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Edited by G. W. FOOTE.]

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[PRICE ONE PENNY.

ALTAR AND THRONE.

MYRIADS of honest, industrious women in England are laboring excessively for a bare pittance; day after day they go through the same monotonous and exhausting round of toil; and the end of it all is a bit of bread for some who are dear to them, and a squalid, cheerless existence for themselves. Sometimes, when work is scarce, and sheer starvation confronts them, they are driven to the last resource of selling their bodies, and enter the unspeakable inferno of prostitution.

England has thousands of other women who are lapped in an enervating and degrading luxury—without occupation, with none but frivolous cares—who fancy themselves infinitely superior to their poor, slaving, ill-dressed, and toilworn sisters.

These disparities are as great as any that existed in the "infamous" days of pagan Rome. The world has had eighteen hundred years of Christianity, and its "salvation" is still in the dim and distant future. While the clergy have preached a hell after death, the people have been left simmering in a real hell in this life—the hell of ignorance, poverty, oppression, and misery.

Christianity is now boasting of what it is *going to* do. It says it begins to understand Jesus Christ; it means to follow in its Master's footsteps; it will strain every nerve to raise the downtrodden, to better the condition of the poor, and to give true comfort to the afflicted. There are some individual Christians who mean this and try to practise it. But for the most part these fine new promises of Christianity are nothing but sermon decorations, words for deeds, sawdust for bread, flash notes for good coin of the realm.

We have but to look around us at this moment to see the true fruits of Christianity. It is the same fruit that *all* religion bears. Under the pretence of being the best friend of the people, Christianity (like other religions) has been the real friend of the privileged classes. It has also fostered a public sentiment in this direction. To prove this let us take a case in point.

Some time ago an English princess lost her lover by death. She was said to be inconsolable. But before long it was whispered that she was to marry her lover's brother. At length it was announced in the papers, only to be contradicted as a false rumor which very much hurt the feelings of all the parties concerned. Those who understood the nature of such contradictions smiled. By and bye the contradicted rumor was announced authoritatively. Princess May was to marry the gentleman in question. "Now is the winter of our discontent made glorious summer by this sun of York."

All England was soon astir with loyal enthusiasm, and people were everywhere set subscribing for presents to the dear Princess. Soldiers and sailors are sweated. Pressure is put upon theatrical people. "You must give something," is the cry. The City of

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London is to spend £2,500 on a necklace. One lady gives the royal couple a splendid country house with magnificent grounds. Committees are formed right and left, and tens of thousands of pounds will be raised, on the ground that "unto him that hath shall be given"—in some cases, also, without neglecting the rest of the text, that "from him that hath not shall be taken away even that which he hath."

Who is the Princess May? Very likely a pleasant young lady. Happily there are myriads of them in England. What has she ever done? She took the trouble to be born. Her husband that is to be has an income from "the service." His father has £36,000 a year, voted by Parliament, for the express purpose of providing for his children—in addition to his big income from other sources. All things considered, it does not seem that Princess May and the Duke of York are in want of anything. But how many other women—to say nothing of men—are in want! Is not this lavish generosity to a pair of royal and well-provided lovers an insult to the working people of England? Is it not a special insult to the multitude of poor, struggling women, whose earnings are taxed to support the classes who lord it over them? It may of course be replied that poor women like the idea of all these presents to the Princess. Perhaps they do. But that only makes it worse. It shows their training has corrupted them. The last vice of a slave is to admire his oppressor.

Christianity is satisfied with this state of things. Christian ministers will wink at it, when they do not bless it and approve it with a text. The Archbishop of Canterbury will officiate at the royal wedding, and deliver one of those courtier-like homilies which may be expected from one who takes £15,000 a year to preach the blessings of poverty and the damnable nature of wealth. This is what comes of eighteen hundred years of the "poor Carpenter's" religion. His texts of renunciation are idle verbiage. His name is used to bamboozle the people, to despoil them, and to make them patient asses under their burdens.

Religion and privilege go together. What does the New Testament say? "Fear God and honor the king." Fearing God means supporting the clergy. Honoring the king means keeping one family in foolish luxury, as a symbol of the whole system of privilege which is maintained by the systematic exploitation of the people. We are crucified between two thieves who mock us, but do not share our cross; the spiritual thief, who robs us of our birthright of mental freedom, and the temporal thief, who robs us of the fruit of our labor. *Arcades ambo.*

Some people will think we have written too plainly. We beg to tell them that we have had to practise self-restraint. The fat would be in the fire with a vengeance if we gave free expression to our disgust. The only hope for the future of society lies in the absolute extermination of Christianity. That is the superstition which fools and degrades Europe, and we must fight it to the death. G. W. FOOTE.

THE THIRD GOSPEL.

THE *raison d'être* of the gospel according to Luke is stated in the preface: "Forasmuch as many have taken in hand to set forth in order a narrative of those things which have been brought to fulfilment in us, even as they which from the beginning were eye-witnesses and ministers of the world, have handed down to us; it seemeth good to me also, having traced the course of things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou has been catechised."* Among the many who took the matter in hand he probably includes Matthew and Mark since traces of their writings are found in his own. His statement tacitly charges his predecessors with failing to convey the truth, the whole truth, and nothing but the truth. His additions, alterations, and omissions fully bear this out. That he used some of the same documents as Matthew is evident to anyone who will compare Matt. iii. 7-9 with Luke ii. 7, 8; Matt. xi. 4-6 with Luke vii. 22-23; and Matt. xii. 43-45 with Luke xi. 24-26. Indeed, E. Simons argues that he had the canonical Matthew before him.† If so, he deviates from it to the extent of contradiction. He gives a totally different genealogy,‡ making Joseph the son of Heli instead of Jacob, leaves out the legends of the wise men coming to Herod, of the massacre of the children in Bethlehem, and the *coasts* of this inland village. He fixes the birth of Jesus at least six or seven years after the death of Herod, since certainly there was no census before that time.

But Luke's census is as unhistorical as Herod's massacre. Mr. J. E. Carpenter (*The First Three Gospels*, p. 142) says: "If we accept the judgment of the profoundest of modern students of imperial Rome, the historian Mommsen, the enrolment, as Luke describes it, was an impossibility." He differs as to the birth story, leaving out the dreams and making John the Baptist and Jesus cousins, though he afterwards makes the Baptist so unacquainted with his cousin's supernatural birth and pretences, that he sends two of his disciples to ask, "Art thou he that should come, or do we look for another?" (vii. 19). Luke says John came before Jesus in the spirit and power of Elias, but avoids the stupidity of Matthew (xvii. 11-13) and of Mark (ix. 13), in making the Baptist a reincarnation of Elias. Even when Herod says (Mark vi. 16), "John, whom I beheaded, is risen from the dead," he alters it to "John I beheaded, but who is this man?" These things confirm the view of Mr. A. Vance that the earliest stratum of the gospels referred to John, for whose name that of Jesus was often substituted,§ and that the earliest Christians were the Christians of St. John, who did not know there was any Holy Ghost (Acts xix. 3), and who to this day regard Jesus as an impostor.

Luke pretends to write "in order," but his disorder is as jumbled and confused as that of the other Evangelists. The long interpolation from xi. 1 to xviii. 14|| might as well have been inserted anywhere else as where it is. He evidently knew little of the geography of Palestine. He makes his hero "steadfastly set his face to go to Jerusalem" (ix. 51), then

* The Authorised Version leads to the erroneous idea that the writer himself was a witness. "In this preface Luke gives us, in the first place, to understand that he himself had not been an eye witness of the life of Jesus, but that he had followed with the very greatest care the tradition of the eye-witnesses."—Dr. B. Weiss, *Life of Christ*, vol. i., p. 73.

† Hat der dritte Evangelist den Kanonischen Matthaus benutzt?

‡ The writer of Codex Bezae tries to square matters by putting in Luke's Matthew's genealogy in inverted order, a significant instance of what these writers were capable of doing when the errors and contradictions were pointed out. Usually they were too dull to perceive them.

§ See *Vox Clamantis* (Dublin; 1868).

|| To the "we" section of the Acts of the Apostles and this distinctive part of Luke there is little common and nothing peculiar.

visit Martha's house at Bethany (x. 38), then trots back to Herod's jurisdiction, Galilee; and at xvii. 11 says, "As he went to Jerusalem he passed through the midst of Samaria and Galilee." He finds it necessary to explain that Arimathea was "a city of the Jews" (xxiii. 51)* He knows so little of Jewish customs that he makes two high-priests (iii. 2); he makes Pilate mingle the blood of Galileans with their sacrifices (xiii. 3), an unhistorical myth possibly derived from 2 Kings xxiii.

The writer of "Luke" evidently had before him the canonical work of Mark.† This is allowed even by those who question his use of Matthew. But it is evident he could not have believed that it had the endorsement of Peter. Mr. Badham pointedly asks, "Who could have known better what actually occurred in the high priest's hall than St. Peter? Who have re-echoed St. Peter more accurately than his amanuensis? But St. Luke deviates from Mark xiv. very widely, altering the words of warning and the occasion of their utterance; substituting for the second maid a man servant; distinguishing one voice only in the third accusation; and excluding absolutely St. Peter's retreat into the porch."‡

Doubtless in some cases Luke preserves an earlier text, as in the promise that the disciples shall sit on thrones judging the twelve tribes of Israel (xxii. 30), and the injunction "Blessed be ye poor," which Matthew's redactor alters to "poor in spirit." He shows the early Ebionism of the Church in dooming the rich man to a sudden death, and Dives to eternal torments because in his lifetime he enjoyed good things. Yet in another parable, probably from a different source, he inculcates making friends of the mammon of righteousness. The parables, indeed, bear evidence of being not spoken utterances, but literary manufacture. In omitting the miracle of Christ cursing the fig-tree and giving instead the parable of the withered fig-tree (xiii. 6-9), he suggests how the story of the miracle grew out of the parable. Evidences of later date may be found in the substitution for Matthew's "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom," the phrase "till they see the kingdom of God." Matthew has "immediately after" the destruction of Jerusalem. Luke writes, "These things must come to pass, but the end is not yet"—or, as it might be translated, "not immediately." He omits the saying found in Matthew and Mark, that of that day the Son knew not but only the Father, and for the cry "My God, my God, why hast thou forsaken me?" substituted "Father, into thy hands I commend my spirit." All this must have been deliberately done.

J. M. WHEELER.

(To be concluded.)

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. Fordor will send them on application.
- (5) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (6) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.

* Contrast Acts xxviii. 15, where such insignificant Italian places as Appii Forum, and the three Taverns are spoken of as evidently familiar both to writer and readers. Another of the many indications that Italy was the seat of manufacture.

† See e.g. Mark i. 23-28, and Luke 33-37.

‡ *Formation of the Gospels*, p. 59; 1892.

DR. CAIRD ON THE EVOLUTION OF RELIGION.

