Columbia-road.
 June 5, m., Victoria Park; 12, m., Columbia-road; 19, m., Lam-
 beth; 26, m., Victoria Park. July 10, m., Columbia-road; 17,
 m., Lambeth; 24, m., Bethnal Green; 31, a., Finsbury Park.

S. H. ALISON, 52 Chant-street, Stratford, E.—May 22, m., Vic-
 toria Park. June and July, all mornings booked except July 17.

T. THURLOW, 34 Wetherell-road, South Hackney.—May 15,
 June 19, July 3, Aug. 14, Sept. 11, mornings, Kingsland Green;
 May 29, e., June 12, e., and June 26, m., Walthamstow.

STANLEY JONES, 28 Stonecutter-street, London, E.C. May 15,
 m., Finsbury Park; a., Battersea; 22, m., Old Pimlico Pier; 29,
 m., Wood Green. June 5, Conference; 12, m., Kingsland Green;
 19, m. and e., Battersea. July 17, m., Kingsland Green. Aug. 7,
 e., Hammersmith; 28, m., Lambeth

NOW READY.

NEW SPRING and SUMMER PATTERNS in SUITINGS,
 TROUSERINGS, and LADIES' DRESS MATERIALS.

All at a Reasonable Price. Satisfaction Guaranteed.
 Patterns post free. Any length cut. Terms Cash.

SPECIAL LINES.

Plain Black Cashmeres, 1s. 4d., 1s. 8d., and 2s. per yard; 46
 inches wide.

Plain Black or Navy Serge, for dresses, 1s. 4d. per yd.; 42in.
 wide.

Very Pretty Black Figured All-wool Cloth, for Ladies' Capes,
 3s. 3d. per yd.; 50in. wide.

Umbrellas—Gents' 7s., Ladies' 6s. 6d.; warranted for twelve
 months.

Black Worsted Coat and Vest, with any colored striped or
 checked Trousers, 20s. the lot.

Fancy Tweed Suit Lengths, 12s. each.

Fancy Curl Cheviot All-wool Dress Lengths (Grey, Fawn, or
 Brown Mixtures), 8s. 6d. each; worth more than double.

I pay carriage both ways, and return 10 per cent. in addition to money paid
 for every lot that does not give satisfaction, but cannot send patterns.

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

CENTENARY EDITION

OF

THE RIGHTS OF MAN

By THOMAS PAINE.

With a Political Biography by J. M. WHEELER.

Paper covers, 1s.

Bound in cloth, 2s.

FOOTE, G. W.

