

# The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XII.—No. 29.]

SUNDAY, JULY 17, 1892.

[PRICE ONE PENNY.

## SHELLEY AS A FREETHINKER.

ON August 4 Freethinkers in all parts of the world should commemorate the centenary of the great poet of Nature and of Freedom, Percy Bysshe Shelley. Others may celebrate his work as poet, essayist, letter-writer, philanthropist, and political and social reformer; but to us he is pre-eminently the Freethinker, the emancipator of the human mind from the terrors of the supernatural. Shelley was one of the very first to openly proclaim Atheism in England.\* He was never ashamed of the name. He suffered expulsion from Oxford rather than repudiate his tractate on *The Necessity of Atheism*, which, with youthful daring, he sent to the heads of colleges. To meet the lad's thesis and show his error was a task beyond these guides of youth. They took the easier course of expulsion, and this led to his father's repudiation. In *Queen Mab*, which he published with his own imprint, to take himself the consequences of any prosecution, he unhesitatingly declared, "There is no God.... Infinity within, infinity without, belie creation." At the Chartreuse of Montavert he described himself humanitarian, democrat and Atheist, and we have the testimony of Trelawny that he was an Atheist to the last.

That Shelley was at once an Atheist and a poet fervently endowed with the enthusiasm of humanity is a truth little palatable to the orthodox, to whom Atheism is a bugbear denoting everything diabolical.† We need not be surprised, then, that some still write of him as a bad character, while others try to make out he was almost a Christian. *Non ragionam di lor, ma guarda e passa.*

It is Shelley's glory that he did not conform to the creeds, conventions, and customs that would have made his life a lie. Mr. Dobell well says, "Shelley's opinions were of the very essence of his writings."‡ There was development in those opinions as in his writings, but he was throughout a Freethinker, a lover of liberty, and an apostle of mental emancipation. He had, as he said, "a passion for reforming the world." How it breaks out even in his most ethereal utterances, as in the *Ode to the West Wind*.

Drive my dead thoughts over the universe,  
Like wither'd leaves, to quicken a new birth  
And, by the incantation of this verse,  
Scatter, as from an unextinguish'd hearth  
Ashes and sparks, my words among mankind!

Shelley expressed his horror of consciously didactic poetry. This probably made him decry *Queen Mab*, the most didactic of his long poems. But though

\* The only earlier instance is that of William Hammon [Turner], who, in his *Answer to Dr. Priestley's Letters to a Philosophical Unbeliever*, 1782 (p. 10), says "as to the question whether there is such an existent being as an Atheist, I do declare upon my honor that I am one."

† Having made a special study of the lives of anti-supernaturalists in compiling my *Biographical Dictionary of Freethinkers*, I venture to declare that, next to intellectual courage, their chief characteristic is devotion to human interests.

‡ Prefatory Note to *Shelley: a Poem*, by James Thomson (B.V.).

No. 573.]

the least artistic, *Queen Mab* is neither deficient in strength nor sweetness. Many a Freethinker can, like myself, date his first revolt from the brutal creed of orthodoxy to the thoughts and feelings aroused by the poet. In Shelley's lifetime, as in that of James Thomson (B.V.), it was only the Freethinkers and a few friends who read and admired him. His poems are poems of propaganda.

In his loftiest work, *Prometheus Unbound*, in place of God he enthrones man, and in his vision of regeneration sings—

Man, one harmonious soul of many a soul,  
Whose nature is its own divine control,  
Where all things flow to all, as rivers to the sea;  
Familiar acts are beautiful through love;  
Labor and pain and grief in life's green grove,  
Sport like tame beasts,—none knew how gentle they could be!

The lightning is his slave; heaven's utmost deep  
Gives up her stars, and like a flock of sheep  
They pass before his eye, are numbered, and roll on.  
The tempest is his steed; he strides the air,  
And the abyss shouts from her depth laid bare,  
"Heaven, hast thou secrets? Man unveils me; I have none."

This shout of "glory to man in the highest, for man is the master of things," is naturally repulsive to the theologian who seeks to found his own authority on fear of the supernatural.

In his prose, no less than his poems, was Shelley the advocate of Freethought. When D. I. Eaton was imprisoned for publishing Paine's *Age of Reason*, he addressed a noble and forcible *Letter to Lord Ellenborough* on the rights of free discussion.

"Alas!" he says, "the crime of inquiry is one which religion has never forgiven. Unrestrained philosophy has in every age opposed itself to the reveries of credulity and fanaticism."

"The same means that have supported every other popular belief have supported Christianity. War, imprisonment, murder, falsehood; deeds of unexampled and incomparable atrocity have made it what it is. We derive from our ancestors a belief thus fostered and supported; we quarrel, persecute, and hate—for its maintenance. Does not analogy favor the opinion that as, like other systems, Christianity has arisen and augmented, so like them it will decay and perish; that, as violence, darkness, and deceit, not reasoning and persuasion, here procured its admission among mankind, so when enthusiasm has subsided, and time, that infallible controverter of false opinions, has involved its pretended evidences in the darkness of antiquity, it will become obsolete; that Milton's poem alone will give permanency to the remembrance of its absurdities; and that men will laugh as heartily at grace, faith, redemption, and original sin as they now do at the metamorphoses of Jupiter, the miracles of the Romish saints, the efficacy of witchcraft, and the appearance of departed spirits."

The time, he says in concluding, "is rapidly approaching—I hope that you, my lord, may live to behold its arrival—when the Mohammedan, the Jew, the Christian, the Deist, and the Atheist will live together in one community, equally sharing the benefits which arise from its association, and united in the bonds of charity and brotherly love."

His opinion of Christianity never altered. In April, 1822, less than three months before his untimely death, Shelley wrote to Horace Smith:—

"I differ from Moore in thinking Christianity useful to the world; no man of sense can think it true; and the alliance of the monstrous superstitions of the popular worship with the pure doctrines of the Theism of such a man as Moore turns to the profit of the former, and makes the latter the fountain of their own pollution."

This was his final judgment on the religion which claims to be exclusively divine. On the question of individual immortality he remained a sceptic, though his deep sense of union with all life in nature at times makes it appear otherwise. To Trelawney's question, towards the close of his life, "Do you believe in the immortality of the spirit?" he replied, "Certainly not. Who can? We know nothing, we have no evidence." The Materialism of the notes to *Queen Mab*\* was, however, lost in a transcendental idealism which resolves all things into Maya, and finds its final expression in the speech of Ahasuerus to Mahmud in *Hellas*.

Shelley's character, assailed by all the Philistines, needs no other vindication than the testimony of Byron, who knew him well:

"Mild, tolerant, good—the least selfish and the mildest of men; a man who has made more sacrifices of his fortune and feelings for others than any I ever heard of; the most gentle, the most amiable, and least worldly-minded person I ever met; full of delicacy, disinterested beyond all other men—he had formed to himself a *beau-ideal* of all that is fine, high-minded, and noble, and he acted up to this ideal even to the very letter."

Shelley, "in his white ideal," was not "all statue blind" but far-seeing. He is an instance in proof of his own proposition, that "poets are the unacknowledged legislators of the world." Shelley had the supreme characteristic of the poet, imaginative vision. He observingly distilled the soul of goodness from things evil. Love was his sole law and gospel. In his own words, "calumny and misrepresentation, though they might move him to pity, could not disturb his peace." Yet calumny has followed this saintly Atheist, so that even his death has been regarded as a judgment. Said the gifted Gilfillan:

"Wert thou, oh religious sea, only avenging on his head the cause of thy denied and insulted deity? Were ye, ye elements in your courses, commissioned to destroy him? Ah! there is no reply. The surge is silent, the elements have no voice. In the eternal councils the secret is his of the reason of the man's death. And there, too, rests the still more tremendous secret of the character of his destiny."

De Quincey, commenting on this, says: "Shelley, it must be remembered, carried his irreligion to a point beyond all others. Of the darkest beings we are told—that they 'believe and tremble'; but Shelley believe and *hated*; and his defiances were meant to show that he did *not* tremble." Yes, he believed in Humanity and he hated oppression—above all the tyranny of the mind exercised by priestcraft and superstition.

Think not the tyrants will rule for ever,  
Or the priests of the bloody faith;  
They stand on the brink of that raging river  
Whose waves they have tainted with death.  
It is fed from the depth of a thousand dells.  
Around them it foams and rages and swells;  
And their swords and their sceptres I floating see  
Like wrecks on the surge of eternity.

Shelley's "destiny" was a sublime one, that of being an inspiration to the advanced minds of his race. The fame of the prophet of the Republic of Man will grow with the advancing years, for the best impulses of the noblest natures are directed to the realisation of his visions. J. M. WHEELER.

## STRUGGLES FOR MENTAL FREEDOM.

SECULARISM, retrospectively considered, implies active Freethought and persistent free discussion. Heresy, infidelity, Atheism and unbelief were terms used in the past as representing the manifestation of that spirit of doubt and inquiry which has given us increased knowledge and extended liberty. The struggle for freedom has been one long battle against a Church that was supported by the authority of the Bible and by Parliamentary law, which prohibited under pains and penalties all speech and writing that were at variance with its doctrines and ceremonies. It was found, therefore, that to attack the Bible and the doctrines of the Church was then the only practical method which could be adopted by the Freethought pioneers to successfully weaken the law by which individual liberty was retarded. The road to social, political and religious distinction was barred by the imposition of such restrictions as sacraments and oaths. The honest avowal of opinion meant obscurity or suffering, while hypocritical profession was tolerated and rewarded. Whether a person believed or not, conformity to the then existing creeds was insisted upon, regardless altogether of sincerity, although it might have been seen in many instances, as Butler puts it: "He that conforms [is coerced?] against his will, Is of the same opinion still."

Early in the present century Lord Stanhope struggled for many years to remove the restrictions imposed on Dissenters, but he failed to realise his object. In June of 1811 he told the bishops that if he could not remove the rubbish of their antiquated enactments against freedom of conscience in carts he would endeavor to carry it off in wheelbarrows; and if that mode of removal was resisted he would, if possible, take it away a little at a time with a shovel. As to compelling attendance at church, he urged that it was impossible, as there were four millions of persons more than the churches would hold. In consequence of his efforts, however, the Act known as that of 52 George III. was ultimately passed by the Ministry, and this gave some relief to Dissenters. But still a number of objectionable laws were left on the statute book that had to be assailed in the interests of mental freedom, and against their repeal the Church party fought desperately. In time the bigots were defeated, and Non-conformity became irresistible. The Quaker was relieved, the Catholic was emancipated, and the Jew was admitted to citizenship—to all of these open the doors of Parliament were opened. The man, however, who honestly acknowledged his unbelief was still denied admission as a member of the national legislature. It was only during the last decade that an avowed Atheist, after a bitter and cruel struggle, was allowed to take his seat in the House of Commons. So much progress has been gained that the position of a Freethinker to-day is no longer regarded by law as that of an infant or of a lunatic. The man who admits that he has no religion may now defend himself in a court of justice and enter Parliament, according to the law of the land. For this measure of improvement we are indebted to the dauntless pioneers of Secular freedom, whose self-sacrifice and persistent courage against priestly interference and ecclesiastical enforcements, shed a halo of glory around their memories.

Progress in knowledge has always preceded both personal and national freedom. In 1835 a parliamentary committee was appointed to inquire into the state of education. One of the witnesses who gave evidence on that occasion was Mr. Francis Place, who, in answer to the question "To what do you principally attribute improvement?" said, "To information. You will find as the working classes get more information they will acquire better habits." Here is the key to the whole situation. Undoubtedly

\* Shelley at one time contemplated making an English translation of D'Holbach's *Système de la Nature*, but he possibly discovered that one, by Dr. Hodgson, already existed.

it is to information and to the judicious use of it that we can truly ascribe the spread of liberal opinions. The great work of the pioneers of Secularism was to remove from the path of progress all impediments to the acquirement and spread of information; and to accomplish this task was indeed difficult, at a period when every possible plan was resorted to by the religious "powers that be," to curtail the means by which the human mind could be freed from the chains of despotism and superstition. The reader should study carefully the dark history of the pious reign of George III., when, as stated in *Cassell's History of England*, "Christianity was a bloody farce and an abomination," when "education, either in town or country, was scarcely known."