THE Rev. Dr. Caird, principal of the University of Glasgow, is regarded by a large section of the more intelligent professors of Christianity, as a philosophical exponent and defender of the present attitude of religious thought. Some years ago we were favorably impressed with his mode of advocacy through reading his lecture on "Buddhism," published in the St. Giles' Series of "The Faith's of the World." Therein he spoke of Buddha "as embracing that rare combination of qualities which lends to certain exceptional personalities a strange power over all who come within the range of their influence, calls forth the love and devotion of human hearts, welds together under a common impulse the diversified activities of multitudes, and constitutes its possessors the chosen leaders of mankind." The Doctor considered that Buddha had a mind of "great sagacity and insight;" that he was "a man who, combined with intellectual originality, magnanimity and moral elevation of nature," allied with "sweetness, gentleness, quickness and width of sympathy." Here was a display of liberality of thought, too seldom witnessed among Christian writers when they are dealing with the heroes of other religions than their own. A higher testimony could not have been given to Christ, than the one Dr. Caird gives to Buddha. In the same lecture the idea of the alleged "unique influence of Christianity" is destroyed, for in speaking of Buddhism, the Doctor says: "Its conquests have been greater, more extended, and more lasting than those of any other religion, Christianity not excepted."

Remembering these features of Dr. Caird's candid, bold, and plain writing in the past, we looked forward with some interest to the appearance of his "Gifford Lectures" which have recently been published, anticipating that they would contain the best that could be advanced from the Christian side, and that they would be marked by the same lucid and ingenuous features that characterised his former production. We confess, however, that after perusing these lectures we are sadly disappointed. While he makes many striking concessions to the sceptical demands of the present day, and states much with which we agree, there is a too frequent use of doubtful language, a want of clearness of argument, and a lack of precision of statement. He appears to be more of a special pleader than a sound reasoner, and he gives to many of his phrases such qualifications, that it is extremely difficult to understand what meaning he attaches to the words he uses. Of course he may attribute this lack of precision to the nature of his subject, rather than to a want of clearness of expression upon his part.

It would appear that the doubt and the scepticism that are now so prevalent are recognised even by a professor of philosophy in a Scotch University, for Dr. Caird says in giving these lectures he had specially in view, "that large and increasing class" who had become partially at least, "alienated from the ordinary dogmatic system of belief," although they still confess their indebtedness to the Bible and to the Church. His main purpose was to deal with the facts of religious history "in the light of the idea of development," and his first consideration was the possibility of "a Science of Religion," and whether the methods accepted in interpreting other facts could be applied to the phenomena of man's religious life. Here it will be seen that man's alleged "religious life" is spoken of as if it were an undisputed fact. But surely the Doctor is aware that the existence of "a religious life" as he uses the phrase, is at least a debatable point, and we think that in dealing with this question from a polemical standpoint, some demonstration should

have been attempted to prove the alleged fact. What is the real nature of such a life, where is it lived out, and in what way can the scientific method be applied to it? We are aware that a notion prevails among certain educated persons, that a belief that is not founded on certitude should be retained in the interests of the masses. To this we object, for according to our ethical standard, only that belief which is calculated to satisfy the requirements of the most rigid inquirer is at all fit to be inculcated among the general mass of men. To teach a falsehood is to endanger truth, to imperil the world's welfare, and to impede its amelioration; since error and truth cannot co-exist, and where the one is prevalent, the other must be deposed. We are told that "the reign of law" is found everywhere, but it is doubtful as to what the Doctor means by "the reign of law," for he qualifies it thus: "To say that nothing happens without a cause, is by no means to say that there is one kind of law and one kind of cause for everything." To apply such method to the life of a man, he thinks, would be to make the moral and religious consciousness "an illusion." If this be so, it is because the scientific method cannot be applied to the supposed religious life of man.

The Doctor asserts that "Philosophy, the parent of the sciences, is the child of religion." This to us is a new reading of history, and it recalls to our mind the old proverb that "it is a wise child who knows his own father." This certainly is not our idea of the origin of philosophy. Without recognising how his words can possibly agree with his theory, we fully subscribe to Dr. Caird's statement that "looking inward without looking outward is a process which has never brought any gain to the intelligence of man." Such an admission as this will surely shock the feelings of the intuitive philosophers among the Doctor's fellow-countrymen. We are also pleased to learn that the idea of the histories of the chosen people of God and of the early Christian Church, being the only sacred accounts, is placed among "religious prejudices." We are next assured that almost all speculative and scientific writers of the present century are "guided by the principle of development," by which the Doctor, strange to say, means evolution. He tells us that "Atheism or Agnosticism involves a definite attitude towards the ultimate problem of human life." Such a just concession as this to the sceptical thought of the age is significant, coming from one in the Rev. Doctor's position in the Church.

Dr. Caird's chief difficulty in the formation of "a science of religion" is that no two qualities or characteristics can be found alike in all the religions. He tabulates religions of love, of hate, of hope, and of despair, and he regards some as being impossible without a belief in a future life, while in others he finds no such belief. According to the Jewish religion, nature is made and unmade by God, but the Buddhist treats nature as an illusion, and that to get free from it is the highest virtue. He finds a similar difficulty in giving a definition of religion, at which we are not surprised, for he starts with the assumption that religion is in relation to some being or beings he calls divine, with whom man attempts to come into harmony by prayer and sacrifice. The general tendency of religious thought, he contends, is towards the conception of one God; hence the most noteworthy forms of faith and doubt that now prevail are faith in a revelation of God found in all the processes of nature, and doubt that there is any God or revelation at all. In the Doctor's opinion, the only God in whom to-day we can either believe or disbelieve is "a universal God, a spiritual principle manifested in all nature and history." Without giving any explanation of these terms, he maintains that as man is conscious of self and of objective evidence, he is therefore conscious of God, an absolute

principle of unity. But he finds no trace of this consciousness of absolute unity in any pre-Christian religion. This implies that it is to be found in subsequent religions, which is a mere assertion, not proof. He quotes Max Müller and Herbert Spencer, and undertakes to correct them, because he says they have only taken hold of half the truth, and in doing so they have torn the other half. We are certainly a little amused at being told that Spencer has overlooked what Dr. Caird has been able to recognise. Moreover, he says that it is easy to see that Spencer's logic is identical with that of Spinoza, who reaches God by denying the reality of everything else! It must be gratifying to Mr. Spencer to find that Dr. Caird thinks that he (Spencer) is right in regarding the idea of God or the Infinite as "the primary pre-supposition of all our knowledge." It is only necessary to analyse such words here used to discover that man can have no definite idea of that which is but a "pre-supposition"; at the most it can be only a suppositious idea. Such a poor attempt at reasoning as this is certainly will not tend to diminish that "large and increasing class" who are giving up dogmatic belief.

We agree with the Doctor when he assures us that Christianity became "in its first springtide what it has in some measure remained ever since, a religion of the other world." This, no doubt, is the great feature of the Christian system. Christ's kingdom was not of this world, and he said so. His object was to teach men how to die rather than to instruct them how to live. The Christian religion fails to supply principles that are capable of guiding us in the most important stations of life that we have to fill. It is a religion for God, not for man; for heaven, not for earth; for "the poor in spirit," not for those who heroically struggle against the wrongs of the world. It teaches submission, instead of inculcating determined resistance to oppression, and it fosters a humiliating dependence in lieu of manly self-reliance. Finally, it is a religion of the dead past, not of the living present. The only religion that can be made compatible with the genius of the present day is one to be evolved out of the humanity of man, and that shall be found capable of being adapted to the requirements of the practical age in which we live.

CHARLES WATTS.

SONNET TO HISTORY.

Loom'd from the rack of outblown ages forth,
I see two Immortalities arise:
One soars towards the empyreal skies;
One grovels prone upon the burden'd earth;
A toothless, palsied giant this, whose girth
With Tityris or with Enkeladus vies;
That, like an Iris, the clouds' baldric ties.
Tell me what everlasting might be worth?
For ye have dived below and ris'n above
Life, teach to sink thereto or thither climb—
What, won by sword and keys, or how sublime,
By liberty and arts, by grace and love?
Hellas and Rome! ye whom these pow'rs do move,
Thou, Psyche, and thou, Struldbrug, of all time!

C. L. JAMES.

"Antichrist" gives his opinion in the *Boston Investigator* that the alleged ancient papyrus said to have been discovered in the same convent in Mount Sinai where Tischendorf discovered the Sinaitic MS., is a fraud. He holds that "the fictitious story of a Jesus crucified under Pontius Pilate may have been fabricated as late as the fourteenth century." "Antichrist" has come to his opinions quite independently of Mr. Edwin Johnson, and even expressed them before the publication of *The Rise of Christendom*. He holds that the *Sepher Toldoth Jeshu* probably contains more truth concerning the person mis-called Christ than can be gathered from all the four gospels.

THE "ILLUSTRIOUS MEN" OF THE CHURCH.

It has been suggested to me more than once, by those who have been startled by my discovery of the wholly fictitious nature of Church literature, that I should take up some well-known work and prove it to be a forgery, and that in this way I should obtain a readier acceptance of my general conclusions.

The objection is founded on a misunderstanding of the nature of the evidence. If it came from any quarter I believed to be unfriendly to the Truth, I should call it sinister, and pass it by. But since that is not so, I proceed to point out with brevity the nature of the misunderstanding: It lies in this point: that my friends have not yet ceased to think of Church literature as the production, more or less, of sporadic writers, living apart, and in different places and times, and who are to be treated as in some sort independent witnesses of events.

It is this enormous fallacy which has hitherto prevented philosophical laymen—say from the time of Voltaire downwards—from apprehending and writing the true story of Christianity for the public benefit. I should be glad to show this in detail on another occasion.

Meantime, let me point out that, before the schism in the Catholic Church occurred, she had a small army of scribes in her service, who wrote under direction and censorship, who agreed on certain statements in secret, which were afterwards publicly made known, with variations, designed or accidental. Upon the substance of those statements all the Churches have been compelled to depend, because there was no other foundation. For example, at the Council of Trent, the first thing considered is the Symbol of Faith, or Creed; the whole history of which proves it to be as much the result of collaboration as any bill which has passed through the House of Commons and has become an act and statute of the realm.

The Church writers all hung together in every substantial question of the Symbol; consequently if the credit of any one is destroyed, that of the whole fraternity fails. A general on the field of battle will endeavor to bring his forces so to bear on a weak point that by a single *coup*, if possible, the battalions of the enemy may be shattered. Or, to employ a vulgar but telling simile, the skittle player so directs his disc that the one impact brings down the whole of the pins. So I say, that anyone who really sees clearly the nature of the serried ranks of the "Illustrious Men" of the Church, sees also that a fatal blow delivered against one, is fatal also to his neighbors. A few such well-directed blows, and several hundreds of these writers, having no real root in the earth or nature of things, totter, fall, and become, in the words of the landlord in one of George Borrow's tales, so many "down pins."

