

# The Freethinker

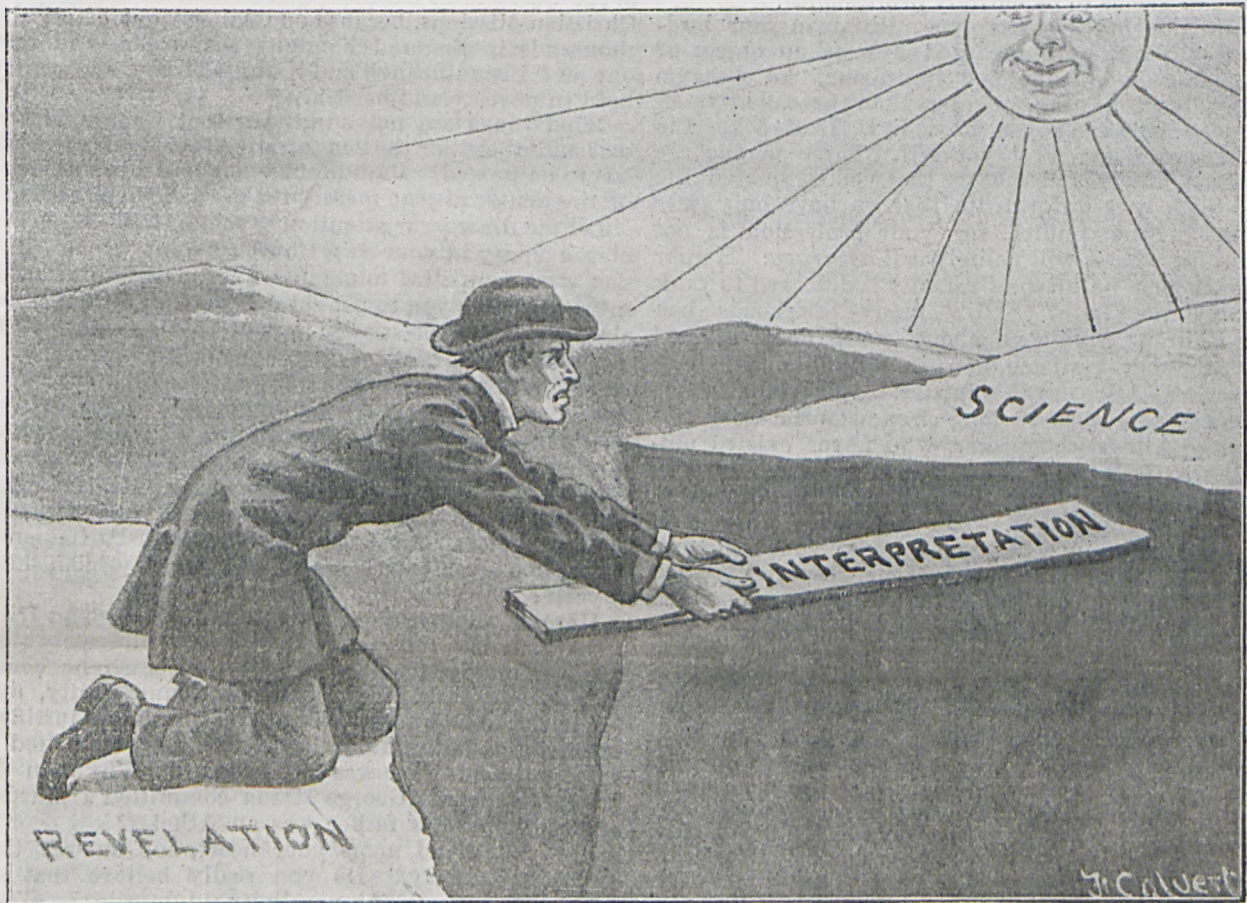
Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

VOL. XIV.—No. 2.

SUNDAY, JANUARY 14, 1894.

PRICE THREEPENCE.



A DEAD FAILURE.

## ATHEIST MURDERERS.

### AN OPEN LETTER TO THE BISHOP OF WINCHESTER.

BISHOP,—

You are a high and well-paid dignitary of the Church of England. You are therefore a State official, as much as a soldier or a policeman; and, as such, you are amenable to public criticism. It is possible that you never heard of me before, but I am a member of the English public, and as a citizen I help (very unwillingly) to support the Church, and therefore to support *you*. My right to address you is thus indisputable. I make no apology or excuse for doing so; and, as for my reason, it will appear in the course of this letter.

I notice in the daily and weekly newspapers a paragraph which concerns you—and *me*. The paragraph is exactly the same in all the papers I have seen; it must therefore have emanated from, and been circulated by, one hand; and that hand I suspect is yours, particularly as it insinuates the necessity of supporting

Christian Missions in England—that is, of subscribing to Church agencies over and above the nine or ten millions a year which your Establishment spends (or devours) in ministering to what you call “the spiritual needs” of the English people.

The paragraph I refer to states that you have converted and confirmed an Atheist, and that this Atheist has been hung for the crime of murder; and it plainly hints that his crime was the natural result of his irreligious opinions.

As you make so much of this case, I presume that this murderer—who was not good enough to live on earth, and whom you have sent to live for ever in heaven—is the only Atheist you have ever converted; so that, in every way the case is one of exceptional interest.

And now, before I go any farther, let me tell you why the case concerns me as well as you. I am an Atheist, and a teacher of Atheism. I am the President of the National Secular Society, which is the only open organisation of Freethinkers in England. My immediate predecessor in this office was Charles Bradlaugh, of whom you *must* have heard. Not to know him would argue yourself unknown. My personality is not so famous as his, but my office is the same, and you

will now understand why I address you on the subject of your converted murderer.

The newspaper paragraph to which I have referred is brief and inadequate, but fuller particulars are given in your *Diocesan Chronicle*, for a copy of which I am indebted to the kindness of a gentleman who is technically a member of your flock. He is a Free-thinker, but I do not believe you will convert him, and still less that you will ever "assist" at his execution.

The murderer for whom you made the gallows the gateway to heaven was called George Mason. He was nineteen years of age. Serving in the militia, he was liable to severe discipline. His sergeant had him imprisoned for three days, and in revenge he shot the officer dead while at rifle practice. It is an obvious moral, which I wonder your lordship does not perceive, that it is dangerous to put deadly weapons in the hands of passionate boys. Your lordship's interest in the case seems to be entirely *professional*.

While this lad was simply a militiaman your lordship would not have regarded him as an object of solicitude. As a convicted murderer, he became profoundly interesting. No less than three clergymen took him in hand; the Rev. J. L. Ladbroke, the Rev. James Baker, and yourself. Three to one are long odds, and it is no marvel that you conquered the boy. Still, it is unfortunate that we have only *your* account of the conflict, for your profession is not famous for what I will politely call *accuracy*. Herder remarked that "Christian veracity" deserved to rank with "Punic faith." How many falsehoods has your Church circulated about *great* Freethinkers! Why should it hesitate, then, to tell untruths about *little* ones? A Wesleyan minister, the Rev. Hugh Price Hughes, has published a long circumstantial story of a converted Atheist shoemaker, who never existed outside the writer's imagination. It is far from certain, therefore, that your lordship's account of the conversion of George Mason is true. You and your two clerical colleagues can say what you please; your evidence cannot be tested; and *such* evidence, especially when given by persons who are confederates in a common cause, is always open to suspicion.

Nevertheless I need not doubt that George Mason made an edifying end. It is the way of murderers. What I venture to doubt is your statement as to his life. You write as follows:—

"His early life was lived in the east of London, his trade being that of a costermonger, and he was brought up by his father a professed atheist, who was in the habit of reading the Bible with this boy and a company of other freethinkers, verse by verse, and deliberately turning it into ridicule, by way of commentary. It is hard to imagine a more deliberate training for the gallows than what his father gave him."

Later on, you say the boy was "insignificant, almost stunted to look at," and you add that "his only opportunity was to learn how to be a child of the Devil."

Now I wish to observe, in the first place, that you have not said *enough*. You do not say whether George Mason's father is still living. I have not been able to hear of him myself. If he be still living, have you taken the trouble to obtain *his* version of the matter? And if not, do you think it kind or just to speak of him in this manner? Nor do you say what religion George Mason professed in the Militia, whether he attended "divine service," and what was its influence upon him. You were in too great a hurry to capture your Atheist, and insult all who do not believe the dogmas of your Church.

You regard it as "deliberate training for the gallows" to let a boy laugh at the Bible. Has it ever occurred to you to inquire how it is that the Bible is so easy to ridicule? Have you ever reflected that what is laughed at is generally ridiculous? Are you not aware that the most risible imp could hardly laugh at *all* the contents of the Bible? Who laughs at the saying, "Blessed are the peacemakers"? Who laughs at the horrid massacres of the Old Testament? But who does *not* laugh at cock-and-bull stories like that of Jonah and the whale? Your lordship does not discriminate. Very little thought would show you that some parts of the Bible *cannot* be laughed at, that *where* it can be

laughed at it is probably absurd, and that to laugh at an absurdity is certainly no "training for the gallows."

Your lordship evidently wishes to convey the idea that Atheists are very likely to become murderers, or *more* likely than their Christian fellow citizens. This I deny, and I ask for your evidence. All you adduce is the case of this "insignificant" and "stunted" boy. Let us suppose for a moment that your statement about him is entirely accurate. What does it prove? Simply this, that it is not impossible for an Atheist to commit murder. But who ever said it was? Who asserts that Atheists are absolutely free from the passions and frailties of human nature? Has your lordship never heard of a Christian murderer? Is it not a fact that Jesus Christ himself could not select his apostles without including a villain? "Twelve of you have I chosen," he said, "and one of you is a murderer." Is not one in twelve a large percentage? Why, then, is the world to be alarmed, and invited to subscribe to Christian Missions, because one Atheist out of all the thousands in England commits a murder—and that one an "insignificant" and "stunted" boy, apparently bred in poverty and hardship?

Mind you, I am not admitting that George Mason *was* an Atheist, or the *son* of an Atheist. I say that has to be proved. I am taking your lordship's account of the matter as true merely for the sake of argument.

Let me draw your attention to some *facts*. So many of the clergy in your own Church "went wrong" that you were compelled to obtain a special Act of Parliament to enable you to get rid of them. Is it not true, also, that the greatest swindlers of this age have been extremely pious? What do you make of Messrs. Hobbs and Wright? What do you think of Jabez Balfour? Are not such scoundrels a thousand times worse than a passionate boy like George Mason? Were not the "Liberator" victims fleeced and ruined by professed Christians? What have you to say about Mr. Hastings, Captain Verney, and Mr. De Cobain, who were all convicted of bad crimes and expelled from Parliament? Have you ever heard of the text, "Physician heal thyself?"

Here is another fact. A few months ago an Irish clergyman, the Rev. George Griffiths, deliberately shot his own mother for the sake of what cash he could find in her desk. He was tried, found guilty, and sentenced to be hung. Would you think me justified in saying that the Rev. George Griffiths committed a murder because he was a Christian? Why then do you pretend that George Mason committed a murder because he or his father was an Atheist?

Lay your hand upon your heart, and answer this question honestly. Do you really believe that an Atheist has a special proclivity to murder? What is there in Atheism to make men hate each other? When a man holds the hand of the woman he loves, or feels about his neck the little arms of his child, do you suppose he is likely to injure either of them because he is unable to accept your dogmas about the mystery of this illimitable universe? Shall I hate my own boy because I disbelieve that Jesus Christ was born without a father? Shall I keep him without food and clothes because I see no proof of a special providence? Will Shakespeare's "Hamlet" poison my mind because I think it finer than the Gospels? If I treat the Creation Story and the Deluge as legend and mythology, and smile at the feats of Samson, shall I therefore commit a burglary? If I think that my neighbor's life in this world is *his* *all*, that death ends his possibilities, do you really think I shall be the more likely to rob him of what I can never restore?

I am at a loss to understand your lordship, and I invite you to explain yourself. If you choose to do so, the columns of this journal are at your service for the purpose. At present I can only see in your account of George Mason, a very common exhibition of Christian logic, and Christian temper. Your lordship's is not the charity that "thinketh no evil." You ascribe wickedness to those who differ from you in opinion. I conceive it possible for men to differ from you in religion, and yet to equal you in morality. I conceive it even possible that some of them might surpass you without a miracle.

G. W. FOOTE.

## A STRANGE WRITER.

WANDERERS in bye-paths of the book-world occasionally meet writers with peculiar views, so evidently the result of much examination, that while half-minded to dismiss the author as a crank, we yet say: "After all, there may be something in his ideas, strange as they appear." Such a writer is Alexander Vance, the author of *Hellenica Sacra* and *Vox Clamantis*, two works which virtually re-cast the Bible. In the Introduction to the first named work, Mr. Vance gives some account of his mental evolution. He tells us that his constant companion was his Bible, which he devoutly studied. To him it was sacred, but inexplicable. He found disordered narratives, repetitions and contradictions. Resolved to understand the volume, he set to work to its careful analysis, dissection and re-arrangement, for he soon saw that certain portions were transposed out of their proper context.\* It was the labor of "sixteen long years of tearing thought." He began an orthodox believer. When he finished he had reached strange results, some of which anticipated the views of Professor Edwin Johnson. He took as his aim to make the Bible as a whole intelligible, and properly to conduct his work, he studied all the early English writers and mediæval literature. Probably this led to his peculiarities, for in one place he recommends the study of the *Gesta Romanorum* as a guide to that of the scriptures. Incidentally he translated and published *Romantic Episodes of Chivalric and Mediæval France*.