The Grand Old Book. A Reply to the Grand Old Man. An Exhaustive Answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture" ...	1 0
<i>Bound in cloth</i> ...	1 6
Is Socialism Sound? Four Nights' Public Debate with Annie Besant ...	1 0
<i>Superior Edition, in cloth</i> ...	2 0
Christianity and Secularism. Four Night's Public Debate with the Rev. Dr. James McCann... ..	1 0
<i>Superior Edition, in cloth</i> ...	1 6
Darwin on God ...	0 6
<i>Superior Edition, in cloth</i> ...	1 0
Reminiscences of Charles Bradlaugh ...	0 6
Infidel Death-Beds. Second Edition, much enlarged <i>Superior Edition, on superfine paper, bound in cloth</i> ...	0 8 1 3
Letters to the Clergy. <i>First Series</i> . 128pp. ...	1 0
Defence of Free Speech. Three Hours' Address to the Jury before Lord Coleridge. With a Special Pre- face and many Footnotes ...	0 4
Letters to Jesus Christ ...	0 4
Philosophy of Secularism ...	0 3
Atheism and Morality. Third edition ...	0 2
The Bible God ...	0 2
The Folly of Prayer ...	0 2
Christianity and Progress. Reply to Mr. Gladstone ...	0 2
Mrs Besant's Theosophy. A Candid Criticism. ...	0 2
Secularism and Theosophy. A Rejoinder to Mrs. Besant ...	0 2
The New Cagliostro. An Open Letter to Madame Blavatsky ...	0 2
The Impossible Creed. An Open Letter to Bishop Magee on the Sermon on the Mount ...	0 2
Salvation Syrup; OR, LIGHT ON DARKEST ENGLAND. A Reply to General Booth. Second edition ...	0 2
What Was Christ? A Reply to J. S. Mill ...	0 2
The Shadow of the Sword. A Moral and Statistical Essay on War... ..	0 2
Royal Paupers. Showing what Royalty does for the People, and what the People do for Royalty ...	0 2
The Dying Atheist. A Story ...	0 1
Was Jesus Insane? A searching inquiry into the mental condition of the Prophet of Nazareth ...	0 1
Is the Bible Inspired? A Criticism on <i>Lux Mundi</i> ...	0 1
The Rev. Hugh Price Hughes's Converted Atheist A Lie in Five Chapters... ..	0 1
Bible Romances. New Edition. Revised and largely rewritten.—(1) The Creation Story, 2d.; (2) Eve and the Apple, 1d.; (3) Cain and Abel, 1d.; (4) Noah's Flood, 2d.; (5) The Tower of Babel, 1d.; (6) Lot's Wife, 1d.; (7) The Ten Plagues, 1d.; (8) The Wandering Jews, 1d.; (9) Balaam's Ass, 1d.; (10) God in a Box, 1d.; (11) Jonah and the Whale, 1d.; (12) Bible Animals, 1d.; (13) A Virgin Mother, 2d.; (14) The Resurrection, 2d.; (15) The Cruci- fixion, 1d.; (16) John's Nightmare, 1d.	1 0
Bible Heroes. <i>First Series</i> , in elegant wrapper ...	1 0
(1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses I., (8) Moses II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah and Co., (12) Professor Samson. <i>One Penny each</i>	
Bible Heroes. <i>Second Series</i> , in elegant wrapper ...	1 0
(13) Prophet Samuel, (14) King Saul, (15) Saint David I., (16) Saint David II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah, (20) Bald Elisha, (21) General Jehu, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea), (24) St. Peter, (25) St. Paul. <i>One Penny each singly.</i> <i>The Complete Work, bound in cloth</i> ...	2 6
INGERSOLL, ROBERT G.	
Some Mistakes of Moses. The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132pp. ...	1 0
<i>Superior Edition, on superfine paper, bound in cloth</i> ...	1 6
Defence of Freethought. A five hours' speech at the Trial of C. B. Reynolds for Blasphemy ...	0 6
Reply to Gladstone. With a Biography by J. M. Wheeler ...	0 4
Rome or Reason? A Reply to Cardinal Manning ...	0 3
Crimes against Criminals ...	0 3
Oration on Walt Whitman ...	0 2
Humanity's Debt to Thomas Paine ...	0 2
True Religion ...	0 2
The Three Philanthropists ...	0 2
Love the Redeemer ...	0 2
Why am I an Agnostic? Parts I. and II., each ...	0 2
Faith and Fact. Reply to Rev. Dr. Field ...	0 2
God and Man. Second Reply to Dr. Field ...	0 2
The Dying Creed... ..	0 1
Creeds and Spirituality ...	0 1

LIST OF BOOKS

SOLD BY

W. H. REYNOLDS, PUBLISHER, NEW CROSS, LONDON, S.E.

And sent through the Post Only.

The Strike of a Sex; or, Woman on Strike against the Male Sex for her "Magna Charter," the absolute ownership of her own person. One of the most advanced books ever published: intended to revolutionise public opinion on the relation of the sexes. Should be read by every person. Post free 8d.

Theosophy and the Law of Population. By Annie Besant. Post free 2d.

Sexual Physiology for the Young; or, Science in Story. By Dr. Foote. 250pp., with one hundred illustrations, bound in cloth. Should be read by every young person. Post free 2s 3d.

The Elements of Social Science. The most complete work on sexual matters ever published. Should be read by every adult. Bound in cloth, 604 pages. Post free 3s. 3d.

The Radical Remedy in Social Science; or, Borning Better Babies through Regulating Reproduction by Controlling Conception. By Dr. Foote. Post free 1s. 1d.

Over-Population; a Lecture delivered for the Sunday Lecture Society, under the title "The Law of Population: its Meaning and Menace." By John M. Robertson. Post free 2½d.

Plain Home-Talk, by Edward B. Foote, M.D. (U.S.A.) embracing medical common sense. 909pp., with 200 illustrations. CONTENTS: The Cause, Prevention and Cure of Disease—The Food we Eat—the Liquids we Drink—The Atmosphere we Live in—The Clothes we Wear—Bad Habits of Children and Youth—Bad Habits of Manhood and Womanhood—Sexual Starvation—How to have Healthy Babies—Private Words to Men—History of Marriage, etc. The book is carefully and thoughtfully written in plain language, easily understood, and with the object of making its readers better parents and better citizens through the knowledge obtained of themselves and their duty to others. No parent should be without this book. Useful for everyday reference. Post free 6s.