Forgery in detail has been proved over and over again. But to what purpose, so long as men do not reflect on the meaning of this ever-swelling list of lies? Did they ever hear of an authenticated case of the punishment of one of these forgers? Never. Therefore we must argue they were permitted, encouraged, stimulated by men who positively exult in works most authoritative, in pious fraud, in mendacities, in quibbling, tergiversations, such as they expressly ascribe to their own primitive "apostles."

Of what avail to say, "This Creed is not Athanasius', nor this sermonee;" so long as you do not ask, Who was this allegorically named man, and what resemblance do the adventures of such an ecclesiastical Robin Hood bear to anything within the actual or possible experience of humanity? The matter, I repeat, cannot in the least be understood until it is understood what to think of the "Illustrious Men" of the Church.

I am certain that not one of these men was heard of by the world outside the monasteries until that Age of Publication we have been taught to call the "sixteenth century." When the falsehood, conveyed by that phrase has been eradicated from the minds of students, Freethinkers no less than any other class, they will begin to see clearly, that is, as far as anything can be seen distinctly in that still dark and badly dated period, "1500—1550."—Do not for a moment believe that you can see into any library so early as 1500, or even be certain there was one worth consideration. It is all a magic lantern illusion!

Let it fade; then, in my opinion, you can get some faint glimpses of book collections about 1550, and be fairly persuaded that the "Illustrious Men," called by an English monk the "Catholic writers," were beginning to be known, and that the fabrication of works under their names was busily going on.

The chief list is the key to the whole riddle of Church history. It bears the names of Jerome and of Gennadius, the first part holding 135 names, the second 99, or in all 234 names. The oldest MSS. are the Vatican, the Verona, and the Vorcelli: places associated signally with the New Testament, especially the Latin text; and this list is one of the strongest confirmations of the arguments advanced in favor of the Latin originals. The list is written in Latin, like that of the Vulgate; but there is a veneer and varnish of Greek drawn over the whole, with a view to carry out the pretence that Greek, as the learned tongue, is older in the Church. The book, I have no doubt, was sketched in Italy, copied and varied in France and Germany. But not one of the MSS., as I can prove on general grounds, can be more than about 400 years old. Owing to the slipperiness of the printed dates, one must employ these rough computations.

Jerome dates himself at the end of the "fourth century," Gennadius at the end of the "fifth century" of their own fabulous chronology; in other words, 1100 or 1000 years earlier than the time of their actual writing. I must merely repeat here what I can prove, and have proved beyond gain-saying, that no one heard until the period 1500—1550, the story that an immense period had elapsed since the foundations of the Church. An explanation of the causes of the acceptance of the enormous fable can be found in the state of thought and passion of the time.

A writer much neglected, highly important, and closely examined by me, says he was writing on *Inventors in London* about 1520—a work in which he boasts to be a pioneer, destined to be followed by all in the same line of inquiry. This London part of his work deals expressly with the origin of the Christian religion, and he employs for the purpose Eusebius and a number of other so-called "illustrious men." He must have understood that the Christian religion was an invention and a recent one. The only difficulty is the old harass of dates; because he says in one place "I am writing in 1520," and another, "I recall the events of 1523"; again "I remember the events of 1533." This is the great *cruz* of the investigator.

But I say that this writer, Polydore Vergil, his friend Erasmus, and a very small knot of learned men, secular clerks, all of them interested in the church, unable to oppose its literary pretensions, only come forward with their conventional confirmation of the monkish tales at that momentous time of publication, 1500—1550. Till then it has *no confirmation whatever*.

I am prepared to prove that absolutely the whole Christian mythology must have been devised about the same time with the invention of printing (which cannot be dated in exact figures); that printing was encouraged mainly for that purpose; and that the

system has been elaborated and expanded ever since, down to the absurd discoveries in the Mount Sinai monastery the other day.

The lists of the "Illustrious" from Simon Peter form the very backbone of the system; but as I have hinted before, I could not undertake the nauseating toil of going through each name, and tracing out the gradual formation of Church libraries under these names. As, however, Cyprian has been specially mentioned, I will point out that his name stands 67th on the list of Gennadius. After a fulsome eulogy of him as a glorious rhetorician, as one who had given all his substance to the poor for Christ's sake, and who had become Bishop of Carthage, the monk adds: "It is superfluous to weave an index of his genius, because his works are brighter than the sun!"

This means that the Benedictines are hard at work in the period, perhaps 1500—1520, on the "Writings of Cyprian," and this advertisement prepares the way for their publication. That was their system, as a great induction of cases proves. Possibly the list was sketched quite early in the sixteenth century, and as P. Virgil does cite "Cyprian," some of the epistles must have been known at the time of his writing. I should say that the date 1520 is the very earliest we can assume for any such knowledge in England, France, or Germany. I hope these observations may be useful as indicating where the conditions of the solution of the problem lie. It must be maintained that if the dates of the "Age of Publication" be given so loosely, or confusedly, or so dishonestly, it is idle in the extreme to pin our faith to earlier dates. But in fact we have no knowledge of any class of readers or writers during that undefined period which must have followed the decay of the Roman empire and the rise of the Catholic Church.

E. JOHNSON.

ADAM AND EVE.

FROM A LAWYER'S POINT OF VIEW.

If you talk with a clergyman about creation, the fall, original sin, and the redemption, you will find he has the whole thing in a nutshell. He will tell you that Adam and Eve were created, and for a time lived a happy and blameless life in the Garden of Eden; that their bliss knew only one drawback—they must not eat of the tree of knowledge. He will further explain that the Devil, disguised as a serpent, prompted Eve to partake of the fruit of the tree, and that she prevailed on her weak-minded companion to do likewise; that thereupon "the eyes of them both were opened, and they knew that they were naked" (Gen. iii. 7); that God, in his anger at their disobedience, cursed the serpent above all cattle and above every beast of the field: "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life"; that to the woman he said, "I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children"; that to the man he said, "Because thou hast hearkened unto the voice of thy wife . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . in the sweat of thy face shalt thou eat bread"; that God expelled Adam and Eve from Eden, "and placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life"; that the tree of life also grew in the Garden of Eden and its fruit gave eternal life (Gen. iii. 22); that after some four thousand years, God sent his only begotten son to the world to redeem, by his death on the cross, mankind from the original curse; "for as in Adam all die, so in Christ shall all be made alive."

I have tried to state this fairly. I hope I have done so. It would be criminally foolish to misrepresent so important a matter—especially to misrepresent it to one's own self, for after all the salvation of one's own self is the most important of all issues. If I have not stated the matter fairly, may I beg of some well-informed reader to set me right? I don't want him to pray for me, though I shall be grateful for the attention, but I prefer he should set me

right. Meanwhile I take leave to criticise the story as I have read it and understood it.

First I should like to know who has got the Garden of Eden? Who is farming it now? Does it still grow the tree of knowledge of good and evil, and does it grow that tree of life? As for the tree of knowledge, I am willing to know no more about it. I have passed all the examinations I mean to enter, and I'll thank any discoverer of the tree of knowledge to keep it to himself. But what about the tree of life? It must have been kept growing after Adam's abrupt dismissal, because God put "cherubim" and a flaming sword "to keep the way of the tree of life." Mr. Stanley has had a fairly long honeymoon, and might perhaps be prevailed upon to face that flaming sword. Though it did "turn every way," it surely would be possible to dodge it. It seems a clumsy device, for it would have been so much easier to blast the tree and have done with it. But, I ask, is there any spot on earth where those cherubim hold their vigil? If so, where is it? If not, when were they taken off duty, and why? Adam and Eve knew the spot, and it is fair to suppose so marvellous a secret would not be kept from Cain and Abel. Why was so priceless a fact allowed to die, or can it be possible no such tree ever grew? If so, surely one may ask clergymen, who above all other men value truth, to tell their charges that this story at all events is false.

Then again, I should like to know what is meant when we are told that Adam and Eve, before the Fall, "were both naked and were not ashamed;" but that after the Fall "the eyes of them both were opened, and they knew that they were naked." Eve certainly had remarkably good eyes, for we are told on the same excellent authority that she saw that the tree of knowledge was "pleasant to the eye." Can it be that a lady, with an eye for the fruit on a tree, required an eye-opener before she could perceive that her companion was nude. Is it unfair to suppose that naked means naked, and if so, surely Eve must have known that the organic structure of the gentleman with whom she cohabited, was different from her own. The general interpretation of this passage appears to be that not till after the eating of the fruit did Adam and Eve indulge in sexual intercourse, and the sentence passed upon Eve would seem to favor this construction. But what then becomes of the statement "Male and female created he them. . . and said unto them, Be fruitful and multiply and replenish the earth" (Gen. i. 27, 28). This was before the temptation and before the Fall, and it certainly passes comprehension how they could comply with that injunction without a departure from primitive innocence. Milton seems curiously mixed on this point. I always turn to Milton because he wrote at a time when the Bible was supposed to mean what it says. Now speaking of Adam and Eve before the Fall, Milton says (book iv.) they

Straight side by side were laid: nor turn'd, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused.

But unfortunately, in book ix., the poet says:

But that false fruit
Far other operation first displayed,
Carnal desire inflaming; he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn.

It is unfortunate there should be the confusion about this important fact, for it is the very crux of the Fall. If Adam and Eve lived on the usual terms of marital life before the Fall, what becomes of the assertion that only then were their eyes opened to the sense of their nudity. If they did not, and lived a sort of brotherly-sisterly life, we are confronted with the startling question, Why were they made male and female? To equip Eve for all the purposes of maternity and Adam of paternity, with the design that one should lead the life of a nun at large and the other of a eunuch, seems a vast waste of constructive ingenuity.

I must confess that it seems to me very much as if the whole thing was a deliberate "plant" on man, and that, as our American friends would say, God "played it very low down on Adam and Eve." It seems altogether a measly trick to put a naked man and woman together, ready made for perpetuating their kind, then to tell them to do so, and afterwards to punish them because they do as they are bid.

Of course I know there is nothing novel in this criticism, but it may chance to meet the eye of someone who still

clings to old notions, and may help him to see on how flimsy a foundation the creed of the national faith (of England) is based.

L. L. B.

ACID DROPS.

A Parliament of Religions is going to meet at Chicago. Some people would call it the Babel of Creeds. Catholics, Protestants, Buddhists, Brahmans, Shintoes, etc. etc., will foregather and compare notes, and those who have open minds will probably go away Atheists. Mohammedanism and the Church of England are the only bodies that will not be re-represented. It has been suggested that the Pope should preside over the Palaver, and Dr. Barrow is willing to pay 5 000 dollars for his services. Fancy the head of the one infallible Church taking the chair at such a polyglot meeting! The very idea shows a *fin de siècle* irreverence.