The views to which Mr. Vance came by his dissection, comparison, and re-arrangement of the Biblical documents, were, that they centered round a political event, which he believed to be the break-up of the Roman Empire. He thus anticipated some of the conclusions of M. Ernest Havet in his work on *La Modernité des Prophetes*.† The burden of the prophets, he says, "is perpetually rolling upon these two terrible judgments which were for ever dangling over the 'latter days' of ancient Rome—democracy, and the Northmen." Personification, he says, is the key of the Bible, and as Edom stands for Rome in the Talmud, so he holds that Babylon in the scriptures stands for Imperial Rome. Sodom and Gomorrah, he even conjectures, may be no other than Herculaneum and Pompeii, and the Aholah and Aholibah, of Ezekiel, Rome, and Byzantium. Israel he holds to have been the name of a confederate body of subjugated Hebrew, Greek, and Syrian states, or of a secret order pervading those states. The book of Esdras he finds to reflect Gothic manners, and he says, "It is curious to observe the highly feudal, chivalric, and monkish tone and character of much of the times of David and the Kings. See, more particularly, certain of the miracles attributed to Elisha." The xxiii. chapter of 2 Sam v 6, to the end, reads, "for all the world like a page from one of the old chroniclers." He winds up his *Hellenica Sacra* with the statement, "The scene may be laid in, the imagery and nomenclature, occasionally even the plot, may be derived from the *East*; but it is to the *West* that we are to look for the inspiration, the language, the moral, and the drift."

In dealing with the New Testament, which he does in his *Vox Clamantis*, Mr. Vance is to the full as original as in his views of the Old. He finds in the gospel stories two different heroes known as John and Jesus. Their characters are separate and incompatible, and many of the stories, and much of the teaching of the forerunner, he finds ascribed to the latter. Every casual reader, with no idea of reconstruction, must see that the essential teachings of Jesus are attributed to John the Baptist. He practised asceticism like that of the Essenes, preached baptism, repentance, remission of sins, the coming of the kingdom of heaven. He denounced the Pharisees as a generation of vipers.

\* He says: For instance, no man can question but that the 26th verse of the 46th chapter of Genesis is the legitimate context to the seventh verse of the same; or disallow the 24th, 25th, and 26th, as of the 14th chapter of Exodus to have been, in some now unaccountable manner, deranged also.

† In one of his notes, he says, "I think that it were very, very difficult to establish that any one portion of the Old Testament scriptures is older than, if so old as, the first or second century of the Christian era."

In fact, it is evident from our gospels themselves, that Jesus borrowed much of his stock in trade from John. Under Mr. Vance's examination, it appeared that the elder was the true founder of Christianity; that the older elements of the gospels belong to him, and that the story of Jesus had been tacked on to that of John, making them cousins.

Vance began a sincere Christian. What he got to may be judged from his note on Mark xiv. 41.

"Really, so unaccountable, so palpable, so provoking are the inconsistencies, puerilities, extravagancies pervading these gospel histories, that solemnly, how so much as even to *allude* to them with that forbearance, consideration, which a deference to the fellow feelings of my fellow creatures would fain restrain me to, is almost beyond the compass of my poor courtesy or invention. How is it *conceivable* that three such men as Peter, James and John are supposed to be, ever could have slept in so supreme an hour; or that such a man as Peter could have denied his Lord? From the first page of *Vox* to the last, is there no single instance of any martyr being thus forsaken in this heartless, worthless, shameful way, of his own more immediate followers and friends? Yet here are we called upon to believe, that in his very agony, the founder of our faith was abandoned of every living soul connected with him, and not one of whose lives seems to have been in any sort of jeopardy. Does not the thing carry absurdity and contradiction on the very face of it? *The agony has been completely overdone.*"

In his Introduction to *Vox Clamantis*, Mr. Vance says:

"Three things will ever strike the reflecting mind, as unaccountable, in the contemplation of the sacred writings. The first is, that a religion, emphatically known as *the Roman Catholic*, should have originated in Judæa; the second, that a New Testament, as emphatically known as *the Greek*, should have been the work of persons, not only Hebrews, but by their own admission, 'unlearned and ignorant men'; a qualification which, with all due submission be it said, men possessed of a foreign tongue could scarcely with propriety lay claim to: and the third is that of the Old Testament, the oldest portion [version?"] known, *the Septuagint*, is also found in the Greek tongue."

He held the stories were not written either at the time or place where they are located, and asks—

"Is it so much as for a moment to be conceived if this history of Christ is of the antiquity which it represents itself to be; if a Saul preached a *crucified God* 'for two whole years in his own private house' at Rome; 'receiving all who come unto him, and no man forbidding; at Athens, a resurrection of the dead'; despatched his burning and extraordinary epistles, right and left, throughout all the length and breadth of Christendom; bearded in their strongholds, at Athens, Rome, and Ephesus, Stoics and Epicureans; that such men as Marcus Antoninus, Seneca or Plutarch; persons whose whole lives has been one unwearied research after all that was either valuable or curious in antiquity, philosophy, should never have heard either of the *preacher* or yet the *preached*?"

In reply to the question, How then did Christianity originate, he says:

"It were about as reasonable to ask me how it came, that not a nation of Europe in the middle ages, but as firmly believed itself to be descended from the Trojans or the Greeks; Shem or Japhet; Hector, Brutus, or Alexander, as the Jews themselves to be from Adam. It is enough if I have shown, from the disintegration of the gospel histories, that it *cannot possibly* be the one which it pretends to. If it be retorted to all this, My parallel is not just; no one, nowadays, believes in these old wives' tales of Hectors, Trojans, Arthurs; but that very many *do* believe in the tradition of the Jews, and among them, too, some of the most erudite and accomplished minds this day alive. Then will I answer, So may they and so will they, precisely so long as, but not one half second longer than, it is the business and the interest of the guardians of our youth and the keepers of our conscience, to instil them into us for truth. No one ever had anything to gain by defending either Hector or Brutus, or any such like chimeras: they vanished before the light of knowledge, as have a thousand other delusions, superstitions, as baseless in their turn. Whilst very many *have had, and yet have*, not only much, but everything at stake in perpetuating these. Let them once cease to be articles, dogmas of our *faith*, and so will they, right speedily, of our belief."

In this we find shrewd common sense rather than crankhood. But Mr. Vance, whose works were published at Dublin in 1868, appears to have been completely a voice crying in the desert, disregarded by the orthodox and unknown to Freethinkers. The advent of Prof. Johnson and his new school of historical investigation should recall attention to this strange writer.

J. M. WHEELER.

## SECULAR VIEWS WITH RESPECT TO AFTER DEATH.

MANY persons who do not admit that Secularism is the best philosophy of existence, acknowledge that its principles are excellent so far as this life is concerned; but they assert that those principles are insufficient to sustain its believers in the hour of death. With a view of showing that this position is not a sound one, and that it misrepresents the Secular views as to death, we purpose answering the following three queries, which are frequently put by our opponents:—

1. What are the Secular views in reference to death?
2. Is there sufficient reason to justify the Agnostic attitude as to a future life?
3. Is the Secular position a safe one?

In the first place what are the Secular views as to death? They are these. That there is not sufficient evidence to justify the assertion that there is, or that there is not, a life beyond the grave. Many centuries ago, an oriental sage is said to have asked, "If a man die, shall he live again?" Although many generations have passed away since the supposed query was submitted, no definite or satisfactory answer has been given. It is a problem to the solution of which the philosopher has devoted his wisdom, the poet has dedicated his poetry, and the scientist has directed his attention, and yet the problem remains unsolved. Secularists, therefore, agree with F. Schiller when he said: "What went before, and what will follow me, I regard as two impenetrable curtains which hang down at the two extremities of human life, and which no man has drawn aside." The Secularists adopt, in reference to a future life, the Agnostic position, and they refuse to dogmatise, either *pro* or *con*, upon a matter upon which, with the present limited knowledge in the world, it is impossible to KNOW anything. Mr. Hugh O. Pentecost thus puts the case: "The Freethinker looks at death just as it is, so far as we know anything about it—the end of life. He does not hope, nor expect to live after death. He admits that he may, just as there may be a planet in which water runs up hill. He therefore maps out his life with absolutely no reference to alleged heavens or hells, or to any kind of spirit world. He goes through this world seeking his own welfare and knowing, from the open book of history and his own experience, that he can promote his own welfare only by promoting the welfare of every other man, woman and child in the world; knowing that he cannot be as happy as he might while anyone else is miserable. He knows that death is as natural as birth. He knows that as we were unconscious of our birth, we will be unconscious of our death. He knows that if death puts a final end to him as a person, as science seems to prove, it cannot be an evil. He suffered nothing before he was; he will suffer nothing if he ceases to be. He will not even know that he is dead."

The Secularist accepts this Freethought view of death. He is not sufficiently dogmatic to assert there is an existence beyond the present one, neither is he presumptuous enough to say there is not. *Knowing* only of one existence, Secularists content themselves therewith, feeling assured that the best credentials to secure any possible immortality is the wisest and most intellectual use of the life we now have. They further allege that to the man who is sincere and true to his conscience through life, "hereafter" has no terrors. The man who has lived well has made the best preparation to die well, and he will find that the principles which supported him in health can sustain him in sickness. When the last grand scene arrives, the Secularist, having done his duty, lies down quietly to rest, and sleeps the long sleep from which, so far as we know, there is no waking. What has he to fear? He knows that death is the consequence of life, that nothing possesses immortality. The plant that blooms in the garden, the bird that flutters in the summer sun, the bee that flies from flower to flower, and the lower animals of every kind, all pass into a state of unconsciousness when their part is played and their work is done. Why should man be an exception to the universal law? His body is built up on the same principle

as that of everything else that breathes, and his mental faculties differ in degree, but not in character, from theirs. He is subject to the same law as the rest of existence, and to repine at death is as absurd as it would be to weep because he did not live in some other planet or at some other time. Nature is imperative in her decrees, and must be obeyed. Death is the common lot of all. The atoms of matter of which one organism is made up are required for the construction of another, so they must be given up for that purpose, and to repine at it argues an ill-tutored mind. The work is done, and if it has been done well there is nothing to fear, either in this or in any other life. Such are the views of Secularists as to death, and, holding such views, they can die without fear, as they have lived without hypocrisy.

Now as to the second query—Is there sufficient reason to justify this Agnostic position? It must be understood that this position not only admits the "don't know," but it goes further, and alleges that as we are at present constituted, we cannot *know* of anything beyond the present life. Moreover, be it observed, our position is more comprehensive than this; for we contend that the facts of existence do not substantiate the positive statement that there *is* a life beyond the grave. Professor Graham, in his *Credo's of Science*, in giving a summary of modern scientific opinion on this subject, observes: "And now what is the scientific doctrine of the great theme of immortality? Is there any hope for man? In one word, No. For any such hope, if men must continue to indulge in it after hearing the scientific arguments, they must go elsewhere—to the theologian, the metaphysician, the mystic, the poet. These men, habitually dwelling in their several spheres of illusion and unreality, may find suggestions of the phantasy, which they persuade themselves are arguments in favor of a future life; the man of science, for his part, and the positive thinker, building on science, consider no proposition more certain than that the soul is mortal as well as the body which supported it, and of which it was merely the final flower and product. . . . Our modern physiologist has ascertained that thought is but a function of the brain and nerves. Why should it not perish with these? . . . Why should it not collapse with the general break-up of the machinery? Why should it not cease when no longer supported by the various physical energies whose transformations within the bodily machine alone made its existence possible? . . . But Science, for her part, finds no grounds for the beliefs of theology or metaphysics in a future life—beliefs, moreover, which she regards as little comforting at the best. . . . Science, we think, has made out the dependence of our mind and present consciousness on bodily conditions, so far as to justify the conclusion that the dissolution of the body carries with it the dissolution of our present consciousness and memory, which are reared on the bodily basis. At least, it raises apprehension in the highest degree that this will be the case. Again, Science—partly by what Darwin has established, partly by other evidence, only recently accessible, respecting the low state of the primitive man—has brought the human species into the general circle of the animal kingdom in a sense far more deep and essential than was formerly dreamed of; and she has thereby deepened the belief, though without producing absolute conviction, that the arguments proving a possible future life for man, hold likewise for the lower animals; so that if man be judged immortal, they should be also, and if they be mortal, so also is man. Thirdly, Science has called attention to the fact that there is something like a general law discoverable in the history of Species, that they all have their term of years, though the term is usually a long one, and that probably, therefore, the human Species itself, as well as all other existing Species, will disappear, giving place to wholly different, though derivative types of life. And all these things taken together undoubtedly tend strongly to produce the conviction that death closes the career of the existing individual." In support of the conclusions here arrived at, Professor J. P. Lesley says: "Science cannot possibly either teach or deny immortality." Professor Lester F. Ward observes that, "So

far as science can speak on the subject, consciousness persists as long as the organised brain, and no longer." And Professor E. S. Morse writes: "I have never yet seen anything in the discoveries of science which would in the slightest degree support or strengthen a belief in immortality." CHARLES WATTS.

(To be concluded).

### CONVERSATIONS WITH CHRISTIANS.

CHRISTIAN.—I am advised to apply to you for facts about a distinguished man of your acquaintance.

FREETHINKER.—It seems somewhat strange that you have passed me hundreds of times, and live almost next door, should require to be so advised.

C.—The fact is it did not occur to me.

F.—That's just the strange part of it, but no matter, I am at your service.

C.—Am much obliged, and will return the papers.

F.—After delivery, I should like to read your sermon.