Glorious as have been the triumphs of the past hundred years, the battle is not over; for society is still influenced by ideas and actions that are incompatible with personal freedom in opinion, or with the genius of high civilisation. Theological organisations still absorb the funds of the nation and control the minds of millions of the masses who prefer belief to investigation. The increased influence of the Roman Catholic Church in English speaking countries is a source of danger to freedom and progress, while ultra-Protestant supremacy would delay the achievement of mental liberty and the acquirement of the right of true private judgment. The rise and spread of the Salvation Army in the great centres of intelligence and industry furnish food for serious reflection, and supply evidence that Freethought work is not finished. Here we find a large body of the lower classes of society being organised by a method that excludes even the elements of knowledge—to whom science and learning are mostly unknown. If a majority of society were absorbed by the Salvation Army, what would become of Freethinkers and progressive institutions? If these two classes—Catholics and Salvationists—do not show the necessity for continuing the critical method, they offer no support to the conclusion that the work of criticism has been successfully completed. It is true that the positive aspect of Secularism is brighter now than it was at any period of its history; but it is also a fact that a duty devolves upon all who adhere to Secular principles to strive to obtain for them a wider scope of operation, and a greater freedom from the obstacles that impede their dissemination among the general community. The time for suspending criticism of popular theological views will be when such beliefs no longer engross public attention as being the "one thing useful." Until then we must recognise that the duty we owe to the pioneers of the past is to keep the lamp of freedom which they lit burning, and to hand it down to posterity with a brilliancy undiminished.

Nothing is clearer at the present day than that it requires the democratic spirit of Secularism to ensure the advancement of nations. Some persons, who reject theology, consider that science will make its way and supersede orthodox teachings without any special organisation or advocacy. This may be true, so far as regards its application to the immediate physical wants of man; but there is to be considered the bearing of science on life and on man as a compound being, and its power of supplying his intellectual wants and giving pleasure to his mind. Gifted with imagination, man requires the poetry of science to lift him above the cares of the hour and the troubles of the day. He looks upon it as the interpreter of the Universe, as the indicator of his relations thereto, and as the means to give free scope to his knowledge. Moreover, since education has reached almost every child, it becomes of the first importance that its mind should be occupied with thoughts of the living present; in contemplation of the facts of existence and their bearing on the amelioration of the race. The youthful mind thus

engaged will be impervious to the figments of theology. Religious societies do not base their teachings on considerations of this scientific character, and therefore there is an unoccupied ground for the inculcation of Secular philosophy.

Thus it will be seen that we owe a duty to the pioneers of our movement which is to endeavor to enrich the legacy they have bequeathed to us by devoting our efforts both to the positive and critical aspects of Secularism; and while exposing the fallacy and the injurious character of popular theology, at the same time, to demonstrate that the genius of Secularism lies in its ability to regulate lives in harmony with science and to stimulate conduct that shall be creditable to the individual and beneficial to society at large.

CHARLES WATTS.

#### PROF. HÆCKEL ON MONISM.

THE *Monist* for July opens with an exposition of the essential features of monism from the distinguished German biologist Hæckel. Monism, he says, denotes a unitary or *natural* conception of the world, in opposition to a *supernatural* or mystical one, that is, in opposition to *dualism*.

"For us, accordingly, there exists (in the sense of Goethe) no opposition whatsoever between nature and mind, between World and God. Mental existences, 'spirits,' outside nature, or in opposition to nature, do not exist. What are commonly termed the 'mental sciences'—for example, philology, history, and philosophy—are in reality simply a part of *physical philosophy*, of *Natur-philosophie*. The latter discipline embraces, in our opinion, the entire body of human knowledge; it is based upon *empiricism*, on the experiences, the observations, and the experiments of physical inquiry; but it does not become *philosophy* until it has brought together and united its empiric products, abstracted general laws from its isolated experiential facts, and *synthetised* the isolated results which *analysis* has empirically ascertained. . . . The idea of God that alone appears to be logically compatible with monism, is pantheism (or "cosmotheism") in the sense of Goethe and Spinoza. God according to this view is identical with the sum-total of the force of the universe, which is inseparable from the sum total of the matter of the universe. In opposition to this view stands *anthropotheism*. This is the outcome of dualism, which places God as a personal being in opposition to the 'world' created by him, and consequently is always forced in its reasonings to resort to anthropomorphic expedients."

Materialism he uses in its most extended sense as synonymous with monism.

"All the phenomena of the world are founded upon material processes, upon *motions* (mechanicalism) or upon *feelings* (psychism), both of which, as fundamental qualities, are inseparable from matter. Immaterial forces or immaterial 'spirits' (minds) are unknown to us. As Goethe once said, 'Mind can never exist and act without matter, matter never without mind.'"

On the belief in immortality Prof. Hæckel says:

"The 'belief in immortality' is scientifically (*critically*) tenable only as a *general* proposition, and is in this case identical with the most universal law of physics, the *conservation of energy* (coincidentally, of course, the conservation of matter). On the other hand, the widely disseminated *dogmatic* belief in a *personal* immortality, a belief supported by the mass of the ecclesiastical religions, and of utmost importance as the consciously or unconsciously assumed *base-axiom* of a great number of philosophical systems is, *scientifically*, absolutely untenable. The 'human soul' (i.e., the sum-total of the individual life-activity: feeling, motion,—will,—and idea) is simply a transient developmental phenomenon—a very highly developed 'vertebrate-soul.'"

These views, he holds, may also be designated *cosmism*,

"to the extent that it proceeds from the fundamental idea that *cosmogony* or the 'world-process,' as *world-development*, is, within certain limits (within the limits namely of a reduction to the basic notions: matter and its two inseparable fundamental qualities motion and feeling) a *knowable* natural process. *Cosmism* is opposed, thus, to *agnosticism*."

We are pleased to note that Prof. Hæckel intends to devote more time to philosophical questions as soon as he has completed his biological work with the Challenger material, which has already occupied him twelve years.

### THE DESIGN ARGUMENT.

(CONCLUDED.)

BUT of the creatures that have got here at last after all the æons of slow striving at production, of those that have survived the frightful carnage of life in which thousands perish and one escapes, of the organs in these creatures which are not rudimentary, or degenerated, or aimless, or hurtful—of the organs, that is that now perform functions in a manner mainly helpful—not one is perfectly adapted to its environment and performs its function perfectly. The eye, upon which Christians lavish so much admiration, is an extremely imperfect instrument. The number of persons seen with eye-glasses and other devices to aid vision shows how easily the organ is disordered. In mechanical construction it is inferior to the cheapest optical instrument in the market. The ear is as imperfect as the eye. In the structure of the external ear, and attached to it, are ten muscles all in a rudimentary condition and all absolutely useless. Indeed, all of the ear visible to the eye, except a small shell-shaped depression immediately around the opening, is completely useless. For what purpose was this mass of useless material formed? To get frozen, is the only answer we can think of just now. The internal construction of the ear, testifies Professor Garrison, is quite as faulty as that of the eye. Hardly has a child got its first set of teeth when they have to be removed to make room for the next, which are called the "permanent" set. How permanent, probably many readers know. As a matter of fact, the dentist furnishes the only permanent and reliable set we ever have. In the throat we have the tonsils, which serve no earthly use but to get inflamed. Every bit of food and drop of liquid on its way to the stomach must pass over the opening of the trachea, or windpipe. Thus the life is endangered every time a mouthful of food is swallowed. Sometimes the result is merely the spasmodic coughing we may notice in ourselves every day caused by the entrance of small crumbs or drops of water. Sometimes the person is choked to death. Space will not permit mention of the misconstruction and misarrangement of the great organs of the trunk and of the whole body.

But, finally, there is this argument, irresistible and conclusive, which supersedes and renders unnecessary all the preceding. We simply deny design. Adaptation, fitness is one thing. Design is another. The adaptation we admit; the design we deny. When two organs or functions are so constituted that each has reference to, and assists in, the working of the other, we have adaptation. Design is this with the addition of something else—the addition of the fact that this adaptation was antecedently set up as an end by some intelligent being. A thing done is not necessarily a thing designed to be done. When design is affirmed of an action, it must be shown that the agent in that action had the result in view at the beginning of the action. The fact that things exist as they now are proves simply—that things exist as they now are. Unless we can first examine the volitions of some being at the beginning of the course of nature, and discover that he had in view the present constitution of things, we have no means of guessing whether this constitution of things came about by negligence of his, or through mistake, or in direct opposition to his wishes, or that there is such a being. All that can be said of present nature is that it is; to an affirmation of its design the first datum, that a being had it in view, is utterly lacking. The

fact that any object is constituted in a highly complicated manner does not tend to prove that it was designed. The reason why we believe, on finding a watch, that it was designed, is not, as has been commonly held, its complication and adaptation. The reason why we believe that it had a designer is solely that we have had a previous experience of similar mechanisms being designed by men. Experience is in this, as in everything else, our only source of knowledge; and as to the contemplation of the present order of the universe by any pre-existing being, experience is totally lacking. The judgment, says Hume, which infers a designing cause from adjustments adapted to effect an end, rests wholly upon experience; and as we have no experience of world-making, we have no right in such a case to infer a world-maker. There still linger in our habits of thinking remains of that old egotism of considering ourselves the end of all creation, and so seeing design in all the processes that have led up to the production of us and the establishment of our sovereignty over creation. But this is unfounded; it would have suited nature just as well, as far as we can see, to have produced an intelligent elephant, or an intelligent cat, as an intelligent ape; and in that case the intelligent cat would have looked back and egotistically discovered the same designs to produce and exalt him that we discover now. Of complicated reciprocity of action, organic action, there is in the world very little. Nearly all matter is inorganic. Inorganic matter has for inconceivable time been worked and reworked by that energy inherent in matter which both Christians and Freethinkers recognise—they under the name of God, and we under the name of Force. Among the endlessly varied combinations and recombinations of matter some combinations have become highly concatenated. Such masses of matter exhibit a lengthened concatenation of varieties of matter and of combination each of which varieties or divisions in its workings has a bearing upon all the others. This concatenation of forms of matter we call organisms, life. Such a concatenation does not necessarily carry in itself an implication of a previous design. Of such combination there is very little; the endless permutations of inorganic matter must necessarily have produced some; the only wonder is that there is not more. And from these concatenations of forms and activities we are no more to infer design than we are to infer, when a man, taking a blind backward step, overthrows some object which falling causes the successive fall of a long row of concatenation of objects which chanced to be behind him, that the man designed that concatenation—that chain of causes and effects.

The manner in which complicated organisms are produced from simple beginnings, priest-hated evolution fully shows. We cannot give it here; we recommend an exhaustive study of the literature of evolution.

To summarise: (1) The design argument vitiates itself by necessitating an infinite series of designers; (2) if there be a designing deity he cannot be beneficent; (3) if there be one he cannot be wise, for (a) his processes are egregiously slow, (b) they are egregiously wasteful, (c) they are often purposeless, and (d) they have produced at the present day wretchedly imperfect mechanism; (4) finally, adaptation must be distinguished from design: the continual workings of a simple force must in time necessarily produce complicated interacting combinations of matter and forms of matter, which we call organic life, as explained by evolution, and any assumption of design is totally unnecessary, baseless and illogical.

—Truthseeker.

Mother—"And the serpent, as a punishment for tempting Eve, was made to crawl all the rest of his life." Bobbie—"Well, mamma, how did he get along before?"

## IMMORTALITY: A DIALOGUE.

BY ARTHUR SCHOPENHAUER.

## THRASYMACHOS—PHILALETHES.

*Thrasymachos.*—Tell me now, in one word, what shall I be after my death? And mind you be clear and precise.

*Philalethes.*—All and nothing!

*T.*—I thought so! I gave you a problem, and you solve it by a contradiction. That's a very stale trick.

*P.*—Yes, but you raise transcendental questions, and you expect me to answer them in language that is only made for immanent knowledge. It's no wonder that a contradiction ensues.

*T.*—What do you mean by transcendental questions and immanent knowledge? I've heard these expressions before, of course; they are not new to me. The professor was fond of using them, but only as predicates of the deity, and he never talked of anything else; which was all quite right and proper. He argued thus—If the deity was in the world itself, he was immanent; if he was somewhere outside it, he was transcendent. Nothing could be clearer and more obvious. You knew where you were. But this Kantian rigmarole won't do any more; it's antiquated and no longer applicable to modern ideas. Why, we've had a whole row of eminent men in the metropolis of German learning—

*P.* (aside).—German humbug he means.