Stewart Headlam is one of the "best fellows" in London, but he has some of the peculiarities of his cloth. We have noticed a few of these before, and we see more of them in glancing over the June number of his *Church Reformer*. For instance, after referring to the unloveliness of Caledonian-road, Mr. Headlam writes as follows:—"Even Professor Huxley in view of it and the dirty Thames, might forget the millennium and the Gadarean swine, and join the Christian Church in making the one beautiful and the other clean."

This is really good. It is news to us that the Christian Church is engaged in making the Caledonian-road beautiful. We travel through it a good many times during the week, but we haven't observed the process beginning yet. Then again, Professor Huxley might remark that he doesn't care personally a single straw about the millennium or the Gadarean swine, and that he only exposes such nonsense because it is gravely taught by Mr. Headlam's Christian Church, and because such teaching produces the feeble, besotted minds which find satisfaction in the sordid ugliness of so many of our London streets.

Men of God very often have dreadful families. They appear to have laid to heart the primal commandment, "Be ye fruitful and multiply and replenish the earth." It will never be their fault if the human race comes to an untimely end. Now and then they offer themselves as objects of public commiseration, and assistance is begged of the charitable for a poor clergyman with a dozen olive branches. It does not occur to them that they are to blame for flooding the labor market with superfluous hands. Perhaps they think their breed is so good that the world cannot have too much of it.

The *Christian World* prints a plaintive letter from a "Methodist Minister's Wife." Her husband's means are small, and she has six children, the eldest of whom is only ten, and perhaps another half-dozen in prospect. The poor woman complains that she seldom gets to church, for she cannot leave the little ones at home, and "one cannot hear much with five children to see to—three of them almost infants, and one of them at the breast." For four years she has not been in a railway train, and during twelve years of married life has never had a holiday without having an infant. Many times she has crawled up to bed on her hands and knees, her legs being so swollen with excessive standing and running about. Her husband is kind, and renders all the help he can, so it isn't his fault. Of course not. But is it not the fault of his religion, which pays so much attention to "heaven" and leaves ignorance and superstition to make a "hell" on earth?

Archdeacon Farrar's high-falutin' sermon on the Gadarene Miracle is published in the *Christian World*. To read it is as good as an emetic. The preacher wraps up the devils very carefully. Not a tail of one of them peeps out of the parcel. The demoniac is spoken of as under "Satanic illusion," though the gospel says he was possessed with devils. Then, again, the preacher makes the demoniac cry out, "Leave us alone," but in the gospel it is "they," the devils, who utter this cry. In the same dishonest vein, striving to hide the crude superstition of the narrative, Dr. Farrar speaks of a vast herd of swine being destroyed "in some scene which we find it difficult to understand." Surely this is very paltry juggling. The gospel makes the

devils in the demoniac ask Jesus to let them enter the swine; he does so, and the poor swine, with devils in them, rush headlong into the sea. It is a common oriental story of "possession," as easy as A. B. C. to the superstitious. As a narrative it is easy enough to "understand." The difficulty is in believing such a monstrous absurdity. And Dr. Farrar doesn't believe it, or he wouldn't beat about the bush so carefully.

To destroy such a lot of pigs was a wanton waste of property. Many a poor man was done out of a rasher. No wonder, therefore, that the inhabitants of the district begged Jesus to "move on." Dr. Farrar, however, calls their conduct "shocking" and "disgraceful." He talks of the gluttony of every low-bred Gentile and the "greed of every apostate Jew," who thought more of their grub and property than of "a soul rescued from Satan." But, after all, the preacher's indignation is very cheap. He is at a safe distance in time and space from the miracle. His grub and property are not endangered. And we dare say he is "low-bred" enough to eat bacon, as we know he has "greed" enough to take a big salary for preaching "blessed be ye poor."

The anniversary of the battle of Waterloo is fixed by the General Assembly of Scotland as a day of humiliation and prayer for that country. The humiliation and prayer are intended to stave off Disestablishment and Disendowment.

The Jewish God-appointed method of slaughtering animals is a very barbarous one, and now comes Dr. B. W. Richardson saying that, so far from its serving the purpose intended, viz., of extracting the blood, it does this less than the ordinary method. It is a pity Jehovah did not give humane directions on the subject. He was mighty particular about his own meat offerings, but does not appear to have cared much for the animals.

After paragraph advertisements in newspapers it is usual to print [Advt.] But the *Christian Commonwealth* is above (or below) this. Under the heading of "From the Heart. This is What Ministers say," it inserts a puff of certain pills. We believe that only a religious journal would do this kind of thing.

Some people, having the idea that they could, in courts of law, hold up their hand instead of kissing the dirty book, the Home Secretary has sent out a circular stating that if the Scotch oath is claimed, the form must be observed the same as in Scotland, using the words: "I swear by Almighty God, as I shall answer at the great day of judgment." This is totally distinct from affirmation, which every Freethinker should claim. Both methods obviate kissing the book.

In the action brought by the Rev. J. Robert Kennedy Bell, against six newspapers, and threatened against thirty-six, for mentioning that he had been accused of indecent assault, on which charge he was acquitted, the jury were unable to agree and were discharged. The counsel for the defendants was willing to take the verdict of the majority, but this was wisely declined by the counsel for the man of God, the summing up of the Lord Chief Justice being decidedly adverse to his claim for damages.

Father Charles Flaherty, of Geneseo, New York, has been tried and convicted of indecent assault on a young girl under sixteen, whom he persuaded that a priest could do no sin. In his cross-examination he stated that he believed all sins, including rape and perjury, were forgiven upon confession before a priest, and receiving absolution.

The *Liver*, of May 27, gives an illustration of how cases against the cloth are hushed up. A drunken parson who rushed down Victoria-road, New Brighton, yelling "Fire, Police, Hell and Damnation," was not arrested, but summonsed for being drunk and disorderly. The *Liver* reporter attended the court, but the clergyman's solicitor, after whispering with the magistrate's clerk, said his client pleaded guilty. He had forgotten himself owing to domestic afflictions and strong excitement. The magistrate said "ten shillings and costs," and the case was ended without the name or the occupation of the defendant being mentioned in open court.

There has been a dispute in the parish of Darfield, Yorkshire, between the rector and vicar, and the Bishop of

Beverley was appointed by His Grace of York to try the case. According to the *Sheffield Daily Telegraph*, the case was held in camera, and the witnesses "sworn to secrecy." This, we presume, is in accordance with ecclesiastical law, but it is only a proof that the law is altogether behind the times.

Noel, the Ramsgate butcher, who is accused of murdering his wife, appears to be a very pious man. When charged with the crime he said, "I still trust in my Heavenly Father. He knows there is not sufficient evidence against me."

The Bishop of Chester and the Rev. Mr. Waugh, as our readers will probably remember, on one occasion publicly declared that the worst ill-users of children were working-class Secularists. Both these men of God were challenged to prove their declaration, but they declined to do so, and took refuge in what is called "a dignified silence." There have been several very bad cases of cruelty to children since then, and in nearly all the worst cases the culprit was a Christian. Now we have the case of Mrs. Bickmore, of Chelmsford, a Salvation Army woman, sentenced to two years' imprisonment for almost incredible cruelty to a poor little "mother's help" in her employment. Hetty Alderton is only fifteen years of age, but she was made to slave from six in the morning till past midnight, besides being starved, beaten savagely, and otherwise inhumanly treated. To crown all she was forced to send home letters, written at her mistress's dictation, stating that she was the happiest girl on earth, and the only cloud in the prospect was that she sometimes thought herself the wickedest girl as well—but her kind mistress had forgiven her!

While this female monster is expiating her cruelty in prison, Mr. Waugh and the Bishop of Chester should speak out like honest men, if they are any longer capable of acting in that capacity. Surely they must see that their statement about working-class Secularists is a baseless slander, and they owe it to our party to say that they were mistaken.

Church service is too solemn an affair to permit of smiling, and four young men who at Sandhurst Parish Church were sitting behind a loud snorer and forced to laughter, were brought before the bench at Cranbrook and fined twelve shillings each.

Storms and floods in Louisiana have rendered over ten thousand people homeless and subject to terrible privations. With the exception of a few elevations, the whole of the north-eastern part of the State is submerged. In New Orleans also floods have rendered vast numbers helpless.

A new sect has started in Maryland, known as the Sanctified Band. The leader, named Lynch, announced that he would walk on water on May 11. As he was not provided with Boyton shoes, he failed to put in an appearance.

A *Daily News* correspondent from Corea says that although the missionary societies boomed Corea as a missionary field, "the missionaries are still more numerous than their converts." It is likely that, owing to the new American Geary law, expelling all Chinese who do not register themselves, similar action will be taken against the missionaries in China. Then there will be more ructions.

Charrington's Tower Hamlets Mission Band still defies the London County Council in Victoria Park. In certain other of our parks the good Christians have commenced with an harmonium on the part devoted to public speaking, and then proceeded to add a cornet, and in time may attain to the dignity of a full brass band, able to drown all the speakers.

Despite the opposition of the Church party, a School Board is to be formed at Weston-super-Mare. Nine members are to be elected, and the Church party say they ought to have five. As their only object is to injure the Board schools in the interest of their own, we hope the ratepayers will resist their impudent demand.

An old man applied to a North London magistrate for assistance. He had helped his wife to save £500, which was legally hers, and she left it all to the Roman Catholic Church in Tottenham-road, for the purpose of setting up a statue to St. Joseph—the gentleman whose wife had a baby by someone else. Although the old man is eighty-five the Church

stuck to the whole of the money, with the exception of five pounds, which Father Skrimshire handed over to the poor fellow out of "consideration for his circumstances."

The meeting to promote the success of the Church in Assyria made it plain that, although Christianity has been planted in Assyria since the days of the Nestorians, it is no longer able to hold its own against the spread of Mohammedanism. So the Archbishop of Canterbury endorses the Church of England spreading itself where it isn't wanted.

We wonder, by the way, what His Grace of Canterbury thinks of Cardinal Vaughan playing the same game here with his Italian mission, and styling himself Primate of England. We notice Lord Mayor Knill is making the running for the Primate who is his co-religionist. He announces a meeting at the Mansion House on behalf of the Hospital Sunday Fund, on July 5, to be addressed by Cardinal Vaughan, Dr. Richardson, etc. Neither the Archbishop of Canterbury nor the Bishop of London is announced, so Cardinal Vaughan will stand forward as the great representative of the Church and Charity. Benson had better look to his laurels, or he may find Westminster crowing over Canterbury, and St. Peter looking down on St. George.

The *Sydney Sunday Times* is not a very orthodox paper. In its issue for April 23 we notice the following from a member of its staff:—"I undertook to see why Sydney men did not go to church. After a very brief glance at Sydney churches, I'm beginning to wonder why Sydney men go to church at all."

What does the *Birmingham Sport and Play* mean by chronicling that at the Aston Tournament dinner "Mr. J. W. Philips very kindly proposed the health of the Trinity," and that they duly responded? Surely the famous Three are not bicyclists. If any of our Birmingham friends come across the Trinity they might mention that they are wanted in the London Board schools.

