

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

Vol. XIII.—No. 30.]

SUNDAY, JULY 23, 1893.

[PRICE ONE PENNY.

MRS. BESANT ON DEATH AND AFTER.

II.

MRS. BESANT opens her little volume with the famous story of the conversion to Christianity of Edwin, but she tells it very loosely, and in fact wrongly; which is a proof that the infallibility of the Mahatmas has not fallen upon their disciple. She states that while Paulinus, the Christian missionary, was speaking to Edwin of life, death, and immortality, a bird flew in through a window, circled the hall, and flew out again into the darkness; whereupon the Christian priest "bade the king see in the flight of the bird within the hall the transitory life of man, and claimed for his faith that it showed the soul, in passing from the hall of life, winging its way, not into the darkness of night, but into the sunlit radiance of a more glorious world." Now the bird did not fly into the hall as Paulinus was speaking, nor did he preach this sermon upon its movements. It was one of Edwin's suite who introduced the bird's flight as a metaphor, reminding the king that sometimes at supper, in the winter, a sparrow would fly in out of the storm, entering at one door and passing out at another, staying but a minute, and after that minute returning to winter as from winter it came. "Such is the life of man," said the Saxon speaker, "and of what follows it, or what has preceded it, we are altogether ignorant; wherefore, if this new doctrine should bring anything more certain, it well deserves to be followed." This is how the incident is related by Bede, though it is probably apocryphal; nevertheless it ought not to be hashed up by fresh cooks; and if the matter is in itself of trifling importance, it is as well to be accurate, especially when you pretend a close acquaintance with the Masters of Wisdom.

Many hundred years have elapsed since Paulinus talked with Edwin, and to-day, says Mrs. Besant, there are "more people in Christendom who question whether a man has a spirit to come anywhere or to go anywhere, than, perhaps, in the world's history could ever before have been found at one time." We are also reminded that man has always been asking whence the soul comes, and whither it goes, and "the answers have varied with the faiths." This is true, at any rate; but it does not suggest to Mrs. Besant any lesson of modesty or hesitation. Despite the discord of so many ages, she is most coolly dogmatic. It does not, apparently, occur to her to ask *why* the discord has perpetually prevailed. In matters of science, after investigation and discussion, the world comes to an agreement; in matters of theology (or, if you like, Theosophy) the world grows more and more at variance. *Why* is this? There must be an explanation. And to my mind the explanation is very simple. In matters of science we deal with *facts*, while in those other matters we deal with *fancies*. There is a chance of agreement, sooner or later, about *facts*; but men will never agree about *fancies*, and the more freedom you give them the greater will be the variety of their preferences.

No. 626.]

Mrs. Besant's new superstition of Theosophy is, in my judgment, more foolish and less dignified than Christianity. I am therefore moved to say that she does injustice to Christianity in representing it as responsible for all the black paraphernalia and lugubrious ceremonies of death. There was, indeed, nothing of all this among the primitive Christians. Such things belong to the world's common customs and superstitions. Black was not merely a sign of sorrow, or at least of depression; it was also thought to be protective against ghosts; so that these trappings and suits of woe largely belong to the very "spookology" which is an integral part of Theosophy. Of course I freely admit that the ordinary gloom of death has been deepened by the Christian doctrine of hell, though Mrs. Besant seems to think otherwise. She inclines to the belief that the Western fear of death is ethnological, being the antithesis of its vigorous life. But it may be objected that the old Romans were comparatively free from this terror. On the other hand, it must be allowed that Mrs. Besant is right in her observation that "the more mystical dreamy East" has little dread of the "shadow cloaked from head to foot," since it is ever seeking to escape from "the thralldom of the senses," and is apt to look upon "the disembodied state as eminently desirable and as most conducive to unfettered thought." In other words, that "when the brains are out," as Macbeth says, man's intellect undergoes a wonderful improvement; an opinion, by the way, which is quite in harmony with Theosophical teaching.

After giving the Theosophical view of the "body," Mrs. Besant says that when once we *thus* come to regard it, death loses all its terrors. But this is not the sole achievement of Theosophy. What terror had death to Charles Bradlaugh? What terror had death to Mrs. Besant while she was an Atheist? There are thousands of sceptics who do not want Theosophy to redeem them from a terror which they have long cast behind them, with the superstition by which it was bred and cherished.

Let me pause to remark that Mrs. Besant quotes from *Paradise Lost* its magnificent description of Death. She appreciates at least the splendor of the diction, but she does not notice how poor in comparison are the words she quotes from her "Masters." How is it that Milton beats the Mahatmas? What objects they look when the great English poet rises "with his singing robes about him"! How thin their music when he strikes upon his thrilling lyre, or blows his rousing trumpet, or rolls from his mighty organ the floods of entrancing harmony!

But to return to the main subject. It is absurd, as Mrs. Besant points out, to claim for Christianity that it "brought life and immortality to light." The belief in a future life was an intense conviction—or, perhaps we should say, a perfect truism—among the people of ancient India and Egypt. Yet here again, with her taste for dogmatic rhetoric, Mrs. Besant gratuitously exaggerates. "The whole ancient world," she says, "basked in the full sun-

shine of belief in the immortality of man, lived in it daily, voiced it in their literature, and went with it in calm serenity through the gate of Death." Now "calm serenity" is a bad tautology, and the general assertion of this passage is equally open to censure. "The whole ancient world," as the Americans would say, is a large order. Greece and Rome (to say nothing of the pre-Maccabean Jews) were very important parts of "the whole ancient world," and whoever asserts that *their* citizens "basked in the sunshine of belief in immortality" is simply making a confession of ignorance. Greek and Roman poets and philosophers in many cases doubted, or even denied, a life beyond the grave. Even when the doctrine was entertained it does not appear to have been productive of much "sunshine." Does not the poet make the shade of the great Achilles say that he would rather be the veriest day-drudge on earth than command all the armies of the ghosts in the cold pale realm of the dead? I do not ignore, on the other hand, the Islands of the Blest; I am only objecting to Mrs. Besant's loose and sweeping assertions, which prove very clearly that her new "faith" is not remarkable in the cultivation of accuracy.

With regard to man—the *entire* human being, mortal and immortal—Mrs. Besant remarks that "uninstructed Christians" chop him into two, the body that perishes at death, and the "something that survives death." She omits to notice that a good many Christians chop him into three, to say nothing of others, like the Christadelphians, who leave him one and indivisible. Mrs. Besant, for her part, as a true Theosophist, goes farther than the sharpest Christian dissectors. She chops man into *seven*. When she was a Materialist she never suspected that her nature was so composite, and I am still in the same benighted condition. One begins to feel that the injunction, "Man, know thyself," is a terrible burden. It is hard enough to get a fair knowledge of our organism, its physical constitution, its intellectual faculties, and its moral tendencies; but the task is absolutely appalling when we have to get a satisfactory knowledge of our *Atmā*, our *Buddhi*, our *Manas*, our *Kāma*, our *Prāna*, our *Linga Sharīra*, and our *Sthūla Sharīra*. Anyone who can master all that may as well go on unto seventy times seven.

The immortal soul consists of the upper three, which are a trinity in everlasting unity. The heavens may wax old as a garment, but they "go on for ever," and flourish in immortal youth. Death is the first step in the process of their separation from the lower and perishable four. One after another of these is shed, as the serpent sloughs its skin, or the butterfly its chrysalis; or, to use a more familiar and pungent illustration, which I make a present of to Mrs. Besant, as you peel an onion, fold after fold, until you get to the tender core. *Sthūla Sharīra* goes first, and the organism becomes a corpse, which is buried, or cremated, or eaten by cannibals. *Linga Sharīra*, the Astral Double, had been attached to it by a "delicate cord," which is our old friend "the thread of life"—a convenient metaphor turned into a positive proposition. This delicate cord is snapped, not immediately, but some hours (as many as thirty-six occasionally) after "apparent death." It is necessary, therefore, to be very quiet in the death-chamber, while the *Linga Sharīra* is eloping. One shudders to think of what might happen, of the indecent haste to which Number Seven might be compelled, if a corpse were cremated a few hours after death; the corpse, for instance, of a man who died from cholera or the plague.

This "delicate cord" which attaches Number Seven to Number Six is perceptible if your eyes are constructed that way; that is, if you are a clairvoyant, one who is able to see beyond the real. Mrs. Besant

does not say she has seen it herself; indeed, she is always relying on someone else. She refers us to Andrew Jackson Davis, the "Poughkeepsie Seer" (and a Spiritist, though she does not say so), who "watched this escape of the ethereal body" and states that "the magnetic cord did not break for some thirty-six hours." "Others," says Mrs. Besant, "have described, in similar terms, how they saw a faint violet mist rise from the dying body, gradually condensing into a figure which was the counterpart of the expiring person, and attached to that person by a glittering thread." Thus the attachment is "delicate," "magnetic," and "glittering." In the course of time, I dare say, it will be decorated with a much larger variety of adjectives. Meanwhile I may observe that if Mrs. Besant were to preach this sort of "higher wisdom" to savages she would find an attentive and sympathetic audience. The violet mist, the Astral Double, and the delicate, magnetic, glittering cord, are things that they are to some extent already familiar with; and if she could only get them to accept her terminology, and talk of *Sthūla Sharīra* and *Linga Sharīra*, they would be extremely promising candidates for the Theosophical kingdom of heaven.

Mrs. Besant tells us that the *Linga Sharīra*, or Astral Double, rots away (disintegrates) in time. It is "the ethereal counterpart of the gross body of man," and takes a longer time in dropping into nothingness.

"Sometimes this Double is seen by persons in the house, or in the neighborhood. . . the Double may be seen or heard; when seen it shows the dreamy hazy consciousness alluded to, is silent, vague in its aspect, and unresponsive. . . This astral corpse remains near the physical one, and they disintegrate together; clairvoyants see these astral wraiths in churchyards, sometimes showing likeness of the dead body, sometimes as violet mists or lights. Such an astral corpse has been seen by a friend of my own."

At this point I think it well to part company with Mrs. Besant. Who would have imagined, ten years ago, that the colleague of Charles Bradlaugh would ever descend so far into superstition as to write and talk seriously about churchyard spooks? What she may have to say about Theosophy after this can hardly be of interest to any thoroughly sane person. I therefore close with an expression of profound regret that an earnest, eloquent lady who once did such service in the cause of progress, should thus fall a victim to some of the most childish superstitions of the human race.

G. W. FOOTE.

THE DATES OF THE GOSPELS.

A CORRESPONDENT recently asked what are now the dates usually assigned to the gospels by the latest and best critics. As this question is one of the highest importance in the study of Christian evidences, and likely to be of interest to many readers, I have compiled a list of the various dates given by some of the most eminent writers.

Down till the last century it was generally held that the gospels were written by the apostles and immediate disciples of Jesus, and were produced shortly after his death, or between that period and the destruction of Jerusalem. A dominant theory like this, maintained by an interested priesthood, does not break down suddenly. Critics have seen that the old position is untenable, but they have only gradually receded from it, and, as the dates of many of the Fathers who cite the gospels are still taken at the value assigned to them by Christian evidence compilers, the general result has been to date the gospels at some period in the second century.

The first in England to make an examination of the sources was Dr. Nathaniel Lardner, who wrote

his *Credibility of the Gospel History* in 1727, as an answer to the English Deists. He supported the old orthodox position, but brought down the Gospel of John to the year 98. On his work Paley and a host of other Christian advocates have built, but it has been superseded by later criticism.

In Germany, Semler, Lessing and Eichhorn, started critical inquiries into the sources of the gospels which have been going on for a century. I shall only notice the conclusions of the ablest critics. David Friedrich Strauss (1808-1870) did not assign definite dates to the gospels. He held that Matthew represented the earlier form, and that all the gospels incorporated many mythical elements.

Ferdinand Christian Baur, the head of the Tübingen school, where he was Professor of Church History from 1826 till his death in 1860, and the soundest critic of his time, dated Matthew from 130-134, and the rest of the gospels between that period and 170.

Albert Schweigler, the next most distinguished representative of the Tübingen school (1819-1857), held that none of the canonical gospels were known to Justin Martyr, usually dated 150; that Luke was later than Marcion's gospel, dated about 145, and the gospel according to John as contemporary with the Paschal controversy, dated at the end of the second century.

These views created much controversy, the general result of which brought Mark, or an earlier form of Mark, to the front, as probably the document upon which much of the Synoptics was based. Keim, however, a leading authority, places Mark in the second century, about 120.

Karl Heinrich Von Weizsäcker, one of the most renowned of living German theological critics (b. 1822), and Baur's successor at Tübingen, was from 1856 to 1878, editor of the *Jahrbücher für deutsche Theologie*. In his latest work, *Das Apostolische Zeitalter der Christlichen Kirche*, Freiburg 1890, he considers the gospels as accretions growing outside the strictly Apostolic age, and extending from the time of the fall of Jerusalem right down the succeeding century, going through a great number of stages. He holds that smaller collections were made up into larger before the larger were made up into our present gospels, and tries to distinguish these smaller collections. And this may be said to be as far as the professional critics, holding theological chairs, which are at stake if they break up the old beliefs too rapidly, have got.

The author of *Supernatural Religion* (Mr. W. R. Cassells, 1874) carefully examined the writings of the so-called Apostolic Fathers, and found there was no evidence for the existence of our present gospels for a century and a half after the death of Christ. This position he reiterates in his *Reply to Dr. Lightfoot's Essays*, 1889.