*T.*—The mighty Schleiermacher, for instance, and that gigantic intellect, Hegel; and at this time of day we've abandoned that nonsense. I should rather say we're so far beyond it that we can't put up with any more. What's the use of it then? What does it all mean?

*P.*—Transcendental knowledge is knowledge which passes beyond the bounds of possible experience, and strives to determine the nature of things as they are in themselves. Immanent knowledge, on the other hand, is knowledge which confines itself entirely within those bounds, so that it cannot apply to anything but actual phenomena. As far as you are an individual, death will be the end of you. But your individuality is not your true and inmost being: it is only the outward manifestation of it. It is not the *thing in itself*, but only the phenomenon presented in the form of time, and therefore with a beginning and an end. But your real being knows neither time nor beginning nor end, nor yet the limits of any given individual. It is everywhere present in every individual, and no individual can exist apart from it. So when death comes, on the one hand you are annihilated as an individual; on the other, you are and remain everything. That is what I meant when I said that after your death you would be all and nothing. It is difficult to find a more precise answer to your question and at the same time be brief. The answer is contradictory. I admit; but it is so simply because your life is in time, and the immortal part of you in eternity. You may put the matter thus. Your immortal part is something that does not last in time and yet is indestructible; but there you have another contradiction. You see what happens by trying to bring the transcendental within the limits of immanent knowledge. It is in some sort doing violence to the latter by misusing it for ends it was never meant to serve.

*T.*—Look here, I sha'n't give twopence for your immortality unless I'm to remain an individual.

*P.*—Well, perhaps I may be able to satisfy you on this point. Suppose I guarantee that after death you shall remain an individual, but only on condition that you first spend three months of complete unconsciousness.

*T.*—I shall have no objection to that.

*P.*—But remember, if people are completely unconscious, they take no account of time. So, when you are dead, it's all the same to you whether three months pass in the world of consciousness or ten thousand years. In the one case as in the other, it is simply a matter of believing what is told you when you awake. So far, then, you can afford to be indifferent whether it is three months or ten thousand years that pass before you recover your individuality.

*T.*—Yes, if it comes to that, I suppose you're right.

*P.*—And if by chance, after those ten thousand years have gone by, no one ever thinks of awaking you, I fancy it would be no great misfortune. You would have become quite accustomed to non-existence after so long a spell of it—following upon such a very few years of life. At any rate you may be sure you would be perfectly ignorant of

the whole thing. Further, if you knew that the mysterious power which keeps you in your present state of life had never once ceased in those ten thousand years to bring forth other phenomena like yourself, and to endow them with life, it would fully console you.

*T.*—Indeed! So you think you're quietly going to do me out of my individuality with all this fine talk. But I'm up to your tricks. I tell you I won't exist unless I can have my individuality. I'm not going to be put off with "mysterious powers," and what you call "phenomena." I can't do without my individuality, and I won't give it up.

*P.*—You mean, I suppose, that your individuality is such a delightful thing—so splendid, so perfect, and beyond compare—that you can't imagine anything better. Aren't you ready to exchange your present state for one which, if we can judge by what is told us, may possibly be superior and more endurable?

*T.*—Don't you see that my individuality, be it what it may, is my very self? To me it is the most important thing in the world.

*For God is God and I am I.*

I want to exist, *I, I*. That's the main thing. I don't care about an existence which has to be proved to be mine, before I can believe it.

*P.*—Think what you're doing! When you say *I, I, I* want to exist, it is not you alone that says this. Everything says it, absolutely everything that has the faintest trace of consciousness. It follows, then, that this desire of yours is just the part of you that is *not individual*—the part that is common to all things without distinction. It is the cry, not of the individual, but of existence itself; it is the intrinsic element in everything that exists, nay, it is the cause of anything existing at all. This desire craves for, and so is satisfied with, nothing less than existence in general—not any definite individual existence. No! that is not its aim. It seems to be so only because this desire—this *Will*—attains consciousness only in the individual, and therefore looks as though it were concerned with nothing but the individual. There lies the illusion—an illusion, it is true, in which the individual is held fast: but if he reflects, he can break the fetters and set himself free. It is only indirectly, I say, that the individual has this violent craving for existence. It is the *Will to Live* which is the real and direct aspirant—alike and identical in all things. Since, then, existence is the free work, nay, the mere reflection of the will, where existence is, there, too, must be will; and for the moment, the will finds its satisfaction in existence itself; so far, I mean, as that which never rests but presses forward eternally, can ever find any satisfaction at all. The will is careless of the individual: the individual is not its business; although, as I have said, this seems to be the case, because the individual has no direct consciousness of will except in himself. The effect of this is to make the individual careful to maintain his own existence; and if this were not so, there would be no surety for the preservation of the species. From all this it is clear that individuality is not a form of perfection, but rather of limitation; and so to be freed from it is not loss but gain. Trouble yourself no more about the matter. Once thoroughly recognise what you are, what your existence really is, namely, the universal will to live, and the whole question will seem to you childish and most ridiculous!

*T.*—You're childish yourself, and most ridiculous, like all philosophers! and if a man of my age lets himself in for a quarter-of-an-hour's talk with such fools, it is only because it amuses me and passes the time. I've more important business to attend to, so good-bye.—*From "Studies in Pessimism."*

The whole of modern thought is steeped in science; it has made its way into the works of our best poets; and even the mere man of letters, who affects to ignore and despise science is unconsciously impregnated with her spirit, and indebted for his best products to her methods. I believe that the greatest intellectual revolution mankind has yet seen is now slowly taking place by her agency. She is teaching the world that the ultimate court of appeal is observation and experiment, and not authority; she is teaching it to estimate the value of evidence; she is creating a firm and living faith in the existence of immortal, moral, and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—*Prof. Huxley, in "Lay Sermons."*

## ACTOR AND PREACHER.

"In the sweet by and by, in the sweet by and by,  
We shall meet on that beautiful shore,"  
Were the words that an actor heard sung, as he stood  
In the cold by the village church door.  
Through the week he had tried with his comrades to please  
All the people who dwelt in that town,  
But the pastor had warned all who wished to be saved  
That "Old Satan" should be hunted down.  
One by one had the players left town in dismay,  
But poor Caspar had cause to remain,  
For all the appeals that he sent to his friends  
Without an exception proved vain.  
His landlord had turned him adrift in the streets,  
Retaining the few clothes he had.  
While Christians, who loved their dear pastor and church,  
Rejoiced in their hearts, and were glad.  
So he stood at the door on this cold Sabbath night  
And heard of "the Bread and the Life,"  
As he thought of the home in the far distant east,  
And his starving and invalid wife.  
Then the voice of the preacher was heard to proclaim  
Of the judgment that heaven had sent  
On the foes of the church, who had "fled from the town  
Ere of sin they had time to repent."  
Oh, the cold wind that drifted the snow at his feet,  
Was far warmer than the pastor's voice  
To the soul of the actor, who stood at the door,  
And heard the good Christians rejoice.  
"In the sweet by and by, in the sweet by and by,"  
Was sung, and the service was o'er,  
And so was the life of the actor, who froze  
As he heard of "the beautiful shore!"

—New York Clipper.

## LONDON SECULAR FEDERATION:

COUNCIL MEETING, held at Hall of Science on Wednesday, July 6, Mr. R. O. Smith in the chair. The minutes of previous meeting were read and confirmed. The secretary reported that the sum available for open-air propaganda had been expended in ten grants, and that a further sum had been voted by the Executive of the N.S.S. for that purpose. Some matters relating to the excursion were considered, and steps will be taken to prevent the use of tickets lost by the Bethnal Green Branch on the occasion of the recent disturbance in Victoria Park. Some discussion arose as to the lecture list, and it was agreed that in future the cost of carriage be borne by the Branches, the secretaries to remit a sufficient sum in stamps (about 4d.) when sending in their lists of lectures. The financial state of the Federation was considered; and after Mr. C. Turner had given notice of a proposal to be discussed at next meeting, it was agreed that all Branches make a special collection at their lectures on July 24 in aid of the funds, and that cards be issued for general collection amongst friends of the cause. Several matters of minor importance were considered, and an application by the Leyton Branch relative to free lectures was deferred. A formal vote was taken for the issue of the next lecture list, and the Council adjourned.

E. POWNCEBY, Sec.

## IS IT TRUE?

From *Secular Thought*, of Toronto: "The following item from the *Mail of Saturday*, May 28, will be of interest to our readers: 'A flutter has been caused among the members of the Theosophical Society by the report that Annie Besant is likely to become reconciled to her husband, Rev. Frank Besant, vicar of Sebsey, Boston. The daughter, Mabel, is reported to have brought about the reconciliation between the Church of England clergyman and the successor of Madame Blavatsky. Mabel, before going to Australia, visited her father and pleaded strongly with him to become reconciled to her mother. The father had been strongly opposed to his wife on the ground of her advocacy of Atheism and Malthusianism; but Mabel succeeded, it is said, in convincing him that her mother's conversion to Theosophy was a considerable improvement on her former beliefs, and that there would be no scandal in being reunited to his wife under existing circumstances. The news has fallen like a bomb-shell among the Theosophists, who are afraid that Rev. Mr. Besant may succeed in inducing his wife to desert them altogether and join the Church of England.'

## THE SHORTER CATECHISM REVISED AND CORRECTED TO DATE.

1. What is the chief end of man?—Problematical.
2. What rule has God given to direct us how we may glorify and enjoy him?—Reason.
3. What do the Scriptures principally teach?—Barbarity.
4. What is God?—Anything.
5. Are there more Gods than one?—Yes.
6. How many persons are there in the Godhead?—None.
7. What are the decrees of God?—Unequal.
8. How doth God execute his decrees?—Diplomatically.
9. What is the work of creation?—Impossible.
11. What are God's works of providence?—Cataclysms.
14. What is sin?—Buncombe.
20. Does God leave mankind to perish in their estate of misery?—Mostly.
31. What is effectual *call-ing*?—Talmage's.
32. What benefits do they that are effectually called partake of in this life?—Immense.
39. What is the duty which God requireth of man?—Sycophancy.
41. Where is the moral law summarily comprehended?—Ethics.
42. What is the sum of the Ten Commandments?—Don't
84. What doth every sin deserve?—Re-naming.
86. What is faith in Jesus Christ?—Laziness.
92. What is a sacrament?—Paganism.
94. What is baptism?—Silly.
96. What is the Lord's Supper?—Blasphemy.
98. What is prayer?—Folly.

A. W. HERDMAN.

## ACID DROPS.

Talmage is in England again, preaching the gospel and raking in the shekels. Some forty thousand gentlemen, natives of the soil, are occupied in the same business here, and one hardly sees why their efforts need to be reinforced by an imported soul-saver from America. However, the great Talmage is laboring in this part of the Lord's vineyard for considerably more than a penny a day. He will return to Yankeeland with heavier pockets; he could scarcely return with a lighter head.

Down at the Mansion House, enjoying the hospitality of the Lord Mayor, the great Talmage said that this was a first-rate world to live in; he was very happy to have landed on this planet. No doubt, Talmage's income is several thousands per year. If he only had fifteen shillings a week, and earned it, he would probably alter his opinion.

The *Methodist Times* gives a gushing account of Talmage's preaching at Manchester. It was on a Sunday, and we are informed that "Dr. Talmage gave his services for the day entirely gratuitously." What generosity! And what an excellent advertisement! It should be worth hundreds of pounds to "the great preacher."

The same journal reports Talmage's visit to Nottingham. He had a big audience in the Albert Hall, and the next morning a number of Christian ministers met him at breakfast. Unfortunately the *menu* is not printed; otherwise we might have compared it with that of the last supper, to see how Christianity has progressed during eighteen centuries in the matter of eating and drinking. Talmage's speech on this occasion is described as "a thing of beauty and a joy for ever." The quotation is from John Keats, who would be startled at its application to the flashy rhetoric of a Yankee revivalist.

In another part of the *Methodist Times* "our special correspondent" gives a report of the Christian Union Conference at Grindelwald. This nice little picnic was organised by the Rev. Dr. Lunn. Under the pretence of discussing the re-union of Christendom (a most hopeful enterprise!) a band of Christian ministers, of various denominations, are enjoying a "free, gratis, for nothing" holiday. They have fresh air, coolness, fine scenery, and plenty to eat and drink. "Our special correspondent" tells how, when they boarded the train at Ostend, a "mysterious cardboard box was handed to each of the Re-union Party." Was it pills? No; it was salt to season the chicken and ham. At Berne, we are told, the ever-thoughtful Dr. Lunn had "ordered a most substantial dinner to be served in the

station buffet," And so the servants of him who "took bread and brake it" go careering along, living on the fat of the land, and making the very best of this miserable vale of tears.