C.—Ah, that reminds me, I did not know you were deaf. Very sorry.

F.—So am I, but regrets are vain; and perhaps shall not miss much through that cause.

C.—No doubt you sometimes feel the want of Christian fortitude.

F.—No, I have some Secular.

C.—Yes, but it may be Christian all the same.

F.—And it may not be; but if it is, your's cannot be superior. Things that are equal to the same thing, equal each other.

C.—But as you get older, do you not feel a change?

F.—Yes, I once thought all of you either ignorant or hypocrites, I now think you must be honestly in error. I know some are.

C.—Yes, but I mean your opinions.

F.—About what?

C.—Religion, its comforts here and its hopes hereafter.

F.—I have told you mine are Secular views.

C.—Yes, but they appear to me cold and cheerless.

F.—That is just what I thought of the Swiss mountains as I stood on the Righi.

C.—Your analogy is an incongruity.

F.—Well, suppose I say your views appear to me bad and silly. Something like the mountains of the South that send up smoke and liquid red-hot larva.

C.—I know of no ground for your statement about our holy faith.

F.—Surely you have heard of falling into the hands of God, who is a consuming fire, and that institution called hell.

C.—Of course I have, but what has that to do with the eruption of a volcano?

F.—My view is that if you took a seat at the foot of it, you would find it as hot as your hell, and as inconvenient to you as the other would be to me.

C.—You appear to retain the old view.

F.—Don't you?

C.—Things have changed, as you would find if you conversed with the younger members of the ministry. But don't you believe in a hereafter?

F.—Not in your's; that always reminds me of the larks over yonder in the park.

C.—What in the name of goodness do you mean by that?

F.—This; their song is pleasant, but they soar so high you cannot catch them, and if you could they would make but a poor pie.

C.—Notwithstanding that, have you really no hope, no desire for a future?

F.—I do not see what either has to do with the question, it is one of fact.

C.—That is my meaning, do you not believe in the fact of a future state?

F.—If you add, "in another world"—No! Do you?

C.—Certainly; with all the intensity of my mind, and the fiercest desire of my soul.

F.—Why? Where is the evidence of this article of your belief?

C.—In the grain of wheat put into the ground and dies.

F.—Who besides Paul told you that?

C.—Farmers have frequently called my attention to that beautiful parallel of our future.

F.—Where the parallel comes in I fail to see. If you, like the wheat, die, you won't come up again.

C.—That's the explanation; we shall come up a *new* creature.

F.—That's quite sufficient. You won't be the *old* man, you'll be somebody else. Cannot see anything joyful in that performance.

C.—But I do not depend on that alone; look at the caterpillar.

F.—Yes, but he does not become like your wheat—he merely changes into a butterfly.

C.—But that is exactly where it agrees.

F.—No, it is not; it is one and the same being—like you being turned into an angel; instead of arms having wings, flying instead of walking.

C.—But do you not realise the beautiful prospect these illustrations present?

F.—Supposing both of us to be serious, I must tell you No. The fact is that in that part of the country I come from, when the farmer's grains of wheat die, through frost or excessive rains, he gets no crops—has to sow spring wheat.

C.—Apart from all this, look at the law of probabilities, founded on our own spiritual nature.

F.—The probabilities are about equal to my having a swing on the web of a spider.

C.—Do you deny the facts of our spirituality?

F.—What are they, and where do you get them?

C.—They are found in our Christian experience.

F.—Christian experience I suppose you derive from those who have gone before.

C.—No; I do not believe because Paul did. I have an experience of my own.

F.—Pardon me, but you do not mean experience of a future; that can only apply to past and present.

C.—Quite so; but I have an experience as conclusive as demonstration in the realms of physics.

F.—If you have, it does not demonstrate a future life to me.

C.—But it may be yours if you follow the Great Teacher.

F.—Where? When? How?

C.—Enter into your closet and close the door, and make a sincere appeal to him, and he will give you joy and peace.

F.—If I may be permitted, like you, to go to "the realms of physics," I should describe your great "demonstration" as all *gas*.

C.—But you must admit that there is such a thing as life, and that science attests its continuity.

F.—I do not admit either. I regard it as a proved matter that we know only *living things*, not "life" and "things." Further, that it is not true that there is any "continuity" of living *individuals*, animal or vegetable.

C.—But I regard life as a primary *principle*, without which nothing would exist at all, here or hereafter.

F.—So did the great John Hunter, and so does the pious Herbert sing—

Of the soul the body form doth take,  
For soul is form, and doth the body make.

C.—That is a true exposition of the matter.

F.—Yes, but the matter does not appear to me as true as the exposition.

C.—Is it not time you gave your own exposition of these mysteries?

F.—Look outside at that rose-tree. There were sixty buds. I plucked ten, and the passing boys took the other fifty without my consent or permission. What I notice is that the beautiful flower appears every year, blooms, and fades away, and is followed by *another*, in another year. Life is a *condition* of things, and I only know, not it, but the manifestations, of which the rose is an example.

C.—But there must be a cause for all this.

F.—I hold that "a cause" is not sufficient; there must be many, as any student of botany will tell you.

C.—But that does not appear to me to throw any light on the wonders of animal life.

F.—We see animals result, under certain conditions, from what is apparently transparent, structureless

something that possesses the property we call life, which you call cause.

C.—But you only describe these things; you do not account for them.

F.—All forms of life appear, but whether the result of combination is the origin as well as the generator of these forms, I am not clearly informed. But suppose that your "Christian experience" does not account for it?

C.—Before we part, there is one thing I must insist upon. If you could dispose of all the external facts of Christianity, you would be still confronted with the Christian experience that I pray may one day be yours.

F.—That is a matter that admits of settlement on scriptural lines.

C.—I do not see your meaning. You appear to have in your mind only a caricature of scriptural teaching.

F.—To bring the matter to a test as to who is right, I propose a few texts, like your "experience that cannot be explained away." It is written that no man can approach the Son except the Father draw him. Then what you may do is to pray for that in my case; all resistance on my part, to the *Almighty*, being out of the question. That it can be done is clear, "if any two of you are agreed" about it on earth, and ask for it, it may be obtained. If you succeed I will accept the faith, because I can't help it.

C.—I accept your challenge, and two or three friends will pray that you may yield to the Savior, who declares he will draw all men unto him. Farewell.

F.—As well as I can, and hope you will also.

SEQUEL.—Twelve months have passed, and I am still waiting to see what I shall see.

CHARLES C. CATTELL.

## ACID DROPS.

The Hungarian Bishops are still fulminating against the Civil Marriage Bill. They declare it to be "a breach of Catholic dogma, contradicting fundamental principles of Christianity, and the divinely appointed jurisdiction of the Church." All this, of course, simply means that the Catholic Bishops are afraid of losing business.

One part of the new Hungarian law provides for antenuptial agreements as to the religious education of the children if their parents are "mixed"—that is, if one is a Catholic and the other a Protestant. Here again the Bishops are up in arms. They boldly assert that if one parent only is a Catholic the other has no rights whatever. Such is Catholic "toleration" and "freedom" where the Church of Rome dares to show itself in its true colors.

Dr. Simpson, the discoverer of chloroform, as our readers will perhaps remember, was denounced in the name of religion. Scotch Presbyterians were particularly severe on the use of this anæsthetic in confinements, as an impious interference with God's curse on Eve, and, through her, upon all her female posterity. Sir James Simpson got no help from religion or the Bible, but it appears that he did get some help from Shakespeare. He kept repeating the words of Iago to Othello—

Not poppy, nor mandragora,  
Nor all the drowsy syrups of the world  
Shall ever medicine thee to that sweet sleep.

The great doctor frequently studied "Romeo and Juliet" also, and wondered what drug it was which the priest gave to Juliet, and which produced such a close resemblance to death. In this instance, as in so many others, Shakespeare stimulated another mind into fertility.

Mr. Stead's fine project for a daily newspaper has come to grief. The fish won't bite. The saintly projector—who wanted £100,000 to do as he liked with—now says that the Lord has other work for him to do. Very likely.

The Bishop of Norwich gave a fine performance on the last Sunday in 1893. There was a choral celebration of the Eucharist. It began with a processional hymn, the Bishop perambulating the church, preceded by a crozier-bearer, and accompanied by the choir. It is a terrible descent from this

High Church exhibition to the Bishop's name, which is *Sheepshanks*.

Very pious people fall under suspicion in other parts of the world as well as in Christendom. The Moslem Moors are distrustful of the *Haj*, the gentleman who has made a pilgrimage to Mecca. They have a proverb which runs thus: If a man has made the pilgrimage to Mecca once—keep your eye on him.

If he has made it twice—don't trust him.

If he has made it three times—move into the next street.

At Sydney, a body of men known as the Active Service Brigade went in procession with an effigy representing a man on a crucifix, attired in ragged clothes. On his head was the inscription "I.H.S." His side was painted to represent blood. At the foot were the words "Murdered by the rich," and at the back were the words, "Humanity crucified." The police scattered the procession and seized the effigy, which in the eyes of the authorities is a blasphemous one, but in the eyes of the Active Service Brigade as truly religious as any emblem found in the churches.

Mabel May Culver, aged twelve, of Tivetshall, met the dreadful fate of being burnt to death. Her clothes caught fire as she was reading the Bible. On the theory of Providence, it was a dreadful punishment for reading the "blessed book."

The editor of a Jewish paper, published at Jerusalem, and entitled *Hatzevi*, has, with his son, been condemned to a year's imprisonment for seditious writing. All they did was to suggest that the Jews should have a forward movement, but religious bigotry is so strong in the city of the Lord, that any spark may lead to an explosion.

The London Wesleyan Methodist Council has issued a manifesto on the School Board question. It urges the maintenance of the compromise. Good old compromise! All attempts must be resisted to "sectarianise the instruction or to rob it of its Christian character." It doesn't enter the noddles of these Wesleyans that Christian instruction is itself sectarian in a country which includes Atheists, Agnostics, and Secularists, to say nothing of Jews, Theosophists, Spiritualists, and even Mohammedans. The Secular party means to fight Nonconformity as well as Church of Englandism.

Poor old Colonel Olcott has not only lost his cash, but seems to have been jockeyed out of his leadership of the Theosophical Society. M. Arnould, *alias* Malthey, *otherwise* Maltheus, the president of the French Theosophists, says he recognises Mrs. Besant in Europe, the much-suspected Mr. Judge in America, and Mr. Keightley in Asia. The African Pontifex has not yet turned up, but perhaps it is Lobengula. Mr. Keightley is a wealthy young spark, who used to receive magnetism from Madame Blavatsky.

The Society of Friends deserve the addition of the words of Mammon added to their nomenclature. The will of a distinguished member, Mr. Algernon Peckover, of the banking firm of Gurney and Co., has just been proved. This disciple of the carpenter, who had not where to lay his head, leaves over a million pounds, of which a trifle goes in Friends Missions, etc. The Quakers are a small body, and among the most wealthy in the kingdom. Will it be believed that they left one of their members, and one, too, who did them the most eminent literary service, in a state of extreme destitution? The person we allude to is Mr. Joseph Smith, the Quaker bookseller, who devoted a large part of his life to compiling a bibliography of all works written by Quakers or on Quakerism. The Society of Friends has little concern in literature, or even its own history, from the best traditions of which it has long since departed, and Joseph Smith was left to starve in an obscure street in Whitechapel. So much for Christian charity and brotherliness.

Dr. James L. Maxwell, of Highbury Park, sends out a circular and letter to all the members of his profession, asking them to send him £100,000 in order that the forty-thousand Japanese physicians may each have a Japanese Bible. He calls this himself a "heaven-born suggestion." Others may find a different term. They have abundant uses for waste paper in Japan, and those who know the uses to

which the heathen usually put the Sacred Scriptures, are hardly likely to consider the suggestion heaven-born.

A sensational murder is exciting attention in France. An elderly priest, the Abbé Ericot, has been murdered by his curate, the Abbé Bruneau. The object appears to have been to conceal evidence of robbery.

We have to glance over a deal of trash, but the trashiest bosh we have seen recently is *The Esoteric*, which is sent us from America. It fitly opens with an exposition of the book of Revelation. It is filled with a compound of astrology, Theosophy, and Christian science, and ends with a book review of "The Book of Books," from which we learn that "Also the best and safest methods for removing CORNS and BUNIONS [sic] can be learned by the perusal of this book." This is the only sentence with any practical bearing that we have discovered in *The Esoteric*.

It is a pity a prosecution is not instituted against some big concern under the Lord's Day Act. Why, for instance, is not some important daily newspaper proceeded against for the Sunday labor employed in the production of the Monday morning issue? Nothing would give me greater pleasure than to see action of this kind taken, for I should then have the support of the daily Press in the demand which I have repeatedly made for the repeal of the Act. At present this precious relic of Stuart legislation is simply used as an instrument by Sabbatarian bigots for the persecution and oppression of struggling shopkeepers; other offenders are not touched. —*Truth*.

The Rev. Mr. Gibson, of Carnoustie, is a good Biblical Christian. There is no teetotalism about the "blessed book" and there is none about Mr. Gibson. He has just preached a rousing sermon on the wine that cheereth God and man. The Almighty gave us drink, he says, and it is a pious act to use it in moderation, as we ought to use everything. The reverend gentleman points out that the one teetotal people in Europe, the Turks, are played out and "almost moribund." We should like to see what the Christian teetotalers can urge in reply to Mr. Gibson.