The Rev. Dr. Giles, in his *Christian Records* (1877), says: "There is no evidence that either the gospels, the Acts of the Apostles, or the other writings, as we have them, existed within a hundred and twenty years after the crucifixion, much less that they were from the first known to be the productions of the writers to whom tradition generally assigns them, and whose names they bear."

Dr. Samuel Davidson, in his *Introduction to the Study of the New Testament* (1882), thinks Matthew may be dated about 105 A.D. Of Mark he says, "Perhaps the date of 120 A.D. is as near as we can get." Luke, he thinks, was probably written about 110 A.D. John he fixes about 150.

Among the independent critics, Judge Charles B. Waite, M.A., president of the American Secular Union, deserves place. In his *History of the Christian Religion to the Year Two Hundred* (1881-1892), he analyses all that is known of the literature assigned to that period. The gospel of Luke he places first

about 170, then the gospel of Mark 175, the gospel of John 178, and the gospel of Matthew 180. He believes many of the apocryphal gospels were earlier, and that they formed a foundation for our canonical ones.

It will be seen that theological critics and rationalists trained in their schools now generally place the gospels between the date assigned for the destruction of Jerusalem and the third quarter of the second century. This result follows from the acceptance of the traditional apostolical fathers at the traditional dates. But Professor Johnson challenges the dates of the whole of the early Christian literature, and in his *Rise of Christendom* assigns the composition of the gospels to a period over one thousand years nearer to our own time. Of course this implies the forgery of the so-called early MSS., the earliest of which are pretended to date from the fourth century, and to this question I shall return. Early Christian history depends mainly on the writings ascribed to Eusebius, who, at the very beginning of his *Ecclesiastical History*, palms off a pretended correspondence between Jesus and Abgarus, king of Edessa. Now this history has been challenged, not only by Prof. Johnson, but by the Jesuit Hardouin and the American scholar who calls himself "Antichrist," because he denies that Jesus came in the flesh.* Evidently what Christian advocates have now to do is to prove their documents backwards from the age of publication, and I would urge on Freethinkers everywhere to throw upon them the onus of doing this. Hitherto they have assumed that Papias referred to Matthew and Mark in the first half of the second century, and have perhaps attempted to trace the gospels down to the time of Jerome, placed in the fifth century, and then jumped over a thousand years to the time of the first publication of the gospels by Erasmus, dated 1516.

Now I do not suppose that the gospels were written just at the time of their first publication to the world. But I do say, after many years' study, that this period, but three hundred and seventy-seven years ago, is the earliest date I feel sure of. All the rest is conjecture and assumption. I require those who believe the gospels were in existence 1,400 years previously to kindly trace them for me during that enormous period backwards from "1516."† This, they will find, is a slightly different task from assuming dates and then tracing them downwards. The proper method in historic as in all other studies is to proceed from the known to the unknown, from the near to the remote. The exactly opposite practice is the one adopted by Christian evidence-mongers, for it is the only method to support their baseless assumptions.

J. M. WHEELER.

HOW TO HELP US.

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

* I have no space here for a detailed examination of the Ecclesiastical History ascribed to Eusebius, but it is evident on the surface that the work is a compilation, and the Greek, both in language and style, is quite different from that of Plutarch, Antoninus, or Epictetus.

† That late forgeries could and did creep into our gospels is evident from the important text 1 John v. 7, 8, for which there is no Greek authority before the sixteenth century.

MATTER AND SPIRIT.

THROUGH the erroneous teachings of theology and the lack of personal study, many errors obtain and strange misconceptions exist as to what the phrases matter and spirit signify. We desire, therefore, to endeavor to explain what the terms really mean, and how far, and in what way, they have any relation to human conduct. For instance, are they both existences of which we have any knowledge; and if so, do they exist separately, or are they in any way related? When we affirm an existence, we mean an entity, that is, something that can be recognised by the senses. Whatever we are incapable of recognising, is to us non-existent. If attributes only are affirmed they must belong to some entities, without which they are to us inconceivable; for in the absence of entities we can have no conception of attributes. Our entire knowledge consists of entities and their properties, qualities or attributes, these latter being the marks by which we distinguish one thing from another. It may be said that this position affirms that we cannot form a conception of anything apart from matter and force. It certainly does affirm this, which is precisely what we insist upon, for whatever the nature of the subject thought of may be, we cannot entertain any proposition unless the terms employed are capable of being defined and understood.

We wish to emphasise this particular point, because every conception of our minds implies not only a form of thought, but an idea of the something thought of. When we formulate a thought, it may be said that we at the same time define it, that is, we lay down a boundary, for to think of a thing is to limit it. If a man owns an estate it must be separated in some manner from all other estates, or he would be unable to identify his own from that of others. This consideration lies at the foundation of all clear reasoning, and however elementary it may appear to superior minds, it cannot be dispensed with when we are forming a judgment concerning any proposition as to alleged existences in the universe. If "there are more things in heaven and earth than are dreamt of in your philosophy," they will never be apprehended in any other way than by the one here indicated. If we grant that matter and spirit are only symbols, as some people contend they are, we see no necessity in using both terms. If, as it is affirmed, spirit is separate from an entity, or its attribute or function, and yet exercises an influence over any or all of the three, it must follow that this spirit must be some force that can operate without any medium connecting things that have no affinity or relation to each other. This is equivalent to saying that we can transmit a message to America, not only without a cable, but without any conductor at all. To postulate spirit as the unknown cause of known effects, is simply another way of expressing our ignorance of what that cause is. But we submit that these assumptions amount to a clear contradiction, because they imply that after we have eliminated from the totality of existence, all entities, and their attributes and functions, there yet remains spirit. To think of something apart from everything is beyond our power, and to think of spirit in relation to anything, is to make it an entity or an attribute.

The difference between what is termed a materialistic interpretation of nature and its operations, and the one given by Spiritualists, is the difference between conceptions that can only be expressed and those that can be verified. It was once assumed that our planetary system was moved by spirits, but the only important body that is now thought to require a spirit to guide its movements is that known as man. It is wisely held at the present day that we should not assume more causes than are necessary to explain

nature and its operations. But if we suppose the existence of some foreign element called spirit, there still arises the question, What can that explain? Is it possible for spirit to make itself clear, to say nothing of its inability to elucidate the mysteries by which we are surrounded? To make a spiritualistic interpretation of nature intelligible, it is necessary to restore all the old metaphysical agencies, and to separate personalities as causes of phenomena. Tyndall and Spencer assure us that the laws that govern man are as certain and as invariable as those which govern the planetary system. Moreover, if this alleged spirit exist, being a foreign element, it becomes most dangerous, for it destroys all scientific certainty, and clashes with the established fact of the stability of natural law. Spirit must either be governed by such a law, or it must act in defiance of it. If it be governed by natural law it is material, but if it is not so governed we must be ignorant of it. Of course the orthodox believer will object to this position, because it is opposed to his theological teachings of the supernatural government of the world. We admit there are mysteries surrounding us, but the unwarranted assumption of the theologian is that we are bound to accept his solution of these mysteries. Even granting the orthodox assumption, it is incapable of being verified, and it can explain nothing beyond the credulity of the human mind when under the influence of theology. If such an assumption be true, we possess no faculties by which we can apprehend what is assumed. We therefore agree with Spencer that our duty, that is if any is imposed upon us, is to submit ourselves humbly to the established limits of our intelligence, that being all we have to guide us.

Matter may be defined as "that which occupies space and is cognised by the senses." But what is spirit? If it can be recognised it must be material, and if it cannot be recognised it is to us as nothing. We are aware that spirit has been defined as "refined matter," but in that case it would be material. We can, therefore, only act consistently when we accept the decision of the human intellect as applied to every proposition submitted to us. We cannot, if we act wisely, repudiate its authority in judging of the highest conceptions of things. This is our standard of appeal upon all matters material, or so-called spiritual. We accept what appears true, after the most rigorous criticism, and we reject every error immediately it is discovered. For instance, we regard two truths as being established so far as our present knowledge extends—the indestructibility of matter, and the invariable order of nature. By nature we mean all that is, because, so far as is known, it has no limit in space or time. The term spirit is not included in this definition, for the reason that we have no conception of what it is. If it exist, its claims to belief can only be established by one method, that of observation and experiment. Should its claims be thus successfully proved, Spiritualism will then cease to be distinguished from Materialism, inasmuch as it will then be within our conception of the established order of things. We fail to see how there can be two different kinds of truth in the sense of there being one that we can apprehend by our understanding, and another that we cannot. We are aware that theologians assert that there are two kinds of truth, one within the reach of reason, and another above it; but we cannot believe this theory, as no sufficient reason has been given to justify us in accepting such a proposition. In reference to such preposterous claims, we ask the following pertinent question—If there is a truth above or beyond the reason of man to comprehend, how can it become known? Of course our inability to understand such a truth does not prove its non-existence, but it disposes of our relation to it; and consequently it is no truth to us.

In science it is the practice to explain things in materialistic terms; and to adopt spiritualistic phrases is in our opinion not only of no advantage, but it tends to the confusion of ideas and leads many minds into the region of obscurity. We see no justification for ceasing to speak of matter as a form of thought and of thought as a property of matter, so long as our object is to indicate what we think and feel. The main point that we are anxious to insist upon is that no unknown power or powers should be appealed to for the purpose of explaining the facts of existence when we are cognisant of forces that are sufficient to achieve the object. Moreover, an unknown power can only be of practical service to us if its manifestations admit of verification, which those of Spiritualism do not. We therefore rely upon truths that are demonstrated by material processes, for they give potency and dignity to nature; that nature, be it observed, that may be termed the mother of all. From her bosom we derive the sustenance of life, the panacea for woes and wrongs, and the solace for misery and despair that too frequently crush the hopes of man and rob humanity of its highest glory and its noblest service.

CHARLES WATTS.

PROF. HARNACK ON THE "APOSTLES' CREED."

I HAVE read with interest the pertinent article by Mr. Wheeler on the "Apostles' Creed" in the *Freethinker* of July 16. As my opinions are there referred to, I may take the opportunity of adding a few words in confirmation of Mr. Wheeler's criticisms on Dr. Harnack's pamphlet.

I have never had the pleasure of meeting Adolf Harnack, but have listened to the praises of that scholar at the lips of friends and pupils, and I am acquainted with his works. He is what the Germans call *namhaft*; he has a name and has earned it by what they call *Fleiß*, that notable German quality of which we speak as "industry and hard work." I respect Dr. Harnack, yet I feel myself entitled to refer to him with freedom, as a man who (I believe) is many years younger than myself.

We are told that "According to Lord Acton the Catholic, and Mrs. Ward the Rationalist, Harnack is the best ecclesiastical historian now living." Here are two more interesting and respected personalities. Lord Acton must be one of the most extraordinary men in existence. His memory is enormous; so also has been his reading. I suppose him to be *facile princeps* among students of German theological literature and if mere knowledge of German constituted the historical critic, Lord Acton's certificate to Harnack would be of the highest value.

It is very rarely that an immense memory and a first-rate critical faculty are found united; and it is a thing unprecedented that a man should overcome the prejudice of history which is an essential part of Catholic education, and yet remain a devout member of the Catholic communion. I am aware that Lord Acton has written sentences which imply that History is matter of Science rather than of Belief; but will he, in the application of that principle, treat the document called the "Apostles' Creed" as matter for ordinary analysis, and as traceable to a well-known faction of literary men, whose places and whose age I, for one, insist can be nearly ascertained by the use of ordinary detective methods?

The Church system of ideas was not conceived and expressed at first in the German, but in the Latin tongue. It is much easier to read it in the original than through the medium of German monographs and compilations written upon the great *petitio principii* of the creed; and if I thought that Lord Acton had equally at his fingers' ends the Latin-Greek literature of the Church with modern German lore, his opinion would have for me a much greater weight. The question of the genuineness of the "Apostles' Creed" contains the whole question now trembling in the balance. I would respectfully renew to Lord Acton, as a learned and independent layman, the challenge given by my predecessor, the Jesuit Father, about 200 years ago, and never taken up. The records of the Council of Trent begin with a reference to this Symbol, this Shield of Faith, this Creed. Can he prove that such a document was publicly known so much as two or three generations before the

meeting of that Council? If not, his praise of Harnack is the praise of one who is still wildly beating about remote bushes, where the game will never be found.

Mrs. Humphrey Ward has toiled in the ranks of the compilers of Dr. Wace's Dictionary, which is a farrago of monkish fable—the last, it may be hoped, that will be inflicted on a bewildered and long-suffering Christian world. The lady puts into the mouth of her Squire Wendover—whose prototype might be identified—the opinion that the Germans have "foundered in the seas of their own learning"—I quote from memory. It is a caustic word, because it is the truth.

To change the figure: our German friends have overlaid, obscured, stifled, the simplest elements of history beneath the mass of their irrelevant writings. And if Adolf Harnack is now to be accepted as "the most eminent of German theologians," I shall be justified in showing that he either cannot or dare not understand the core of the subject he professes in Berlin. He traces the Creed to South France, and to the "Fifth Century." Questionless, Marseilles and Lérins, Lyons, etc., were important seats of early monastic *literateurs* at some time, which, the more I have investigated the more certain I have become, must have been during the Revival of Letters. To talk of a "fifth century" is to use an idle figure of speech. It is not Science but Fable; and I venture to say that if Harnack had ever given a day's attention to the elementary questions of chronology, or of the transmission of books, and of the state of libraries during the (so-called) "sixteenth century," he could never have uttered afresh this nonsense about a "fifth century."