The defeat of Forrest Fulton at West Ham, N., is gratifying to Freethinkers. At a meeting just prior to the election, he was asked if he was in favor of perfect Liberty of Bequest, and the local paper reports: "Mr. Fulton did not understand the question. A person now could leave his money to whom he pleased. If it was meant—was he in favor of endowing a building, by bequest, when the bequeather wished it to be erected for the meeting of those who believed and wished to teach that there was no God—certainly not. (Cheers.)" This is the gentleman who recently wrote to the West Ham Branch secretary—"The longer I live the more convinced I become that the only sure foundation on which we can rest our actions here is a reverend belief in the sacred truths of the Christian religion." The sure foundation, examined at the ballot-box, has turned out to be but shifting sand.

Massachusetts legislators, according to the notices posted on the fence surrounding the state house extension, will never have a chance to go heavenward. Some one interested in their welfare has issued an invitation which reads, "Come to Jesus." Under these encouraging words is the hopeless announcement, "This way is closed."—*Boston Post*.

The Foreign Office, imitating the French government's employment of Robert Houdin, in a mission to Algeria has sent Mr. Douglas Beaufort, the prestidigitateur with Sir Charles Euan-Smith to entertain the Sultan of Morocco. The Sultan's opinion of the performance was expressed by the repetition of "Allah intah al Sathan" (God burn the Devil).

The British missionaries in Algeria have occasioned disturbances by their efforts at proselytism, leading the French Government to intimate to our own that unless the English missionary societies take the initiative in recalling their missionaries they will be under the painful necessity of kicking them out of Algiers.

It must be especially galling to proselytising Christians that their missionaries should be asked to leave the Mohammedans in peace in North Africa, when they reflect that the whole of that district was once Christianised and the seat of flourishing churches, presided over by men like St. Cyprian and Tertullian.

How the Catholics like the public schools in France may be seen in the utterances of the Abbé Delafosse, Vicar General of Senes, given in the *Daily News* of July 7. Such passages as the following occur in his sermons: "The truth, my brethren, is that the struggle has begun between the soldiers of God and the soldiers of the Devil. They want to make godless men, and so they begin by setting up godless schools." In another sermon the abbé says that parents who send their children to unsectarian schools unless in cases of absolute necessity no more deserve absolution than those who commit the sins of blasphemy or of lust. The authors of the school laws are described by the priest as miscreants. It is interesting to note that many priests in Brittany until the last elections withheld absolution from those who voted for Republican candidates, thus setting at naught the Ballot Act.

Bishop Fowler, of the Methodist Episcopal Church, has been invited to act as Chaplain at the dedication of the World's Fair buildings on October 12. He has of course accepted the invitation. We suppose he will furnish God with all needed information concerning Columbus, and tell him how he discovered America just 400 years ago, and to what extent God and Columbus were in partnership in the discovery business. Of course God ought to know all about it if he was there, even more than Bishop Fowler, for he was not there, but then God is liable to forget, and has to be reminded of a great many things by these preachers. We do not see how he could run this world without them.

Says Jerome K. Jerome, in the *July Idler*: "What does a man do when he finds himself growing old, and feels that it is time for him to think seriously about securing his position in the next world? Why, he becomes suddenly good to 'the poor.' If the poor were not there to be good to, what could he do? He would be unable to reform at all. It's a great

comfort to think that the poor will always be with us. They are the ladder by which we climb into heaven."

The late unlamented Mr. Deeming, left behind him in prison a posthumous poem or psalm which has been published in the Australian papers. Here is one verse:

But now God looks with tenderness,  
And claims me as His child.  
On Heaven my joyous hopes,  
The door opes,  
Up perplexed I start;  
Timid, yet confident, I stand.  
Begone distrust! no more apart  
Should lovers dwell. I seize His hand,  
And nestle next His heart.

Deeming will be at home with the saints, but his murdered wives would probably desire to "nestle" at some distance.

The tolerance of Christianity is being displayed in Russia where the Stundists are persecuted with equal severity to that exercised against the Jews. M. Pobiedonostzeff, the Minister of Public Worship, says, these fellow Christians are as bad as heathens, and is determined to completely stamp them out. Christianity has ever been the same when it has had the power.

A destructive waterspout burst over the Yorkshire village of Langloft near Driffeld last week, and swept down houses and farm buildings, and carried away horses, cattle and pigs. We suppose God was too much occupied attending to the prayers of his holy ministers about the elections to avert the disaster.

Choleraic diarrhoea has caused alarming mortality in the suburbs of Paris, while London has had a severe access of scarlet fever. Cholera in its worst form is rife in Southern Russia, where many of the doctors have fled, leaving the disease to Providence. According to the *Kölnische Zeitung*, some of the authorities of Baku were heard to ask: "What, after all, is the good of human precautions? What God has ordained will be fulfilled." The town has, therefore, remained choked up with dirt, and is a regular breeding place for the deadly microbe.

A Northern bishop who follows Christ in a carriage drawn by two splendid coal-black horses, lately applied to a prominent lady of his congregation for a cathedral fund subscription. "Sorry I can't give you anything now," replied the lady, "but I am saving my money to buy a carriage and a pair of horses like yours."

*Reynolds's Newspaper* is unduly severe upon the Archbishop of Canterbury, and makes uncomplimentary reflections upon his fashionable garden parties. Why shouldn't a man with £15,000 a year have garden parties if he likes? Why shouldn't he consort with fashionable people? What reasonable person would expect him to invite snips and snobs? The fact is, if Christianity be true, the Archbishop of Canterbury is going to hell. Let the poor man then enjoy himself on the road; or else cut off his £15,000 a year, and give him a chance of going to the other place.

The clergy, who are always complaining of poverty, evidently believe rather in help from the laity than in self-help. It appears the Clerical Pensions Institution has an income of £70,000, of which only £8,584 are subscribed by the clergy themselves.

In a recent letter to a French dignitary, the Pope, in order to calm the hopeless antagonism of the French clericals to the Republic, has spoken highly and notably of the possibilities of good among non-Catholics and non-Christians. He says, "they preserve, in spite of all, a basis of good sense, a certain rectitude, which may be called the sentiments of a soul naturally Christian."

This is surprisingly fair of his Holiness, and shows that even the successor of St. Peter is not unaffected by the tolerant spirit of the age. But we cannot forget that this is a private letter from the same Pope who, in a dogmatic Encyclical, directed to and binding upon all Catholics, ordered that in theological colleges they should instil the doctrine of St. Thomas Aquinas, a saint who teaches that "heretics immediately they are convicted of heresy be not only excommu-

nicate, but also justly done to die" (*Sum. Theol.*, vol. i., pp. 332-3).

From the Indian Census it appears that Hindooism is as strong as ever. Islam counts 57 millions, Buddhism seven, and Christianity only two and a half millions. 207½ millions are credited to "Hindooism."

Under the title of "Politics and Pulpits" the *Christian World* expatiates on "the change which has come over the views of the Church in relation to social and political problems during the last thirty years." Sceptical reformers, if they only took the trouble to inquire, would find that Christianity has altered. It still keeps one eye upon heaven, but it fixes the other upon this world, where society is to realise a foretaste of paradise. In other words—for this is what it comes to—the Churches are being Secularised. Christianity is gradually, but very surely, changing itself in order to live. Even a revelation from an all-wise and all-good Deity has to be brought level with the progress of civilisation.

"War," the *Christian World* says, "will vanish like a bad dream." Perhaps so, but what an absurdity to put this great improvement to the credit of Christianity! It is precisely the Christian countries that do nearly all the fighting on this planet, keep up costly armies and navies, and devote a vast amount of thought and energy to purposes of destruction. And what is bringing about an era of peace? The pulpit? Nonsense. It is being brought about by Science. The instruments of slaughter are now so frightful that nations are getting afraid to use them; and, on the other hand, commerce, intercommunication, and education, are showing nations that, naturally, they are friends rather than enemies of each other.

"Crime," we are told, "will be dealt with, not at the wrong end by punishment, but at the right end, by prevention." Good. That is what criminologists have been teaching for generations. But it is entirely opposed to the Christian method, which is one of punishment for sin. God's hell was the justification of Society's torture-houses. Both change, and finally vanish, with the growth of reason and humanity.

The latest American "notion" is one for attracting young men to church by the addition of a drinking bar to the sacred edifice. The proposer of this Mammonite dodge, himself a minister, has been rather roughly handled by the fraternity in consequence. "The good brother must have given utterance to it in a moment of rhetorical intoxication" is one of the mildest things said of him and his fad. "Glaring un-wisdom" and "patent impiety" is a somewhat harsher indictment. But the climax is reached when the neo-heretic is told that his scheme for the proposed partnership of church and saloon reminds one of Redwald, King of the East Saxons, who had in the same sanctuary one altar for the Christian religion and another for devil-worship.—*Clarion*.

The *Melbourne Daily Telegraph*, with which our friend Symes had several brushes, is dead. It was edited from the pulpit, and prominent religious organisations were controlled from its editorial sanctum. Its compositors and literary staff were made to work on Saturday nights, but were not allowed to start on Sundays until the midnight hour had struck. So the unregenerate printers used to assemble "in chapel" every Sunday evening at a law-defying pub. near the office and pass the time in devotional beers until midnight, when they staggered conscientiously to work for the Monday morning's paper. And yet the paper died.

Lord Gainsborough is much distressed to find that the Rev. Dr. Dale gives up the literal accuracy of the story of Jonah and the whale. He points out that the story is vouched for by the Master in Matthew xii. 40, and says he believes Jonah was swallowed by a great fish just as much as that he was sent by God to Nineveh. So do we.

The *National Observer* has a severe article on General Booth, who, it says, has sunk £74,000 in the Essex Marshes, and now puts the blame on the public because they do not throw good money after bad.

It seems from official returns of the Palestinian exports that the chief industry in the land flowing with milk and

honey is soap-making. Judea claims to supply the Savior who washes away all sin, and the soap that removes all dirt.

Was the Lord directing the dreadful fire at St. John's, Newfoundland, which has destroyed property worth four millions and rendered 15,000 people destitute? If so, he directed it against the Anglican Cathedral, which cost £100,000; the residence of the bishop, St. Andrew's Church, the Presbyterian Church and manse, the Wesleyan Church, and the Congregational Church, beside the merchants' stores and offices.

A Mr. Cadby has written a booklet on *Should Women Preach?* Treating the question only from a biblical standpoint, he of course finds that St. Paul emphatically declares that women should keep silent in the churches, and, if they want to know anything, should ask their husbands. Had Mr. Cadby looked to their natural qualification he might have found that, in making appeals to the emotions, they are unsurpassed. Some women are such good preachers that to them might be made the same answer which Lamb gave Coleridge, when the poet asked the essayist if he had heard him preach, "I never heard you do anything else."

The *Times* gives some evidence from Ireland that the confessional-box can abrogate the freedom of the ballot-box. It says that at West Kerry one priest told his flock that if they voted for Harrington, the Parnellite candidate, they would be voting against God.

The *Dublin Independent* tells how, on a spoiled voting paper in that city was found written the words, "As Father ——— told me." The voter, it would appear, had received his instructions, but forgotten the name of the candidate, and sooner than disobey orders, wrote the incriminating words.

The *Catholic Times* devotes over a column to celebrating the "Revelation of the Scapular of the Sacred Heart," said to have been made to a girl at Pellevoisin, in 1877, named Estelle Faguelte, who was cured of an incurable disease. We suppose the woman was ill, and when she recovered took her hallucinations for reality. Anyway, the priests find their account in it, for they have set up pilgrimages to Pellevoisin as a rival to Lourdes, and instituted a Confraternity in honor of Our Lady of Pellevoisin, which numbers more than 200,000 associates.

The celebrated miraculous statue of Our Lady of Beauvoir had a rare chance of showing her power last week. A thief stole her necklace of precious jewels. Our Lady, however, made no sign, and the thief is still at large.

Millionaire Rockefeller got a little nearer to heaven and the throne last week by giving fifty thousand dollars to the Tabernacle Church of New York City. When Mr. Rockefeller dies, the church will lose one of its best friends, the people one of its worst enemies, and the republic one of its foremost robbers.—*Age of Labor*.