*Light*, a Spiritist journal, is annoyed at our reproduction of some shrewd remarks on the ghost cultus by Mr. A. Roterberg, an inventor of conjurers' tricks. *Light* admits that there is a good deal of fraud about slate-writing, but says "it is not all fraud." As for the *Freethinker*, it presumes that "some people do read it." Yes, they do, and among them we have to reckon the editor of *Light*. What sort of a circulation he has we don't know, and are not curious to learn. Whether its circulation is a million copies or a thousand, it doesn't throw a gleam of light on any question worth discussing.

The details of the Russian treatment of Catholics in Poland are sickening in their barbarity. The Catholics of Kovno guarded their church by night and by day to prevent its being taken from them by the Orthodox. At first police were sent, and afterwards Cossacks, armed with rifles, lances, and knouts, with wire and iron twisted at the end, with which they flogged the people, or stabbed them with sword and lance. Many of those who fled were pursued into the river and drowned. The rest were surrounded and knouted. Every inhabitant of Krosche was to receive a special punishment. A doctor was fetched, who was to say how many strokes with the knout each victim could bear. They were brought up singly, and their clothes torn off their bodies. Then they were made to lie down naked between two rows of Cossacks, and flogged with the knout. Nobody was spared, not even delicate women. This inhuman work lasted till sundown, when the poor wretches were taken off to prison. Then the Prefect allowed his Cossacks to "enjoy themselves."

"Reminiscences of the Great Mutiny," by William Forbes-Mitchell, gives a story of a certain "Quaker" Wallace, a very pious soldier, who improved the occasion when a "sinner" he had his eye upon, called Hope, was killed in the breach at Secundrabagh. Wallace stood over the corpse and cried, "The fool hath said in his heart there is no God," adding, "I came to the 93rd to see that man die." This little oration did not suffice to work off Wallace's pious energy. He dashed into the mêlée, and killed twenty men

on his own hand. Wallace was a good sample of the Scotchman who takes his religion seriously.

A very clever escape was recently made from the prison at Seattle, Washington. Three street preachers were admitted to hold a service in the gaol. One of the convicts fervently joined in the prayers and singing, and when the street preachers left he boldly walked out with them, carrying a big hymn-book under his arm. This clever convict bears the great name of John Dryden. We regret to say that he is a most dangerous criminal. Our great English poet was not *that*, but some of his critics assert that he played with religion as freely as this American convict who bears his name.

The Rev. Archibald G. Brown, one of Spurgeon's old pupils, is back from a long holiday; and, like a theological Mrs. Partington, he wields his orthodox broom against the Atlantic of scepticism, which is invading the very churches. His "soul is sickened" by the Doctors of Divinity who are playing havoc with the Bible. He loathes the "higher critics," and prophesies that "the day is coming when there will be a judgment for these men." Mr. Brown goes on to denounce "this abominable nineteenth-century heresy," and "this accursed so-called modern thought." Well, there isn't much modern thought about Mr. Brown. He doesn't think at all; he dogmatizes and screams.

The Catholics have instituted what they call the Historical Research Society, of which Mr. W. Vance Packman is secretary. As the object of the Society is to back up Catholic claims, we fancy its research will be all the better for undergoing close scrutiny.

The late manager of the Newbottle Co-operative Stores, who absconded with nearly £10,000 of the Society's money, seems to have been an elaborate joker. He, like Jabez, took no little interest in religious matters, and was, we are told, a local preacher, whose services were in great demand. He held forth with much acceptance in the district in which he resided, as well as in the surrounding neighborhood, and usually attracted large congregations. Preaching on the last occasion, but two, it is said he appropriately chose as the subject of his discourse the following words:—"A little while and ye shall not see Me" (John xvi. 16). On the next occasion he based his remarks on the text "Ye shall seek Me and shall not find Me" (John vii. 34). His concluding discourse was founded on the passage "The time of My departure is at hand" (2 Timothy iv. 6). Since then many of his hearers have found out the literal truthfulness of the words selected.

A pious book noticed in the *Methodist Times*, is said to contain "a passage of Scripture and a sentence from some sage from Plato to Dr. Parker for each day of a year." Gods and fishes! "From Plato to Dr. Parker." It is enough to raise a stir of indignation in the dust of the great Athenian. Plato has suffered many insults, but never one like this. Fancy the oracle of the City Temple (never mind the grammar) going about saying "Me and Plato." To what base uses may we come, Horatio!

The Church of England is in a minority in Guernsey, but owing to its privileges it is able to rule the roost. The new Education Bill for that island enacts that "the religious instruction in the public elementary schools shall be in conformity with the doctrines of the Anglican Church, and shall be under the direction of the ecclesiastical authority." The same regimen would obtain in England if the Church were able to enforce its will. Happily it cannot. Non-conformity is fighting it, and Secular Education stands waiting to swallow them both.

The Interim Report of the Committee of the Liberator Relief Fund, is a miserable document. 1,213 of the victims of the pious scoundrels who lived in clover on other people's savings, were widows. Others were domestic servants, or confirmed invalids. The letters inserted are nearly all full of pious expressions. "We have always trusted in the Lord." Another, in taking a gift as an answer to prayer, says: "I have almost lost faith in God's love and care." Another says: "We read how God fed Elijah by the ravens, and he is still the same merciful God." This lady forgets that in

this case he fed the vultures at the expense of his own children.

The Archbishop of Canterbury has sent to the *Times*, as a motto for 1894, "*Quicquid de aliis sit, non negligas te ipsum*," which he interprets as "Unwatchfulness over Self is the secret of poor service," but which the *Westminster Gazette* translates in the following doggerel—

Whatever else be said or done,  
Dear friends, neglect not Number One.

The Church has always taken ample care on this score. At present its energies are absorbed with antagonising the Parish Councils' Bills, and possible Disestablishment. We will give the Archbishop another motto with the warning that in time it will be compulsory. It comes from a source he acknowledges, and reads: *Quaecumque habes, vende, et da pauperibus*. The translation may be found in Mark x. 21.

The *Christian Weekly*, under the title "Story of a Soul," has a notice of Mrs. Besant's Autobiography, and opines that though now a Theosophist, "The last chapter of her history will doubtless end more satisfactory." We wonder if Mrs. Besant thinks it satisfactory to be idolised by the *Christian Weekly*, together with the Rev. T. de Witt Talmage?

Mr. H. L. Hastings, of the Anti-Infidel Library, goes about in Canada, stating that he has routed Bradlaugh and infidelity in England. We have come across some trashy tracts with Mr. Hastings' name thereon, and if they have done this deed the power of the Holy Ghost must surely be upon them.

At New York the Rev. John Howard has been sentenced to ten years' and nine months' imprisonment, and fined 1,800 dollars, for frauds on Americans by means of a fictitious next-of-kin agency in London, by which he had extorted large sums of money for fees from alleged heirs to property. This was a barefaced form of the game of cash for promise of future glory.

Here is the Rev. Gorbals Robertson's account of the ceremony when he was ordained: "We were ordained to the holy ministry by the Presbytery in an unholy public-house, amid the clinking of unholy glasses, and the popping of unholy corks from unholy bottles of unholy champagne, gifted by an unholy sinner who lay dead drunk in his room upstairs! We have always had the feeling that we were not properly ordained in this wine-bibbing, Presidential orgie at Stonehaven, and have had serious thoughts of applying over again for ordination to—the Salvation Army." The Rev. John might have mentioned how many unholy barrows it required to wheel the unholy crowd home.

A chapel at Brislington near Bristol has been burnt down, despite the efforts of the villagers to save God's edifice.

The Rev. W. P. McDonagh, late rector of Donaghay, diocese of Connor, has been deprived of his office, and its emoluments for drunkenness, and conduct unbecoming a clergyman.

In a town in the north (which shall be nameless) a wag recently sent anonymously, in a feminine hand, the following note to all the parsons in the district "All is discovered—Fly!" The next morning seven pulpits were vacant.

In consequence of the Romanising Ritualism introduced by the Rev. B. W. Allen, the new vicar of Foleshill, Warwickshire, the choristers have gone on strike. They have declared their intention of absenting themselves as long as the cross is carried in procession. Having no voice in the selection of their pastor, this is the only way in which they can practically protest against the proceedings.

The Anglican Vicar of Old St. Pancras has regular masses said for the dead, of which the Church Association has complained to the Bishop of London. Perhaps the vicar is trying to get the infidel souls of William Godwin and Mary Wollstonecraft out of purgatory, for they were buried in his churchyard.

Three Anglican clergymen have been received into the Roman Catholic Church during the last week or so. The Rev. Sutherland Macklen, of St. Cuthbert's, Earls Court; the Rev. R. Somerville Wood, Army Chaplain; and the Rev. Hugh C. Brays, of St. Stephen's, Devonport. Each of them had been strongly Ritualistic. The Roman Church also boasts among its recent converts, Mr. F. Anstey, of *Punch*, Mr. Marion Crawford, Miss Braddon, Mr. T. Fisher Unwin, Dr. Berdoe, and Dr. Maitland King.

Rome is right. Private Judgment means splitting Christianity into a multitude of sects. In 1873 the Registrar General took note of 125 sects with places of worship in England. In twenty years they have more than doubled. The number last year was 270, and the cry is, Still they come!

Dr. Zahn, who in Germany has a reputation as a very learned bug on the subject of early Christianity, conjectures that the last part of Mark may have been written by Aristion. As this part contains the ascension yarn and the declaration that "they that believeth not shall be damned," the church has a deal to thank Mr. Aristion for. He ought to be remembered in special prayers.

The Rev. Harold Cooper Hancock, of Reigate, shot himself dead. The jury returned the usual verdict of "temporary insanity." It is not reported that the reverend gentlemen had turned Atheist.

When Prince George of Wales took command of the gunboat "Thrush," he also took upon himself the usual duty of conducting the religious service on the vessel on Sunday mornings. Everything went on well, apparently, but at the end of about four weeks some one suggested to the prince that he was not reciting the liturgy according to Cranmer, although the ship's company was highly flattered by his rendering. He had been reciting fervently and humbly, "We have done those things that we ought to have done, and have left undone those things that we ought not to have done," and the crew had been accepting his statement of the case and feeling good. His uncle, the old Duke of Cambridge, Commander-in-Chief, is much more cautious, for when his chaplain says "Let us pray," he always responds "By all means."

John Burns, in his new year's address at Battersea, said that he was to be opposed by wealth and bigotry at the next election, but he was prepared to fight both finance and fanaticism. We hope he will defeat them too.

In the *British Weekly*, the Rev. J. Urquhart replies to his critics on the subject of the "Inerrancy of the Bible." He contends that the position of the downright infidel is logical, but the position of the modern school who, like Dr. Olifford, admit there are errors in the Bible, is illogical. Christ says: "The scripture cannot be broken" (John x. 35). "If there is one part of the Bible which can be put aside as untrue, our Lord's axiom fails, and his argument tumbles in the dust." Mr. Urquhart argues that if you reject the inerrancy of the Bible, you must also reject the inerrancy of Jesus. Sensible people will find no difficulty on that score.

The late severe weather should have induced even in pious noddles some doubts as to whether the universe is run entirely for their benefit. Not only birds and sheep died wholesale, but many persons were frozen to death in all parts of Europe, and storms wrecked many vessels. Man in the hands of Providence, without human care and provision, would be a poor spectacle.

General Booth's promised rescue of the "submerged tenth" has had no visible effect on the mass of the unemployed. On the contrary, those living near his Home Farm say trade has been ruined by his underselling competition. In his annual report, under the heading of "A Wonderful Record," dealing with rescue work, only one English case is quoted. The *Weekly Dispatch* says: "There is the strongest circumstantial evidence to show that it is a case which has been watched for years, that the girl was never really 'lost and ruined,' that a rescue home was no place for her, and that when credit was taken for her reclamation she had only just entered the Army Home."



### Mr. Foote's Engagements.

Sunday, January 14, Hall of Science, 142 Old-street, E.C. :—11.15, "What is Anarchism?" (free); at 7, "Rose Water Religion: a Criticism of Mr. Le Gallienne's *Religion of a Literary Man*." (Admission free; reserved seats, 3d. and 6d.)

January 21, Manchester; 23, Portsmouth.  
February 4, 11, 18, Hall of Science; 25, Liverpool.