Colonel Ingersoll was refused the Academy of Music, in Philadelphia, for his lecture in aid of Walt Whitman and also for his lecture on Shakespeare. The ground of the refusal was that he spoke against the Christian religion. The Academy of Music is available for pugilistic performances, and for balls in which the girls kick high and drink unlimited champagne. These things are *not* against the Christian religion.

The question of revising the Westminster Confession of Faith, is still troubling the American Presbyterians. A reverend man of God, named Dr. Dickey, has discovered a telling argument against the revision of the question of the salvation of infants who die before baptism. "I shall certainly vote against the overture," said Dr. Dickey, "for while I firmly believe that infants who die before baptism are saved, it is a perilous thing to advance such a proposition. Many mothers might commit infanticide believing that thereby they were actually tendering God a service by saving the soul of a child before it had time to become corrupt and sinful." So Dickey means to continue to preach what he owns he doesn't believe, in order that mothers may be saved from destroying their own offspring. Verily theology gives an exalted notion of human nature.

Despite frequent exposures, the vestries of several parishes still include an optional "Church rate" in their demand note, without any mark or hint that the rate is on a different footing from the rest. On the contrary, the enumeration of the items is immediately followed by the notification that "the above rates are now due." Ratepayers should look to this.

A lady at Blackheath, advertising for two servants, appends the following hints: "Such as fear God would be greatly valued. Ecclesiastes xii. 13." The text referred to is that which says, "Fear God and keep his commandments, for this is the whole duty of man." I fancy, however, that, even in the most religious households, a good deal more than this is included in the whole duty of servants.—*Truth*.

What nonsense Protestants will talk about their fetish-book. Here is the Rev. C. H. Kelly, ex-president of the Wesleyan Conference, spinning at the Beverley Sunday-school Anniversary the old yarn that the greatness of England is founded not in the ability of her statesmen, not in the wealth

of her commerce, not on the bravery of her soldiers, but on the rock of Holy Scripture. Well, suppose we disband our army, and sell our ironclads to provide more Bibles. We do send plenty out to foreign lands, but we always take care that rifles and ammunition go along with them.

The *North British Advertiser* says that infidelity is flippant and jocose, but Christianity is for the thoughtful man and the serious hour. We have often heard this nonsense before. If you seek reality and laugh at shams and superstitions, you are flippant; but if you put your trust in prayer and providence and look for your reward beyond the sky, you must be treated with reverence because you are so serious. If the *N.B.A.* would give its thoughtful and serious attention to the work of those it calls infidels, it might discover that efforts directed to emancipate the mind from delusions, and to devote to the work of human improvement the time, cash, energy, and aspirations now bestowed on religious mummeries and other worldliness, may be very serious indeed. What "infidel" was ever more flippant than Voltaire; yet what Christian ever did so serious a piece of work on behalf of toleration and humanity? Ingersoll is jocose; yet what sermoniser ever did so much to make men and women cherish all that tends to human love, human happiness, and human elevation?

Edward Strachey sends a letter to the *Spectator*, in which he states that Coleridge refused to identify God and nature, and said, "I think nature is the Devil in a strait waistcoat," which phrase John Sterling afterwards made into the aphorism that nature is "hell in harness." Coleridge's saying was not very profound, since he held that God was the author both of nature and of the Devil.

We remember coming across a short and succinct description of Calvinism. It ran—

You can and you can't,
You will and you won't,
You'll be damned if you do,
You'll be damned if you don't.

Can any reader inform us who was the author, and if there are any more verses?

Dr. Thain Davidson has been preaching at St. Andrew's Presbyterian Church, Ealing, on "The Church and the World." He says that people are forgetting that God will have his people to be "a separate people unto Himself." He is grieved to see an unblushing lowering of the Church's flag till it actually trails in the mire. Dr. Davidson is quite right. The ideal of the Christian Church has always been a monastic one. If he followed it out consistently, he would spend the rest of his days in a monastery, seeking his own salvation in fasting and prayer. But experience has shown that the Christian method is impracticable, and the cute ministers know that the best chance of retaining their position is by mixing their dogmas with secular effort, and indulging in what Dr. Davidson denounces as worldly vanities and vulgarities.

According to the Rev. T. O. Udall, secretary of the Religious Services in Theatres movement, the religious condition of London is "alarming." Shoreditch, for instance, contains 130,000 inhabitants, and only 10,000 are attached in any way to religious agencies. More money must be raised to "evangelise the metropolis." Perhaps the money will be got, but we doubt the evangelisation.

Prayer is being applied in a new fashion at Melbourne. The churches are asking the Lord for relief from further financial disaster. According to the *Financial News*, the best way to secure the boon is "to pray a little less and pay a little more."

The *St. James's Gazette* accuses the Salvation Army of spreading smallpox by its insanitary shelters, and urges that they should be put under special supervision in common with other cheap lodging-houses.

An American doctor having pointed out the danger of imbibing the blood of Christ from a cup, fresh perhaps from the cancerous mouth of some diseased communicant, has got his church to purchase four hundred little wine glasses, that each communicant may receive the precious blood out of a separate glass. This church should be known as the Particular God-Imbibers.

MR. FOOTE'S ENGAGEMENTS.

Sunday, June 11, Hall of Science, 142 Old-street, E.C.:—7.30, "A New Theory of the Resurrection."

June 18, Hall of Science.

July 2, Hall of Science; 9, Birmingham.

TO CORRESPONDENTS

MR. CHARLES WATTS' ENGAGEMENTS.—June 11, Birmingham; 18, Barnsley; 25, Sheffield. July 2, Huddersfield; 25 and 26, debate at Jarrow-on-Tyne; 29, Blyth; 30, South Shields. —All communications for Mr. Watts should be sent direct to him (with stamped envelope for reply) at Baskerville Hall, The Crescent, Birmingham.

THE second friendly discussion between Mr. Foote and the Rev. C. Fleming Williams is fixed for Thursday, June 22—subject, "Christian Methods of Progress."

H. WISHART.—Obliged to condense. See "Sugar Plums."

C. E. SMITH.—Pleased to have your good opinion of our "brilliant and original cartoons."—Mr. Foote will be happy to deliver his Shakespeare lectures at Camberwell as soon as he can find time. At present he is "slacking off" lecturing in order to make headway with pen-work.

J. ASHMAN (Salt Lake City).—Thanks for enclosure. We will try to make use of it.

F. R. BIRD.—Always pleased to receive cuttings. Mr. Foote will do his best to pay the Leyton Branch a visit, but he cannot make an absolute promise.

THE Hull Branch's lecture notice for last week did not reach us till late on Wednesday. The postcard was dated May 30 (Tuesday). Such announcement must reach us by Tuesday morning.

W. BRADBURN.—You are quite right. An address was presented at the N.S.S. Leeds Conference (1876) to a member of the Society, a miner, who was the first to go down the Washington pit after the great explosion.—Glad to hear you so appreciate our cartoons, and that you think Toby King's portrait "A 1."

R. KILLICK.—Send cuttings whenever you like.

J. WILKINSON.—Grote's History of Greece is the best, if you can afford it. Mommsen's is the best History of Rome. If you cannot purchase them, you should find them in your local Free Library.

D. B. M.—Sorry to hear that Menzies and Co., Glasgow, are "sorry" they cannot supply you with the *Freethinker*. We expect our sorrow is more sincere than theirs, though it is somewhat mixed with contempt for their bigotry. If a Freethought newspaper were to say "I can't supply such an imbecile paper as the ———, or such a malicious paper as ———," he would be regarded as a bigot by the Christians.

J. HOOPER.—Are there no newsagents who supply this journal in Nottingham? Surely it should be obtainable though your old meeting-place is closed.

C. DOEG.—See "Sugar Plums." If the Devil is the father of lies, it is astonishing how many Christians patronise his progeny.

B. A. MILLICHAMP.—Miss Vance will send allotment notice in due course. Thanks for your promise to take further shares as soon as possible. You read the situation rightly. We intend to go on with our work, and let it speak for itself.

H. L. APPELBY.—You will find minute instructions on Affirmation in legal courts in the *N.S.S. Almanack for 1893*—price 6d. Every Secularist should keep a copy by him for use in case of necessity. At the proper time, as witness or juror, you must claim to affirm under the Oaths Act, on the ground that you have no religious belief or that the taking of an oath is against your religious belief. The judge or magistrate has no right to ask any further question, and if he does ask you should respectfully refuse to answer.

E. S. H.—(1) "Infinite" is a very good word for poetical or emphatic expression, but if you use it in a logical proposition you will find on reflection that it is really a negative term. All the metaphysical arguments about "the infinite" are logomachies—wars over words. We should only affirm where we know, not where we guess or speculate. (2) Science does not change, if it means a right reading of the facts of nature, for the facts of nature do not change. The law of gravitation will not be proved false, even if it should be resolved into a higher law.

J. MUNTON.—Thanks for cuttings.

R. CARTWRIGHT sends £1 towards the expenses of Messrs. Foote and Watts as delegates to the International Free-thought Congress at Chicago. We did not intend to say anything about this matter for a few weeks, but since it is subscription has to be acknowledged we may as well say that the expenses of the delegation, which will be considerable, will have to be raised by a Special Fund, to which contributions must be solicited.

JOSEPH BROWN.—(1) Mr. Summerfield has not sent us a report of the Sunday Music meeting. (2) We have not the slightest intention of replying, or of letting anyone else do so in these columns. The Conference has decided, and we are satisfied. Let us all get on with our work, and leave the critics to their pastime.

WOOLWICH SUBSCRIBER.—The Pope's latest bit of "business" was dealt with in our last. Pecci has given England to Peter, but it will be some time before he gets it.

PAPERS RECEIVED.—Der Lichtfreund—Boston Investigator—Open Court—Freidenker—Two Worlds—Der Arme Teufel—Western Figaro—Liberator—Liberty—Clarion—Flaming Sword—Echo—Truthseeker—Fritankaren—La Raison—Lucifer—Secular Thought—Independent Pulpit—Tablet—Progressive Thinker—Twentieth Century—De Dageraad—Modern Thought—La Verité Philosophique—Fur Unsere Jugend—Leeds Express—Middlesex County Times—Truth—Paisley Daily Express—Herald of Health—Natural Food—Sheffield Daily Telegraph—Liver—Freedom—Beverley Recorder—Church Reformer.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell-green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter-street, London, E.C.

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.

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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.

SPECIAL.