Dr. Foote's Handbook of Health, comprising information of the utmost importance to all who wish to enjoy life. 128pp., post free 1s. 1d.

The Wife's Handbook: How a Woman should order herself during Pregnancy, in the Lying-in Room, and after Delivery; with Hints on the Management of the Baby, and on other matters of importance necessary to be known by Married Women. By Dr. H. A. Allbutt. Post free, 8d.

Early Marriage and Late Parentage. The only solution of the Social Problem. By Oxoniensis. Post free 2½d.

The Over-Growth of Population, and its Remedy. An address to men only, delivered at Lambeth Baths on Tuesday, January 15, 1889, by William Lunt Carpenter, B.A., B.Sc. Post free 2d.

The Political Status of Women. By A. Besant. Post free 3d.

The Life and Writings of T. R. Malthus, by C. R. Drysdale, M.D. 120 pages, with portrait of Malthus. Should be read by every student of social problems. Post free 1s. 1d.

Poverty, its Cause and Cure. By M. G. H. Post free 2d. A splendid propagandist tract. Should be widely distributed by Malthusians. Post free 2d.

***Married Life—Comfort or Misery?** A dialogue and splendid propagandist tract. Should be widely distributed by Malthusians. Post free 2d.

***Wedded Life—As it is, and as it should be.** By Mary Sowden. Post free 2d.

***Early Marriages and Limited Families.** By Dr. Alice Vickery. Post free 2d.

***What do we Women Want?** By Jane Hume Clapperton. Post free 2d.

***The Malthusian Movement—What is it?** By Geo. Standring. Post free 2d.

***Mr. Justice Windeyer on the Population Question.** Post free 2d.

The Right to Die. By T. O. Bonser, M.A. Post free 2d.

Labor's Prayer. By C. Bradlaugh, M.P. Post free 1½d.

The Parson's Idol. Twenty copies, post free, 2d.

Col. Ingersoll's Reply to the Right Hon. W. E. Gladstone's Defence of the Christian Religion. Should be read by every person. 32 pages, post free 2d.

Modern Socialism. A thorough exposition of Scientific Socialism, by Annie Besant. Post free 7d.

THE MALTHUSIAN. A Crusade against Poverty. The monthly organ of the Malthusian League. Post free 1½d.

Malthusian Leaflets—A packet will be sent, on receipt of postage, to any person who will undertake to distribute them. A complete List of Malthusian Appliances, with prices, sent on receipt of a stamped directed envelope.

To those willing to assist our propaganda I shall be pleased to send eighty copies of either of the pamphlets marked (), or assorted, post free on receipt of 2s.*

WAS CHRIST CRUCIFIED?

An Essay by AUSTIN BIERBOWER (Member of the Chicago Bar). PRICE ONE PENNY.

NEW PAMPHLETS BY COL. INGERSOLL.

1. Humanity's Debt to Thomas Paine.
 2. True Religion.
 3. The Three Philanthropists.
 4. An Oration on Walt Whitman.
- Price Twopence each.

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 Canbury-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. STANDING, 7 and 9 Fishbury-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 power 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 requires 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.

Write to the Secretary for Application Forms.

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.) 60 Queen's Road, Dalston, London, N.E.

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

Recommended by Mrs. Besant in "Law of Population," page 82, 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 5s. 6d. Dr. Palmer's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. doz. All prices post free.

W. J. Rendell

15 Chadwell Street, Clerkenwell, E.C. Near the "Angel."

THE

FAMILY LIMIT

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

For further Particulars send stamped directed envelope to

A. MOSS, 36 Upper Park Street, ISLINGTON, LONDON, N.

TO MARRIED PEOPLE.—An enlarged illustrated List of Malthusian Appliances will be forwarded by return of post on receipt of 2d. in stamps.—Address, DAVIES, Chemist, 101 Park-lane, Leeds.

WOULD WOMEN TO BE PUNISHED FOR HAVING TOO MANY CHILDREN? Fourpence, post free. G. W. F. Kingfisher, Leeds.

WORKS BY CHARLES WATTS.

BIBLE MORALITY: Its Teachings Shown to be Contradictory and Defective as an Ethical Code.

A mass of most damaging facts, compiled in a graphic and interesting style. Admirably suited for wide circulation. Just out. Third and revised edition, price 3d.

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

THE TEACHINGS OF SECULARISM COMPARED with Orthodox Christianity. 96pp., 1s. SECULARISM: IS IT FOUNDED ON REASON, AND is it Sufficient to Meet the Needs of Mankind?