It is quite possible to be too officious, and some clergymen are occasionally apt to forget this. The Rev. Mr. Narcotic—fancy name this—recently called upon Mrs. Velox, and observed: "It is a delicate matter I have called on you about, my dear madam, but the fact is, ever since your husband has been going to church with you, you have been dressing so—er—well, so loudly, as to excite comment." "My husband," replied Mrs. Velox, "has encouraged me in it" "I can scarcely perceive his motive," said the parson. "He tells me he wants something to keep him awake," returned Mrs. Velox, demurely. And then the Rev. Narcotic felt he had been scored off, and even Christian pastors don't like that.

#### HOW TO HELP US.

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



## MR. FOOTE'S ENGAGEMENTS.

July 24 and 31, Hall of Science, London.  
August 7, Manchester; 14, Failsworth; 21 and 28, Hall of Science, London.  
Sept. 4, Glasgow; 11, Aberdeen; 18, Hall of Science, London.

## TO CORRESPONDENTS.

MR. CHAS. WATTS' ENGAGEMENTS.—July 17, Bristol; 24, South Shields; 30, Oxhill; 31, Newcastle. August 7, Birmingham; 14, Liverpool; 21, Manchester; 28, Grimsby. September 3 and 4, Rushden; 11, Town Hall, Birmingham; 18, Birmingham; 25, Hall of Science. October 2, Hall of Science; 9 and 16, Birmingham; 23, Glasgow; 25 and 26, Belfast; 30, Edinburgh. Nov. 6 and 13, Birmingham; 20, Sheffield; 27, Hall of Science. Dec. 4, Hall of Science; 11, Manchester; 18 and 25, Birmingham.—All communications for Mr. Watts should be sent direct to him at Baskerville Hall, The Crescent, Birmingham.

J. G. FISHER.—Mr. Standring has also written to us about Baildon. It would be best for the Lancashire and Yorkshire Federation to send us an official letter, on which we could base our communications to Mr. Symes.

E. H. LLOYD.—Another correspondent has already sent the same information.

A. G. KYLE and S. SMALL send £1 each for "Mr. Foote's Holiday Fund."

INQUIRER.—Christopher Charles is not dead. It was under that name that C. C. Cattell used to write in former days. Christopher Charles Cattell lives at Birmingham, we believe in tolerable health, though afflicted with deafness.

JAS. NEATE.—Pleased to learn that the proceeds of Mr. Foote's benefit lecture exceeded your expectations. We value the sympathy of such hard-working and self-sacrificing body of Freethinkers.

F. SCHALLER.—Thanks for your sympathetic letter. The matter you refer to is the very least of our troubles.

S. STANDRING.—Pleased to hear from you. Let us know about Baildon as soon as possible, and we will send word to Joseph Symes.

W. WALKER.—You have reaped the reward of perseverance; perhaps the candidate would say importunity.

J. BENNETT.—Thanks. See "Sugar Plums."

SILENT ADMIRER.—Thanks for cuttings.

J. BILLING (Wigan).—No wonder that Mr. Blundell was "surprised" by the N.S.S. statement as to the Blasphemy Laws. As he says, "the subject requires consideration." We hope the politicians who say that will conclude as well as consider.

W. M. KNOX.—No room this week.

J. W. ELWORTH.—Thanks for your interesting letter. Baildon is evidently not a place for distributing £25 worth of Freethought literature. We await an official letter from the Federation. Glad to hear your newsagent finds customers for this journal.

R. G. LEES.—Pleased to hear of the continued success of the Camberwell Branch. Mr. Foote wrote you some weeks ago, but you did not reply. Did his or your letter miscarry?

G. H. P.—Cassell's *History of England* is a useful book. But the political history of the present century cannot be found in any one book. You should read, if you can get access to them in a local free library, the histories of Harriet Martineau, Moleworth, and M'Carthy. There are scores of good books, semi-biographical, dealing with special periods and episodes.

E. SMEDLEY.—(1) Certainly there is something that differentiates Christianity from other systems: it is the doctrine of the deity of Jesus Christ. (2) Buddhism produces "saints" as well as Christianity. (3) The longevity of the antediluvian patriarchs is legendary. The Hindus say that men once lived 100,000 years. That is as true as the age of Adam and Methuselah. (4) The self-contradictions of the Bible are substantial, and not merely verbal; they cannot be called "translators' errors."

E. WINNING reports that Captain Hatchett Jones, the Liberal candidate for the Enfield division, expressed himself in favor of the repeal of the Blasphemy Laws.

A. SHAW reports that Mr. J. F. Cheetham, Liberal candidate for the High Peak division, said: "There will always be necessity for some restrictions with respect to Bequests, but I am in favor of the same liberty to all." That is precisely what Secularists want. They do not ask to be exempted from any law that is passed for all citizens.

ALEX MILNE.—*The Faith of Islam* can be obtained from Mr. Quilliam, 25 Manchester-street, Liverpool.

W. H. HEATH, having removed from the neighborhood, has resigned the secretaryship of the Edmonton Branch. The new secretary is E. H. Lloyd, 123 Percival-road, Southbury-road, Enfield. We thank Mr. Heath for his letter as to the past work and success of the Branch. He reports very highly of the ability and earnestness of Mr. O. Cohen.

W. H. GORT.—There is nearly always some disturbance before our open-air stations are well established. We hope the Bradford Freethinkers will support its outdoor station against disorderly bigots.

R. SHAW.—Mr. Burnie's answer to another Swansea correspondent was printed last week. It will be easy to call upon those who have promised to support us to fulfil their pledges when the Liberty of Bequest Bill is introduced.

J. PARTRIDGE.—Pleased to learn of the Birmingham Branch's successful picnic. We thank the members for their vote of sympathy.

L. SOPER.—Sir E. Jenkinson's answers to the N.S.S. questions are not satisfactory; still there is something gained by publicly ventilating the matter, there being, as you say, a general ignorance of the disabilities under which Secularists labor.

SECULARIST.—The tract is very absurd to any one who knows the history of our party. The Rev. C. J. Whitmore has been dead for some time. He cannot answer questions now; at least in this part of the universe.

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

PAPERS RECEIVED.—Der Lichtfreund—Boston Investigator—Lucifer—Ashore and Afloat—Twentieth Century—Moralist—Echo—Church Reformer—Flaming Sword—Liberator—Ironclad Age—Modern Thought—Two Worlds—Der Arme Teufel—Liberty—Der Dageraad—Progressive Thinker—Auckland Times—Cambrian—Open Court—Freidenker—Fur Un-ere Jugend—Glasgow Weekly Herald—Denver Times—Printer's Album.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell-green, London, E.C. All business communications to Mr. E. 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.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

*The Freethinker* will be forwarded, direct from the office, post free, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

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

## FROM MR. FOOTE.

I AM happy to say that my health continues to improve. I still feel that I have a throat and chest, though they are becoming less obtrusive; and my voice is not yet fit for public speaking. By next Sunday (July 24) I hope to be able to fulfil my lecturing engagement at the London Hall of Science. The real test will come on August 7, when I am booked to deliver three lectures at Manchester. The friends there wanted me to give an open-air address on the Saturday night, but of course I had to refuse.

Perfect rest from work, and entire change of scene, are not quite possible. There are things that must be looked after, and there is always "the eternal want of pence that vexes public men," especially the editors of Freethought journals.

I have been thinking over the future of the *Freethinker*. Naturally I am getting a little tired of working week after week, and year after year, for nothing. My wife and children have to live while I am writing columns of *Freethinker* copy, and rent, baker's bills, grocer's bills, etc., cannot be paid out of a minus income. I might reduce the size of this journal, but I don't intend to do that. There remains the alternative of raising the price, but I am loath to do that. The majority of my readers are working people, to whom every penny is important; besides, I want the largest possible circle of readers, so as to do the greatest possible amount of good. The way out of the difficulty seems to be an appeal to the *minority* of better-off readers. If they would subscribe to a "*Freethinker* Sustentation Fund" the paper might still be sold at one penny, without imposing upon me a quite intolerable burden. It was a burden I bore from thirty-two to forty-two; I cannot bear it from forty-two to fifty-two. Nor do I intend to *plead* to the wealthier members of the party to support this Fund. If they feel disposed they will do it; if not, I fear I must adopt the alternative of raising the price. Of course it would be a very great pity, for I have maintained this journal at a cir-

ulation which no other Freethought paper in England ever approached, except in brief periods of great excitement. But necessity knows no law, and I cannot go on toiling for less than nothing; toiling only for losses that lead to debt and difficulty.

When I increased the size of the *Freethinker* to sixteen pages, and made it an astonishing pennyworth, the circulation improved. For some months it has held its own, but there is no further improvement, and I fancy the present limit of its public is pretty well reached. Doubtless there will be further improvement in the course of time, but "while the grass grows"—the proverb is somewhat musty.

In another part of this week's *Freethinker* will be found the Report of the Committee appointed by the National Secular Society's Executive to inquire into the simple, plain question, beyond which the Committee has not travelled, as to whether the Freethought party had any moral claim on the use of the Hall of Science, which Mr. R. O. Smith has sold to the National Secular Hall Society. Four out of the five members of the Committee (I only sat upon it *ex-officio*) have found that no such claim exists. Their report has been unanimously adopted by the Executive. It satisfies Mr. Smith and it satisfies me; it disposes once for all of the accusations made against us both; and it enables me to disregard anything that may still be urged against my policy in connection with the Hall of Science. I intend to waste no more time on my critics. There is plenty of work to go on with. The National Secular Hall Society has taken possession of the place; the Club Rules have been amended, a new Committee has been formed, and every Freethinker who likes to pay half-a-guinea per year as a Class A member may have a voice in the management. In September the Freethought work, under the N.S.S. Organisation Committee, will be pushed forward vigorously. Many new features are in contemplation, as to which announcements will be made in due course. Meanwhile there is nothing to prevent any Freethinker who wishes well to the N.S.S. from supporting the Hall of Science scheme. On the ground of the Inquiry Committee's report I may safely appeal to all but the few irreconcilables to support the scheme by taking shares, and enabling the National Secular Society to maintain and improve its London headquarters, so that as time rolls on and the means are realised we may have a Hall and Institute worthy in every way of our late leader and the cause of Freethought.

G. W. FOOTE.

## SUGAR PLUMS.

Mr. G. J. Holyoake occupies the London Hall of Science platform this evening (July 17). As the Secular Federation's excursion will take away some frequenters of the place, we hope the Freethinkers who remain in town will make a point of going to Old-street and giving the veteran lecturer a hearty reception.

Mr. Charles Watts had an excellent audience last Sunday evening at the Hall of Science. It was lively, large, and enthusiastic. Mrs. Watts' recitals were received with much applause, she having to give two encores. This Sunday (July 17) Mr. Watts lectures three times in Bristol, and before the evening lecture Mrs. Watts will give a dramatic recital.

On Monday and Tuesday, July 4 and 5, the debate between the Rev. Dr. Duffy and Mr. Charles Watts took place at Camberwell. The discussion was conducted in a most gentlemanly manner, but unfortunately the doctor persistently avoided the question at issue as presented by Mr. Watts. The subject announced for debate was, "That the teachings of the Bible and those of Modern Science are Antagonistic."

It has been decided to close Baskerville Hall, Birmingham, during July and August. It will be reopened for the winter season on the first Sunday in September. Mr. Watts, how-

ever, having received so many applications for lectures, will be unable to take any holiday this year. As will be seen from his list of lecturing engagements, he is engaged for every Sunday up to Christmas.

Bradford is the place where the police closed every public hall against Mr. Foote's lectures. Since then the local Branch has organised some outdoor meetings. Last Sunday a lecture was delivered by Mr. Fisher, of Leeds, on "Will Atheists go to Hell?" There was a large and attentive audience, but after a while a number of bigots made a noise, and eventually the meeting broke up in disorder, but not until good seed had been sown. These outdoor lectures will be continued despite the rowdiness of orthodox fanatics.

May the weather be fine to-day (Sunday, July 17). At 9.45 the London Secular Federation's annual excursion starts by special train from London Bridge Station for Worthing, calling at New Cross on the way down. Worthing is a pretty seaside resort, with good boating, pleasant walks and drives, and plenty of accommodation for the inner man. As the return tickets for the journey are only 3s. there should be a very large party. All that is wanted is splendid summer weather.