If Harnack wishes to understand this root question, he cannot do better than consult his Scaliger, who is dated a little less than 300 years ago, and who was the first scholar to try for a scientific chronology amidst the bewilderment of rival computations of the age of the world, and of the rival religious corporations: all of them fictitious. Of course no such attempt could succeed; and to this day History remains for the majority outside the pale of science, as Astronomy was before the time of Galileo. This want of understanding of the rise of Christian Chronology, is the ignorance which I observe vitiates universally the arguments even of open-minded men on the subject. They talk glibly about "centuries" as if they were recorded in the sky, or on some calendar-watch handed down from ancient times, or on a notched stick, or as if they had never thought about the matter for five minutes together!

Learn that this talk of *Centuriæ* of years came in about 300 years ago, and that, not long before, the members of the religious corporations repeating the theory (of Arabian invention as I hold), "*A thousand years are as a day with the Eternal*," gave out that they were of yesterday or the day before in the theological sense of such phrases. Gradually arithmetic supplanted theological phrases; and it seems as if the repetition of these Arabic numerals 1893 day by day at the head of our newspapers, had fixed this superstition almost beyond eradication in the minds of educated people. I say, fie upon professors of science (and nothing should be professed in our universities but science) if they do not exert themselves to overthrow so miserable and mischievous a delusion!

I care not to follow Harnack closely through his lucubrations. All the talk of "Charlemagne and Creed of St. Athanasius, and accretions," and the rest, is merely repetitions of the fables of Benedictines, it signifies little whether of France or any other land under their dominion. I repeat, there is no difficulty or obscurity which will not give way before the patient examination of the literary system of the earliest order of Catholic clergy, who invented the Symbol and all the related literature. But the world itself will pass away before the riddle is solved by the unmethodical methods, and the bewildered gropings, off the scent, of "our eminent German theologians" and "best ecclesiastical historians."

Some seven years ago Harnack, reviewing my essay called *Antiqua Mater*, with some petulance wanted to know why I had quitted "the good old winding path" of Church History, and was "hewing a way through the thicket" for myself; and what was "this violent gentleman's" account of the origin of Church literature? I have since done my best to open up the new road, which I know to be the only true road to the science of Christian and related letters. I may have been followed so far by few, and very cautiously even

by them ; but I have not led them, and have no fear of leading them into any of the *culs de sac*, or blind alleys, or profound *impasses* and embarrassed situations, to which we have been brought again and again by the false guide-books, and the crooked paths on which they have directed our weary wanderings.

EDWIN JOHNSON.

ACID DROPS.

According to a review in the *Christian World*, it appears that the great Mr. Horton, the inspired preacher of Hampstead, is capable of talking very bad nonsense about prayer. He tells of a German pastor's wife who prayed for money, and astonished her "unbelieving husband" by getting it ; of a Chinawoman's praying her son out of execution ; and of the effect of a prayer-meeting upon the Manchester Corporation in regard to licensing a music-hall. Even the *Christian World* is obliged to remark that these miracles are not "felicitous." After this it seems a bit ironical to say that "Mr. Horton has bored deeply."

Another view of prayer comes from America. Dr. McConnell, episcopalian clergyman of Philadelphia, having been ordered by his ecclesiastical superior to pray to God to avert the cholera, declines to do anything of the kind. Cholera, he says, is a dirt disease, and to prevent the cholera you have only to remove the dirt. Philadelphia is full of filth which nobody attempts to remove, and while it is allowed to remain Dr. McConnell says "I refuse to offer such prayers."

This is excellent, in its way ; but it doesn't settle the question of prayer. Dr. McConnell leaves us to believe that when sanitation *has* averted the cholera, he is ready to ask God to avert it likewise. To our mind this is a waste of time and energy ; besides, it reduces Providence to the level of the old gentleman who comes in at the finish and exclaims, "Bless you, my children."

Queen Victoria has sent a message to her loyal subjects, in which she "prays" for the welfare and happiness of her "dear grandchildren ;" though, if prayer is any use, she had better pray for the welfare and happiness of poorer people's grandchildren, who are very much more in want of any assistance that Providence can bestow. Her Majesty says the people are aware how her heart beats for them—the people this time, not the grandchildren ; and they are also aware that "in this tie between them and herself lies the real strength of the Empire." How's that for high ?

The English clerical market is dreadfully overstocked. Congregationalism, for instance, has 4,735 ministers on the roll, of whom 1,050 are without churches, yet 168 new names were added to the roll last year. A "remedy" is called for, and of course the best plan, in ministerial eyes, is to set up more churches ; but the best plan, to the lay mind, is to stop the influx of fresh ministers, and send the candidates into some more useful occupation.

A pious contemporary represents the Positivists, Secularists, and Sceptics, as sailing away in gas-balloons, and adds—"The balloons are all bursting, and the Christian platform is strewn with their collapsed fragments." Well, we believe it would puzzle our pious contemporary to find a handful of bits.

This same pious contemporary falls foul of Dr. A. J. Harrison, who has just been delivering the Boyle Lectures. His views on baptism are said to be "calculated to produce any amount of Agnosticism"—which is rather rough, considering that opposing Agnosticism is Dr. Harrison's speciality. Finally, a wonder is expressed that "any acute mind can be satisfied, as he seems to be, with such a muddle in the name of religion." Clearly the Christians are still a happy family.

Nonconformists are always complaining of the Church of England, whose clergymen treat them very often as though they were not Christians. But this charitable game seems to be two-sided. Recently the Bishop of Durham addressed the Oddfellows in Gateshead Town Hall. A correspondent of the *Methodist Times* says that "his whole address was an inspiration." The platform swarmed with Church clergy-

men, but "not a solitary Nonconformist of the town or district was in evidence." After this we can all see that Christian unity is approaching—about as rapidly as the millennium.

Christian love of temperance does not always work out well in practice. At Morley, for instance, the school children had a treat in the Queen's Park in honor of the royal wedding. Adults were admitted after half-past six, and a publican applied for an occasional license to supply them with "booze." The license was granted. Seven magistrates sat on the Bench ; five of them were Methodists, trustees, class leaders, etc., one a Churchman, and one a Unitarian.

Floods in the Tyrol ; heat, drought and fatal sunstrokes in Austria ; cyclones in America, causing immense loss of life and property ; cholera in Russia and Arabia, are among the weekly list of God's mercies.

Dr. Berdoe, writing in the *Echo*, says, "Pain to me is a direct proof of the benevolence of God." It would be unkind to wish Dr. Berdoe a good supply of God's benevolence.

A number of advanced Christian ministers, most of them "Christian Socialists," have formed the Ministers Union, and have got Dr. Clifford to act as chairman. They propose to lead progressive movements in a Christian direction, or in the words of their prospectus, "To further the practical application of the Teaching of Jesus to all human interests, Economic, Social, and Spiritual, by means of (a) Interchange of Pulpits (b) Lectures ; (c) Any other means." We have not yet learnt that they propose to sell all they have to give to the poor.

A marble statue of the Virgin Mary is said to have performed some miracles at Milan by healing blind and lame people. The crush since has been so great, that the police have had to interfere to prevent accidents.

Italian opera-goers are, it seems, superstitious as to the number 13, so that stall number 13 at a theatre is generally left empty. The director of the Regio Opera House, of Turin, has hit on a happy idea to fill the vacant seat. He has renumbered it 12a, and thus it is hoped has triumphantly exorcised the spirit of ill-luck. Some attribute this superstition to J. C. having suffered after taking the last supper with the twelve, but Mr. Gerald Massey traces it back to the time when the reckoning of solar months was substituted for lunar reckoning.

Hugh Price Hughes had recently to take the place of his colleague at St. James's Hall, the said colleague being on the sick list. The call was rather sudden, and Mr. Hughes said, "I lifted up my heart to God that he would give me some special message for this congregation." Having read through this "special message" we begin to understand the new theory of Inspiration, according to which God doesn't abolish the medium's own tastes and faculties, but just makes use of them as he can. There is ever so much more Hughes than God Almighty in the sermon. It is poor, common-place stuff, dressed up in a perky fashion. What it would have been without the "special message" assistance may be left to imagination.

To the grief of the godly the name of Jabez Spencer Balfour stood inscribed in bold letters on the foundation-stone of the Baptist Church at South Norwood. A few nights ago somebody effaced the inscription and then white-washed the stone.

The Rev. W. R. Richardson, vicar of Shirley, wished to get out of giving evidence in a divorce case on the ground that what he knew was covered by the seal of the confessional, but Mr. Justice Jeune laid it down very clearly that the law has no respect for the secrecy of the confessional in the Church of England.

The vicar of St. Peter's, London Docks, boasts of having heard over 1,500 confessions last year. There are, it is calculated, about 5,000 Anglican clergymen, who preach and attempt to practise the confessional, young girls being their chief confessors. This instrument of debauching the female mind is by no means so played out as Protestants

imagine. The clergy generally have a penchant for it as a means of cementing their power.

Old Jeremiah, or the calamity howler, who prophesied woe to Jerusalem, would have been surprised at the boom in real estate in Jerusalem that has gone on since the opening up of the railway from Jaffa. Twelve acres sold in 1890 for £100 an acre, sold in 1892 for £500 an acre. How the family of Judas must regret that they did not hold on to the potter's field, which their ancestor bought for thirty-bob to commit suicide in. An American agent is now bidding for the traditional site, on which he proposes to put up a panorama of the events that led up to the crucifixion.

Samuel Fox is apparently a person of similar spirit, and probably similar tenets, to George Fox, the founder of the Society of Friends. Samuel Fox opines that he may enter Charlbury parish church without removing his hat, and holds that the habit of cringing and doffing hats, is one reason of the power of the classes over the masses, and refuses to doff. The churchwardens hold a different view, and forcibly removed his chapeau; whereupon ructions. Samuel has come to London, and threatens to walk into St. Paul's without doffing his tile.

Noel, the Ramsgate butcher, whom the police tried to prove guilty of murdering his wife, is once more a free man, the grand jury having thrown out the bill against him. Noel said he knew that God would protect him. Perhaps so. But it would have been more to the purpose if God had protected Mrs. Noel that Sunday afternoon.

Tennyson is now claimed as an eminently Christian poet. But this is not the way in which his poems struck the orthodox when they were first published, as witness the following on the best known passage in "In Memoriam," taken from the *Critic* of Feb. 2, 1852. The reviewer says: "His ringing out of the old is intelligible enough, especially where he speaks of a 'slowly dying cause' (that, namely, of Christianity); but what and where, pray, are the 'nobler modes of life, the sweeter manners, purer laws'? Who is to bring the thousand years of peace? And who, tell us Tennyson, if you can, is the 'Christ that is to be'? Of this one thing we are certain, you do not mean Jesus of Nazareth, or any system or person retaining Him in his or its belief."

Mary Barker, according to the *Morning Leader*, was one of "God's Fools"—that is, "though deficient in intellect, she had a lofty sense of the spiritual." She said she belonged to the Lord, and he would look after her. He did it so well, that she died of sheer starvation, the shirt-making business not being as profitable as some other departments in the Lord's vineyard. The coroner's jury returned a verdict of "Death from natural causes." *Very natural!*

At the late royal wedding Lord Carrington walked into the chapel backwards to signal the arrival of royalty. Fortunately he didn't tumble. The organ was being played, but it was stopped, and God Almighty took a back seat while the Duke and Duchess of Fife entered. God Almighty had to wait there for three-quarters of an hour, until the Queen arrived. Happily the Archbishop of Canterbury was present to keep the Deity in a good temper; otherwise the upshot might have been a great deal worse than that of the old Gunpowder Plot.

Newtown Church, Ireland, is in want of money. Of course there is nothing extraordinary in that. The remarkable thing is the way in which it tries to raise the wind. It advertises a raffle for Sunday, September 10. The sum of £8 is to be diced for; the highest throw to get £5 and the lowest £3. Gamblers' tickets threepence each, the entrance money to go to clearing off the "large debt."

The Rev. J. Kennedy Bell, who recently brought a number of actions for libel against newspapers for mentioning his connection with an assault case, has been ordered to gaol for three separate periods of twenty-eight days on judgment summonses for debts contracted while residing in Suffolk.

A rain-maker, named Montgomery, claimed to have produced a waterspout by his experiments in rainmaking, whereupon a farmer, whose crops were damaged by the

waterspout, sues Montgomery for damages. If the pig-owners at Gadara had been as spirited there might have been a lively action for wanton swine-slaughter before the high court at Cæsarea.

The Rev. Dr. Barrett, of Banks County, Georgia, has been arrested for distilling without a license. They were not so particular in the good old days, or there might have been a case against his Master for his doings at Cana in Galilee.

The Kerry jury were unable to agree as to whether the Rev. Mr. Griffiths, who killed his mother at Killflynan Rectory, was insane at the time or not. Judge Gibson charged the jury strongly against the prisoner, but owing to their disagreement they were discharged, and the prisoner remanded to the winter assizes.

The numerous squabbles over burials show that even death does not heal Christian animosities. At Whitechurch, near Bristol, last week a scene took place between the clergyman of the parish, the Rev. E. J. Franklin, and a Baptist minister, the Rev. G. Jarman. They both insisted on reading the burial service, and did so at the same time. The Nonconformist minister was within his right, since full notice had been given to the clergyman that another minister would officiate.