### TO CORRESPONDENTS.

- Mr. CHAS. WATTS' ENGAGEMENTS.—January 14, Nottingham 15, Derby; 21, Leicester; 22, Rushden; 28, Hall of Science, Feb. 4, Glasgow; 6, 7 and 8, Dundee; 11, Edinburgh; 18, Bradford; 25, Hall of Science, London. March 4, Hall of Science, London; 11, Liverpool; 18, Nelson.—All communications for Mr. Watts should be sent to him (if a reply is required a stamped and addressed envelope must be enclosed) at Baskerville Hall, The Crescent, Birmingham.
- J. COMAN.—Always glad to receive cuttings on which we can base paragraphs. We hope the New Year's Number you were looking forward to has equalled your expectations.
- E. DALY.—Cuttings to hand. Sorry you have been attacked by the fashionable epidemic.
- Mr. HEAFORD's address is altered to 12 Thornton-villas, Sparoad, Thornton Heath, Surrey. Branch secretaries will please note.
- F. COLLINGE.—We share your hope that 1894 will be an improvement on 1893.
- W. WALKER.—There would be plenty of money for our cause if all subscribed as much in proportion as you do out of an ill-filled purse.
- S. M. PEACOCK.—We requested subscriptions to the New Year's Gift fund to be sent to us. If some readers do not find that definite enough, we may give the address as—G. W. Foote, 14 Clerkenwell-green, London, E.C. Your remittance to hand and acknowledged in list.
- W. O. HAWES sends a subscription as "a slight testimony to the service you have done me and many others." This correspondent is thanked for his genial and encouraging letter.
- W. S.—The passage you refer to in Corinthians is obscure. It is thought to refer to Peter, who is said to have abandoned his wife as a wife, and consorted with her as a sister; it is also thought to refer to the practice of some of the Gospel-spreaders who went about in couples, male and female. Of course there was nothing wrong; nor was there, even later, when Christian males and females shared the same bed "in purity."
- W. HYDE.—Recent circumstances have thrown some light on the burglary at our office, and the subsequent purloining of letters. We are able to make a shrewd guess at the thieves. You may rely on it that the letters were not stolen to get at our correspondents' addresses, but for a more prosaic and sordid object.
- G. L. MACKENZIE.—Editor and "sub." both reciprocate your good wishes for the new year.
- TWO PRUDENTIAL AGENTS.—Your subscription will help to make 1894 better for Freethought than 1893.
- J. H. ROGERS.—*Why Women should be Secularists* can be obtained from Mr. Forder.
- H. GROSE.—The cutting you send should not be strange to any reader of the *Freethinker*. We have several times pointed out, and twice recently, that if Luke is right the Christian era is wrong by six years. See our article, a fortnight ago, on "God's Birthday." Of course every mistake in Christian records, or Church decrees, helps to discount the pretensions of Christianity. If the Gospels are wrong about ordinary matters, as to which common historians are generally accurate, it is difficult to trust them in other matters.
- J. KEAST.—Pleased to have your congratulations on our New Year's Number. See paragraph. Mr. Foote will write you shortly.
- A. ARNBY.—We have written a special article on the subject.
- T. BIRTLEY, Chester-le-Street, writes—"Let me congratulate you on your New Year's Number. It is a cheap three-pennyworth to any Freethinker. Your paper improves every week, and is a credit to our cause. May you, and it, live long to fight the good battle of Truth against Superstition."
- N. ASHWORTH.—If each gives, as you do, what he can afford, it will be a splendid total.
- W. MORTIMER.—We reciprocate your good wishes. Hope to see you in the spring.
- J. RICHARDS.—See paragraph. Permission was given to form a Branch at Ryhope. Miss Vance has written you again.
- T. DONSON.—Mr. Foote will write the articles very shortly.
- T. A. S.—Glad to hear you think our New Year's Number "excellent," and that you hope to make good use of it amongst your friends. Thanks for cutting.
- Miss VANCE reports that some N.S.S. members' certificates have been returned to her through the post, marked "gone away." She will be glad to receive the addresses of members who have thus failed to receive their certificates.
- RAMO.—Thanks for your good wishes with subscription.
- A. SINNER sends 2s. to our New Year's Gift fund. If all the "sinners" sent us 2s., and all the "saints," 4s., what a nice sum we should have.
- A. DAVISON.—See "Sugar Plums."
- J. BURRELL.—If it is absolutely impossible to meet elsewhere you may be right, but the objections are serious enough to make you strain every nerve to obtain a more suitable meeting-place.
- H. G. ROE.—We did not keep Mr. Dudderidge's letter. You should not trouble until he communicates with you.
- J. MANSFIELD says it is now some months since a friend lent him a copy of the *Freethinker*, and it made such an impression upon him that before many weeks had passed he felt obliged to abandon a creed which he had never previously doubted. This should be an encouragement to those who circulate copies of this journal. Our correspondent writes from Winchester. He wishes Mr. Foote or some other lecturer could pay that benighted city a visit. Not long ago a parson frightened the only newsagent who sold the *Freethinker*, and our correspondent and a few friends have since had to obtain the paper direct from our publishing office.
- R. W.—We have added the precise address for subscribers. Thanks.
- S. THOMPSON.—Glad to have your "thanks for the treat" provided in our New Year's Number. If you have left the Hull Branch, you can still belong to the N.S.S. through the central office. Apply to the secretary, 28 Stonecutter-street, E.C. We hope you will see your way to support the Hall of Science scheme. The N.S.S. will never be Socialist (or anti-Socialist) while Mr. Foote is President. You may absolutely rely on that. Our primary object is to spread Freethought, and that must govern our policy.
- W. P. REDFERN thinks our New Year's Number the best he has ever read, our Summer Number not excepted.
- F. RADFORD.—See paragraph.
- J. V. SMITH.—Pleased to have such a letter from a veteran like yourself.
- C. D.—Send it on.
- B. LEE doubles his subscription this year, and hopes to double it again and again.
- T. LANG.—The times are too unpropitious, we fear, to realise as much as we did last year at this time. Still, we ought to beat the July record. We hope your wish will be fulfilled of "success to the plucky little *Freethinker*"—though it is not so very little now.
- ISAACS.—Mr. Forder attends to your order. We can't tell you where purgatory is; in fact, we don't believe it is at all except on earth, in the shape of influenza, bitter weather and destitution.
- W. PAYNE.—Dozens of correspondents have sent us the press paragraphs about the Bishop of Winchester's catch. It is word for word the same in every instance, and is evidently circulated to raise the wind. See our first article. Thanks.
- BERLEZBUR.—It happens so sometimes, and cannot always be helped.
- MR. AND MRS. F.—Hope your financial barometer will rise, and allow of your taking those shares in the Hall of Science scheme, the success of which is very near our heart.
- S. HERITAGE.—Sorry your subscription got in as J. Heritage. The blunder shall not be repeated. We will have a look at that exhibition and see what can be made of it.
- J. TAYLOR.—Our best thanks to the Staleybridge friends. They prefer to have two-thirds of their subscriptions devoted to the Hall of Science scheme, but we daresay they won't mind if we divide equally as announced. Mr. Foote can't afford to keep a secretary, he has to do all this work with his own hands, and he wants to avoid unnecessary clerical labor. Already he sometimes wishes pens and ink and pencils and paper to the—well, fill it in yourself.
- B. D.—Shall appear. You are rather untender to your own offspring.
- C. SMITH, 39 Palmer-terrace, Willi gton-quay, is *pro tem.* secretary of the Jarrow Branch, owing to the illness of James Robson.
- F. W.—We missed you when we were last at Grimsby. Delighted to hear from you, though sorry your lot is cast in such uncongenial society.
- H. M. RIDGWAY.—Done as directed. Thanks.
- L. W.—Yes, it is wrong to hold back a mite because it is no larger. If every one of our readers would give even a shilling, it would enable the work of the N.S.S. to be trebled in 1894.
- W. HOLDEN.—Glad to hear you would sooner go without a meal than lose the *Freethinker*, but we hope you will always have both.
- J. HINDLE.—Mr. Holyoake's example is indeed stimulating.
- A. J. H.—You are right. The name should have been given in full.
- E. D. H. DALY.—Glad you have resolved to join the N.S.S. The story at the end of your letter is amusing.
- PAPERS RECEIVED.—Der Lichtfreund—Boston Investigator—Open Court—Freidenker—Two Worlds—Der Arme Teufel—Western Figaro—Liberator—Liberty—Clarion—Flaming

Sword — Truthseeker — Fritankaren — Secular Thought — Progressive Thinker — Twentieth Century — Le Soleil — Winchester Diocesan Chronicle — Light — Christian Weekly — Commonweal — Chat — Post — Glasgow Herald — Isle of Man Times — Esoteric — Church Record — Natal Witness — Liver — Southern Echo — Bournemouth Guardian — Manchester Evening News — Staffordshire Sentinel — Religio-Philosophical Journal — Echo — Medical Missions at Home and Abroad.

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

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.

LECTURE NOTICES, ETC., should be written on postcards or the envelopes marked outside, and be sent to 14 Clerkenwell-green, London, E.C.

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. *The Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:— One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:— One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

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

### NEW YEAR'S GIFT TO FREETHOUGHT.

THE readers of the *Freethinker* are earnestly desired to send us anything they can afford, from a shilling upward, as a New Year's Gift to Freethought. We have led off the list with our own guinea. All we receive will be acknowledged. When the list is closed we shall divide the money as promised. One half will be paid over to the National Secular Society; the other half will be invested in fully paid up shares (in the name of the N.S.S.) in the Hall of Science scheme, which is explained in our advertising columns.

All we get out of the subscription is the trouble. Every penny will go to "the good old cause." We can therefore beg without blushing. We tell Freethinkers that they ought to give, and we expect them to give. They owe something to the principles that have emancipated them from the darkest curse of life.

We shall keep this fund open till the end of January, as we find it impossible to get people to send in their subscriptions within a single week. This will give all an opportunity, and we hope a thousand more will embrace it. If more do so, so much the better.

Subscriptions should be sent to G. W. Foote, 14 Clerkenwell-green, London, E.C. Cheques and Postal Orders should be *crossed* for safety.

### THE NEW YEAR'S GIFT TO FREETHOUGHT.

[Where not otherwise marked the subscriptions are one shilling.]

A. Arnsby 3s., No Name, C. E. Hill, A. Rushton 2s., J. F. Hall, T. Vine 2s. 6d., R. A. G. 3s., W. Walker and four young sons 2s., Ramo 3s.—*South Shields*: S. M. P., C. P., G. W. and D. B. 10s. (together).—W. S. 10s., W. O. Hawes 10s., S. H. Ashford 4s., W. Hyde 5s., Larnor Sugdon 5s., T. Ollerenshaw, J. Cherry, G. Vickers, H. Porter, Two Prudential Agents, York 5s., J. Umpleby 5s., J. Garven, G. Scarrot 2s. 6d., W. Varley 5s., Judas Iscariot Droylson 2s. 6d., O. Savage, W. Mortimer 5s., West Ham, T. Dobson, T. A. 2s. 6d., Mrs. S., A. Corley 2s. 6d.—*Birmingham Branch*: W. H. Wood 2s., Mrs. Bransby 2s. 6d., H. A. Huxley 2s. 6d., J. P., J. H. R.—*Per Miss Vance*: M. B., Mrs. Millar, A. Fincken, Mrs. Fincken, Master Fincken, W. Climpson, E. P., W. H. Lawrence, Anonymously 2s. 6d.—A Sinner 2s., A. Tarlton 2s., T. J. 4s., J. Mansfield 1s. 6d., R. W. £1, W. Holland, W. H. Spivey, W. J. Whitley, J. G. Dobson, S. Thompson 4s., J. V. and Mrs. Smith 2s., J. W. James.—*Per R. Forder*: McSiccar, R. Gibbon, E. Turvey, Mrs. S. 2s. 6d., P. Condon, C. Joran 2s., A. Lewis 2s. 6d., S. Soper 2s., J. Hart 5s., Alpha, E. Gage, W. Climpson, Mr. Adams 2s., Mrs. Adams 2s., A. B. Adams, P. W. Hundley, G. Gaskell, A. Tutor 2s., E. Cruttenden, Mr. Bames 2s., O. Feverzear, R. Pitt 2s., A Gift from One of the Faithful 10s. 6d., W. J. Conroy, O. N. W. 2s. 6d., H. J. Thorp 1s. 5d., W. Stewart, Mr. Conway, R. Stirton 2s., W. Carr 5s., D. Young 2s., F. G., C. Mallinson 3s., R. Davison, W. Poole, J. Oram 2s. 6d.—W. Leat, R. Mellor,

B. Lee 2s., R. Shaw 2s. 6d., T. Lang 2s. 6d., J. Ramsbottom, J. Taylor, J. H. Hall, W. Hague, L. J. Scott, T. Hartley, S. Maden, W. Rowbottom, Mrs. Winterbottom, W. Aspinhall, J. R. Adams, T. Pyecroft, Mrs. Taylor, Mrs. Aspinhall, H. Winterbottom, Beelzebub, Mr. and Mrs. F. 3s., J. Loverseed 2s., A. Poore, R. Drutt 6d., D. Mitchell, J. Bevins 2s. 6d., Rosina B. 2s. 6d., W. Redfern, A. Bullock, J. Tithorington 2s., A. Dawson 2s., J. Leach 2s., H. Jones 2s., M. Lightowler, C. E. R., J. Keast, T. Birtley, J. Carr, G. Kemp, W. Lancaster, J. Harris, St. Mark, N. Richardson, J. Clark, N. and Mrs. Ashworth 2s., B. D. 4s., F. W., J. F. Hampson 10s., G. F. Finn 10s., W. Cockshout 1s. 6d., W. Holden 2s., J. Hindle 1s. 6d., G. J. Crutchfield 2s., J. Pattison 2s. 6d., J. Hill, J. Hughes, A. W. C., E. B. T. 3s., A. J. H., E. D. H. Daly 2s. 6d., J. and E. Clarke 2s., F. Bull 2s., H. M. Ridgway 10s., E. and A. 2s., I. W.

## SUGAR PLUMS.

Our New Year's Number has sold rather better than our ordinary issues. We printed an extra quantity, however, and have still a number of copies left. Those of our friends who can afford it might do worse than purchase copies of this "special" for circulation among their friends and acquaintances. It is more likely to attract attention, perhaps, than our regular weekly edition.

It was abominable in London on Sunday. The fog was blinding and stifling, and, owing to the masterly inactivity of vestrydom, the principal thoroughfares were dreadful puddles of salted snow. As a consequence of this state of things, the Hall of Science audience, which is gathered from all parts of the metropolis, was sadly thinned. The evening meeting, however, was very appreciative and enthusiastic, and gave Mr. Foote a perfect ovation as he resumed his seat. Mr. Foote occupies the platform again to-day (Jan. 14). In the morning he will answer the question "What is Anarchism?" He is far from being an Anarchist himself, but he desires to discuss it, as far as it is not a policy of foolish and criminal violence, in a philosophical spirit, nothing extenuating, nor setting down aught in malice. In the evening Mr. Foote discourses on Mr. Richard Le Gallienne's "Religion of a Literary Man." Mr. Le Gallienne is the young poet and critic who crossed swords with Mr. Robert Buchanan in the famous *Daily Chronicle* controversy on "Is Christianity Played Out?"