MANY persons have applied for shares in the National Secular Hall Society (Limited) in consequence of our recent appeals. According to promise, we continue to press the matter upon our readers' attention. There are hundreds who could easily take a share or two, who have not yet bestirred themselves; and several who could take a handsome number, who have not yet taken any. If nothing else answers, we must try to prevail upon them with much importunity. As we said before, it would be a grand thing to have the front part of the Hall of Science premises rebuilt as a handsome and well-appointed Institute, and formally dedicated on the third anniversary of Charles Bradlaugh's death. To secure this it is only necessary that Freethinkers should deny themselves a little for the best interests of their cause. We are in communication with a Secular architect, with a view to his drawing a plan of what might be done with the frontage, and as soon as possible his drawing will be published in the *Freethinker*. We shall then be able to say—"This is what you may have, if you choose. Will you have it or not?" Meanwhile I invite all lovers of Freethought, all admirers of Charles Bradlaugh, to send for share application forms *at once* Address to Miss Vance, 28 Stonecutter-street, London, E.C.

G. W. FOOTE.

SUGAR PLUMS.

Mr. Foote delivers a new lecture this evening (June 11) at the London Hall of Science. The subject is "A New Theory of the Resurrection." As the Resurrection of Jesus Christ is, to orthodox minds, the most important item of Christian belief, this lecture should be attractive.

THE SUMMER NUMBER of the *Freethinker* will not be the ordinary Special for the first week in July. We have decided to publish it separately from the weekly issue. It will contain a great quantity of reading matter, written expressly for the publication, and it will be profusely illustrated. We intend to turn out a first-class production, such as the Free-thought party has never yet seen an approach to, either in England or in any other part of the world. The price will be sixpence, and the date of publication will be (as near as possible) July 10.

Our SUMMER NUMBER will be bound in a handsome colored wrapper, and should be regarded as a fine opportunity by advertisers, as it is sure to be preserved. We shall be glad to hear from those who wish to secure space for business announcements.

Despite the continuation of the exceptionally fine weather, Mr. Charles Watts had a good audience at the Hall of Science, London, last Sunday evening. Mr. R. O. Smith presided. On Monday Mr. Watts lectured at the Battersea Secular Hall to a fairly good audience, and his eloquent address was frequently applauded. Some weak opposition was offered by two opponents, which was effectively replied to. This evening, Sunday June, 11, Mr. Watts lectures at Baskerville Hall, Birmingham.

The local press is taking notice of the N.S.S. lectures at Walthamstow. One paper notes that Mr. Haslam had a very large audience, but adds—"Unfortunately for the peace of the neighborhood, an apparently organised gang of roughs were bent on breaking up the meeting, the conclusion of which was marked by discordant yelling and hooting, a proceeding much to be deprecated by all fair-minded Christians." Mr. Cohen and Mr. Heaford are spoken of very favorably.

The Sunday evening lectures at the Battersea Secular Hall will be free during the summer months. Mr. Cohen lectures this evening (June 11) on "What the Universe Teaches." Mr. George Bernard Shaw lectures on the following Sunday.

Some of the younger members of the Glasgow Branch have been doing active work in the way of discussion in Glasgow Jail-square. One of them, Mr. Alison, has acquitted himself ably in a discussion with the notorious Harry Alfred Long.

We understand that the statue of the late Charles Bradlaugh, which is to be erected at Northampton, is to bear the following inscription:—

"THOROUGH"

CHARLES BRADLAUGH.

Born, September 26, 1833; died January 30, 1891.

M.P. for Northampton, 1880—91.

"Four times elected to one Parliament in the vindication of the rights of constituencies. A sincere friend of the people, his life was devoted to Progress, Liberty and Justice. India chose him as her representative, and mourns his loss."

The National Secular Society, as we previously announced, has been arranging for a demonstration at Brookwood, where lies the grave of Charles Bradlaugh. The arrangements are now completed. A special train will be run by the Necropolis Company on Sunday, July 2. It will start from the Waterloo main line platform at 11 30, and return from Brookwood at 4. The tickets are two shillings each (return). They are now on sale at Mr. Forder's. Branch secretaries who want tickets for their members should apply to Mr. Forder direct, and as early as possible.

Mr. Foote has arranged to be in London on Sunday, July 2, so as to join the demonstration. It is intended to hold a meeting outside the cemetery at some convenient spot, where brief addresses will be delivered. Every member of the N.S.S. in London should try to attend and help to make the demonstration a really imposing one. The Executive has guaranteed three hundred tickets, but there ought to be at least a thousand. Tickets will be obtainable, of course, by persons who are not members of the N.S.S. but the demonstration will be organised exclusively by the N.S.S. Executive.

The Education Department, Whitehall, ask that information of cases where children cannot obtain free education, and where there is insufficient accommodation, should be communicated to them.

We are pleased to hear that Mr. Moncure D. Conway has arranged to remain in England permanently as the pastor of the congregation at the South Place Institute, where he is to lecture every second Sunday. Mr. Conway's presence in London is a factor on the side of progressive liberal thought, but we trust he will cherish no illusions as to South Place Institute being some day included in a democratic and liberal National Church.

The Trinidad Branch of the National Secular Society sends us a pretty card containing its list of officers for 1893. We wish this far-off Branch all success in its efforts to spread the light of Freethought in that benighted region.

Mr. Joseph Symes, in the *Liberator*, reports that Mr. Wallace Nelson is doing well in Brisbane, and is quite

popular there. Mr. Nelson's old friends in England will be glad to hear it.

De Dageraad for June opens with an able reply to the address on "Certainty in Doubt," by Chantpie de la Saussaye, professor of theology entitled "Doubt in Certainty," by "Elsterfänger von Weedenbusch," professor of biology. A translation of Ingersoll's oration on Voltaire is continued, and a black bordered page is devoted to the memory of the late Dr. Jakob Moleschott.

Mr. Charles Doeg, the zealous secretary of the Liverpool Branch, says that its bankruptcy is being announced by the local Christian Evidence Society. It is to be regretted that people will lie for the glory of God, but otherwise Mr. Doeg is happy to say that the Liverpool Branch has not a single unpaid account, and has a fair working balance.

A few weeks ago we noticed the resignation of Mr. John Judge as President of the National Union of Boot and Shoe Operatives. Mr. Judge, who was until he left Leeds the secretary of the local N.S.S. Branch, is a man of very considerable ability and experience. The Union Executive deeply regrets the loss of Mr. Judge, and adds that "of late employers are continually offering tempting positions to our trusted officials." Very likely. Employers are always anxious to get hold of able men. If Trade Unions want to keep able men they can easily do so by paying them properly.

The Blackburn Branch goes on excursion to Whalley on Sunday next (June 18). The train leaves Blackburn at 8.40 a.m. Friends in the district are cordially invited to join the party. Any further information required can be obtained of Mr. H. W. Jones, secretary, 87 Penny-street, Blackburn.

There are many wings of the Army of Progress, and the Ethical Society is one of them. The East London Ethical Society's annual report has been forwarded to us. Its meeting place is the Assembly Rooms, Cottage-grove, Mile-end-road, E. The Society is doing good work in its way. Its Sunday-school has a register of thirty and an average attendance of twenty-five. We understand that theology is carefully avoided.

The strongly-expressed opinion of Judge O. B. Waite, of Chicago, the President of the American Secular Union, that the Directory of the Columbian Exposition were neither morally nor legally bound to close the World's Fair on Sundays, either by Act of Congress or by any other consideration, had much weight in determining the directors to open. The cash receipts will be sufficient to induce them to retain Sunday opening, despite the frantic protests of the Churches.

Joseph Collinson, in his "Anti-Vivisection Notes" in the *Herald of Health*, mentions the services of Col. Ingersoll as an anti-vivisectionist, and quotes the admission of Dr. E. Berdoe that "Though I try to be an orthodox Christian, I am more and more convinced that Atheists, Agnostics, and unbelievers generally have a refined ethical sentiment and a delicate sense of justice which we Christians would do well to emulate."

The French "Comite d'Etudes Morales" send us a circular putting forward "the principles of scientific materialism" which are intended as an introduction to a work on the astronomical origin of the globe. The principles are put clearly and concisely in short paragraphs, and protest against the metaphysical mysticism which is still largely employed in France with a view to bringing back the old domain of superstition.

Theosophy and other similar crazes are having a certain vogue in France as well as in England, and M. Alexandre Dumas has written a pungent letter on the subject. His philosophy is a Secular one, such as is advocated in the *Freethinker*, as may be seen from the following passage:—"The Power, whatever it may be, that created the world, which I cannot believe created itself, having up till now retained, while using us as instruments, the privilege of knowing why it made us and what it does with us, this Power appearing more and more determined to keep its secret, I believe, if I may be allowed to speak freely, that Humanity is beginning to cease its efforts to penetrate this eternal mystery. It has tried religions, which have proved nothing since they are all different; it has consulted

philosophers, who were equally unsuccessful since they were contradictory. Humanity is now going to endeavor to overcome the difficulty alone by the simple use of its instinct and common sense, and as it has been placed on earth without knowing why or how, it is about to try to be as happy as possible with the means furnished by the earth itself."

The N.S.S. Benevolent Fund is admirably administered. Every application is properly investigated, and assisted if deserving, and the Committee does not charge a penny for working expenses. The Fund is running rather low at present. Those who feel for Freethinkers in distress, and know how hard it is for them to obtain help through ordinary channels of charity, should send a subscription at once to Miss Vance, 28 Stonecutter-street, London, E.C.

Mr. Foote is getting steadily through his arrears of literary work. The first fruit of the process is the *Interview with the Devil*, advertised in our business columns. This includes what appeared in the *Freethinker* some months ago, with considerable additions, no less interesting and authentic. The next pamphlet to be issued is *Will Christ Save Us?* About a half of the matter appeared as articles in this journal a year or so ago. Mr. Foote was unable to continue them, or find room for them, week by week; so he dropped them, meaning to complete the essay in pamphlet form, which is now being done. The *brochure* runs to more than sixty pages.

A CHICAGO IDEA.

THE Chicago Exhibition, which was to have been closed on Sunday in deference to the Sabbatarian sentiment of the country, is after all to be open on that day, in deference to the pockets of the stockholders. So far the receipts of the Exhibition have fallen short of the expectations of the directors, and they have therefore decided that it is a work of necessity and mercy to keep the show open on Sunday. They wish, however, to make their fracture of what is called "The American Sabbath" a simple rather than a compound one, and have therefore resolved that while all the motionless objects in the Exhibition shall be visible on Sunday, the machinery shall be restrained from Sabbath-breaking by having its motive power cut off. Moreover, in order to offset the crime of permitting people to enter a worldly exhibition on Sunday, they have undertaken to provide religious services in one of the Exhibition buildings, and as they promise to supply all the best preachers in the country, they hope by this system of moral book-keeping to be able to show a balance to their credit whenever they shall be called to account for Sabbath-breaking.