The poor Bishop of Bangor has to give £2,000 a year out of his £4,200 as a retiring pension to his predecessor, and in consequence lets his gardens to a market gardener, and his stables to a coach proprietor. *Truth* says "The fact is, that whereas a Bishop can practically retire on his own terms (which are usually, as in this case, exorbitant), the Primate's scandalous Church Patronage Bill would enable any Diocesan to evict a parish clergyman with a pension of not more than one-third of the net value of his living."

Col. Olcott writes in *Borderland* that Madame Blavatsky's *Isis Unveiled* was written by other beings who used her hand. If so, these other beings not only wrote trash, but were guilty of gross plagiarism. Mr. W. E. Coleman has conclusively shown that pages upon pages of *Isis Unveiled* are cribbed, without acknowledgement, from other books. Mrs. E. H. Britten, who knew Madame Blavatsky well at the time of publication, says the book was founded on manuscripts by the Baron de Palm. The preface was written by A. Wilder. Yet Madame Blavatsky put her name on the cover as authoress of the whole. We believe the same phenomena attended her other books. The *Secret Doctrine* was originally announced as by H. P. B. and T. Subha Row. Row left the Theosophical Society and his name was withdrawn.

The Margate sky-pilots are up in arms. Their Sabbath privileges are being invaded. People enjoy themselves instead of going to the gospel-shops. "The clergy and ministers of all denominations" have therefore memorialised the Corporation, begging it to put down Sunday bathing, Sunday news-vending, Sunday excursions, and Sunday trading in the shops and streets. This little request is all very well—for the sky-pilots; but Margate doesn't exist for their sakes, as they appear to imagine; and the Corporation is hardly foolish enough to repel visitors and impair the prosperity of the town, for the sake of a handful of professional soul-savers.

Mr. A. C. Swift is a representative of the British and Foreign Sailors' Society, and on a recent Sunday he preached a sermon at the Wesleyan Chapel, Launceston, in which he referred to the sinking of the "Victoria." In his opinion there were not ten Christian men in the whole of her crew, and he often wondered that God didn't allow the sea to swallow up that ship. Mr. Swift ought to be examined as a witness by the court martial.

Religion and charity are often very bad partners. They are so, apparently, in the case of Mr. Merritt, relieving officer, of Cannon-street-road, St. George's-in-the-East. We are informed that on July 4, between 3 and 4 in the afternoon, he was applied to by Charles Lonley, a Freethinker, who asked for an order for the Infirmary on the ground that he was ill and destitute. "What religion are you?" asked the officer. "No religion," said Lonley. "But," rejoined the officer, "are you not a Roman Catholic or a Salvation Army man?" "No," said Lonley, "I have no religious belief."

On hearing this the officer tore up the form he was filling in, and refused the man any assistance whatever.

"Commandant" Booth has been doing some Salvation Army business at Winnipeg, as we learn from a writer in *Secular Thought* (Toronto). He said that the Booths were a badly paid lot. "Yes," he said, "we have a miserably small income, and God in his mercy keep us poor in this world's riches. Let those who wish God to continue to shower this particular blessing upon us shout Amen." Several took the preacher of poverty at his word and shouted "Amen, Amen." But the "Commandant" was rather cut up by this response, and exclaimed "That's very unkind of you!"

A NEW DEPARTURE.

TWELVE months ago, during a brief spell of sickness, I told my readers that the maintenance of the *Freethinker*—bringing me as it did no profit, but involving me in loss—was a heavier burden than I could well bear, especially when so much of my time and energy were absorbed in the fulfilment of my duties as President of the National Secular Society. I stated, however, that I was willing to go on bearing the burden, if I could, provided I was assisted by the wealthier members of the Secular party. If their subscriptions to the Sustentation Fund were adequate, I might continue to issue the *Freethinker* at the price of one penny, without reducing its size.

For a time there was a response to my appeal, but presently the subscriptions dwindled, until at length they were scarcely worth acknowledging. I had said that I did not intend to *don* the wealthier Secularists, and I kept my word. I let the matter drop, and looked around for other resources. A little before Christmas I hit upon the plan of the monthly Special Numbers, which brought me some financial relief. But I am sorry to say it is not sufficient. The Special Numbers cost considerably more than the ordinary ones, and a part of the balance of profit goes to cover a loss on the penny numbers.

This problem has occupied my mind for some time, and I have now come to a decision. For many years I have worked hard upon the *Freethinker* without remuneration; in fact, I have paid a weekly deficit out of my earnings by lecturing and pamphleteering. I have *given* my *Freethinker* work to the Secular party, and got what little I could out of preaching the gospel to the heathen. Now the proper method is rather the reverse of this, and I am going to attempt to reduce it to practice.

I think I may say, without vanity, that if I cannot make a penny Freethought journal pay, the thing is at present impossible. One difficulty is that so few tradesmen will advertise in a Freethought paper, and those who do advertise pay very little for the space they occupy; so little, indeed, that I am inclined to use *all* the advertising space for my own publications. Many journals, with far less circulation than mine, make a handsome income by advertisements; but a Freethought journal, it is very evident, must for a long time to come live by its circulation.

Some of my readers may be too poor to conveniently pay more than a penny for the *Freethinker*. I have felt this, and been very loth to cut them off; otherwise I should have acted differently, and never appealed for a Sustentation Fund. I am fain to hope, however, that my poorest readers will buy the paper if they can, under any circumstances; but, even if I lose a considerable number of them—which I scarcely believe—the paper will still yield me a fair income at the future price of TWOPENCE.

My intention is to issue the *Freethinker* henceforth at that price. Better paper will be used, more reading

matter will be included, and illustration will be the rule instead of the exception. One week's issue will contain a portrait, the next a cartoon, and the first issue in every month will probably contain both. Of course this is not an absolute fixture. I may see my way to give a cartoon in every number, and I shall always seize upon any opportunity which presents itself in the course of public events.

With an assured income from the *Freethinker* I shall be able to do much more effective work for the Secular cause. Getting out of debt, and securing immunity from financial worries, leaves the mind clearer and saner, and the energies more free and active. I should thus be able to give better attention to the work of the National Secular Society. Indeed, it is one of my strongest desires to do this, and I am sure my colleagues will think it very beneficial to the Society's interests. Nor is this all. The change will enable me (as I hope) to be more, instead of less, active in the lecturing field. Very often I could deliver week-night lectures when I visit the provinces, only they do not pay; but, with an assured income from the paper, I should not care whether they paid or not. Even on Sundays, in many places, it is difficult to get well paying audiences; but, if I were not compelled to get the last possible farthing out of the lectures, I could have a good hall engaged, charge for some seats, and let the rest of the people in free. This would mean larger meetings, and a wider spread of Freethought views, besides a bigger recruiting-ground for subscribers to the *Freethinker*.

When my mind is made up I always act promptly. Next week's will be the last penny issue of the *Freethinker*. The August special number, and every number afterwards, will be TWOPENCE.

To my better-off readers I owe no apology. They have long had the *Freethinker* at less than cost price. If they compare and reflect, they will see that this journal, even at twopence, is cheaper than the weekly reviews, containing only original matter. To my poorer readers I can only say that I am sorry I must charge them more than a penny. But, after all, twopence is but the price of half-an-ounce of tobacco or a pint of beer; or, if they are teetotalers, the price of a bottle of lemonade.

G. W. FOOTE.

SHILLING MONTH.

My readers are requested to remember that this is Shilling Month. Freethinkers all over the country are earnestly invited to give a shilling (or more) for "the good old cause." More than £120 was raised in this way in January, and a larger sum should be realised at this more favorable time of the year. Of the total amount received, two-thirds will be paid over to the National Secular Society, and one-third will go to the Chicago Delegation Fund. All Subscriptions should be sent *to me direct*, and will be acknowledged week by week in the *Freethinker*. Cheques and postal orders should all be crossed.

G. W. FOOTE.

RECEIVED.

[When no figures follow the name the amount is 1s.]

G. J. Holyoake, W. H. Morrish, F. W. Donaldson 2s., J. Stanway 2s. 6d., Fanny Garven, J. Garven, J. P. Adams 2s., J. V. H. Leggett, F. Warwick, Alpha, M. E. Walker 5s., Young Recruit, J. Terry 2s., E. Williams, H. M. Ridgway, G. F. Wenbourne 2s., E. Daly, W. Hyde 6s., S. Burns, J. Smith, A. Powell 2s. 6d., Hugh Irving 10s., Tutor 6s., A Friend 5s., Liverpool, H. C. Bysh 10s., S. A. K. 5s., Anti-Humburg 10s. 6d., Three Jersey Secularists 3s., C. W., Cornwall Freethinker 2s. 6d., J. W. C. Per Miss Vance: C. Shepherd 2s., J. Fulton, A. Atkinson, T. Hardy, Anonymous, D. Jones, T. Evans.

MR. FOOTE'S ENGAGEMENTS.

Sunday, July 23, Hall of Science, 142 Old-Street, E.C.: at 7.30, "The Trinity Puzzle and the London School Board."

TO CORRESPONDENTS

MR. CHARLES WATTS' ENGAGEMENTS.—July 23, Birmingham; 25 and 26, debate at Jarrow-on-Tyne; 29, Blyth; 30, South Shields. August 13, Hall of Science, London.—All communications for Mr. Watts should be sent direct to him (with stamped envelope for reply) at Baskerville Hall, The Crescent, Birmingham.

C. SHUFFLEBOTHAM, who subscribes to the Chicago Delegation Fund, says "it will be a shame if money enough is not raised to enable you both to do this journey comfortably, and to represent English Freethinking of the most advanced type."

H. C.—Thanks for cuttings.

J. BUGDEN (Southsea).—Summer Number sent. Your news-agent talks nonsense about "not yet out." We published punctually on July 10, as announced.

W. SWEETMAN.—Three copies of Summer Number forwarded. Balance to Shilling Month. Thanks for your hope that we may "continue strong in body and mind." Barring a little tiredness now and then through hard work, we feel "fit for anything."

TUTOR—Glad to have your good wishes.

JOSEPH BROWN, secretary, N.E. Secular Federation, writes: "Highly pleased with your Summer Number. Best thing yet."

C. DOEG reports collection at Liverpool for Shilling Month, to be forwarded when local list is completed.

R. EDWARDS.—Professor Tyndall's invitation to the clergy to test the efficacy of prayer was published in the *Fortnightly Review* about twenty years ago. We have not the exact date by us at the moment.

W. HOLLAND.—"Tis not in mortals to command success," is from Addison's *Cato*. It is Addison's, of course, not Cato's, though put in the old Roman's mouth.

J. F. GORDON.—It has merit, but the workmanship is faulty.

D. HENRY writes: "I think your Summer Number a splendid production; Ingersoll's portrait alone is worth the money." This correspondent is informed that we quite agree with his remarks on the passage he quotes from the *Quarterly*.

A. B. MOSS reports that "the Summer Number seems to meet with general satisfaction."

J. SMITH (Margate).—Mr. Foote may be able to pay your town a visit some day. What hall could be obtained for the purpose?

CHICAGO DELEGATION FUND (FOOTE AND WATTS).—W. H. Morrish, £1; R. Elliott, 4d.; F. Gibson, 2s.; C. Shufflebotham, 2s.

E. HODDER.—Thanks for cutting.

F. GIBSON.—Subscription acknowledged; order handed to Mr. Forder.

C. QUINTON.—The Relieving Officer had no right to inquire as to the applicant's religious belief. His action was distinctly illegal. But, without witnesses, it would be difficult to prove his guilt, for he would probably deny the charge if it were preferred against him.

M. E. WALKER.—Pleased to have your opinion, practically expressed, that the half-yearly Shilling Month is a good idea; also that "the *Freethinker* Special Numbers are good value for the price charged, and the ordinary numbers the best literary pennyworth" you know.

W. G. E.—(1) Mr. Gladstone was Prime Minister when Mr. Bradlaugh was thrown out of the House of Commons. (2) No. Free Love is a very elastic phrase. In one sense, love cannot be anything but free; that is, you cannot love, or not love, by an effort of will. In another sense, Free Love is used to express the idea that men and women should unite and separate just when and how they like, irrespective of any legal sanction. But as children are apt to be brought into existence, society is not likely, at any rate in the immediate future, to leave marriage outside the pale of jurisprudence.

LONDON SECULAR FEDERATION.—R. O. Smith, treasurer, acknowledges:—Collected at Hyde Park, 3s.; at Regent's Park, 1s. 3d.

ANTI-HUMBUG, sending subscription to Shilling Month, says: "I feel certain it will be spent infinitely more satisfactorily than if it were devoted to the spread of ignorance and the propagation of lies." This correspondent is thanked for wishing us all success in what he is pleased to call our "grand and noble work."

THREE JERSEY SECULARISTS.—Glad to hear you are all "delighted with the Summer Number."

CORNWALL FREETHINKER.—Pleased to hear from you. Don't be alarmed.

E. D. H. DALY.—Thanks. See "Acid Drops" Mr. Forder sends Summer Number and information.

R. ELLIOTT.—If you put money in an unregistered letter the Post Office charges double registration fee (8s.) Your shilling, therefore only works out as fourpence.

P. KAVANAGH.—We are not conversant with the marriage law in Ireland. In England the only announcement necessary is the notice put up in the Registrar's office. If you have to spend a lot of money in advertising the marriage, because you do not attend a place of worship, it shows that Ireland is in this respect behind every other civilised country.

YOUNG RECRUIT.—It is an old story, and has already appeared, in a slightly different form, in the *Freethinker*. It is finely told in James Thomson's *Satires and Profanities*—"Religion in the Rocky Mountains."