Luncheons, dinners, and teas may be had at very reasonable rates of Mr. Noice, 31 Marine-parade, and the Assembly Rooms, near the pier. To avoid confusion the Excursion Committee recommend the "excursing" friends to place themselves under the care of the following members at the train:—Camberwell, Lambeth, and Deptford Branch, Mr. W. H. Baker; Finsbury Park, West London, and North-West London, Miss Vance and Mr. H. Courtney; Finsbury, Ball'pond, and Hall of Science, Messrs. G. Stranding and E. Bater; Bethnal Green and East London, Mr. S. Enderby; and Westminster, Tottenham, Edmonton, West Ham, Leyton and Battersea, and unattached friends, Messrs. Forder and Pownceby.

Wagonettes, etc., are not allowed to ply for hire on Sunday at Worthing, but vehicles can be hired for parties at the Royal Mews and Steyne Mews.

The special train leaves Worthing at 7.20 to return to London Bridge. Tickets can be obtained up to 2 p.m. on Saturday at 28 Stonecutter-street, or at the station on Sunday morning of Mr. Pownceby. Mr. Foote is not quite certain, but he hopes to join the excursion, either at London Bridge or Worthing.

Just as we are going to press we receive copy of a telegram from the Railway Company to Mr. Pownceby: "We will make the special tickets Sunday next available from Victoria and Clapham Junction by 9.25 ordinary train, changing at East Croydon into special." This will be very convenient for the Freethinkers of West and South-west London, some of whom were holding back on account of the difficulty in getting to London Bridge. Tickets, we learn, can be obtained at the Battersea Secular Hall on Saturday evening from 8 till 10.

Mr. John Morley nearly lost his seat for Newcastle-on-Tyne. A local Conservative headed the poll, and thus becomes senior member for the borough. Still "honest John" is in the new parliament, and we hope he will remain there. Should Mr. Gladstone return to power, as seems probable, Mr. Morley will of course have a high post in the Liberal government, and this will necessitate a fresh election, at which it is rumored that he will be strenuously opposed. If he is beaten and has to return to literature it will be no desperate loss to the party of progress, for his pen is a more formidable weapon than his tongue. Nevertheless we hope he will not be beaten. It is good to see an avowed Freethinker in a position of political eminence, and the House of Commons is not over-filled with men of intellectual distinction.

Mr. Foote has just issued two new pamphlets, which are advertised on our back page. The first is *Rome or Atheism: the Great Alternative*. It includes the three articles that appeared eighteen months ago in the *Freethinker* on Cardinal Newman and on Professor Newman's criticism of Mr. Foote's view of "the two Newmans," with an entirely fresh introductory article, and another on Charles Robert Newman, the

Cardinal's atheist brother. Rome and Atheism, it is argued, represent Faith and Reason, and this is the conclusion:—"The victory of the one or the other will decide the fate of modern civilisation. The combatants will not fight for a platonic triumph, but for practical sovereignty. It is *ideas* that govern the world. Faith moulds society in one fashion, and Reason in another. They cannot sign a treaty or make a truce; they must fight to the bitter end; for the issue involves not only the *beliefs*, but the *lives*, the hopes and fears, the rights and duties, the character and happiness of a countless posterity."

The second pamphlet is entitled *Ingersollism*. It is what many would call a "warm" reply to Archdeacon Farrar, and should make a good propagandist pamphlet for general distribution.

Mr. Foote is also preparing a bulky pamphlet on *Who Wrote the Bible?* which will be full of information, and useful to Freethinkers as well as Christians.

Professor Huxley, in a letter to Dr. Karl Pearson, strongly supports the scheme for uniting all teaching institutions of the metropolis under a Teaching University.

A letter from Herbert Spencer to Dr. Lewis G. Janes, author of a rationalistic work on Primitive Christianity, has been published in the American papers. It is on the subject of the Ethical Culture Societies. Mr. Spencer says: "In efforts toward ethical culture there is constantly overlooked the one effort more important than all others—the effort to suppress militancy. Abundant proof exists that with war came all the vices and with peace came all the virtues. Make this the primary thesis of all your teaching and you will do more than in any other way."

A Shelley Banquet, under the management of Mr. W. E. A. Axon and Dr. Guest, will be held at the Vegetarian Restaurant, Manchester, on July 30.

*De Dageraad* (of Amsterdam) continues its translation of Lecky's *History of Rationalism in Europe*, and in its "Alegemeen Overzicht" gives many items translated from the *Freethinker*.

Mr. A. B. Moss is still open for engagements during his holiday tour, which commences on July 23 and terminates on August 14. Mr. Moss is in the habit of devoting a large part of his annual holiday in this way, and we hope the West of England and South Wales Freethinkers will avail themselves of his services.

Mr. Kelly, the late member for North Camberwell, tried to get Mr. Moss dismissed from the service of the London School Board on account of his Freethought lectures. Mr. Kelly has had to make room for Mr. E. H. Bayley, a Liberal member, and Mr. Moss goes about smiling.

Mr. Theodore Fry, member for Darlington, writes as follows to Mr. J. Bennett: "I am in sympathy with your Society in its desire to obtain complete toleration and power to hold property according to the Liberty of Bequest Bill."

Mr. Jacob Bright has advanced since 1883, when he rather approved of Mr. Foote's imprisonment for "blasphemy." Perhaps the matter assumes a different aspect when it becomes a subject for pointed questions at election time. Anyhow Mr. Jacob Bright, in reply to Mr. W. Walker, who supplied him with a copy of the N.S.S. statement as to the Laws Against Religious Liberty, replied as follows: "I quite agree with you as to the Blasphemy Laws and the law which you say affects unfavorably Secular Societies. Should the law in regard to Secular Societies need to be amended, I shall certainly vote as you desire. Opinion should be free, and the day is surely gone by when men were punished for their exercise of freedom."

The South Shields Branch, last Sunday, had its annual picnic at Holywell Dene. The weather was splendid and the holiday was perfect. Dancing and games went on till five o'clock, without earthquakes or thunderbolts; then came a good tea, after which the party sat very contentedly to be photographed; finally a Freethought address was delivered by Mr. T. Thomson, and the delighted party returned home.

Mr. James Hooper, of Nottingham, had two splendid open-air meetings on Sunday at Hull. There was some smart discussion. Next Sunday (July 24) the Hull Branch has its third annual excursion to Aldboro'. Those who wish to join the party and book seats should apply at once to the secretary, G. Naewiger.

*Der Litchfreund*, which has been suspended since February through the illness of the editor, Herr Eduard Schwella, who had a severe attack of influenza, has again appeared at Vienna. We trust it will be sustained. There are plenty of Freethinkers in Austria, but they need unity and organisation.

The quarterly meeting of the Camberwell Branch was held last Sunday in the recreation room. The president reported on the continued prosperity of the society, the favorable condition of the finance, and the increased number of young members. All the old officers were re-elected. The members afterwards adjourned to the large hall to tea. Some singing by the members, an entertainment by the Battersea Secular Dramatic Club, with a few dances for the younger members, terminated a very pleasant evening.

NATIONAL SECULAR SOCIETY.

REPORT of the Committee appointed by the Executive at its meeting on May 25, 1892, under the following resolution: "That a committee of inquiry be appointed by the Executive of the N.S.S. to ascertain whether the London Hall of Science was morally secured for the use of the Freethought party for thirty years, or other term of years, dating from 1868."

*Members of the Committee.*—Messrs. G. W. Foote, President N.S.S. (*ex officio*), G. J. Holyoake, George Anderson, John M. Robertson, John Brumage, John Samson (appointed hon. sec.)

The Committee have held three meetings, on June 2, 18, and 24, at which all of the members were present. Mr. R. O. Smith attended the second and third meetings.

At the first meeting the following resolutions were passed:

- (1) That Mr. R. O. Smith be asked to attend a meeting of the Committee to answer questions.
- (2) That Mrs. Bradlaugh Bonner be asked to favor the Committee with any documentary evidence she possesses among her late father's papers of the statements quoted from the *National Reformer* of 1868, 1869 and 1870, reprinted in the article of the *National Reformer* of May 22, 1892.
- (3) That the hon. secretary of the N.S.S. be requested to state whether the books of the Society show that it existed in the years 1868, 1869, 1870, 1871, 1872, 1873 and 1874.
- (4) That the hon. secretary of the N.S.S. be also requested to state whether the books of the Society show any record relating to the right of the Freethought party to the use of the Hall of Science.

At the second meeting a letter was read from Mr. Forder, hon. sec. of the N.S.S., to the following effect:—

- (1) "That the earliest book handed to him in connection with the N.S.S. was a register of members for 1875.
- (2) "That there is no record in the books of the N.S.S. of any right of the Freethought party to the Hall of Science."

A letter was read from Mrs. Bradlaugh-Bonner in reply to a letter from the secretary, containing a copy of Resolution No. 2, passed at previous meeting. It was to the effect that she had handed to Mr. Robertson, to be used at his discretion, all the documents which she had been able to find up to the present relating to the Hall of Science. She stipulated that no document belonging to her should be produced unless Mr. Foote, Mr. R. O. Smith, or their colleagues, undertook also to produce all the documents in their possession; so that it could not be said, after this inquiry is concluded, that the result of the investigation might have been different if the contents of other documents had been made known.

Mr. Foote stated that he had no documents in his possession relating to this business.

Mr. R. O. Smith undertook to produce any document which the Committee might inquire for.

The following question was then put by the Committee to Mr. Smith:—"Do you admit that the Freethought Party had a moral right to the use of the Hall of Science on the old terms (that is, to the use of the Hall on Sundays in return for one half the money taken at the door after expenses were paid) for 30 years from 1868?" Mr. Smith replied "No."

Asked if he denied the accuracy of the paragraph referring to the Hall of Science, reprinted in the *National Reformer* of May 22, 1892, and other similar paragraph

which have appeared in that journal in past years; he replied "that they were inaccurate in so far as they contained any allegation contradictory to the answer given the question above."

Referring to a paragraph in the *National Reformer* of May 22, 1892, as follows:—

"The new Hall of Science has been built without a company and in a very irregular way, but legal forms have not been ignored. The premises are held upon lease for a term of thirty years, and Mr. Bradlaugh and Mr. E. Truelove as trustees for the Secular Party, hold security for the fulfilment of all covenants." (Signed) Austin Holyoake, Dec. 5, 1869.

Mr. Smith said that there never was a lease for thirty years, nor any covenant or trust deed made out with Mr. Bradlaugh and Mr. Truelove as trustees.

Mr. Robertson produced a letter dated Nov. 2, 1868, addressed by Mr. R. O. Smith to Mr. Bradlaugh, as follows: "In consideration of the sums already advanced by you to me, I undertake, when required by you, to execute a deed for yourself and Mr. Truelove in the terms already agreed upon."

Mr. Smith produced a copy of this letter, and said that he had never been called to act upon it. Mr. Smith produced a draft agreement for a lease of the premises for twenty-one years from August, 1868, which, he said, gave the terms upon which the lease was actually executed. It contained a stipulation that £200 should be laid out on buildings on the site.

Upon the invitation of the Committee, Mr. Smith then made the following statement with regard to his relations with the Freethought party and the Hall of Science:—That Mr. Bradlaugh had tried before 1868 to form a company with the object of erecting a hall, but had failed to accomplish it. That he (Mr. R. O. Smith) then took a lease of the premises, 142 Old-street, E.C., for twenty-one years from August, 1868, at a rental of £180 per annum. The lease stipulated for an outlay of £200 on buildings on the site; but as much more than this was expended, the landlord wrote him a letter in 1869, giving him the option of extending the lease for an additional term of nine years beyond the term of the lease which he then held. That this option is apparently the extension to thirty years which was understood by the writers of the paragraphs quoted in the *National Reformer* of May 22, 1892, and elsewhere. That this option was never exercised by him as lessee. Upon the expiry of the lease in 1889, he remained as a tenant without specifically entering into any fresh agreement with the landlord, understanding that he was at liberty to terminate his tenancy at any time by giving three months notice, but at the same time, that by virtue of the letter which he held from the landlord, he could not be dispossessed against his will during nine years after 1889. An understanding for twenty-one years was made between him and Mr. Bradlaugh in 1868 whereby the Freethought party were to have the use of the Hall for Sunday evening lectures, and the preferential use of the premises on week nights, in return for half the entry money taken at the lectures on Sunday after expenses (attendants, advertising, etc.) were paid. On week nights certain agreed prices for hire of rooms and hall were charged. The Hall of Science was to be considered the headquarters of the Society. In order to secure a platform, and to increase the capacity of the Hall, Mr. Bradlaugh used his efforts to raise money from the party, and also devoted the entire proceeds of many of his lectures to the building fund. These efforts were extended over a series of years, and the construction of the Hall was a work of many years.