Mr. Foote's friends in the Cottonopolis district will note that he lectures in the Secular Hall, Manchester, next Sunday (Jan. 21). It was his intention to lecture in a larger and more central hall, but it has not been possible to obtain one that is suitable. The large St. James's Hall is too much of a wilderness in cold weather.

Mr. Charles Watts will lecture to-day (Sunday, Jan. 14), morning, afternoon, and evening, in the Co-operative Hall, Nottingham.

The London Secular Federation's dinner at the Holborn Restaurant was a great success. Fortunately the weather cleared up, the fog vanished, and the temperature was more agreeable. The result was that the ladies were able to venture out, and the tables were literally crowded. About 80 were expected on Saturday, but 107 sat down to a most excellent repast, which was most excellently served. A good dinner, in pleasant surroundings, puts everybody in good humor. Happy faces beamed at the festal board, and the chairman's wish (from Shakespeare) that good digestion might wait on appetite, and health on both, seemed to be thoroughly realised.

Some excellent music was provided, chiefly through the energetic attentions of Mr. G. Ward, who is always delighted to make things "go," and finds his compensation in their going. Mr. Foote's speech from the chair was reported at some length in the *Morning Leader*. He expressed regret at the absence of Mr. George Anderson, who had sent him a note wishing the dinner and its object a success equal to the most sanguine wishes. He also regretted the absence of the Bishop of Winchester, who regarded Freethinkers as candidates for the gallows. It would have done his lordship good to see the kind of people whose "drops" were calculated.

Mr. Foote devoted himself very largely to enforcing the necessity of giving financial support to the Federation. The result was that subscription cards were filled in to the amount of £16, which is not so much as was obtained three years

ago, but is perhaps as much as could be expected in the present condition of affairs, when it is even whispered that the Bank of England itself is shaky. Several subscriptions were paid on the spot. They will all be acknowledged in next week's *Freethinker*, after being handed over to the Federation's treasurer, Mr. R. O. Smith, who was unable to remain until the close of the function.

The toast-list included the L.S.F., the N.S.S., Our Writers and Speakers, and the Ladies. The speakers were Charles Watts, who had a very warm reception; Totzeau Parris, who spoke with fluent eloquence; C. J. Hunt, who was earnest and practical; A. B. Moss and W. Heaford, who dilated with effect upon the outdoor propaganda; Robert Forder, genial and jolly as ever; H. Snell, who was happy and pointed; George Standing, who cleverly and humorously toasted the ladies, and Miss Vance, who responded in the same vein; last our gallant "sub," J. M. Wheeler, whose writings were eulogised by more than one speaker amidst general marks of approval.

"Auld Lang Syne" wound up the function, after the President had congratulated the diners on the success of their gathering, and expressed a belief that they would want a bigger room next year. Handshaking and new year's wishes were exchanged in the lobby, and the universal opinion was that everything had been A 1. The chairman signed the visitors' book with the comment of "entirely satisfactory." And now the dinner is over, and the year's work is before us all, and we shall do it all the better for this thrice pleasant reunion.

[Our London readers will please note that the Rev. C. Fleming Williams, alderman of the London County Council, lectures at the Hall of Science on Tuesday evening, Jan. 23. Mr. G. W. Foote will preside, and the lecture will be followed by discussion. The admission is free to all parts of the hall. Mr. Williams will explain, with his usual courtesy and ability, what he regards as the upshot of Christian teaching in the social field. We hope he will address a crowded audience on this occasion.

The Debating Club at the London Hall of Science is not so well patronised as it might be. It certainly affords a good opportunity for acquiring facility in public speaking, and as all sorts of valid subjects are discussed, there is room for good mental exercise as well.

The Children's Party at the London Hall of Science takes place in a fortnight, and the subscriptions are rather behind-hand. Intending subscribers should remit at once to Mr. R. Forder, 28 Stonecutter-street, London, E.C. This is a fund which calls for universal support. For a really trifling sum—twenty pounds or so—a thoroughly enjoyable evening is provided for hundreds of children. It does one's heart good to watch their gambols, and their very noise (and they make plenty) is music to well-constituted men and women. Our readers have always responded liberally to previous appeals for this object, and we are confident that they will do no less on this occasion.

Mr. Forder acknowledges the following fresh subscriptions: Collected by Miss Brown, 9s. 6d.; W. J. Weare, 3s.; Mr. McCicar, 1s.; R. Gibbon, 1s.; A. Lewis, 2s. 6d.; G. Harlow, 2s. 6d.; Bobby Forder, 1s. 6d.; Jim Forder, 1s. 6d.

The Westminster Branch held its general meeting on Sunday evening. An excellent report was presented of work done during the past year. On the financial side there is a favorable balance. It may be mentioned that three members of the Branch are on the vestry. All the old officers of the Branch have been re-elected, and we hope they will beat the record in 1894.

The Finsbury Branch issues a very creditable annual report and balance-sheet. It has sixty-five paying members on its books. On Saturday, Feb. 3, it holds another Smoking Concert at the Hall of Science, with Mr. George Standing in the chair. Tickets are 6d. each, and the proceeds will go to the London Secular Federation.

The East London Branch holds its annual meeting to-day (Jan. 14) at 11.30 a.m. at the Tower Hamlets Radical Association. There are important matters of business

on the agenda, and a good attendance of members is desirable. We regret to see that Mr. Warren does not stand for re-election as secretary.

"Sunday Afternoons for Young Men" are conducted in the Gymnasium, 51 Porchester-road, London, W. This afternoon (Jan. 14), at 3, a paper is to be read, as we are informed, by Mr. E. Bowlas, of the N.S.S. West London Branch, on "Does the Old Testament Foretell Christ?" The enterprise appears to be a religious one, but it seems to be devoid of bigotry.

The Hull Branch held its fifth annual meeting on Sunday. The balance-sheet shows a fair sum on the right side. Unfortunately the Branch is hampered in its propaganda by the action of a bigoted Chief Constable—the one who was challenged by Mr. Foote, and who sneaked away, in the early part of last year. Lessees of halls will not allow a charge to be made for admission, and it is sad work trusting entirely to collections. Mr. Foote will have to visit Hull again shortly.

The Dundee Branch had "a festival" on Tuesday in last week. There was a fine gathering, including some Christians, who expressed themselves as highly satisfied. One lady exclaimed, "You're no sae black's ye're pented." There can be no doubt that these social gatherings are a great source of strength to the Freethought cause. It pays in every sense of the word, including the best, to cultivate the social element in connection with the advocacy and maintenance of our principles.

Some of our readers will remember the report of Mr. Foote's visit to Ryhope, where he addressed a very rowdy meeting and over-exerted himself. We predicted that the visit would bear good fruit, and it has done so. Despite the fact that the local newsagent refused to supply the *Freethinker* any longer, the sale has increased from three to fourteen copies. Mr. Richards, who supplies the Ryhope subscribers as an amateur newsagent, is a sturdy Freethinker. He served lately on a coroner's jury, and astonished the natives by claiming to affirm, his claim being allowed without the slightest objection.

Mr. J. Keast, late secretary of the Bristol Branch, is holding himself free from official duties in order to qualify himself for platform work. He has read and thought, and is becoming a very acceptable speaker. Branches within reasonable distance of Bristol would do well to avail themselves of his services. He is willing to lecture free of charge, but of course his travelling expenses must be guaranteed. His address is—32 Morgan-street, St. Paul's, Bristol.

Toleration is spreading in the most unexpected directions. Even in the Navy an Admiralty order has been issued that "All Roman Catholics, Wesleyans, Presbyterians, and others, having objections to the Church Service, are at liberty to absent themselves from the same." And others is a wide expression. It should cover Freethinkers, who will no doubt avail themselves of the clause, or at least make the attempt to do so.

In the new number of the *Positivist Review*, edited by Prof. E. S. Beesly, Mr. Frederic Harrison sets forth in detail the social program promulgated by the Positivist Society twenty years ago in order, as he says, to enable his readers to compare it with the condition of things and the social ideals of to-day. "We have," says Mr. Harrison, "constantly insisted, now for a whole generation, that our aim was to address the thinking public and to influence opinion, and not to form a sect." The aim of Auguste Comte, however, distinctly was to form a body, whose systematic cult of humanity should replace that of the Catholic Church.

Some English Freethinkers will be inclined to smile at the proceedings of some of their French confrères at Montmartre, Paris, where they to some extent copy the ceremonies of the Church of Rome. Their Church, if it may be so designated, is called by themselves the "Maison du Peuple," and by their enemies "Notre Dame de l'Athéisme." The inaugural ceremony took place on New Year's Day. M. Marcel Sembat, whom the wags have now dubbed Monseigneur Sembat, a Deputy for Paris, officiated. Nine mothers presented themselves with babes to have them admitted into the pale of citizenship, by the ceremony of "civil baptism," which was duly performed. At the same time joyous chants were sung, and the proceedings were wound up by the singing in chorus

of the old revolutionary song of the Carmagnole. It must be remembered that the strong hold of the Catholic Church upon women is largely attributable to its rites and customs, many of which are older than the Christian Church itself. In Catholic countries Freethinkers are bound to consider this and act accordingly.

The *Staffordshire Sentinel*, in reporting the funeral of Mr. Jabez Burdett, a member of the Secular Society at Hanley, and the service conducted by Mr. Geoffrey Hilton, gives in its columns, under the heading "A Freethinker's Funeral," the whole of the Secular Burial Service as composed by Austin Holyoake.

Mr. Joseph Skurrie is going on a tour as Freethought lecturer through the Australian colonies. The harvest is plentiful and the laborers few.

We are always glad to receive Joseph Symes's *Liberator*. Our old colleague carries the Freethought flag bravely at Melbourne. He works very hard, and we hope he is meeting with commensurate success. The last number of his journal to hand is dated Nov. 18. Among other items, it contains a reprint of one of Mr. Foote's articles and a number of paragraphs from the *Freethinker*.

George Macdonald is continuing his "Observations" in the New York *Truthseeker*. We hope they are to be a permanent feature of that journal. George has been inspecting the exhibition of instruments of torture, which were some time ago on view in London, and are now on tour in America. "As exhibiting the method by which the religion of love got followers," he says, "they cannot be equalled." He is preparing a long account of them, with illustrations, for the *Truthseeker*, and perhaps for subsequent publication as a pamphlet.

Max Müller declares that miracles "are now an affront, a dishonor to the majesty of truth." We are glad to hear him say so, and we beg the Christian Evidence people to make a note of it.

In the Battersea Local Parliament the Socialists have got into power, and conspicuous on their program is Secular education in Board schools.

To the list of prominent men whose remains have been cremated at Woking will now have to be added the name of Sir Samuel Baker. The list already includes Baron Huddleston, Lord and Lady Bramwell, the Duke of Bedford, the Earl of Northesk, and Mr. A. W. Kinglake.

Dr. Alfred Russell Wallace, the naturalist, thinks the House of Lords can be mended instead of ended, and in the *Contemporary Review* puts forward a plan for its conversion into a representative Second Chamber. His method, however, would rather end than mend the present house, as he would abolish hereditary peers and bishops, limit the number of the Second Chamber to about 200, and their age to forty, and have the counties represented by a couple of members each. His article is well worth reading.

Mr. Grein, of the Independent Theatre Society, is arranging for papers to be read on Sunday evenings at one of the London theatres, and to be followed by discussion. Religion and politics are to be excluded. Admission is to be by ticket. On no account will money be taken at the doors. But if the tickets are paid for it will be a violation of the existing law, although Mr. Grein seems to be ignorant of the fact.

#### NORTH-EASTERN SECULAR FEDERATION.

The Annual Social Gathering held under the auspices of the N.E.S.F. was very successful, over one hundred friends being present. As usual the ladies turned up in great force, a very satisfactory sign of the growing popularity of our movement from a social standpoint. The concert gave great satisfaction, all the artists being encored; and Mr. Mein's Comic Art Gallery, combined with Mr. Ansted's conjuring entertainment, was a really diverting interlude in the night's entertainment. Altogether the annual social of Jan. 3, in spite of the prevailing depression, fairly held its own with its predecessors.—JOSEPH BROWN, hon. sec., 55 Northbourne-street, Newcastle-on-Tyne.

#### THE WORRIES OF GODSHIP.

THE scene is a cloudscape in God's private "grounds,"  
Away either up, down, or sideways,  
Where light sends its beams round the vaporous mounds  
In curves, so that nothing should hide rays.

His Godship is seen on his nebulous couch,  
With mien beatific reclining;  
His volume plethoric would, seemingly, vouch  
He'd too well, not wisely, been dining.

But truth bids us say that the cause of his girth  
Was not gormandising erratic;  
The cause of it was, as we're taught from our birth,  
The union that's styled "hypostatic"—  
Far closer than three-storey'd unions on earth,  
'Twixt ground-floor and first-floor and attic.

The bulk of a triad should never excite  
A unit to mirth or derision;  
Remember that three in God's person unite—  
Addition's more fat than division.

"The Hebrew cosmogonist, silly old job!"  
Said God, with his phiz all congested,  
"Declares that I finished the cosmical job  
In six days, and, afterward, rested!"