F. S. (Runcorn).—Mr. Bradlaugh and Mrs. Besant were both sentenced to six months' imprisonment for publishing the Knowlton pamphlet, but the indictment was quashed as faulty on appeal, and they did not go to gaol. Had they gone, they would have been first-class misdemeanants, and lodged on the civil side of the prison.

QUIP.—The wrong name makes all the difference; it reduces the piece to an absurdity. For the rest, the verse has swing and go, but it wants more "licking."

W. H. MORRISH.—Thanks for your cheery letter and subscription. Pleased to hear you have taken some shares in the National Secular Hall Society. Applications are coming in very fairly from all parts.

J. P. ADAMS.—Glad to hear that a veteran like yourself is so highly pleased with our Summer Number. "Shilling Month" subscriptions are coming in slowly; perhaps many are waiting till the end of the month.

W. B. THOMPSON.—See paragraph.

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

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

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—Ironclad Age—Watts's Literary Guide—Weekly Bulletin—Plymouth Comet—Sirilaka Situmina—Monist—Irish Ecclesiastical Gazette—Morning Leader—Truth—Post—Sunday Notes—Boston Globe—New York Herald.

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.

The *Freethinker* (including the twopenny special number for the first week in each month) will be forwarded, direct from the office, post free, at the following rates, prepaid:—One Year, 7s. 6d.; Half Year, 3s. 9d.; Three Months, 1s. 10½d.

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.

FREETHOUGHT HEADQUARTERS.

ONCE more I urgently appeal to Freethinkers, and especially to members of the N.S.S., to be prompt in applying for shares in the National Secular Hall Society (Limited). I heartily thank all those who have responded to my previous appeals, and I now address myself to the many others who might easily follow their example. The shares are £1 each, payable in easy instalments of 2s. 6d., and application forms can be obtained of Miss Vance, 23 Stonecutter-street, London, E.C. If we succeed in making up the number of subscribed shares to 3,000 by the end of July, Mr. George Anderson will give the sum of £300. His cheque for that amount is already in my hands, only without his signature, which, however, he will be most happy to add. His offer is made in this way because he does not believe in helping people who will not help themselves. Every Freethinker, therefore, who takes a share (or shares) in the Hall of Science scheme is helping to earn that £300. He is also helping the Directors, of whom I am Chairman, and all of whom are, and must be,

members of the N.S.S., to erect worthy headquarters for our party in London. With better structural accommodation we could do far more good in every way, and I appeal to the Freethought party to enable us to secure it.

G. W. FOOTE.

SUGAR PLUMS.

Mr. Foote's lecture at the London Hall of Science on Sunday evening was listened to with profound attention, and greeted with very marked applause at the finish. Mr. Montefiore's "Hibbert Lectures" was the theme, and his thoroughgoing criticism of the old Jew Book (himself being a Jew) caused the audience a good deal of surprise. The volume will shortly be introduced to the readers of the *Freethinker*.

This evening (July 21) Mr. Foote again occupies the Hall of Science platform, taking for his subject "The Trinity Puzzle, and the London School Board."

Mr. G. J. Holyoake, the veteran "Father of Secularism," sends his mite towards Shilling Month. He evidently thinks that twice a year is not too often to appeal to our readers' generosity in behalf of "the good old cause." It is to be hoped that a few thousand younger members of the party will follow the veteran's example. Mr. Holyoake, we are happy to say, is in good health, and laboring for the success of the Liberty of Bequest Bill.

We are glad to hear that our Summer Number had a good sale at Mr. Watts' lecture at Baskerville Hall, Birmingham, last Sunday evening. Four dozen were disposed of, and every copy of our current number. Mr. Watts had an enthusiastic audience to listen to his discourse on "The Friends of God." He lectures in the same place this evening, Sunday, July 23.

Our friend and colleague, Mr. Charles Watts, is in our opinion a first-class debater. Tyneside Freethinkers will soon have an opportunity of seeing him in this character. He is to debate at Jarrow on July 25 and 26. His opponent, Mr. James Marchant, is not by any means a first-class champion of Christianity, but he is put forward as a representative, and Mr. Watts enters the arena against him to oblige the local Secularists.

⚡ A debate on "Christianity and Slavery," between Mr. C. James and W. Hale (C.E.S.), will take place on Monday, July 24, at 7 p.m., in Battersea Park, near the band-stand.

Mr. W. B. Thompson, secretary of the Chatham Branch, continues his correspondence in the local press on the Rev. S. D. Scammell's lectures on the Bible. He invites the reverend gentleman to hold a public debate with Mr. Foote or Mr. Watts, the proceeds to go to the Chatham Hospital. We do not expect that Mr. Scammell will muster up courage for such an encounter, but if he does he can be provided with a proper opponent.

Members and friends of the Reading Branch, to the number of fifty, had an annual excursion on Sunday. They went by steam launch to Dorchester, and spent a very enjoyable day. The launch did not break down under its cargo of heresy.

There has been some difficulty in securing a meeting-place for the International Freethought Congress at Chicago, but one has at length been obtained, and the Congress is to sit from October 1 to 8 inclusive. We note this in our American exchanges. Mr. Charlesworth, the secretary, does not send us any direct communication. For the sake of the Congress we hope he is treating other foreign organisations differently.

There is a prospect of Mr. Foote's going to the Isle of Man in August and delivering an open-air address on Douglas Head, where the Bishop of Sodor and Man is in the habit of orating to the visitors on Sunday during "the season." Mr. Foote's address will of course be delivered on Sunday too. It will be an absolute novelty there, and the Lord only knows what may happen. Fortunately Mr. Foote can swim. Lancashire Freethinkers will perhaps look out for a further definite announcement. Some of them might like to be at Douglas on that particular Sunday.

A number of relics of Shelley are on view at the Guildhall Library this week. They include the poet's inkstand, a portion of his skull, rescued after cremation, besides a number of manuscripts and first editions.

The house in which Thomas Paine resided in Paris when sitting as deputy for Calais at the Convention, is situated 3 Passage des Petits-Pères, off the Place des Victoires. The Municipal Council have decided to erect there a marble slab recording the fact that the "grand député à la Convention Nationale, ans i.—iv. de la République" resided there. It has also been suggested to change the name of the passage into "Place Thomas Paine."

In view of the forthcoming September elections, the French Freethought Federation calls on its supporters to make the suppression of *le budget des cultes*, the vote for religious purposes, a test question. The organisation of the Church is still too strong in the provinces. We think the chief reason is that our French friends have not given sufficient attention to the emancipation of the female mind. When religion is allowed to dominate the minds of girls and mothers, each generation is thrown back. Our French friends, we are glad to see from their monthly *Bulletin*, are in a sound financial position, and we trust they will take the hint to carry their propaganda, which has chiefly been carried on in masonic lodges, etc., among the males of the large towns, to the provinces, and especially to women.

The *Islington Gazette* gives nearly a column of report to Mr. G. J. Holyoake's address at the Progressive Association on "The Morality of Two Sundays," in which he contrasted the recreative, instructive and gladsome Secular Sunday with the gloomy day of the Sabbatarians.

Miss Robins, of the Finsbury Park Branch, is a first-rate collector. It always makes a great difference when she handles the boxes. On Hospital Saturday she had a stand in the street, attending it from seven in the morning till twelve at night. Her boxes contained the sum of £21 19s. 3d., for which she has the official receipt. Miss Robins will be happy to give hospital letters to our necessitous members who want them and will take the trouble to apply to her.

Mr. W. Willis, who is well known to many of our friends in Battersea, is putting up as County Councillor for that district. We hope that voters in that advanced borough will do their best to secure his return.

We are sorry to learn that reverses compel Mr. Benjamin R. Tucker to announce that in future *Liberty* will be monthly instead of weekly. Mr. Tucker says: "If it were not that by giving a little time each day to type-setting I can set up *Liberty* monthly without employing a compositor (thus reducing the actual outlay of money to the cost of paper, press-work, and postage, which receipts from subscriptions will pay), I should be unable to continue *Liberty* at all. But fortunately I am a printer, and, this being the case, it is likely that *Liberty* will live in some form as long as I have health and strength. The next number will appear about the first of August." Mr. Tucker is not only a compositor, proof-reader, and editor, but he is first-rate in each department. He has conducted *Liberty* for nine years in a style that would be a credit to any man and any cause. It is galling to find the trashiest claptrap supported while a paper devoted to the exposition of ideas and principles can hardly pay its way.

Forty-five members and friends of the West London Branch paid a visit to Burnham Beeches by brakes on Sunday last. Those who braved the inclement weather in the morning were well repaid, as the weather improved at midday and the afternoon was fine and bright, and the beautiful forest was seen at its very best.

Mr. George Standing delivered two lectures at Luton on Sunday last, with satisfactory results. In the afternoon, on the Moor, he addressed a very large audience, which was much more orderly than usual in the straw town. There was no opposition. In the evening he spoke at Mr. Rudd's room, Bute-street, at a well-attended meeting of the "saved," and urged upon Freethinkers the duty of agitating for the abolition of Bible-reading in Board schools. During the day 10s. was collected for the Freethinkers' Benevolent Fund.

Dr. W. Delano Eastlake, in an article on "The Moral Life of the Japanese," says: "The relations between parents and children are entirely natural, free, and unrestrained. The truths of life and nature are unfolded to them as soon as the children are old enough to inquire about them. Nothing is left for them to learn from outside sources. The result of this perfect candor, so far from developing any undue precocity in the children, serves to preserve that indefinable unconscious grace, so beautiful in childhood, which, by the secret acquisition of some hidden knowledge, is so apt to be replaced by that glance of definable conscious disgrace seen in the faces of so many prematurely 'old' children of the Occident." In this important matter the Pagan Japanese seem ahead of the Christians.

Professor Jowett, Master of Balliol, is an adept in introducing Freethought in orthodox guise. Preaching in Westminster Abbey last Sunday, he dwelt on the careers of Bunyan and Spinoza. Spinoza, he said, was a Pantheist and not a Christian, yet his union of goodness and wisdom proved he was not far from the kingdom of God. Never was there such a religious genius as Bunyan, never a deeper spirit than Spinoza's. In these two men it was strikingly shown that "God fulfilled Himself in many ways." A panegyric in Westminster Abbey, on Spinoza, who believed in no personal God, and whom all the Christians of his own day and for generations after called an Atheist, is a striking proof of what Freethought has accomplished.

J. H. Long, in an article on Evil Spirits in the July *Popular Science Monthly*, says, "Now there is no doubt at all that the Bible does support the doctrine of evil spirits and witchcraft. And this fact alone is sufficient to destroy the orthodox theory of what Dr. Briggs calls 'biblical inerrancy,' or freedom from error, for not one person out of one hundred now believe in the reality of possession by evil spirits." Mr. Long shows that this superstition has disappeared not through religion, but through enlightenment and rationalism. He concludes, "The crushing of this hydra-headed monster of superstition, is one small part of the debt the world owes to science."

I am glad to notice that the Liverpool Sunday Society has scored another victory over Sabbatarian bigotry. The City Council last week considered an offer of the Society to provide a band to play in Sefton or Wavertree Park on Sundays, and the Sabbatarians, of course, trotted out the old familiar nonsense about "the thin end of the wedge," the "secularisation" of the Lord's Day, and so forth. By a considerable majority, however, the Council accepted the generous proposal of the Society.—*Truth*.

THE "FALLACIES" OF ATHEISM.
A NEW DISPENSATION.

A FRESH star has arisen on the dark horizon and storm-tossed sea of modern thought, whose rays have penetrated and irradiated the gloomy paths of those who wander in error, and brightened with a brightness like unto day the goings of the unknown. As Folkestone is his Bethlehem, so the Congregational Chapel is his Mount, from whose platform the pensive prophet can lay down the law, and preach the gospel according to Jones.

On Sunday, July 2, there was held "A Pleasant Sunday Afternoon for Men Only." I understood that there was to be music, recitations, and an address by the aforesaid Jones, on the "Fallacies of Atheism."

As a Freethinker of some years standing, who had been endeavoring for years to find out a real live man who could point out the "Fallacies" of Atheism, of course I gave up my usual walk in the country and went to hear the New Apostle. And this is what happened.

After some very beautiful music by the organ and choir, and a few rambling statements about Solomon by a gentleman, described in that delightfully vague phrase as "of London," a little advice to the Deity, and a hymn, we got right down to the *piece de resistance* on the program, which was Jones.

Now Jones is a gentleman who is very difficult to get at. He disagrees with everything: falls out with everybody, and is generally aggressively constituted, his besetting sin being personal abuse. He commenced by stating that

Atheists were those who disagreed with accepted religion, without taking the trouble to inquire into it. Revelation No. 1.

He then went on in a general rambling way to assert that Atheists were men who flew from the extremes of religion to the extremes of blasphemy, many men whom he had known having done this in order to obtain a cheap popularity. "Popularity!" mark that ye lecturers, who are stoned and hooted Sunday after Sunday by Christians! Revelation No. 2.

The next wonderful assertion we had to put up with was that Atheists stated that because the Archbishop of Canterbury drew £15,000 per year, that Christianity must be false. How reason totters on its throne at the magnificent presumption of a man who could stand up in a public meeting and say that! Revelation No. 3.

Then we were told all about the laws of Nature (*Nature* mind you) proving the existence of a God! If they are the laws of Nature, how can they be the laws of God? he might have been asked, and what did he mean anyway, and what is "Nature" as distinct from God, and which is which, or what is which, and what do you know about an abstract giving definition? But that was only a journey into the mysteries which all exponents of Godism are obliged to make, and so we will call it Revelation No. 3½.