In all about £1300 was received by Mr. R. O. Smith, through Mr. Bradlaugh and Mr. Austin Holyoake, arising from subscriptions and loans from members of the party between the years 1868 and 1874, which was applied to the construction of the Hall. The loans have since been repaid. Mr. Smith supplemented these sums by money raised from his own means, and also raised loans upon the security of the buildings and lease to enable him to complete the building. These loans have also been since repaid with interest. In all the Hall of Science has cost from first to last, Mr. Smith estimates, about £1,500.

Mr. Smith considers that he has amply paid for his position as leaseholder by the services which he rendered the party by undertaking so much responsibility on their behalf, and by the pecuniary aid which he gave towards the construction of the Hall.

Any "moral obligation" which Mr. Smith undertook to

Mr. Bradlaugh, as representative of the Freethought party, with regard to the use of the Hall could not extend beyond the termination of the lease, that is, beyond 1889. Assuming that such a "moral obligation" existed, it was equally binding upon the Freethought party to continue to make their headquarters at the Hall of Science. About the year 1877 Mr. Bradlaugh endeavored to raise capital with a view to purchase a hall in Kensington, and, not succeeding, he attempted to form a "West End Hall Company." This action, in Mr. Smith's opinion, put an end to any moral obligation between them.

Again, the proposal in 1891 to form a company for the erection of a Bradlaugh Memorial Hall to be the headquarters of the Freethought party was, in Mr. Smith's view, a further abrogation of any "moral obligation" which he might be considered to have towards the party.

Mr. Smith was subsequently asked whether, though he considered that the party had broken any moral obligation they had with him, he had not said that he had no desire or intention that the N.S.S. should leave the Hall of Science.

To this he replied that he had not said so, but that he had merely said that he left it to those who knew his past to judge whether he would do so. He considered himself to have been insulted by certain members of the party upon the submitting of his offer to sell the Hall to them, which was refused. He assented to Mr. Foote's statement that the claims of his City business, the state of his health, the serious illness of his son and the manager of the Hall, had led him to doubt whether he would be able to continue to carry the old responsibility, and perhaps would compel him to sell his interest in the Hall. He wished to add that he was offering to sell to the Freethought party for £3,000 what was worth at the very lowest £5,000 in the open market.

In view of the foregoing statements, which they have no reason to doubt, the Committee have come to the following conclusion:

"That there was no moral right of the Freethought party to the use of the Hall of Science for thirty years; that there was no moral right beyond the term of the lease, twenty-one years; that any moral right which Mr. Bradlaugh may have supposed to exist was abrogated by the latter's attempts to obtain other headquarters for the Society; that Mr. Bradlaugh appears to have made his statements as to the thirty years' right on contingent grounds that were never realised; and that Mr. Smith has acted throughout honorably and rendered important services to the party."

Mr. Robertson dissented from the above finding, and will submit a minority report.

We agree with the above—

GEORGE JACOB HOLYOAKE,  
Eastern Lodge, Brighton.

GEORGE ANDERSON,  
35A Great George-street, Westminster.

JOHN EDWIN BRUMAGE,  
25 Enkel-street, Holloway, N.

JOHN SAMSON,  
22 Paget-road, Stoke Newington, N.

#### MINORITY REPORT BY JOHN M. ROBERTSON.

Adopt majority report down to the words "that there was no moral right," and substitute for the remainder the following:—

"That in 1868 there was made an agreement which gave the party a moral right to the use of the Hall for twenty-one years; that in 1869 fresh subscriptions were asked for the extension of the Hall in connection with the landlord's promise to extend the lease for nine years; that, as a matter of fact, the landlord gave the lessee an option of extension of lease for nine years, under which he has been able to act; and that in respect of the money subscribed and expended on the Hall from 1869 to 1874 there was a moral right on the party's side to an extended use of the Hall for nine years on the old terms. On the question as to whether these rights were abrogated in 1878, the Committee offers no opinion, in respect that Mr. Smith avowedly did not then raise the point; and further avowedly raised no question of right to discontinue in 1889, when the twenty-one years' lease ended.

JOHN M. ROBERTSON.

"We'll down the devil yet," said the Evangelist  
"Possibly, but you can't kill the editor," put in Mr. Woe  
of the *Weekly Snorter*."

BOOK CHAT.

It is amusing to note the tender way in which Christian critics touch Prof. Huxley's *Essays on Some Controverted Topics*. They all steer clear of the Gadarean pigs. They forget those swine are directly connected, not only with a legion of devils, but with their own blessed Savior. If they reject the pig story from the gospels they have no better foundation for any other story, and if they swallow the swine they will swallow anything.

The minister and the maiden who collaborated to issue *Paul Nugent, Materialist* as a counterblast to *Robert Elsmere*, have followed it with *No Compromise*. The avowed purpose of the novel is to show that Board schools are of Belial, free education a betrayal of principle, and "no compromise" with Secularism the sole salvation of society.

"Munollog" has published through R. J. Darfel, in the form of a little threepenny volume of 56 pp., a series of Letters on *Socialism and the Pope's Encyclical*. The letters reply to the Pope's objections to Socialism.

Vida D. Scudder, writes in the *Atlantic Monthly* on the "Prometheus Unbound" of Shelley, which is considered as "the highest expression of modern English idealism," "a drama of the liberation of humanity," and "the supreme expression in imaginative form of the new spirit of democracy."

Goldney's *Friendly Epistle to the Jews* is a book of the last century well known to book collectors, from the rare first edition having a copper plate of the ten commandments in which No. VII reads, "Thou shalt commit adultery." This friendly epistle mildly makes the Jews out to be irrational, stupid, and pig-headed. It tells them how "the blessed Jesus informed your stubborn, obstinate stiff-necked brethren of his divine nature." Goldney's *Friendly Epistle* seems to have had as much effect on the Jews as the exhortations of the blessed Jesus.

Herbert Spencer has added to his "Data of Ethics" and "Justice" two new parts on "The Inductions of Ethics" and "The Ethics of Individual Life." The whole are published with the title *Principles of Ethics*. A fifth part on "The Ethics of Social Life" will complete the series and crown the edifice.

We see from the American papers that Mr. M. D. Conway's *Life of Paine* is at last published in two handsome volumes. The selling price is five dollars.

Prof. Jodl, the scientist of Prague, has put out an able pamphlet on *Morality, Religion, and Schools*. He says:—"The writings of Laoise and Confutse, the popular literature of Buddhism, the fragments of old Egyptian law, the didactic poetry of Islam, contain a great wealth of moral wisdom, and treasures of the noblest ethical sentiment which the Christian Occident likes to regard as its own exclusive property. Especially the ancients, whose civilisation, in spite of much opposition, is still the basis of our civilisation, furnish us with a series of the most beautiful moral types and ideals, and there we find, beside many valuable features of Christian ethics, other no less valuable gems which we seek for in vain in the old Christian morality, and which were not recognised until Christianity came into contact with the Teutonic nations of northern Europe."

PROFANE JOKES.

"Mamma," said a little boy the other day, as he was eating some candy which he thought particularly good, "I believe if God had this candy he would eat it all up and not give the angels one bit."

When Gabriel blows his trumpet,  
I wonder if he'll play,  
In tones like rolling thunder,  
Ta-ra-ra boom-ce-ay?

A clergyman in the country had a stranger preaching for him one day, and meeting his beadle, he said to him, "Well Saunders, how did you like the sermon to-day?" "I watna, sir, it was rather o'er plain and simple for me. I like these sermons bae that jumbles the joodgment and confounds their sense; oh, sir, I never saw ane that could come up to yoursel' at that."

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.) Secretaries may send in a month's list of lectures in advance.

LONDON.

Battersea Secular Hall (back of Battersea Park Station): Saturday, Sunday, and Tuesday at 8.15, social gatherings. Wednesday at 8, dramatic class.

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: adjourned for excursion.

Camberwell—81 New Church-road, S.E.: 5.30, debating class, Elocution, 7.30, B. Hyatt, "How the Parsons Comprehend the Incomprehensible": preceded by dramatic recital from *Othello*.

Hall of Science, 142 Old-street, E.C.: 7.30, G. J. Holyoake, "The Foolishness of thinking Progress can advance too fast."

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, S. H. Alinson, "Satan's Pedigree"; 7, F. Haslam, "Mahomet and his Bible."

Bethnal Green (opposite St. John's Church): adjourned for excursion.

Camberwell—Station-road: 11.30, B. Hyatt, "The Twelve Sons of Jacob."

Columbia-road (near Columbia Market), Hackney-road: adjourned for excursion.

Finsbury Park (near the band-stand): 11.30, A. Guest, "The Attitude of the Bible towards Woman"; 3.30, E. Calvert, "Secularism, the Light of the World"

Hammersmith (corner of The Grove): Thursday at 8, a lecture. Hammersmith-bridge (Middlesex side): 6.30, W. J. Ramsey, "Bible Ladies."

Hyde Park (near Marble-arch): 11.30, W. Heaford, "A Better Creed than Christianity."

Kilburn Salisbury-road (near Queen's Park Station): 7, W. Heaford, "Christ and his Claims Considered"

Kingsland Green (near Ball's Pond-road): adjourned for excursion.

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

Old Pimlico Pier: 11.30, A. B. Moss, "Death and the Judgment."

Plaistow Green: 7, Mr. Hubbard will lecture.

Regent's Park (near Gloucester-gate): 3.30, W. Heaford will lecture.

Victoria Park (near the fountain): adjourned for excursion.

COUNTRY.

Bristol—Shepherd's Hall, Old Market-street: Charles Watts, 11, "Science: Its Struggles and its Triumphs"; 3, "Man: his Origin, Nature, and Destiny"; 7 "secularism, the Religion of the Future"; a dramatic recital by Mrs. Charles Watts will precede the evening lecture.

Derby—20 Newland-street: 7, adjourned business meeting.

Hull—St. George's Hall, 6 Story-street, Albion-street: 6.30, members' meeting.

Liverpool—Oddfellows' Hall, St. Anne-street: 7, Harry Smith, "Some therefore cried one thing and some another (Acts xix. 32)."

Manchester N. S. S., Secular Hall, Rusholme-road, Oxford-road, All Saints': C. Doog lectures at 3 and 6.30; for subjects see Manchester *Evening News* of Friday, July 15.

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, business meeting of N.E.S.F. sub-committee; 7, E. Copeland, "Free v. Fair Trade—a Reply to Ald. Hammond, M.P."

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

Portsmouth—Wellington Hall, Wellington-street, Southsea: 7, Mr. Hore will lecture.

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

Sunderland—Bridge End Vaults, Bridge-street: 7, R. Weightman, "Nature and the Gods."

OPEN-AIR PROPAGANDA.

Bradford—Sackville-street (the top), Westgate: 6.30, Sam Standring will lecture.

Bingley: 10.30, Sam Standring will lecture.

Farsley: 3, Sam Standring will lecture.

Leeds—Woodhouse Moor (near the band-stand): 7, J. Greevz-Fisher, "Laws Against Religious Liberty."

Manchester: see Manchester *Evening News* for Friday, July 15.

Newcastle-on-Tyne—Quayside (near big crane): 11, H. Keppell, "The Christian Religion—a Failure from a Religious Standpoint."

Hull—Corporation Field: 3, a lecture.

LECTURERS' ENGAGEMENTS.

TOUZEAU PARRIS, 28 Rivercourt-road, Hammersmith, London, W.—Aug. 14 and Sept. 11, Hall of Science.

H. SNELL, 6 Monk-street, Woolwich.—July 17 to 31, Holiday. Aug. 7, m., Battersea; a., Finsbury Park; 14, m., Westminster; a., Regent's Park; 21, m., Camberwell; 28, e., Camberwell

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

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—July 17, m., Westminster; 24 to 31, Annual Tour. Aug. 7, Camberwell; 14, Southampton; 21, Westminster.