"What, rested! The work of creation was rest  
Compared with my subsequent doings!  
My work for the Hebrews alone was no jest,  
The smashings, and hackings, and hewings!"

"We wish we were deaf, or that Christians were dumb,"  
Said two of the Trinity, scowling;  
"No rest can we get for the noises that come  
From simpletons praying and howling!"

"Our Son, when on earth, rashly bound us to grant  
The things, without any restrictions,  
That faith might request; but, confound him! we can't—  
They always involve contradictions!"

"For instance: from Peckham, last night, did arrive  
Conflicting petitions for weather—  
For wet and for dry; well, we cannot contrive  
To grant all their wishes together!"

"The millions of opposite prayers that we get  
From farmers, cits, ryots, and fellahs!  
The sunshine for this one, for that one the wet—  
From makers of blinds and umbrellas!"

"The ice-man petitions for sunshine and heat;  
Another wants showers and sloshes,  
And prays for the weather that soddens the foot  
And quickens his trade in galoshes!"

A pious man asked us, in name of our Son,  
To give to an imbecile lad nous;  
The man was a Christian—a genuine one!—  
And ended his days in a madhouse.

"Confound them! we'll leave the whole lot to their fate,  
Or send them our friend on the 'pale 'oss'—  
Here! run and tell Peter to lock the front gate,  
And let us play quoits with our halos!"

G. L. MACKENZIE.

#### "NUNQUAM'S" RELIGION.

PERHAPS, to prevent further mistakes, it will be well for me to explain to our Christian friends just where I stand with regard to religious matters.

I am naturally a practical man, I work in a practical way for practical ends, and I reason chiefly from experience. I never like to get far away from facts. Abstract thinking is foreign to my mind. I mistrust it. There is much force in the Buddhist doctrine, "Anything is untrue which can be thought." It would be quite useless to try to make me understand what is meant by "three persons and one God." I could not understand it.

With regard to the Christian ideas of God, and heaven and hell, I do not know what to think of them. Hell I refuse to believe in. I snapped my fingers at that when I was a boy. Heaven, as a city of golden pavements, jasper temples, and psalmody, does not strike me as probable. But, having read some astronomy, I can understand the idea of a creator.

The Bible I regard as a collection of the works of Eastern poets and historians—just such a collection as the Norse Edda. It contains much gold, as well as dross. But I do not accept these books as true—in the literal sense. I take the story of the creation as a poem, and a very fine one; but no more regard it as a statement of fact than I regard the "Prometheus" of Aeschylus as a statement of fact.

The biblical God, Jehovah, seems to me to be a dreadful creation of a diseased imagination. I hope I am too just and merciful to believe in such a being.

Christ I regard as a wise and good man; though it is impossible to judge his character fairly from the conflicting

and imperfect record of the scriptures. These are my "views" of the orthodox Christian beliefs.

But the Archdeacon seems to demand that I shall believe in "God," and pay a duty to him. Well, I do not say there is no God. I only say I do not know anything about him. He has never revealed himself to me; he has never given me any direct commands. I conclude therefore that he does not think it necessary to do anything of the kind. Perhaps he knows that mankind will work out their destiny without revelation. Perhaps he does not regard us as being so important as we think ourselves.

As to my "duty" to God. What duty can a poor little thing like me owe to the builder of the Sidereal System? He is too great and powerful to need my praise or service. He evidently does not listen to my prayers.

But, granting that he is a personality, and accepting the Christian theory that he is a "Heavenly Father," it does seem probable that he should expect me to behave as a brother to his other children.

NUNQUAM (in the "Clarion").

SUNDAY LECTURE NOTICES, ETC.

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

LONDON.

Hall of Science, 142 Old-street, E.C.: 11.15, G. W. Foote, "What is Anarchism?" (free); 6.30, musical selections; 7, G. W. Foote, "Rose Water Religion: a Criticism of R. Le Gallienne's New Evangel" (admission free; reserved seats 3d. and 6d.) Monday at 8.30, debating class, Mr. Baker, "Can any Man Hold a Private Right in any of Nature's Gifts?" (free). Tuesday at 8.30, lecturers' class. Wednesday at 8.15, H. Snell, "What is Freethought?" (free). Thursday and Friday at 8, dancing class; Friday at 8.30, athletic class. Saturday at 8.30, in the minor hall, social evening.

Battersea Secular Hall (back of Battersea Park Station): 7.45, Sam Standring, "A True Democratic Platform" (free). Tuesday at 8, social gathering (free). Wednesday at 8, dramatic club.

Bethnal Green—Libra Hall, 78 Libra-road, Roman-road: 7.30, F. J. Gould, "Better Uses for Religious Energy" (free).

Camberwell—81 New Church-road, S.E.: 11.30 (small hall), debating class, H. Chapman, "Christ: his Church and Modern Democracy"; 7.30 (large hall), Richard Russell, "Pulling Down and Building Up: a Caution and an Incentive." Friday at 7.30, free science classes in chemistry and astronomy.

East London—T. H. R. Assn, 16 Durlam-row, Stepney: 11.30, members' annual meeting. At Swaby's Coffee House, 103 Mile End-road, at 8, W. C. Lyons, "The Bible and Ancient Monuments."

Hammersmith Club, 1 The Grove, Broadway: Thursday, Jan. 18, at 8.30, W. Heaford, "Religion as it is and as it might be."

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

South Essex Secular Society, 33 and 35 Salway-road, Stratford, E.: 7, G. C. H. Carter, "Moral Freedom and Causation." At the Gladstone Club, Leytonstone-road, Harrow Green, W. J. Woodward, "Electricity," with experiments (free).

Walthamstow—Workmen's Hall, High-street: Monday at 8.30, members' annual meeting.

Wimbledon—Liberty Hall, Curtis's Coffee House (Broadway entrance): 7, a lecture (free); 8, members' business meeting.

OPEN-AIR PROPAGANDA.

Battersea Park-gates: 11.15, J. Rowney, "The Creation Story" (in the hall if the weather is unfavorable).

Hyde Park (near Marble-arch): F. Haslam, 11.30, "Modern Science and Revelation"; 3.30, "Are the Miracles of the Bible True?"

COUNTRY.

Birmingham—Baskerville Hall, Crescent, Cambridge-street: C. Cohen, 11, "The Scientific Basis of Morals"; 7, "Religion and Freethought."

Bradford—Unity Lodge Rooms, 85 Sunbridge-road: 6.30, J. Greevy Fisher, "Did God Make the World?"

Brighton—Star Athletic Club, 6 Whitecross-street: 7, members' quarterly meeting, important business.

Bristol—Shepherd's Hall, Old Market-street: 3, J. Keast, "The Saviors of Mankind."

Derby—41 Copelard-street (off Traffic-street): 7, special business meeting. Monday at 7.30, at the Athenæum Rooms, Charles Watts, "Is there a Life Beyond the Grave?"

Dundee—Cutlers' Hall, Murraygate: 11.30, mutual improvement class, "Socialism"; 1 to 2, music class; 2.30, concert; 6.30, debate between A. Smith and F. Pole on "Is the Bible True?"

Glasgow—Ex-Mission Hall, 110 Brunswick-street: 12, discussion class, G. M. Wright, "Three Views of Christ—Farrar, Renan, Strauss"; 6.30, P. Shaughnessy, "Christianity Opposed to Liberty."

Hanley—Secular Hall, John-street: 7.30, a reading. Mr. Cohen lectures each evening, at 7.30, as follows:—Monday, "Evolution v. Special Creation"; Tuesday, "The Antiquity of Man"; Wednesday, "Charles Darwin"; Thursday, "The Origin of Species." Admission free.

Hull—St. George's Hall, 8 Albion-street: Stanley Jones, 11, "The Christian Religion"; 2.30, "God, Man, and Design"; 7, "Miracles and Medicine."

Jarrow—Co-operative Hall (small room), Market-square: 7.30, important business meeting.

Liverpool—Oddfellows' Hall, St. Anne-street: 11, Tontine Society; 7, Ernest Newman (of the *Free Review*), "Optimism and Pessimism."

Manchester N.S.S., Secular Hall, Rusholme-road, Oxford-road, All Saints': 6.30, Ernest Evans, "The Solar System and the Lessons we Learn from it," with lantern views. Monday from 8 to 10.30, dancing (6d.)

Nottingham—Co-operative Hall, Greyfriar Gate: Charles Watts, 11, "The Bible Up to Date"; 3, "Does Death End All?"; 7, "Fanaticism: its Nature and Influence."

Portsmouth—Wellington Hall, Wellington-street, Southsea: 3, chess club; 7, Mr. Robinson, "The Bible and the Living Wage."

Sheffield—Hall of Science, Rockingham-street: A. Newell, 3, "The Character and Times of 'Good Queen Bess'"; 7, "The Civil War of the Seventeenth Century."

South Shields—Capt. Duncan's Navigation School, King-street: 6.30, ethical class; 7.30, business meeting.

LECTURERS' ENGAGEMENTS.

C. COHEN, 12 Merchant-street, Bow-road, E.—Jan. 14, m. and e., Birmingham; a., Wolverhampton; 15 to 18, Hanley; 21, Liverpool; 28, South Shields; Feb. 4, South Shields; 11, Sheffield; 18, Manchester; 22, Hammersmith.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—Jan. 14, Hull; 21, Chatham; 28, Nottingham.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—Jan. 21, North Camberwell Progressive Club.

TOUZEAU PARRIS, Clare Lodge, 32 Upper Mall, Hammersmith London, W.—Jan. 21, Hall of Science. Feb. 4, Camberwell.

THE CHRISTIAN RELIGION

BY COL. ROBERT G. INGERSOLL.

—A Well-Printed Edition—  
Price Threepence.

WILL CHRIST SAVE US?

By G. W. FOOTE.

A thorough Examination of the Claims of Jesus Christ to be considered the Savior of the World.

PRICE SIXPENCE.

WORKS BY G. W. FOOTE.

Bible Romances. New Edition. Revised and largely rewritten.—(1) The Creation Story, 2d.; (2) Eve and the Apple, 1d.; (3) Cain and Abel, 1d.; (4) Noah's Flood, 2d.; (5) The Tower of Babel, 1d.; (6) Lot's Wife, 1d.; (7) The Ten Plagues, 1d.; (8) The Wandering Jews, 1d.; (9) Balaam's Ass, 1d.; (10) God in a Box, 1d.; (11) Jonah and the Whale, 1d.; (12) Bible Animals, 1d.; (13) A Virgin Mother, 2d.; (14) The Resurrection, 2d.; (15) The Crucifixion, 1d.; (16) John's Nightmare, 1d.

Bible Heroes. *First Series*, in elegant wrapper ... 1 0  
(1) Mr. Adam, (2) Captain Noah, (3) Father Abraham, (4) Juggling Jacob, (5) Master Joseph, (6) Joseph's Brethren, (7) Holy Moses I., (8) Moses II., (9) Parson Aaron, (10) General Joshua, (11) Jephthah and Co., (12) Professor Samson. *One Penny each*

Bible Heroes. *Second Series*, in elegant wrapper ... 1 0  
(13) Prophet Samuel, (14) King Saul, (15) Saint David I., (16) Saint David II., (17) Sultan Solomon, (18) Poor Job, (19) Hairy Elijah, (20) Bald Elisha, (21) General Jehu, (22) Doctor Daniel, (23) The Prophets (Isaiah, Jeremiah, Ezekiel, Hosea), (24) St. Peter, (25) St. Paul. *One Penny each singly.*

*The Complete Work, bound in cloth* ... 2 6

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

ADVICE TO THE MARRIED

All persons whose circumstances will not permit them to maintain a large family should send for

"PRUDENCE AND PLENTY,"

an interesting dialogue, which should be read by all who wish to maintain and improve their position in life.

Copy, together with our Illustrated List of all the MODERN APPLIANCES as recommended by Dr. Allbutt and Mrs. Besant, sent on receipt of stamped envelope to—

E. LAMBERT & SON,

Manufacturers of Hygienic and Malthusian Appliances,

60 AND 62 QUEEN'S ROAD, DALSTON, LONDON, N.E.  
Or from R. Forder,

## A SALE OF MAIDENS.

The progress of sensationalism in modern religious enterprises is happily not yet advanced to such a commanding position amongst us as it is in America. The *Methodist Times* is much gratified at the brilliant successes of "the Methodist Forward Movement in New York," which is described as "the most notable advance movement on the part of the Christian Church in New York." It appears that the head and manager of this "movement" is Mr. Yatman, who spent some time in London, familiarising himself with the methods of the London Mission, especially the West London Branch, before he commenced his work in New York." Mr. Yatman, as we learn from a correspondent who was lately staying in New York, has considerably improved upon the methods of Mr. H. P. Hughes and St. James's Hall. At the New York Academy of Music he has been accommodating "the gospel" to "the demands of the age" by holding a public "sale of deaconesses." The ladies, who seem to correspond to the sisters of the West London Mission, were ranged in a row upon the stage, twenty-eight in number, like slaves in a market. Pastor Yatman officiated as the auctioneer, and put up each lady to sale. The financial condition of the Methodist Deaconess House in New York, according to our informant, is at a very low ebb, and the lively pastor hit upon this amazing sensational expedient to raise the needful funds for its support during its sixth year. The reverend and jovial auctioneer informed the audience that these twenty-eight attractive ladies, like other slaves, did an amazing quantity of valuable work without receiving any pay. They had to be fed, lodged, and clothed, however, and he was in need of a sum of 7,000 dols. to keep them all alive and flourishing during the year 1894. He asked for a sum of not less than 250 dols. for each lady. "Now," said he, "which of you will purchase one or more of these youthful missionaries for the coming year? Who will undertake to sustain one of them for a whole year? I ask 250 dols. for each. They are ridiculously cheap at the price." This queer combination of clown and apostle took amazingly with the audience. In a few minutes half-a-dozen men jumped to their feet, and each "buyer" volunteered to pay 250 dols. a-piece for one of Pastor Yatman's maidens. "You need not blush, ladies," said the reverend auctioneer, "this is perfectly

honorable trading, and the prettiest of you will be knocked down first." One of the spectators shouted out, "I will take four lots!" at which there were roars of laughter. The whole twenty-eight, however, do not seem to have found purchasers, for Pastor Yatman had to inform the spectators that if they could not afford to take a whole deaconess, they could at least purchase a share or shares in one of them. "Form a syndicate," said he, "and buy one hundred dollars' worth of the Christian service of these ladies." Subscription cards were then distributed amongst the audience, and the "shareholders" entered their names, addresses, and amount of "share" upon the cards, which the deaconesses then collected. A sum of 5,000 dols. was secured before the end of this astonishing entertainment. It is to be hoped that Mr. Hughes will not copy his disciple.—*Echo*.