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

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

EVOLUTION AND SPECIAL CREATION. 24 pp., 3d. THE GLORY OF UNBELIEF. New Edition, Revised and Enlarged. 24 pp., 3d.

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

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

SAINTS AND SINNERS—WHICH? 24 pp., 3d. CHRISTIANITY: ITS ORIGIN, NATURE, AND Influence. 32 pp., 4d.

SCIENCE AND THE BIBLE: Wherein they Differ. 32 pp., 4d.

NATURE AND THE SUPERNATURAL; or, Belief and Knowledge. 24 pp., 3d.

London:

Watts and Co., 17 Johnson's-court, Fleet-street, E.C. R. Forder, 25 Stonecutter-street, E.C.

IS SOCIALISM SOUND?

Verbatim Report of Four Nights' Debates between

ANNIE BESANT

AND

G. W. FOOTE.

PRICE ONE SHILLING.

Superior Edition, in Cloth, Two Shillings.

SCOTCH TWEEDS, ALL WOOL.

Latest Designs. Best Qualities. Newest Colorings.

HAVING just bought from one of the Very Best Scotch Tweed Manufacturers all their Remnants of the Present Season's Patterns (all Perfect), consisting of 1,200 yds., 28 inches wide, I offer the various lengths at the following prices:—

s. d.		s. d.		s. d.	
2 1/2	yards...3 0	4 1/2	yards...3 0	6	yards...3 0
2 3/4	"...2 10	4 3/4	"...3 0	6 1/4	"...3 0
3	"...2 9	4 3/8	"...2 11	6 1/2	"...3 0
3 1/4	"...2 9	5	"...2 11	6 3/4	"...3 0
3 1/2	"...2 10	5 1/4	"...2 11	7	"...3 0
3 3/4	"...2 10	5 1/2	"...2 11	7 1/4	"...3 0
4	"...3 0	5 3/4	"...2 11	7 1/2	"...3 0

Go where you will, you cannot get goods that are more fashionable or better in quality in Scotch Tweeds than these. The prices are from 1s. to 1s. 6d. per yard less than the prices for my regular goods.

If you want a Splendid Bargain go to a Tailor at once, and get to know the length you require for the garments you wish to have made. Send me a stamped addressed envelope, with particulars of color and design you would like, and I will gladly send a variety of three patterns to choose from in any of the above lengths. The odd lengths will make Boys' Suits.

ALL GOODS CARRIAGE PAID. SATISFACTION GUARANTEED.

Readers, Please Show this Advt. to your Friends.
BY SO DOING YOU RENDER A SERVICE TO BOTH THEM AND MYSELF.

I take this opportunity of thanking the many readers of this Journal who have favored me with orders, and I trust that all the Goods supplied by me have given Perfect Satisfaction. If there are any cases where goods have not given satisfaction, I shall be pleased to give compensation for any loss if customers will furnish me with particulars.

J. W. GOTT, BRADFORD.

HENRY A. ROGERS,
GENERAL HOUSE FURNISHER,
Glass, China and Earthenware Dealer,
45a FOLEY STREET
AND
138 WESTMINSTER RD., Liverpool.

Stocks Purchased for Cash to any amount.

200 WRINGING MACHINES

To be Sold Cheap. All Prices.

We recommend our "Standard" Machine, noted for strength of frame, thickness and durability of rollers. The best machine in the market. Rollers 24in by 6in. Lignum Vite (bottom). Reduced to £2 12s. 6d. Usually sold at £3 12s 6d.

SPECIAL OFFER to READERS of this Paper.—I will send one Carriage Free to any address in the United Kingdom.

SPECIAL OFFER to N. S. S. Branch Secretaries and Treasurers. I will allow to Branch Secretaries and Treasurers, or to any two persons whom they may nominate, a discount of 7s 6d. off one machine each. I will also allow a discount of 5s. to all whom they may certify as widows or persons in poor circumstances.

MUSIC STOOLS, 8s. 11d., 10s. 6d. and 13s. 6d.

Carriage fr e. Less than wholesale prices. Please send P.O.O. with correct name and address.

CERTAIN SATISFACTION.

NUMEROUS TESTIMONIALS

Mr Chas. Doug. Seco Liverpool Branch N. S. S. 9 Cromwell-terrace, Gar-en-lane, Liverpool, will be pleased to answer any inquiries as to the bona fides of the above advertisement.

OUR SPECIALITIES.