C. COHEN, 154 Cannon-street-road, Commercial-road, E.—July 17, m., Mile End Waste; a., Tottenham; e., Edmonton; 21, Walthamstow; 24, m., Lambeth; a., Victoria Park; e., Walthamstow; 23, Walthamstow; 31, m., Clerkenwell; a., Victoria Park; e., Edmonton. Aug. 4, Walthamstow; 7, m., Bethnal Green; e., Edmonton; 11, Walthamstow; 14, m. and a., Victoria Park; e., Edmonton; 18, Walthamstow; 21, m., Mile End; a., Regent's Park; e., Edmonton; 25, Walthamstow; 28 m., Battersea; a., Victoria Park; e., Walthamstow.

SAM STANBING, 108 Oxford-road, All Saints' Manchester.—July 16, Huddersfield; 17, Bradford; 31, Manchester. Aug. 7, Rochdale; 14, Hull.

C. J. STEINBERG, 103 Mile End-road, E.—July 24, m., Bethnal Green; e., Edmonton; 31, m., Camberwell; a., Finsbury Park. Aug. 7, m., Midland Arches; e., Plaistow; 14, m., Columbia-road; 28, m., Bethnal Green.

S. H. ALISON, 52 Chant-street, Stratford, E.—July, all mornings booked; July 24, e., Battersea. Aug. 7, m. and e., Chatham; 14, m., Bethnal Green; e., Walthamstow; 21, m., Victoria Park; 28, m., Wood Green.

T. THURLOW, 34 Wetherell-road, South Hackney.—July 24, m., Camberwell. Aug. 14 and Sept. 11, mornings, Kingsland Green.

J. GREEV-FISHER, 78 Harrogate-road, Leeds.—July 17, Leeds. Aug. 14, Ilkley.

STANLEY JONES, 28 Stonecutter-street, London, E.C.—July 24, m., Plaistow Green; 31, e., Battersea. Aug. 7, e., Hammer-smith; 14, a., Tottenham; 21, Halstead; 28, m., Lambeth.

**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.

**5 WONDERFUL PARCELS!**  
At £1 each.

- No. 1 Contains: 1 Gents' Umbrella (warranted twelve months), 1 Tweed Suit length, and 1 Worsted Trousers length.
- No. 2 Contains: 1 Black or Blue Worsted or Serge Suit length, and 1 Tweed Trousers length.
- No. 3 Contains: 1 Colored Worsted or Tweed Suit length, and 1 Spotted (all wool) Habit Cloth Dress length.
- No. 4 Contains: 3 Dress lengths, 1 Spotted (all wool) Habit Cloth, 1 Cashmere, and 1 Satteen Print Dress length.
- No. 5 Contains: 1 Lady's Umbrella (warranted twelve months), 1 Satteen Print, and 1 Spotted (all wool) Habit Cloth Dress length.

The Season is getting far advanced, and I have a much larger stock of nearly all these goods than I am likely to sell in the ordinary way. In order to make a Speedy Clearance, I am making them up into Parcels at little over half the ordinary price. Patterns on receipt of stamped addressed envelope.

**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.

**INGERSOLL, ROBERT G.**

Some Mistakes of Moses. The only complete edition in England. Accurate as Colenso, and fascinating as a novel. 132pp. ... ..

Superior Edition, on superfine paper, bound in cloth

Defence of Freethought. A five hours' speech at the

Trial of C. B. Reynolds for Blasphemy ... 0 6

Reply to Gladstone. With a Biography by J. M. Wheeler 0 4

Rome or Reason? A Reply to Cardinal Manning ... 0 4

Crimes against Criminals ... .. 0 3

Oration on Walt Whitman ... .. 0 3

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 2

Creeds and Spirituality ... .. 0 1

The Limits of Toleration. A Discussion with the

Hon. F. D. Coudert and Gov. S. L. Woodford ... 0 2

Art and Morality ... .. 0 2

Do I Blaspheme? ... .. 0 2

The Clergy and Common Sense ... .. 0 2

Social Salvation ... .. 0 2

Marriage and Divorce. An Agnostic's View ... 0 2

The Great Mistake ... .. 0 1

Live Topics ... .. 0 1

Myth and Miracle ... .. 0 1

Real Blasphemy ... .. 0 1

Repairing the Idols ... .. 0 1

Christ and Miracles ... .. 0 1

**FREETHOUGHT PUBLICATIONS.**

All Orders to be sent, with remittance to R. FORDER, 28 Stonecutter Street, London, E.O. Rate of postage—Orders under 3d., one halfpenny; orders under 6d., one penny. Orders over 6d. post free.

**AVELING, DR. E. B.**

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

**BACON, LORD**

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

**BENTHAM, JEREMY**

The Church of England Catechism Examined. A trenchant analysis, in Bentham's best manner, showing how the Catechism is calculated to make children hypocrites or fools, if not worse. Sir Samuel Romilly was of opinion that the work would be prosecuted for blasphemy, though it escaped that fate in consequence of the writer's eminence. With a Biographical Preface by J. M. Wheeler ... 1 0  
Utilitarianism ... .. 0 3

**COLLINS, ANTHONY**

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

**DIDEROT & D'HOLBACH**

The Code of Nature ... .. 0 2

**FEUERBACH, LUDWIG**

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

**G. W. FOOTE & W. P. BALL**

Bible Handbook for Freethinkers and Inquiring Christians. Complete, paper covers ... .. 1 4  
Superior Edition, on superfine paper, bound in cloth 2 0  
Sold also in separate Parts as follows—

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

**G. W. FOOTE & J. M. WHEELER**

The Jewish Life of Christ. Being the *Sepher Toldoth Jeshu*, or Book of the Generation of Jesus. With an Historical Preface and Voluminous Notes ... 0 6

Superior Edition, on superfine paper, bound in cloth 1 0

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

**HUME, DAVID**

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

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

**THOMSON, JAMES (B.V.)**

Satires and Profanities. New edition ... .. 1 0

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

**WHEELER, J. M.**

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

# ' BIBLE STUDIES '

AN ESSAY ON

## PHALLIC WORSHIP & OTHER CURIOUS RITES & CUSTOMS

By J. M. WHEELER.

*Contents:*—Phallic Worship Among the Jews—Circumcision—Moses at the Inn—The Brazen Serpent—Religion and Magic—Taboos—Blood Rites—Scapegoats—Trial by Ordeal—Bible Witchcraft—Saul's Spiritualist Séance—Sacrifices—Passover—The Evolution of Jahveh—Joshua and the Sun—Hebrew Prophets—Old Testament Marriage—Song of Solomon—Sacred Seven.

Price 2s. 6d.

Superior paper, illustrated, and bound in cloth.

Price 2s. 6d.

## THE GRAND OLD BOOK

A reply to the Grand Old Man.

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

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

Paper Covers, One Shilling:

In Cloth, Eighteenpence.

## WAS CHRIST CRUCIFIED?

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

PRICE ONE PENNY.

## AN ORATION ON WALT WHITMAN

BY

COL. R. G. INGERSOLL.

PRICE THREEPENNY.

PRICE THREEPENNY.

## 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 of 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 every-day reference. Post free 6s.
- Dr. Foote's Handbook of Health,** comprising information of the utmost importance to all who wish to enjoy life. 123pp., 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 G. 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.

—NOW READY—

# INGERSOLLISM

## DEFENDED AGAINST ARCHDEACON FARRAR

BY

G. W. FOOTE:

PRICE TWOPENCE.

PRICE TWOPENCE.

# ROME OR ATHEISM

## THE GREAT ALTERNATIVE

By G. W. FOOTE.

PRICE THREEPENCE.

PRICE THREEPENCE.

### 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 field 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, Flannellettes; 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).

### MANCHESTER FREETHOUGHT PUBLISHING DEPOT, 106 OXFORD ROAD, ALL SAINTS.

HEMINGWAY and WILLOCK are prepared to deliver Freethought Papers and all kinds of Literature to order. Colonel Ingersoll's works, assorted package of 12 pamphlets, post free, One Shilling. Just published, Sam Standring's popular lecture, "Christ on the Labor Question," 1d. each; 9d. per dozen.

### 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.

### Every Freethinker should read "The Bible and Evolution."

by ARTHUR H. MOSS.

Cheap Edition ONE SHILLING.

As interesting as a well-told tale. The "Freethinker" says: "The matter is good and the style is bright. The reader is carried along on an ever-flowing stream of scientific, historical and common sense." The late Charles Bradlaugh, Mr Charles Watts and other leading Freethinkers spoke well of it. In the press, by same author, "Christianity and Evolution"—Forder, Stonecutter-street; Watts and Co., 17 Johnson's-court.

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

THE FREETHINKERS, Ladies and Gentlemen, requiring Superior Cut Garments at moderate prices. Finest Swiss and Fit Guaranteed.—H. HAMPTON, Artist Tailor, 14 Great Castle-street, W. Three doors from Regent Street (Patronised by leading Freethinkers.)

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 5s. per 100. R. Sunderland Printer, Hamerton-street, Bradford. Trade Society House.

TO MARRIED PEOPLE—An enlarged Illustrated List of Matrimonial Agencies will be forwarded by return of post on receipt of 2d. in stamps.—Address, Davison, Chemist, 101 Park-lane, Leeds.

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

### 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; Sczema; Blackheads and Pimple; Nervousness; Coughs and Colds; Chest Complaints; Deafness; Thread Worms; Long Worms; Tape Worms; The Itch; etc.

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

Containing Articles on: The Healing Power of Nature; Clothing; Electricity in Disease; Apparent Health; Vegetarian Experiments; The Pig as Human Food; Popular Fallacies about Flesh; The Beef Tea Delusion; Salt; Saline Starvation; Tea Drinking; The Hair and its Management; sleep and Sleeplessness; Want of Energy, etc.; Health Hints for Workers, for Shop Assistants, and for Servants; Advice for the Chin; 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; Muffins; Unsanitized Domestic Poisons; Thirst; Respiration; Sea Bathing; etc. HOW to Eat Properly, to Eat Fruit, to Judge Wholesome Bread, to Breathe Properly, to Grow Tall, to Keep Warm, to Live, to Live 100 Years, to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of the following diseases: Stomach Troubles, Fatulence, Steepness, Varicose Veins, Boils and Carbuncles, Scurvy, Tumors or Wens, Ha. 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 Dealers.

"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, 4l. Best quality, 4s. each, upper or lower, 4l. 2d., completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each on 14c. gold 15s. stamping 2s. 6d., extraction 1s., painless by gas, 5s.

### 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. ALBERT 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.

ROBERTS'S COMMERCIAL TEMPERANCE HOTEL (established 1880), 47 Midland-street, and 2 3 and 4 St. George's-passage (opposite St. George's Church), Deal. Five minutes from Railway Station. Good accommodation for cyclists.

### NATIONAL SECULAR HALL SOCIETY

(LIMITED).

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

Chairman:

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

Directors:

GEORGE ANDERSON, 35A Great George-street,  
Westminster, S.W.

W. COOPER, 112 Canonbury-road, N.

G. J. HOLYOAKE, Eastern Lodge, Brighton.

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

R. O. SMITH 81 Ridge-road, Hornsey, N.

T. P. SMITH, 275 City-road, E.C.

G. STANDING, 7 and 9 Finsbury-street, E.C.

Hon Secretary:

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

Registered Office:

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

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

GENERAL OBJECT.

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

One of the Society's Rules 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 the same  
Application Forms.

New Works and New Editions by  
Charles C. Cattell.

"Man of the Past," 6d.; "Against Christianity," 6d.; "Religion of this Life," 2s.; "Second Coming of Jesus," 2d.; "C. Bradlaugh," 1d.; Collected Essays and Lectures, 1s.; "Thoughts for Thinking, from all Ages," 1s. London; Watts and Co., Johnson's-court. (An early application solicited by the Author.)

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

Recommended by Mrs. Besant in "Law of Population," page 42, and Dr. Allbutt in "Wife's Handbook," page 51. Made solely by J. PULLEN, 15 Chadwell-street, Clerkenwell; 2s. 6d. post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringes, with Vertical and Reverse Current, 3s. 6d., 4s. 6d., and 5s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 8s. 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,  
BIRMINGHAM, LONDON N

STORY OF THE RESURRECTION OF JESUS, read in the Light of the New Testament. By a Bristol Artisan. Price 3d. R. Willis, 77 Longton-street, Cathay, Bristol.

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