After which we had the usual stupidity about Atheists saying that there is no God, which a member of the audience promptly got up and gave the lie direct to. Finally, we were treated to a little weak abuse of the *Freethinker*, as though that were argument, and a revelation as to what God really meant by sinking the "Victoria," i.e. a punishment for building men of war, which I will call Revelation No. 4½.

There was loud applause as the talented gentleman resumed his seat, and then we had some more very nice music, and all went home.

It was amusing to hear the remarks of some of the crowd as they dispersed, "That was fine, wasn't it? that shut them up, I should like to hear Foote answer *him*." To which I replied, and so would I.

QUIP.

WHEN WAS CHRIST BORN?

IN the *Classical Review* for July, Mr. Cecil Torr has a short but pithy paper on this topic. He points out that the gospels are irreconcilable with profane history since they place the birth of Christ both in the reign of Herod, and at the time of the census when Cyrenius was governor. Now Herod died in the spring of 4 B.C. He was succeeded by Archelaus. Archelaus was deposed in the autumn of 6 A.D. and then Cyrenius or Quirinius came to Judea. The fifteenth year of Tiberius, referred to in Luke iii. 1, ran from the summer of 28 to the summer of 29 A.D. Consequently, any one born before the death of Herod must have been over 31 at the beginning of that year, and over 32 at the end; while any one born after the deposition of Archelaus, must have been under 22 at the beginning, and under 23 at the end, and still under 30 when Pilate quitted Judea at the end of 35 or beginning of 36 A.D. Mr. Torr concludes that "Luke seems really to be quoting two traditions that are irreconcilable." He notices that in all the earliest representations, frescoes and mosaics of Christ, he is depicted as a beardless youth hardly past boyhood. But he does not mention that Irenæus (bk. ii. ch. 22) argues from John (viii. 57), and from the tradition of all the elders of Asia, that Jesus lived to be fifty years of age.

OBITUARY.

I am sorry to have to record the death of an old Freethinker in the person of John Wainman, of Salford, one of the oldest members of the N.S.S., an old Chartist and disciple of Robert Owen; he had been an Atheist for upwards of forty years. He died on July 11 in his 72nd year; buried on July 15 at Southern Cemetery, Mr. Charles Pegg reading the Secular Burial Service.—A. RILEY.

MRS. MAJOR EVANS BELL, better known by her professional name of Mrs. Fairfax, was interred last week in Brompton Cemetery. Mr. Moncure D. Conway sent an address, which was read at the grave by Mr. G. J. Holyoake.

IN THE DARK—A CONVERSATION ON RELIGION.

SCENE: *Railway Station.*CHARACTERS: *Mr. Average Christian* and an *Atheist*.

Mr. A. C. I am very sorry to hear that you are an Atheist. How sad it must be to think that you prefer to walk in the dark rather than in the light.

A. You are mistaken when you suppose that those who think as I do on religious questions are in the dark; for we claim that we are children of light, whereas people blindly accepting Christianity are really those who walk in darkness. Knowledge is light, ignorance is darkness. The Atheist holds that it is absurd for the Christian to claim to be walking in the light, seeing that this is a mere statement which is not borne out by actual fact. You state that I am in the dark, yet bring no proofs to substantiate this assertion. I have examined the pretensions of Christianity and discovered that they cannot be carried out. I see other religions in the world as good as yours (but of greater antiquity) which, like yours, also claim to be the only true ones, yet when critically examined fall under the same category as does Christianity, viz., born in the mind of ignorant man. Would you call these investigations and examinations signs of darkness—mental or otherwise?

A. C. Well, candidly, no. But don't you think, as Christianity and nearly all other religions have a belief in an after life—that is, a life beyond the grave—that you are really in the dark after all if you disregard this general opinion? Do you think that the millions of people who hold this opinion are wrong, and that you and other Atheists are right in your disbelief as to an hereafter?

A. History has shown us that majorities are often wrong in their conclusions. The general acceptance of the belief in an after life (contradictory as the term "after life" itself is) does not prove anything. The Atheist wants proof of this after life, and not blind assertion. At one time millions of people believed that the earth was flat and fixed; and that the rain came from heaven; and that the sun moved round the earth. To-day intelligent people know better, and this belief is shattered. The once universal belief has given way to knowledge; facts have taken the place of presumption. You postulate an "after life"—where are your proofs?

A. C. Proof? Have you no feeling in your bosom, when parting with some beloved ones at Death's door, that you will see them again? Does not your heart yearn for the day when you will see them again in some brighter sphere?

A. This giving way to feeling is not a good criterion to go by, and is not always to be trusted to. Sentimental feelings are sometimes good in their way, but they must not be allowed to dethrone reason. What does reason say on the question of an after life? Absolutely nothing. It sees no use for a life beyond the grave, and there is about as much proof for this as there is proof that we once lived before we were born. Both are mere statements innocent of a particle of proof. The yearning to meet those whom we have loved and lost may be strong in some of us, which must be accounted for by our early Christian training. We yearn for other things as well, but if they are out of reason we must abandon them; and so it must be with a belief in an after life, for it immediately falls to the ground when proof is required. My demand for proof you merely characterise as walking in the dark.

A. C. Would it not be wiser on your part, and safer too, ultimately, if you believed in a creator and an after life?

A. I cannot believe as I *like*, but as I *must*. I can no more believe a given statement, if I know that it is not true, than that I could stop the world from rolling on in its course, or stop the sun from shining. Both are impossibilities. I can only believe that which my reason tells me is true. As to whether it would be safer for me to believe, I say decidedly, no. If I am not to use my brain, then why have one? Having a brain, I naturally use it, and if ultimately I am to be damned or punished in this "after life" of which you speak, then I can only say, so much the worse for having brains. But the idea is ridiculous. Admitting, for the sake of argument, the existence of a creator, and crediting this creator with the making of our brains, I firmly advance the view that it would be conferring the greatest honor upon him by liberally using our thinking machine. And if we are to be punished for so doing, then the creator is a monster, and not a being of goodness. So much for the "safety" argument.

A. C. Have you no desire for an after life? Do you mean to say that when we die we are no better off than the common animals?

A. No. Not having the slightest proof that we shall live after we are dead, I find it a waste of time in speculating on something which to me seems extremely ridiculous. It would be just as wise for me to desire to live for ever as to live after I am dead; and even before I desire this after life. I should want to know what I should have to do in it or with it when I get it, and if I had the option of dying again if the after life disagreed with me. As to whether we have any preference above the animals, I should say No. Hear this text from Ecclesiastes iii, 19: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast: for all is vanity." What think you of this?

A. C. I have never noticed this text before. I shall have to think it over when I get home. I must admit that if I had read this text before, no doubt I should have passed over it as a matter which I could not have explained; but your view of the matter throws a different light on the subject. Here is my train; I shall have to be going.

A. I am inclined to think that if anyone is walking in the dark it must be yourself. You hardly know what your Bible contains, and you are perhaps not so regular in reading it as your humble servant; you do not reason on those matters of scripture, but simply believe. But I prefer reason to blind belief, and in basing my arguments on common sense I think I have an advantage over those who claim to be walking in the light. But, looking at the scriptural texts logically, finding them wrong or ridiculous, and publishing them to the world, we help to spread the light of knowledge, thereby making the world happier. Superstition is darkness, reason is light. If anyone is really in the dark, then it is he who shuts his eyes to the light of common sense. Who is in the dark now?

G. E. CONRAD NÆWIGER.

FREETHOUGHT GLEANINGS.

There can be no radical reform in things until opinions have been radically reformed.—*Littre*, 1849.

No one can have argued against a superstition without noticing an entire insensibility to the plainest evidence when it opposes a conviction.—*G. H. Lewes*.

Creds cannot remain permanent in a world in which knowledge increases. Science and superstition cannot peaceably occupy the same brain.—*Ingersoll*.

It is a mere play upon words to say that, if there is no fatherhood of God, there is no brotherhood of man. Men and women are brothers and sisters, no matter what was their origin and what is their destiny. Human brotherhood is based upon our unity of nature and community of interests, without regard to whence we came or whither we go.—*Twentieth Century*.

Moralisation must be looked for in the general refinement of customs and of social habits and of views of life in general. For this reason we must at the present time look for a basis of morality very different from the fantastical and unpractical, out-of-the-way belief in things supernatural and independent of nature. Science must take the place of religion, and belief in a natural and infrangible universal order must be substituted for a belief in spirits and ghosts, and the factitious morals of dogmas make room for a morality suited to nature.—*Büchner*.

SUBSCRIPTIONS TO N.S.S.

BENEVOLENT FUND.—Manchester Branch, £2 7s. 10d.; E. Larkin, 3s. 6d.; Miss Andrews, 1s. 8d.; Luton Branch, 10s.
E. M. VANCE.

INFIDELS IN THE PAST.

A few years ago the word infidel did carry an unpleasant significance. A few years ago its significance was so unpleasant that the man to whom the word was applied found himself in prison or at the stake. In particularly kind communities he was put in the stocks, pelted with offal, derided by hypocrites, scorned by ignorance, jeered by cowards, and all the priests passed by on the other side.—*R. G. Ingersoll*.

CHRISTIAN TREATMENT.

In an article on "The Spanish Inquisition as an Alienist," in the July *Popular Science Monthly*, by H. C. Lea, the American historian of the Inquisition gives an account of the treatment of one Beinto Ferror, who in 1621 committed sacrilege by throwing the Host on the floor of the chapel of the archiepiscopal prison and trampling upon it. The affair excited the utmost horror. The man was doubtless crazy, as he believed himself inspired to the act. He was brutally tortured, and at length (in 1623) burnt alive. In the following year another sacrilege was committed at Madrid by a madman named Ferrault, who also was burnt, though doubtless his recantation obtained for him the privilege of being garroted before the pile was lighted. In another case which Mr. Lea mentions, a person who denied that Christ died on the cross was proved crazy, but was deprived of all means of livelihood and condemned to wear henceforth a doublet half grey and half green. These are specimens of Christian treatment of the insane.

An aged and rheumatic vendor of baked potatoes turned up at his usual corner the other night, and was much disgusted to find that the "pitch" had been collared by a band of tub-thumpers. In vain he pleaded his claim; they shifted him to the opposite corner. Then, in throaty tones of martyrdom, the preacher for the evening held forth.

"Oh, my dear friends and brothers. Verily, verily, I say unto you we shall all be born again, and—"
 "All 'ot, all 'ot!" chimed in the murphy-monger, and the guileless maidens passing round the "Ancient and Moderns" wondered where the laugh came in.

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, W. J. Ramsey, "God's Unholy Book" (free). Tuesday at 8.30, social gathering (free). Wednesday at 8, dramatic class.
 Camberwell—61 New Church-road, S.E.: 7.30, C. J. Hunt, "The Resurrection."
 Hall of Science, 142 Old-street, E.C.: 7, musical selections; 7.30, G. W. Foote, "The Trinity Puzzle and the London School Board" (3d., 6d., and 1s.)

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, A. Johnson, "The Biblical God." Monday at 7, in Battersea Park (near the band stand), debate between C. James and W. Hale (C.E.S.) on "Christianity and Slavery."
 Bethnal Green (opposite St. John's Church): 11.15, E. Calvert, "The Soul."
 Camberwell—Station-road: 11.30, C. J. Hunt, "The Book of Common Prayer."
 Clerkenwell Green: 11.30, C. Cohen will lecture.
 Edmonton (corner of Angel-road): 7, C. Cohen will lecture Thursday at 8, C. Cohen will lecture.
 Finsbury Park (near the band stand): 11.30, J. Rowney, "Secularism"; 3.30, S. H. Alison, "The History of Hell."
 Hammersmith (corner of The Grove): Thursday, July 27, at 8.30, Stanley Jones, "The Cooling of Hell."
 Hammersmith Bridge: 6.30, A. B. Moss, "Bible Heroes."
 Hyde Park (near Marble-arch): Lectures at 11.30 and 3.30. Wednesday at 8, C. Cohen will lecture.
 Kilburn (corner of Victoria-road, High-road): 6.30, Stanley Jones, "The Cooling of Hell."
 Lambeth—Kennington Green (near the Vestry Hall): 6.30, C. James, "Heresy: a Plea for Mental Freedom."
 Leyton—High-road (near Vicarage-road): 11.30, C. James, "Heresy: a Plea for Mental Freedom."
 Midland Arches (corner of Battle Bridge-road): 11.30, F. Haslam will lecture.
 Mile End Waste: 11.30, a lecture.
 Newington Green: 3.15, J. Rowney, "Paul and his Teaching."
 Old Pimlico Pier: 11.30, W. Heaford, "The Conflict between Science and Religion."
 Regent's Park (near Gloucester-gate): 11.30, J. Rowney will lecture; 3.30, a lecture.
 Victoria Park (near the fountain): 11.15, Stanley Jones will lecture; 3.15, C. Cohen will lecture.
 Walthamstow—Markhouse-road: 6.30, T. Thurlow will lecture.
 Wood Green—Jolly Butchers'-hill: 11.30, J. Marshall, "Who can be Saved?"
 The "Queensberry" R. and A. Club: Saturday, July 22, at 6 and Sunday at 10, at Reader's Box-house, Lea-bridge-road, rowing. Monday and Friday at 8, at the "Central" Baths, Clerkenwell, swimming.