It was undoubtedly a happy as well as a pious thought to restrain the machinery from working on Sunday, but the idea of offsetting the pleasures of Sabbath-breaking by the pains of sermonising is altogether worthy of Chicago. Whether the fifty powerful preachers who are to conduct the Sunday services are to preach separately or in unison is not yet stated, but from the fondness of Chicago for large and novel effects it is probable they will all preach the same sermon in the same place and at the same moment, thus furnishing a spectacle such as the world has never yet seen, and rivalling in volume of sound the most powerful fog-horn in the Exhibition. No sinner who comes to the Exhibition in the hope of whiling away a few hours of the Chicago Sunday can possibly escape this tremendous and unprecedented cyclone of preaching. Go where he will in the Exhibition grounds, the united voices of the fifty preachers will follow him, and he will be compelled to hear every word of the Grand Combination Sermon. In these circumstances it is hardly probable that he will repeat his Sunday visit. If such a sermon, devoted as it doubtless will be to showing the wickedness of Sabbath-breaking, does not convict the visitor of sin, and send him away convinced that Sabbath-breaking at the Exhibition is a dangerous thing, he must be either deaf or more than human.

Of course, the entire religious services at Chicago will not consist of preaching and praying in unison. There will naturally be from time to time solo sermons by distinguished soloists; and perhaps an occasional prayer, arranged as a duet between, say, the Rev. Mr. Talmage and some attractive young female preacher, will be interspersed to give variety to the services. Possibly the musical director of the Exhibition may be able to arrange a part sermon, for bass, baritone,

tenor, and soprano preachers, the effect of which would unquestionably be novel and beautiful. The main use of the fifty preachers will, however, be to counteract the unholy influence of the rest of the Exhibition, and to provide the directors with a plea in mitigation of punishment for Sabbath-breaking. The whole affair will vastly increase the admiration which the world feels for the enterprise and ingenuity of Chicago, and will afford a precedent which may perhaps assist our London Sabbatarians to solve the problem of opening the museums on Sunday.—*Pull Mall Gazette*.

THE PASTOR'S SONG.

PASTOR—

A Bible-banger I,
A thing of whines and snuffles,
Of wily shifts and shuffles,
A text-perverter sly.
No power can prove me wrong;
Through arguments I wriggle,
And glibly gloss and higgle
With artful, oily tongue.

Are you in maudlin, moony mood?
I'll groan with you,
Lost, lost for ever!
I'll beat my breast in abject attitude
And howl anew.

Lost, lost for ever!
We'll wail our soul's sad smears,
And melt in puling tears,
And dust and ashes on our head we'll strew—
Lost, lost for ever!

But if salutary pick-me-ups are wanted
I'll graphically limn the realms below
Till ev'ry lukewarm brother, sense-enchanted,
Is scarlet with a fervid, fiery glow;
Or infidels in hecatombs I'll slaughter—
A red, religious, soul-reviving show—
Their metaphoric blood to every quarter
In realistic rivulets shall flow!

CHORUS OF DEACONS (f)—

No pastor, be it known,
Can hold a candle to our own,
Exalt his horn and loud his trumpet blow!

PASTOR—

I'll paint you paradise just as it is,
With its baloed, harping guys,
And the frequent frown on the Father's phiz,
At the beasts that bark and the wings that whizz
'Mid the singular songs and cries.

CHORUS OF DEACONS (ff)—

Glory to God! Glory to God!
We shall join in the songs and cries!

PASTOR—

But a scorching blast and a scourging flame,
Is your minister's merciless guise;
If his orthodox soul you shock or shame,
Or lessen his screw,
By a copper or two,
Or hint that his logic is lame,
My boys,
Or suggest that his facts are lies!

CHORUS OF DEACONS (fff)—

We curse his foes with a fearful "Damn!!"
And the curse we emphasise
With a Bible slam,
And a stamp, and a jam,
For its good that our wrath should rise!

PASTOR—

A Bible-banger I,
A thing of thumps emphatic,
Of ribald roars dogmatic,
A scripture-mangler sly.
With language hot and strong,
Antagonists I shrivel,
Or smoothly drone and drivel
With artful, oily tongue.

EX-RITUALIST.

PHILOSOPHY OF ATHEISM.

NATURE and human history the work of an omnipotent and all-kind being that is mediately and immediately active in all events, nay, sacrificed himself in his own person that he might realise in this world his purposes! Compare the principle, the active force of this world-drama, pictured by the religious fancy as the highest power, the highest wisdom, and all-merciful love, with the real spectacle of the world! Is there anywhere a more pronounced contradiction, an obscurer riddle, a more inconceivable contrast between purpose and accomplishment? This world of cruelty and woe, in which one creature feeds on the heart-blood of another, in which here and there from seas of mud and dirt a form of light springs up, in which every nobler production must be bought with torrents of blood and tears; this revelation and self-manifestation of God in humanity, which everywhere appears joined to definite historical suppositions, which lacks all the conditions of true universality and of indisputable evidence, so that instead of forming a means of union it has become the source of dreadful contentions; this work of salvation and sanctification which is so restricted in its effects that "the kingdom of God" is still a dreamy vision of humanity, so restricted that we still see the majority of men, despite the most extraordinary supernatural dispositions, still remain far behind the simple ideals of natural ethical commandments, that hate and dissension, cruelty and selfishness, perform their unhallowed work—is this the work of infinite power and infinite wisdom? What claims theodicy makes on human thought! And how different the picture is, the moment we abandon the false theocentric point of view and assume the anthropocentric! Instead of a belief which all facts contradict—an idea which elucidates them all. No one can say how we are to interpret facts as the work of a holy and absolutely perfect being; but it can be shown, step by step, how in this, our human world, more perfect things spring from imperfect things, moral and mental laws from the blind play of natural forces and powers, the conscious energy of will from blind and unreasonable impulse, law and love of man from the selfishness and warring of all against all, and the notion of the unity of the race from infinite disruption and disunion. We must not allow ourselves to be led astray or discouraged here by the changing undulations and tremendous crises of this battle for the good. The ideal springs out of a dark abyss. The roots of our being are deep laid in nature, yet we struggle to exalt ourselves above it. No wonder, therefore, that time and again it draws us back.

The greatest and sublimest spectacle! A tragical one, one filled with struggle and suffering, and yet one infinitely full of hope. For it shows us the inexhaustible grandeur of the human mind; it shows us the good, the ideal, as a tremendous real power, a power eternally becoming, surely forming itself out of an infinitude of individual deeds, a power fully incarnate in no one person, yet active and living in humanity. Not a tangible activity, and yet one of the realest of facts. A supersensuous, nay, if you will, a supernatural realm of thought; not the faded reflection or shadow of a grandeur, and power beyond us, but the fruit of the noblest activities and powers of this given, existing world, antagonised in life but grand and powerful in thought; imperfect even in its boldest flights, but bearing within it the germ of greater things to come.

Here is the true point of union for Christian dogma and science. Here is the God in which science also may, nay, must, believe. Not humanity in its empirical reality, but the ideal world developed within the human realm of things—the spirit of humanity. This is the only true object of worship. Before it we are humiliated, and by it we feel ourselves exalted. From it we receive all the good that life bestows upon us; it gives us light and peace and lucid thought. And what higher, nobler thing can a life produce than the feeling that it has not been unworthy of this great ancestry, that it has helped to keep alive this holy fire, that it has helped, perhaps, to fan by its own life this living flame to greater heights?

Here is the true source of the ideas of accountability and of salvation. We are not responsible to a being outside and above us, but to our own selves and to humanity, from which we have received the best that it had to give, and for which we must return what we ourselves have produced. This consciousness of being thrown utterly on the resources of one's own self, on one's own powers, was first created in the human mind by science and the technical arts (as that most venerable and most sacred of all myths, the legend of

Prometheus, so profoundly indicates), and this consciousness will, by the progress of knowledge and power, be made more and more the dominating one of humanity. This is not a consciousness of omnipotence; it does not exclude the subjection of man to the inexorable laws of the universe; but it demands the enlistment of all the powers of the race: for nature does not give us more than we wrest from her by arduous toil.

And as humanity is accountable only to itself, so do the means of its salvation lie only in itself. Not in any one individual, but in the spirit in it which ever works onward and upward. Yet this spirit is not an unpersonal existence; it must be possessed again and ever again by living men. And no one can serve humanity or augment its spiritual treasures or reincarnate in himself its holiest possessions without first having and feeling within himself the blessing of what he has done.—From "*Religion and Modern Science*," by Prof. F. Jodl, in the "*Monist*."

BOOK CHAT.

No. 7 of the Humanitarian League's publication is a plea for the Amendment of Criminal Law, entitled, *I was in Prison*. The author urges the necessity of a ministry of justice, a court of appeal, a reduction in the severity of the penal code, the abolition of the imprisonment of children, and of capital punishment in the case of punishment of women; that kleptomania be recognised as a disease, and offences against property be more lightly dealt with than offences against persons. Since the time of Beccaria it has been recognised that the chief deterrent to crime is not the severity, but the certainty of punishment. The experience of Mr. Hopwood, the Recorder of Liverpool, is cited. The Commissioners of Prisons reports there a great diminution of crime within the last six years, while the total number of years of imprisonment awarded by Mr. Hopwood, is less by 2,600 years, than the number given during a similar period by his predecessor. The pamphlet deserves thoughtful attention, and a copy should find its way to every magistrate in the land.

Women's Wages is the title of No. 8 of the Humanitarian League's publications (Reeves: 185 Fleet-street; 2d.) It is a lecture by Isabella O. Ford. This lady has taken the pains to master her subject, and we wish every one could read what she has to tell about the social slavery of white women in "Christian England." Miss Ford is not much in love with what is called "rescue work" among "fallen" women. She thinks prevention is better than cure, and that the economic improvement of female labor will do more than philanthropy to keep girls out of the gutter. Women workers must organise and men must help them to do it. "Freedom is what women cry for," says Miss Ford, "and not philanthropy." The pamphlet should have a wide circulation.

Benjamin R. Tucker, editor of a bright little American paper called *Liberty*, has collected a lot of his articles and published them in a bulky volume under the title of *Instead of a Book*, which purports to be "A Fragmentary Exposition of Philosophical Anarchism." By way of frontispiece there is a fine portrait of the author, who has deep-set, thoughtful eyes, and a square, capable-looking head. Mr. Tucker is a forcible and incisive writer, and his book has the great merit of being thoroughly alive. We can say this truthfully, though we have not read every one of its five hundred pages, as we shall do at our leisure. Enough has passed under our eyes to satisfy as to the general character of the whole. In some respects it is better than "a book." Variety makes up for want of method, and in his controversial articles Mr. Tucker turns Anarchism about in all sorts of lights. He may be called the American apostle of Proudhon, and he has something of Proudhon's vividness of style. The opening Essay on "State Socialism and Anarchism" is extremely well worth reading. Altogether the volume is one that social students, and reformers generally, cannot afford to neglect.

An Unauthorised Program, showing how to Abolish Poverty, by R. J. Derfel (6 Stove-street, Manchester; 2d.), proposes that those who let houses shall be compelled to sell them, to be paid for in instalments spread over a number of years; the establishment of home colonies on Crown lands; the passing of a Suspensory Bill to prevent the creation of new vested interests in land, minerals, or unearned increment, and the termination or repudiation of the National Debt.