## RUSSIAN ORTHODOXY.

The Russian finds it impossible to separate the ideas of Church and State. He cannot recognise anybody as a genuine Russian unless he is an adherent of the orthodox Established Church. In the estimation of the people all political wars are also religious wars. To the Slavophile, Russia alone represents true and genuine Christianity. Russia is not only a Christian land, but also a Christian State. This is practically an axiom among the people. In the famous and solemn prayer "for Orthodoxy," the anathema is immediately added upon all Atheists and heretics who call into question the divine call and spiritual anointing of the Czar. For the Russian his nation is the chosen people of the Lord. The orthodox Church is regarded as especially the Church of the Slavic peoples. Those Slavs who affiliate with the Western Catholic Church are not looked upon as genuine Slavs. The Russian Church as a whole, however, is in a state of petrification—a spiritual mummy, in fact, and is therefore spiritually unproductive and barren. The orthodoxy of the East knows no progress; its ideal is *semper idem*.

On a Maori being threatened by a missionary that if he was wicked he would be sent to utter darkness, where fire and brimstone burned for ever, he firmly said: "I don't believe that. How can there be darkness where a fire is always burning?"

**A SOUND INVESTMENT.**  
SUITABLE FOR LADY OR GENTLEMAN.  
SLEEPING PARTNERSHIP or otherwise.  
Share in an invention of unusual promise is offered for £200. Entirely new article of ladies' wear, of practical utility. Immediate income assured.  
Address A. Guest, Milner Lodge, 18 Waterlooterrace, Islington, N.

**Choice Cigars Direct from Guernsey.**  
PAY duty to Postman. Carriage paid, 4s., 5s., 7s. and 9s. per hundred. Sample hundred, four sorts, 7s. 6d. V. Roger, 114 Kennington-road, London, S.E., and Braye-road, Vale, Guernsey.

**Lectures to Sceptics and Others,**  
By Rev. Alex. J. Harrison, B.D., in Exeter Hall, Strand, Jan. 14—19, both dates included. Sundays 8.45 and 8. Week-days at 8. Questions invited. Free admission. List of Topics free.

**DENMARK HILL.** Nunhead, etc., convenient for Victoria Station.—Clerk would like shortly two small Unfurnished Rooms, with attendance; gas, and open view or trees.—Matt. Brown, 113 Jamaica-road, S.E.

**STANTON,** the People's Dentist, 335 Strand (opposite Somerset House).—TEETH on VULCANITE, 2s. 6d. each, upper or lower set, £1. Best quality, 4s. each, upper or lower, £2, completed in four hours when required, repairing or alterations in two hours. If you pay more than the above they are fancy charges. Teeth on platinum 7s. 6d. each on 18c. gold 15s., stopping 2s. 6d., extraction 1s., painless by gas, 5s.

**THE WIFE'S MEDICAL ADVISER.**  
Plain and Practical Advice upon the Causes and Treatment of Diseases affecting Females.  
Price Sixpence. Post free, Eightpence.  
R. FORDER, 28 Stonecutter Street, E.C.

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

**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 (Footo)
4. Bible and Teetotalism (Wheeler)
5. Bible Harmony (Holy Ghost)
6. Which is the Safe Side? (Footo)
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 (facotious)
15. Darwin's Religious Views
16. Atheists and Atheism
17. Good Friday at Jerusalem
18. Parsons on "Smut" (Footo)
19. Mrs. Eve (Footo)
20. New Testament Forgeries (Whooler)

**TO FREETHINKERS, Ladies and Gentlemen** requiring SUPERIOR CUT GARMENTS at moderate prices. First-class Style and Fit Guaranteed.—H. HAMPTON, Artists Tailor, 14 Great Castle-street, W. Three doors from Regent-street. [Patronised by leading Freethinkers.]

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

Recommended by Mrs. Beant in "Law of Population," page 84, and Dr. Allbutt in "Wife's Handbook," page 51. Made solely by J. PULLEN, 15 Chadwell-street, Clerkenwell; 2s. doz., post free (reduction in larger quantities). For particulars send stamped envelope. Higginson's Syringe, with Vertical and Reverse Current, 3s. 6d., 4s. 6d., and 5s. 6d. Dr. Palfrey's Powder, 1s. 2d. Quinine Compound, 1s. 2d. Dr. Allbutt's Quinine Powders, 3s. doz. All prices post free.

**W. J. Rendell**  
15 Chadwell Street, Clerkenwell, E.C.  
Near the "Angel."

**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	
The Gods ...	0 6
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 ...	3
Oration on Walt Whitman ...	6 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. Conder 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
Skulls ...	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.

**The Impossible Creed.**

An Open Letter to the  
BISHOP OF PETERBOROUGH.  
By G. W. FOOTO.

Price Twopence. Price Twopence.

# 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, Celeraio or Celery Root, Milk as Food, The Tomato, Against Butter, Poulitoss, 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, Pediculi 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.**

**AM** 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.*

**NOW READY.**

## THE SECULAR ALMANACK FOR 1894.

EDITED BY  
**G. W. FOOTE AND J. M. WHEELER.**

### Contents.

Calendar for 1894 Past, Present, and Future. By G. W. Foote	Anecdotes of Freethinkers List of Officers of the National Secular Society
Health and Religion. By J. M. Wheeler	Members of the Council Rules, Principles and Immediate Practical Objects
On an Odd Volume of Tracts. By Geo. Standing	List of Branches Freethought Lecturers Secular Burials
Genealogy of Jesus. By W. P. Ball	American and other Societies Foreign Freethought Societies
The Collapse of Christianity. By A. B. Moss	The Church of England The Church in Wales The Church of Scotland The Parson and the Clerk Gems from Ingersoll
The Meaning of Religion. By Wm. Heaford	
A Lecturer's Trials. By Sam Standing	
Reason and Faith. By Charles Watts	

Issued by the National Secular Society.  
**PRICE SIXPENCE.**

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

JUST PUBLISHED.

A New Pamphlet by Charles Watts.

## THE BIBLE UP TO DATE

By CHARLES WATTS.

London: Watts and Co., 17 Johnson's-court, Fleet-street; R. Forder,  
 28 Stonecutter-street, E.C.

**PRICE TWOPENCE.**

## FREETHOUGHT HEADQUARTERS AND BRADLAUGH MEMORIAL.

IN order to provide Suitable Headquarters for the Secular Party in London, which shall also be a worthy Memorial of its late leader, CHARLES BRADLAUGH, the

**NATIONAL SECULAR HALL SOCIETY (Limited)** has been formed under the Friendly Societies Acts. Of this Society Mr. G. W. FOOTE,

President of the N.S.S., is Chairman, and every one of the Directors, is and must be, also a member of the N.S.S.

The Hall of Science, London, where Charles Bradlaugh lectured and organised for so many years, has been purchased with all its fixtures and furniture. £1,000 of the purchase money was paid on taking possession at midsummer 1892. The remainder is payable in half-yearly instalments over a period of five years.

It is intended to rebuild the front part of the premises as soon as possible, so as to provide a first class Secular Institute, with every accommodation for classes and social intercourse.

This can only be done by the assistance of the whole Secular Party, who are hereby appealed to earnestly. The shares are £1 each, payable in easy instalments of 2s. 6d. on application, 2s. 6d. on allotment, and 2s. 6d. on each call, of which two months' notice must be given.

### FORM OF APPLICATION.

GENTLEMEN,—

Please allot me..... Shares in the "National Secular Hall Society, Limited," on account of which allotment I hereby hand you the sum of.....pounds.....shillings, being a deposit of.....pounds.....shillings per share thereon. And I hereby agree that if admitted a Shareholder in the above-named Society, I will conform to its rules, and to such of its bye-laws as may be from time to time in force.

Name (in full).....

Postal address .....

Occupation (if any).....

**CUT THIS OUT AND FILL IT IN,**

and forward (with remittance) to the Secretary—

**MISS E. M. VANCE,**  
 28 Stonecutter Street, London, E.C.

Now Ready.

Price Twopence.

## John Morley as a Freethinker

A STATEMENT AND A CRITICISM.

WITH  
 NUMEROUS EXTRACTS FROM MR. MORLEY'S WRITINGS

BY  
**G. W. FOOTE.**

## THE BEST BOOK.

ON NEO-MALTHUSIANISM IS, I BELIEVE,  
**TRUE MORALITY, OR THE THEORY AN  
 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;**

N.B.—Orders for books will be executed as soon as the next edition is ready, which, however, will not be for several weeks. Pamphlets can be had now.

# THE GREAT DEPRESSION IN TRADE

Has left me with over 1,000 Dress Lengths of BRUNO CLOTH in stock.

## THESE MUST BE SOLD QUICKLY.

I want readers of this Journal (especially ladies) to help me to sell them. In return for such help I will give the following Dress Lengths:—

To the Person selling largest number of full Dress Lengths before end of February (if the number exceeds 20) Six Full Dress Lengths Free of Cost.

To all other persons selling 12 Dress Lengths or more, three Dress Lengths Free of Cost.

To all other persons selling 5 Dress Lengths or more, one Dress Length Free of Cost.

Usual Price of  
BRUNO CLOTH

10s. 6d. per Dress Length.

CLEARING PRICE TILL  
FEBRUARY 28

9s. per Dress Length. Carriage Paid.

## BRUNO CLOTH

Is a Good, Strong, Heavy, Plain Winter Dress Material, specially manufactured for us, and can be had from no other firm. Supplied in the following colors: Black, Dark Navy, Light Navy, Olive, Myrtle, Brown, Smoke, Cardinal, Maroon, Fawn, Heliotrope, Peacock, Tobac, Dark Grey, Med. Grey.

We have already supplied over 5,000 Dress Lengths of this Splendid Cloth, and we now ask anyone who has had a Dress Length of it at any time, if not perfectly satisfied with it, to

SEND FOR COMPENSATION AT ONCE.

SEND STAMP FOR SET OF PATTERNS.

J. W. GOTT, 2 & 4 UNION STREET, BRADFORD

Still on Sale.  
THE

## NEW YEAR'S NUMBER

OF

"THE FREETHINKER."

### PORTRAITS AND ILLUSTRATIONS.

Charles Bradlaugh—George Eliot—George Henry  
Lewes (*With Biographies*)  
Church and Stage. Nick on the Spree  
A Fisher of Men. The Gospel Boyton.

### ARTICLES AND VERSE.

Independent Thinking a Mode of Self-Defence  
Is Peter in Hell? An Hour with Old Father Time  
French Gems. Paul Preferable to Christ  
God in '94. Humanity's God. To be Sold  
Evangelisation of the "Coster"  
Farmer Farback's Faith. Retrospect and Prospect  
Renan on Himself. The Greatest Living Man  
Noses. The Savior. Infantile Infidelity  
The Late J. P. Adams  
The Warfare of Truth. Nature  
Bright Paragraphs and Smart Bits.

24 pages. Price Threepence.

## COMIC SERMONS AND OTHER FANTASIAS

Price 8d.] By G. W. FOOTE. [Price 8d.

*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.

## Flowers of Freethought

BY G. W. FOOTE.

FIFTY-ONE SELECTED ESSAYS AND ARTICLES

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

### CONTENTS.

Old Nick	Mr. Gladstone on Devils	The Logic of Persecution
Fire!!!	Huxley's Mistake	Luther and the Devil
Sky Pilots	The Gospel of Free-thought	Bible English
Devil Dodgers	On Ridicule	Living by Faith
Fighting Spooks	Who are the Blasphemers?	Victor Hugo
Damned Sinners	Christianity and Common Sense	Desecrating a Church
Where is Hell?	The Lord of Lords	Walt Whitman
Spurgeon and Hell	Consecrating the Colors	Tennyson and the Bible
Is Spurgeon in Heaven?	Christmas in Holloway Gaol	Christ's Old Coat
God in Japan	Who Killed Christ?	Christ's Coat, No. 2
Stanley on Providence	Did Jesus Ascend?	Scotched, Not Stain
Gone to God	The Rising Son?	God-Making
Thank God	St. Paul's Veracity	God and the Weather
Judgment Day	No Faith with Heretics	Miracles
Shelley's Atheism		A Real Miracle
Long Faces		Jesus on Women
Our Father		Paul on Women
Wait Till You Die		Mother's Religion
Dead Theology		

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

## Interview with the Devil.

BY G. W. FOOTE.

Price Twopence.

Price Twopence.

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

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