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: 7, Charles Watts, "Life: from a Secular and Theological Standpoint."

Hull—St. George's Hall, 8 Albion-street: 7, H. Grainger, an Essay.
 Jarrow—Co-operative Hall (small room), Market-square: 7, important business meeting.
 Liverpool—Oddfellows' Hall, St. Anne-street: 7, Mr. Doeg, "The Man after God's own Heart."
 Manchester N.S.S., Secular Hall, Rusholme-road, Oxford-road, All Saints': James Hooper, 11, "The English Church: its Origin and Deeds"; 6.30, "Danger Signals on Secular Lines."
 Sheffield—Hall of Science, Rockingham-street: 7, instrumental and vocal music, etc.
 South Shields—Capt. Duncan's Navigation School, King-street: 7, business meeting.

OPEN-AIR PROPAGANDA.

Brighton (on the Level): 3, Mr. St. John, "Christianity and Progress."
 Hull—Corporation Field: 3, J. Sketchley will lecture.
 Manchester—Stevenson-square: 3, James Hooper, "The Lives of Thomas Paine and Jesus Christ: a Contrast."
 Sunderland—On the Green, at Ryhope: 11, Hall Nicholson, "The Deluge; is it True?" At 7, opposite the "Wheat Sheaf," Monkwearmouth, Hall Nicholson, "Has Man a Soul?"

LECTURERS' ENGAGEMENTS.

STEPHEN H. ALISON, 52 Vassall-road, Brixton, S.W. — July 23, m., Victoria Park; a., Finsbury Park; 30, m., Camberwell.

C. COHEN, 154 Cannon-street-road, Commercial-road, E.—July 23, m., Clerkenwell; a., Victoria Park; e., Edmonton; 28, Hyde Park; 3, m. and a., Victoria Park; e., Battersea. Aug. 6, m., Camberwell; a., Finsbury Park; e., Camberwell; 9, Hyde Park; 13, m., Mile End; a., Victoria Park; e., Edmonton; 16, Hyde Park; 17, Hammersmith; 20, m., Leyton; a., Victoria Park; e., Hammersmith.

JAMES HOOPER, 11 Upper Eldon-street, Sneinton, Nottingham.—Aug. 6, Manchester.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—July 23, m., Battersea; e., Kilburn; 27, Hammersmith; 30, m., Midland Arches; e., Hammersmith. Aug. 6, m., Wood Green; a., Hyde Park; 13, m., Wood Green; e., Hyde Park; 20, m., Victoria Park; 27, Chatham; 31, Hammersmith.

ARTHUR B. MOSS, 44 Credon-road, Botherhithe, London, S.E.—July 23, e., Hammersmith; from July 28 to Aug. 19, Summer Tour. Aug. 20, m., Hyde Park; 27, m., Wood Green.

H. SNELL, 6 Monk-street, Woolwich.—July 23 to Aug. 7, holidays. Aug. 13, m., Battersea; e., Camberwell.

ST. JOHN, 8 Norland-road North, Notting Hill, W.—July 23, Brighton; 30, Chatham. Aug. m., Victoria Park; e., Kilburn; 13, m., Hyde Park; 2), m. Bethnal Green.

Works by G. W. Foote.

The Grand Old Book. A reply to the Grand Old Man. An Exhaustive answer to the Right Hon. W. E. Gladstone's "Impregnable Rock of Holy Scripture." 1s. Bound in cloth, 1s. 6d.
 Is Socialism Sound? Four Nights' Public Debate with Annie Besant. 1s. Superior edition, in cloth, 2s.
 Christianity and Secularism. Four Nights' Public Debate with the Rev. Dr. James McCann. 1s. Superior edition, cloth, 1s. 6d.
 Bible Heroes. Cloth, 2s. 6d.
 Letter to the Clergy. First Series. 128pp., 1s.
 A Defence of Free Speech. Three Hours' Address to the Jury before Lord Coleridge. With a Special Preface and many Footnotes. 4d.
 Comic Sermons and other FANTASIAS. Contents:—A Sermon on Summer—A Mad Sermon—A Sermon on Sin—A Bishop in the Workhouse—A Christmas Sermon—Christmas Eve in Heaven—Bishop Trimmer's Sunday Diary—The Judge and the Devil—Satan and Michael—The First Christmas—Adam's Breeches—The Fall of Eve—Joshua at Jericho—A Baby God—Sermon on Judas Iscariot. 8d.
 Darwin on God. 6d. Superior edition, in cloth, 1s.
 Infidel Death-Beds. Second edition, much enlarged, 8d. On superfine paper, in cloth, 1s. 3d.
 Reminiscences of Charles Bradlaugh. 6d.
 Rome or Atheism—the Great Alternative. 3d.
 Letters to Jesus Christ. 4d.
 Interview with the Devil. 2d.
 Philosophy of Secularism. 3d.
 Atheism and Morality. 2d.
 My Resurrection. A Missing Chapter from the Gospel of Matthew, discovered by G. W. Foote. 2d.
 The Folly of Prayer. 2d.
 Ingersollism Defended agst Archdeacon Farrar. 2d.
 Was Jesus Insane? A searching inquiry into the mental condition of the Prophet of Nazareth. 1d.
 Christianity and Progress. A Reply to Mr. Gladstone. 2d.
 The Impossible Creed. An Open Letter to Bishop Magee on the Sermon on the Mount. 2d.
 What Was Christ? A Reply to J. S. Mill. 2d.
 The Bible God. 2d.
 Salvation Syrup; or, Light on Darkest England. A Reply to General Booth. 2d.
 Is the Bible Inspired? A Criticism on *Luz Mundi*. 1d.
 The Dying Atheist. A Story. 1d.
 The Rev. Hugh Price Hughes' Converted Atheist. A Lie in Five Chapters. 1d.
 Mrs. Besant's Theosophy. A Candid Criticism. 2d.
 Secularism and Theosophy. A Rejoinder to Mrs. Besant. 2d.
 The New Cagliostro. An Open Letter to Madame Blavatsky. 2d.
 The Shadow of the Sword. A Moral and Statistical Essay on War. 2d.
 Royal Paupers. Showing what Royalty does for the People, and what the People do for Royalty. 2d.

EXCESSIVE POLITENESS.

Once, while preaching, the Rev. Rowland Hill observed a great commotion in the gallery of his chapel. For a time he took no notice of it, but finding it increasing, he paused in his sermon, and looking in the direction in which the confusion prevailed, he exclaimed: "What's the matter there? The devil seems to have got among you!"

A plain, country-looking man immediately started to his feet, and addressing Mr. Hill, in reply, said:

"No sir, it aren't the devil as is a-doing on it; it's a lady wot's fainted, and she's a very fat 'un, sir, us don't seem likely to come to again in a hurry."

"Oh, that's it, is it?" observed Mr. Hill, drawing his hand across his chin. "Then I beg the lady's pardon—and the devil's too."

Flowers of Freethought.

BY G. W. FOOTE.

FIFTY-ONE SELECTED ESSAYS AND ARTICLES.

221pp., bound in cloth, 2s. 6d.

CHEAP PROPAGANDIST PAMPHLETS.

No. 1—A HUNDRED AND ONE QUESTIONS FOR THE ORTHODOX.

No. 2—THE BOOK OF GOD: An Open Letter to the Churches. By G. W. FOOTE.

Price One Halfpenny.

Price One Halfpenny.

Others to Follow.

Robert Forder, 28 Stonecutter-street, London, E.C.

WORKS BY CHARLES WATTS

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

Debate between the Editor of the "Evening Mail" (Halifax, N.S.) and Charles Watts. With Prefatory Letters by G. J. Holyoake and Colonel R. G. Ingersoll, and an Introduction by Helen H. Gardener. 1s., by post 1s. 2d.

THE TEACHINGS OF SECULARISM COMPARED WITH ORTHODOX CHRISTIANITY. 1s., by post 1s. 2d.

CHRISTIANITY: ITS ORIGIN, NATURE, AND INFLUENCE. 4d., by post 5d

SECULARISM: DESTRUCTIVE AND CONSTRUCTIVE. 3d., by post 4d.

THE GLORY OF UNBELIEF. 3d., by post 4d.

SAINTS AND SINNERS—WHICH? 3d., by post 4d.

AGNOSTICISM AND CHRISTIAN THEISM: Which is the More Reasonable? 3d., by post 4d.

A REPLY TO FATHER LAMBERT'S "TACTICS OF INFIDELS." 6d., by post 7d.

THEOLOGICAL PRESUMPTION: An Open Letter to the Rev. Dr. R. F. Burns, of Halifax, N.S. 2d., by post 2½d.

THE NATURAL AND THE SUPERNATURAL; or, Belief and Knowledge. 3d., by post 4d.

THE HORRORS OF THE FRENCH REVOLUTION: Their Causes. 3d., by post 4d.

SCIENCE AND THE BIBLE. 4d., by post 5d.

HAPPINESS IN HELL, MISERY IN HEAVEN. 3d., by post 3½d.

BIBLE MORALITY: Its Teachings Shown to be Contradictory and Defective as an Ethical Code. 3d., by post 3½d.

EVOLUTION AND SPECIAL CREATION. 3d., by post 4d.

MAN: HIS ORIGIN, NATURE, AND DESTINY. 3d., by post 3½d.

London: Watts and Co., 17 Johnson's-court, Fleet-street, E.C.

Sold by R. Forder, 28 Stonecutter-street, E.C.

SKULLS

A LECTURE

BY

COLONEL ROBERT G. INGERSOLL.

Price Twopence.

Interview with the Devil.

By G. W. FOOTE.

Price Twopence.

Price Twopence.

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

THE FOOL OF THE FAMILY.

The old saying that they make the fool of the family a parson, dates back to the time of the Rev. J. More, priest of St. Mary Ottery, who, in his *Ship of Fools*, says:

If he be

Misshapen of his face, his hands, or his feet,

And for no business worldly profitable,

For holy Church then think they him most meet.

A CONJUGAL ECHO.

"You must remember, my dear, that the most patient person who ever lived was a man."

"Oh, don't talk to me about the patience of Job. Think of Mrs. Job! The patience that poor woman must have had to put up with such a man!"

WHY BE ILL?

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

Management of Infancy, Health, Longevity, Teeth, Brown Bread, Bread Making, Food, Vegetarianism, Tobacco, Drink, Question, Fruit, Fresh Air, Exercise, Bathing, Light, Holidays, Cause and Cure of Disease, Constipation, Biliousness, Eczema, Blackheads and Pimples, Nervousness, Coughs and Colds, Chest Complaints, Deafness, Thread Worms, Long Worms, Tape Worms, Itch, etc.

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

The Healing Power of Nature; Clothing; Electricity in Disease; Apparent Health; Vegetarian Experiments; The Pig as Human Food; Popular Fallacies about Flesh; The Beef Tea Delusion; Salt; Saline Starvation; Tea Drinking; The Hair and its Management; Sleep and Sleeplessness; Want of Energy, etc.; Health Hints for Workers, Shop Assistants, and Servants; Advice for the Thin; for the Stout; and on the Proper Treatment of Simple Fever, Measles, Scarlet Fever, Whooping Cough, Ringworm, Hypochondria, Bloodlessness, Diarrhoea, Ulcerated Legs, Tumors, etc.

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

Health and Wealth; No More Death; Youth; The Necessity for Pure Air, and How to Get it; The Management of Young Children; Hunger and Appetite; Effects of Fasting; Perfect Foods; Green Foods; Suppers; Unsuspected Domestic Poisons; Thirst; Perspiration; Sea Bathing, etc. HOW—to Eat Properly, to Eat Fruit, to Judge Wholemeal Bread, to Breathe Properly, to Grow Tall, to Keep Warm, to Live, to Live One Hundred Years, to Improve the Memory, and to become Beautiful and Attractive. On the Cause and Cure of Stomach Troubles, Flatulence, Sleepiness, Varicose Veins, Boils and Carbuncles, Sebaceous Tumors or Wens, Hay Fever, Winter Cough, Chilblains, the Diseases Produced by taking Mercury, Epilepsy.

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

New Year Resolutions, Prevention better than Cure, Health Savings Banks, Hardening, Rubbish, Work and Overwork, Sugar and its Abuse, Macaroni, Salads, Wholemeal Cookery, Porridge, Celeriac or Celery Root, Milk as Food, The Tomato, Against Butter, Poulitices, Quinine, Against the Knife, Arsenical Poisoning, Tonics, Infant Mortality, Against Stimulants in Disease, Stays and their Substitutes, About Swallowing Pins and other Articles, also the Cause and Rational Cure of Sun Stroke, Dog Bites, Pains in the Back, Pediculic or Lice, Chicken-pox, Synovitis or Inflammation of the Joints, Tonsillitis or Quinsy, Herpes (Tetter or Shingles), Erysipelas, Ulcer of the Stomach, Epidemic Influenza, Sciatica, Psoriasis or English Leprosy. Appendix.

The Four Volumes, strongly and neatly bound, for 5s. 6d.

HYGIENIC MEDICINE. An Eye-Opener to Drug Takers. Post free

from the Author for Postal Order for 1s. 1d.

RHEUMATISM: Its Cause and Cure. Post free 7d. — CONSUMPTION: Its

Cause and Cure. Post free 7d. — DIET AND DIGESTION. Post free 7d.

THREE PAMPHLETS TO YOUNG MEN. Post free 1s. 1d.

** All these books (except Pamphlets to Young Men) bound together in

cloth in one volume. Post free 8s. 6d.