CORRESPONDENCE.

THE CHARITIES OF SECULARISTS.
TO THE EDITOR OF "THE FREETHINKER."

SIR,—As many carping persons frequently inquire what charities are maintained or supported by Secularists, I think I may instance the case of Mr. George Holmes, who died in Bristol on April 27. Deceased had been in business for many years, and by his industry and integrity had accumulated a fortune, and retired ten years ago. I see by the *Bristol Daily Press* of May 30 that the personality is sworn under £46,000, and nearly the whole of this sum is to be equally divided between the Bristol Infirmary, the Bristol General Hospital, Boys' Home on Broad Plain; Boys' Home, St. James; Guardian House, Upper Maudlin-street; and the Convalescent Home, Weston-super-Mare. A truly noble and useful way of dispensing his wealth. I have known him about thirty years; he was always a staunch Freethinker, and in a letter I received from him on March 17 he says: "The enclosed little book, soliciting donations, was left at my house this morning by a sleek-looking member of the fraternity of modern cadging friars. It is at least amusing. Fancy a perambulating gospel-shop on wheels in the form of good old Noah's ark, with the antediluvian menagerie complete; admission sixpence."

I merely submit the above as a proof that Secularists help the poor and afflicted portion of mankind the same as Christians.

W. H. MORRIS.

SUBSCRIPTIONS TO N.S.S.

GENERAL FUND.—J. F. Hampson, £1; Annie C. Hampson, £1; T. Holstead, 5s.; G. Smith, 6s.; J. Primrose, 4s.
E. M. VANCE.

GOD AND PROSPERITY.

At the public inquiry into the collapse of the Liberator Building Society held at Guildhall, the following resolution from the minute book was read: "That on the occasion of taking possession of our new premises, the directors desire to record their own sense of thankfulness for the prosperity with which, as they believe, God had hitherto blessed their efforts in the establishment of this business." Mr. Registrar Emden described this as "shocking, perfectly shocking."

St. Peter—"You were a reporter, I see, and only went to church when sent to take sermons. How many sermons did you report?" Reporter—"One a week for twenty years. Twenty times fifty-two is—twice nought's nought, twice two are four, twice five are ten—1,040 sermons, sir." "Go over to that fleecy cloud and lie down and rest." "How long can I stay there?" "For ever."

LECTURE NOTICES, ETC.

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

LONDON.

Battersea Secular Hall (back of Battersea Park Station): 8 C. Cohen, "What the Universe Teaches" (free). Tuesday at 8, dancing (free).

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: 7.30, W. Campbell, "Reincarnation."

Camberwell—61 New Church-road, S.E.: 7.30, H. Snell, "Christian and Pre-Christian Civilisation."

East London—Swaby's Coffee House, 103 Mile End-road: 8, F. Haslam, "The Exodus from Egypt."

Hall of Science, 142 Old-street, E.O.: 7, musical selections; 7.30, G. W. Foote, "A New Theory of the Resurrection" (3d., 6d., and 1s.)

Notting Hill Gate—"Duke of York," Kensington-place, Silver-street: Monday at 8.30, half-yearly general meeting of the West London Branch.

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, C. J. Hunt, "Faith."

Bethnal Green (opposite St. John's Church): 11.15, R. Rosetti will lecture.

Camberwell—Station-road: 11.30, G. Standing will lecture.

Clerkenwell Green: 11.30, F. Haslam, "Mohammed and his Koran."

Edmonton (corner of Angel-road): 7, C. J. Hunt, "Faith."

Finsbury Park (near the band stand): 11.30, Mr. St. John, "Christianity and Progress"; 3.30, A. Guest, "Bible Making."

Hammersmith (corner of The Grove): Thursday at 8.30, C. Cohen, "Religion and Freethought."

Hammersmith Bridge: 6.30, Stanley Jones, "How we Got our Bible."

Hyde Park (near Marble-arch): 11.30, Stanley Jones, "The Christian Religion"; 3.30, J. Rowney, "Secularism." Wednesday at 8, C. Cohen, "Christianity and Morality."

Islington—Newington Green: 3.15, A. Guest, "Prayer: What and Why?"

Kilburn (corner of Victoria-road, High-road): 6.30, W. Heaford, "The Consolations of Religion."

Lambeth—Kennington Green (near the Vestry Hall): 6.30, S. H. Alison, "Darwinism and Design."

Leyton—High-road (near Vicarage-road): 11.30, C. James, "Buddha, Confucius, and Christ."

Midland Arches (corner of Battle Bridge-road): 11.30, A. Guest will lecture.

Mile End Waste: 11.30, C. Cohen, "The Fate of Religion."

Old Pimlico Pier: 11.30, A. B. Moss, "The Drift of Darwinism."

Regent's Park (near Gloucester-gate): 11.30, J. Rowney, "Secularism"; 3.30, F. Haslam, "The Life and Times of Robert Owen."

Victoria Park (near the fountain): 11.15, J. Marshall, "Who then can be Saved?" 3.15, C. Cohen will lecture.

Walthamstow—Markhouse-road: 6.30, C. James, "Some of our Great Dead."

Wood Green—Jolly Butchers'-hill: 11.30, W. Heaford, "God and Morality."

The "Queensberry" R. and A. Club: Saturday, June 10, at 5 and Sunday at 10.30, at Reader's Boat-house, Lea-bridge, rowing. Monday and Friday at 8, at the "Central" Baths, Clerkenwell, swimming. Wednesday at 8, at the hall, gymnastics.

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 11, members' meeting; 7, Charles Watts, "Religious Fanaticism" (with special reference to the pretensions of Theosophy).

Hull—St. George's Hall, 8 Albion-street: 7, W. Hudson, "The Hypothesis of Creation."

Jarrow—Co-operative Hall (small room), Market-square: 7, business meeting; 7.30, D. R. Bow, "Did Christ Rise from the Dead?"

Liverpool—Oddfellows' Hall, St. Anne-street: 3, logic class, L. Small, B.Sc.; 7, Mr. Smith, "Religious Atheism" (James i. 26, ii. 14).

Manchester N.S.S., Secular Hall, Rusholme-road, Oxford-road, All Saints': J. M. Robertson, 11, "The Theology of Tennyson"; 3, "The Theology of Browning"; 6.30, "Inspiration and Spiritualism." Tuesday at 8, debating circle, W. A. Rogerson, "A Page in History."

Newcastle-on-Tyne—Eldon Hall, 2 Clayton-street: 3, members fortnightly meeting.

Sheffield—Hall of Science, Rockingham-street: Ernest Evans, 3, "Science as a Branch of Education"; 7, "Plants and Animals what we Learn from them"; tea at 5.

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

Sunderland—Bridge End Vaults, Bridge-street: 7, W. R. Stan-sell, "Some Reasons for Rejecting Christianity."

OPEN-AIR PROPAGANDA.

Blackburn—Market-square: O. Trumper, 3, "Let the Prophets speak two or three and let the others judge" (1 Cor. xiv. 29); 6.30, "For if ye love them which love you what reward have ye?" (Matt. v. 46).

Bradford—Market-ground, Godwin-street: 6.30, John Grange, "Has Man a Soul?"

Nottingham—Sneinton Market: J. Hooper will lecture.

LECTURERS' ENGAGEMENTS.

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O. COHEN, 154 Cannon-street-road, Commercial-road, E.—June 11, m., Mile End; a., Victoria Park; e., Battersea; 15, Hammersmith; 18, m., Leyton; a., Victoria Park; e., Hammersmith; 25, m., Clerkenwell; a., Victoria Park; e., Edmonton. July 2, Manchester.

J. FAGAN, 18 Church-lane, Upper-street, Islington, N.—June 25, m., Battersea.

JAMES HOOPER, 11 Upper Eldon-street, Sneinton, Nottingham.—June 11 and 18, Sneinton Market; July 9, barnsley.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—11, m., Hyde Park; e., Hammersmith; 18, e., Kilburn; 25, m., Finsbury Park. July 2, m., Mile End; 9, m. and a., Hyde Park; e., Hammersmith.

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J. ROWNEY, 7 Park Villas, Newington Turning, N.—June 10 to June 25, m., Regent's Park; a., Hyde Park.

H. SNELL, 6 Monk-street, Woolwich.—June 10, Hotspur Club; 11, e., Camberwell; 18, m., Battersea; e., Lambeth; 25, m., Westminster; a., Regent's Park.

ST. JOHN, 8 Norland-road North, Notting Hill, W.—June 11, m., Finsbury Park; 18, m., Bethnal Green; e., Kennington Green; 25, m., Leyton; e., Walthamstow. July 2, m., Victoria Park; e., Hammersmith; 16, m., Bethnal Green; 23, Brighton; 30, Chatham.

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"Me, stranger! I own a good part o' that kentry, an' I'm goin' back after the rest of it. Say, stranger," he resumed, after biting off a piece of Kentucky twist half as big as a pound of wool, "how many cattle do you think I own?"

The little man seized him up in a minute, and said at a venture:

"'Bout two."

"Two! Great horns and hoofs! Why dern ye, I'd 260,000 when I counted 'em last May, and s'pose there's several thousand more of 'em now. Why, we use 'em down there to play poker with, and a man who bet less'n twenty would be barred right'n a game. Say, stranger, how much land d'ye s'pose I have to graze them off?"

"I dunnow," said the man with a treble voice.

"Just a square million of acres, stranger, and not a rod less. No, sir, not a rod less."

"Is your name Adam?" piped the seedy man.

"Adam! No. What gev you that impres-ion, stranger?"

"Why, Adam was the only man I read on as owned the earth, an' I thought you was him." Then a section of silence eight feet deep fell over that corner of the depôt, and the next seen of the man from Texas was when he was trying to get a half-fare ticket to Philadelphia on account of being a minister of the gospel.

HEAVEN AND EARTH.

O tell me not of heavenly halls,
Of streets of pearl and gates of gold,
Where angel unto angel calls,
'Mid splendors of the sky untold.

My homesick heart would backward turn
To find this dear familiar earth,
To watch its sacred hearthfires burn,
To catch its songs of care or mirth.

I'd lean from out the heavenly choir
To hear once more the red cock crow,
What time the morning's rosy fire
O'er hill and field began to flow.

To hear the ripple of the rain,
The summer waves at ocean's brim,
To hear the sparrow sing again,
I'd quit the wide-eyed cherubim!

I care not what Heaven's glories are!
Content am I. More joy it brings
To watch the dandelion's star
Than mystic Saturn's golden rings.

And yet, and yet—O dearest one,
My comfort from life's earliest breath,
To follow thee where thou art gone
Thro' those dim, awful gates of
Death.

To find thee—feel thy smile again,
To have Eternity's long day,
To tell my grateful love—why then
Both heaven and earth might pass
away.

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