THOUSANDS OF TESTIMONIALS.
GENTS' IRISH CAMBRIC HANDKERCHIEFS, 3s. 6d. per dozen; Ladies, 2s. 6d.; Hemstitched Lawn, 3s. per dozen. Carriage paid. Money returned if not approved. Table and Bed Linen at Wholesale Prices.

GORDON & CO., Agents for Irish Goods,
21 BLANSHARD STREET, MANCHESTER.

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, Haunerton-street, Bradford. Trade Society House.

JOBGING COMPOSITOR.—An all-round Jobbing Compositor seeks Situation; used to small cylinder and platen machines. W. P. Jacobs, 28 Glebeland-street, Merthyr Tydfil, S. Wales.

EVERY MAN HIS OWN DOCTOR.

MEDICAL ESSAYS. VOL. I. For Postal Order for 1s. 2d.

It contains Articles on: Management of Infancy; Health; Longevity; The Teeth; Brown Bread; Bread Making; Food; Vegetarianism; Tobacco; The Drink Question; Fruit; Fresh Air; Exercise; Bathing; Sight; Holidays; etc. Also the cause and cure of Disease; Constipation; Biliousness; Eczema; Black-heads and Pimples; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch; etc.

MEDICAL ESSAYS. VOL. II. Of the Author, for Postal Order for 1s. 2d.

Containing Articles on: The Healing Power of Nature; Cushing; 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; Unassociated Domestic Poisons; Thrust Perspiration; Sea Bathing; etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholesome Bread, to Breathe Properly, to Grow Tall, to Keep Warm, I Live, to Live 100 Years, to Improve the Memory, and to become beautiful and Attractive. On the Cause and Cure of the following Diseases: Stomach Troubles, Flatulence, Sleepiness, Varicous Veins, Bolls and Carbuncles, Subcutaneous 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, required, repairing, or alterations in two hours. If you pay more than the above they are free charges. Teeth on platinum 7s. 6d. each on 18c. gold 15s, stopping 2s. 6d., extraction 1s., painless by gas, 5s.

LONDON DEPOT FOR CO-OPERATIVE PRODUCTION.

Every Article sold here Produced in Co-operative Workshops under conditions where Workers share Profits and Management.

"I agree that labor which labors for itself as well as laboring for another, is better labor. . . . and should be encouraged in every belt of labor."—Charles Bradlaugh, speech in House of Commons, April 22nd, 1890.

Before purchasing elsewhere, try goods produced under improved industrial methods, and effect a saving by getting reliable articles.

We have our New Season's Stock of SCOTCH TWEEDS & WOOLLEN CLOTHS to select from, and our Tailoring Department gives every satisfaction.

The list of goods in stock includes—

Boots and Shoes of all kinds, hand and machine made; Hosiery and Shirts, Thibet Fancy and Cotton Skirting and Skirts, Ladies' Costumes, Cloths, Harris Tweeds, Wool Cloakings, Shawls, Scarfs, Flannelettes; Watches, Cutlery, Needles, Cabinet-making, Bass Brooms, Seeds, Nutritional Cocoa, etc.

Call or write for prices and patterns.
36 HART STREET, BLOOMSBURY, W.C.
(Near British Museum).

"FIFTY PROOFS that the Bible is Not the Work of a Perfect Being." A new tract for propagandist work. 6d per 100, post free 7d., of B. Forster, 28 Stonecutter-street, E.C.4.

TO FREETHINKERS, Ladies and Gentlemen, requiring superior Cut Garments at moderate prices. First-class Hosiery and Fit Guaranteed.—H. HARTON, Artist Tailor, 14 Great Castle street, W. Three doors from Regent Street. Patronised by leading Freethinkers.

"A HOME FROM HOME" (for Freethinkers).—Mrs Harry Long, No 3, Vane-road, Black-pool. Apartments, near central station, promenade, and sea. Renters, please show this to your friends.

FREETHINKERS who choose to buy their own Materials for Hatts or Cdd Garments can have them Made Up at very reasonable charges. For prices for making and trimming, apply to W. Barker, Practical Tailor, 41 Rushmore-road, rear Ardwick Green, Manchester.

THE SOCIAL INTRODUCTION INSTITUTE. A CIRCULAR.—Published for the purpose of facilitating engagements between persons of congenial tastes. Open to the strictest investigation. Specimen copy two stamps. 3 Lofton, 4 Bury-street, Strand.

TO HOUSEHOLDERS AND OTHERS.—Printing and Paper-hanging, good and cheap by Practical Man. C. Middle, 87 Westmoreland-street, Finsbury, S.W.

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