All the above can be got from DR. T. R. ALLINSON, 4 SPANISH PLACE,

MANCHESTER SQUARE, LONDON, W.

HOURS OF CONSULTATION are—Morning from 10 a.m. to 1 p.m.; fee,

10s. 6d. Evening from 6 to 8; fee, 5s.

Patients visited in London for a fee of 10s. 6d. Patients visited in the

country. Fee according to distance and the time occupied in going and

returning. Advice Given by post.

THE BEST BOOK

ON NEO-MALTHUSIANISM IS, I BELIEVE,

TRUE MORALITY, OR THE THEORY AND PRACTICE OF NEO-MALTHUSIANISM.

By J. R. HOLMES, M.M.L., M.V.S., M.N.S.S.

160 pages, with portrait and autograph, bound in cloth, gilt lettered.

Price 1s., post free.

** In order to bring the information within the reach of the poor, the most important parts of the book are issued in a pamphlet of 112 pages at ONE PENNY, post free 2d. Copies of the pamphlet for distribution 1s. a doz. post free.

The *National Reformer* of 4th September, 1892, says: "Mr. Holmes' pamphlet . . . is an almost unexceptionable statement of the Neo-Malthusian theory and practice . . . and throughout appeals to moral feeling. . . . The special value of Mr. Holmes' service to the Neo-Malthusian cause and to human well-being generally is just his combination in his pamphlet of a plain statement of the physical and moral need for family limitation with a plain account of the means by which it can be secured, and an offer to all concerned of the requisites at the lowest possible prices."

The Council of the Malthusian League, Dr. Drysdale, Dr. Allbutt, and others have also spoken of it in very high terms.

Both the Book and the Pamphlet may be had of R. FORDER, 28 Stonecutter-street, London, or of the Author,

J. R. HOLMES, HANNEY, WANTAGE, BERKS.

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

WE ARE SEVEN.

I MET a Theosophic girl,
Fit candidate for heaven;
"Who are you, miss?" I asked of her.
She answered, "We are seven."
"Oh, are you like the Magdalene,
Who had just seven devils?
I'll exorcise them all if you
Let me join in their revels."
"Such tales," she said, "are scarcely fit
A child of bare eleven.
I'd have you know my Ego splits,
Dividing into seven.

FRESH SUPPLY.
"FREETHINKER" TRACTS

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

STANTON, the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, 4l. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each on 14c. gold 15s. stamping 2s. 6d., extraction 1s., painless by gas, 5s.

TO FREETHINKERS, Ladies and Gentlemen requiring Superior Cut Garments at moderate prices. First-Class Style and Fit Guaranteed.—H. HAMPTON, Artiste Tailor, 14 Great Castle Street, W. These doors from Regent Street. (Patronised by leading Freethinkers.)

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

Recommended by Mrs. Besant in "Law of Population," page 82, and Dr. Allbutt in "Wife's Handbook," page 51. Made solely by J. POLLEN, 15 Chadwell-street, Clerkenwell; 2s. doz., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringes, with Vertical and Reverse Current, 3s. 6d., 4s. 6d. and 5s. 6d. Dr. Parfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 8s. doz. All prices post free.

W. J. Rendell

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

OUR SPECIAL ILLUSTRATED LIST

Should be in the hands of every Married Couple in the kingdom, wishing to regulate the number of their family according to their means, as it contains full particulars of all Preventive Requisites recommended by Dr. H. A. ALLBUTT and others; and valuable information on matters of importance necessary to be known by Married Women. A copy will be sent, under cover, on receipt of stamp, to any part of the United Kingdom, and to foreign parts on receipt of letter postage. Address—E. LAMBERT & SON, M.M.L., (DOMESTIC & HYGIENIC DEPT.) 60 Queen's Road, Dalston London, N.E.

A FREETHINKER

Wants a SITUATION as a CLERK or a POSITION OF TRUST. Good references. Apply—A. B. C., 28 STONECUTTER STREET, LONDON, E.C.

"First my Sthula Sharira comes,
Then Linga Sharira and Prana;
On that a Kama's firmly fixed,
With an Atma, Buddha, and Manas."

I fear she is too many for me,
Tho' I could not but admire her,
For her pretty Karna and Prana too,
Or was it her Linga Sharira?
UNCLE BENJAMIN.

Teacher: "And now, Hung Foy, can you tell me the meaning of the words, 'Go to!' as frequently found in scripture?"
Hung Foy: "Yes, mam, him allee samee. Come off."

INDIGESTION AND LIVER TROUBLES

MOORE'S DIGESTIVE PILLS are honestly recommended by the Proprietor as a Cure for the above complaints. They HAVE cured and WILL cure. Price 1s. and 2s. per box, post free. A small sample box will be sent post free to any sufferer who will apply to the Sole Proprietor,

WILFRID HILL, The Pharmacy, Colehill, Warwickshire.



RUBBER STAMPS. Your Monogram to mark Linen or Paper; two letters. 1s.; three letters, 1s. 6d.; any Name, 1s. 6d. Box, Pad and Ink included. All kinds of Stamps. Patterns free. Carriage 2d. extra. F. N. BRETTON and CO., 92 Gracechurch Street, London. Agents wanted.

LIST OF BOOKS

SOLD BY George Standring, 7 & 9 Finsbury-st., London, E.C.

(And sent through the POST ONLY.)

- LEGAL EIGHT HOURS' QUESTION.—Two Nights' Public Debate between Geo. Bernard Shaw and G. W. Foote. Verbatim Report, corrected by both disputants. Undoubtedly this is by far the best statement of both sides of the question. 76 pages, post free, 7d.
VOLTAIRE'S Important Examination of the Holy Scriptures. Post free, 4d.
THE PEOPLE'S HISTORY OF THE ENGLISH ARISTOCRACY. By Geo. Standring. 174pp., post free 1s. 2d.
COURT FLUNKIES: Their "Work" and Wages. By Geo. Standring. Post free 1d.
THE POPULATION QUESTION. By Dr. C. R. Drysdale. A careful and complete statement of the Neo-Malthusian position. 100pp., stout wrapper, portrait; post free 7d.
THE LIFE AND WRITINGS OF T. R. MALTHUS. By C. R. Drysdale, M.D. 120pp., with portrait of Malthus. Should be read by every student of social problems. Post free 7d.
THE CAUSE OF POVERTY. A Paper read at the National Liberal Club, by Dr. C. R. Drysdale. Post free 2d.
VEGETARIAN FALLACIES. By Dr. Chas. R. Drysdale. Post free 2d.
LENGTH OF LIFE of Total Abstainers and of Moderate Drinkers Compared. By Dr. C. R. Drysdale. Post free 2d.
THE NEWEST MATERIALISM. Papers on the Books of Mill, Comte, Bain, Spencer, Atkinson and Feuerbach. By William Maccall. Cloth, published at 5s.; post free 1s.
DISEASE AND MARRIAGE. By Dr. H. A. Allbutt. A most useful work. Post free 1s. 9d.
HINTS ON NURSING; and MONTHLY NURSING. Invaluable books for the Home. Post free 7d. each.
THE WIFE'S HANDBOOK. A work on matters of the utmost importance to Married Women. By Dr. H. A. Allbutt. Post free 8d.
POPULATION AND SOCIAL REFORM. Being a few plain words on a suppressed subject. By H. Roberts. 24 pages, post free three-halfpence.

The trade supplied by R. FORDER, 28 Stonecutter-street, E.C.

BEDROOM, BREAKFAST, Use of Sitting-room and Bath-room, 10s. 6d. a week. Also First Floor Front Bedroom, 6s. a week. E. M., 25, CROFTON ROAD, PECKHAM ROAD, CAMBERWELL.

A mother, whose son had toothache, took him to a faith-healer.
"Look me in the eyes," said the doctor, fixing a fascinating gaze on the weeping youth.

"Now your toothache has entirely disappeared. You haven't a bit of toothache about you."

"You lie! I have," yelled the boy, with a fresh howl. The mother then took him to a dentist.

The deacon sang that good old song,
There is a fountain filled with blood;
Just then a skeeter lit on him—
He smote him with a sickening thud.

Colonel Ingersoll's WORKS.

- Some Mistakes of Moses. 132pp. ... 1 0
Superior edition, cloth ... 1 6
The only complete edition in England. Accurate as Colenso, and fascinating as a novel.
Defence of Freethought ... 0 6
A five hours speech at the Trial of C. B. Reynolds for Blasphemy.
Reply to Gladstone ... 0 4
With a Biography by J. M. Wheeler.
Rome or Reason? ... 0 4
A Reply to Cardinal Manning.
Crimes against Criminals ... 0 3
Oration on Walt Whitman ... 0 3
Oration on Voltaire ... 0 3
Abraham Lincoln ... 0 3
Humanity's Debt to Thomas Paine... 0 2
Ernest Renan and Jesus Christ ... 0 2
True Religion ... 0 2
The Three Philanthropists ... 0 2
Love the Redeemer ... 0 2
Why I am an Agnostic. Part I. ... 0 2
Why I am an Agnostic. Part II. ... 0 2
God and the State ... 0 2
Paine the Pioneer ... 0 2
Faith and Fact ... 0 2
God and Man ... 0 2
The Dying Creed ... 0 2
The Limits of Toleration ... 0 2
A Discussion with the Hon. F. D. Coudert and Gov. S. L. Woodford.
The Household of Faith ... 0 2
Art and Morality ... 0 2
Do I Blaspheme? ... 0 2
The Clergy and Common Sense ... 0 2
Social Salvation... 0 2
Marriage and Divorce ... 0 2
The Great Mistake ... 0 1
Creeds and Spirituality ... 0 1
Live Topics ... 0 1
Myth and Miracle ... 0 1
Real Blasphemy ... 0 1
Repairing the Idols ... 0 1
Christ and Miracles ... 0 1
R. FORDER, 28 Stonecutter-street, E.C.

READ THE WORKS OF ARTHUR B. MOSS.

Praised by the entire Freethought Press of England and America.
The Bible and Evolution ...2s. 6d. In cloth. Cheap edition, 1s.
Christianity and Evolution ...2s. 6d. In cloth.

Also Design and Natural Selection, 1d.; Man and the Lower Animals, 1d.; Bible Saints. Parts 1, 2 and 3, 1d. each; Two Revelations, 1d. Watts and Co., 17 Johnson's-court; R. Forder, 28 Stonecutter-street.

THE FAMILY LIMIT

1s. 6d. per doz., post free. For further Particulars send stamped directed envelope to A. MOSS, 36 Upper Park Street, ISLINGTON, LONDON, N.

IS SOCIALISM SOUND?

Verbatim Report of Four Nights' Debate between ANNIE BESANT AND G. W. FOOTE. PRICE ONE SHILLING. Superior Edition, in Cloth, Two Shillings.

NOW ON SALE.

THE SUMMER NUMBER

"THE FREETHINKER."

CONTENTS:

PORTRAITS.	CARTOONS.	ARTICLES.	VERSE.
Colonel Ingersoll	Theological Three-card Trick	Last Will of Jehovah	The Christian Evidence Man
Erasmus	A Good Old Game	Praise of Folly	The Town Orier
Professor Huxley	Visiting Angels	The Magic Wand	Miracle
Professor Büchner	Room for Salvationists	Another Gospel	The Fourth Commandment
Professor Tyndall	The Summer Soul-Saver	Holiday Notes in Paris	Robert Burns
M. D. Conway	God's Covenant	God and the Devil	The First Coward
John Morley	Christian Socialism	A Letter from Heaven	Summer Soul-Saver
	Freethought Broom	A Christian Land	Why?
	Solomon in all his Glory	New Political Platform	The Good Young Man
	The Death-bed Bogie	New Salvation Co.	Tim and Joe
	Jephthah's Daughter	Dr. Bladderhead's Catechism	Home Missionaries Wanted
	Jonah and the Whale say	Christians Cornered	Profane Jokes
	Good-bye!	Religion and Insanity	Etc. Etc. Etc.

THIRTY-TWO
PAGES.

PRICE SIXPENCE.

THIRTY-TWO
PAGES.

PRINTED ON FINE TONED PAPER.

IN HANDSOME WRAPPER.

GOTT'S GREAT SUMMER SALE NOW PROCEEDING SEND FOR CATALOGUE OF BARGAINS TO-DAY.

WHAT DO YOU THINK OF THIS?
OUR EXTRA SPECIAL £2 CLEARANCE PARCEL

CONTAINING

ONE GOOD STRONG FASHIONABLE GENTS' TWEED or SERGE SUIT LENGTH.
ONE VERY PRETTY (any color) LADY'S DRESS LENGTH.
ONE GENTS' UMBRELLA, warranted twelve months.
ONE LADY'S UMBRELLA, warranted twelve months.
ONE PAIR of SPECIAL 4s. WHITE LACE CURTAINS.
TEN YARDS REMNANTS (double width) FOR GIRLS' DRESSES.

The Whole Lot Carriage Paid for 40s.

If this Parcel does not give Perfect Satisfaction, we will return 10 per cent. in addition to money paid.

DON'T FORGET THE BRUNO CLOTH.

Sale Price 8s. per Dress Length (any color).

This is the Best Cloth in the Market at 10s. 6d.

Our Price for Making Up only during Sale—Suits 20s., Trousers 5s.
Self-measurement Forms on application. Fit and Satisfaction in every respect Guaranteed.

J. W. GOTT, CLOTH WAREHOUSE, BRADFORD.