

199

# THE Freethinker

Edited by G. W. FOOTE.

VOL. XXV.—No. 35

SUNDAY, AUGUST 27, 1905

PRICE TWOPENCE

*All superstition tends to remove something from morality, and to substitute something in its place; and is therefore no less a wrong to sound probity than to sound sense.*—LANDOR.

## Another Libel on Thomas Paine.

THERE has been an almost unanimous conspiracy of silence on the part of the Christian press with regard to Mr. W. T. Stead's brilliant exposure of Dr. Torrey's libels on Paine and Ingersoll. The July number of the *Review of Reviews* ought to have caused a great excitement in orthodox circles. It has done nothing of the kind. The professional leaders of orthodoxy may not have the harmlessness of doves, but they have certainly the wisdom of serpents. They think that this is a case of the least said the soonest mended. They trust to the action of time and oblivion. They feel that Mr. Stead is only one man; that he will soon be tired of shouting into vacancy, without so much as the answer of an echo; that the Torrey incident will presently be forgotten; and that, in the meanwhile, as little damage as possible must accrue to the Christian cause. They know very well that Dr. Torrey is a libellous liar, but they think it is bad business to give the fact unnecessary publicity. For, after all, he is a Christian, you know; and the worst Christian is of more importance than the best "infidel." And why trouble about truth and justice in relation to enemies of the faith like Paine and Ingersoll?

This general conspiracy of silence does not surprise me, although I believe it surprises Mr. Stead. It is not that I claim more prescience than he can, but because I have a larger experience in these matters. I told him all along that I had no faith in his obtaining any assistance worth speaking of from the Christian press. He did not know, as I did, that Dr. Torrey's attitude towards "infidels" was only a heightened form of what was absolutely common in the Christian world. The old cry of "No faith with heretics" has changed to "No faith with infidels." Some are vicious enough to carry out this principle actively; others only carry it out passively; but it is the same principle in both cases.

Take the case of the *Christian*. This paper I believe, has said nothing whatever about Mr. Stead's article. But in a recent number it printed an article on "Thomas Paine's Death-Bed," which it ventured to regard as "an important contribution to a subject which has been the occasion of much questioning and controversy." The article consists, for the most part, of a long extract from the Diary of Stephen Grellet, a member of the Society of Friends; and the readers of the *Christian* are supposed to accept every word of it as gospel truth because the writer was "a man of undoubted integrity."

Now the "integrity" of a Christian is no guarantee that he will be just or humane to unbelievers. It rarely operates beyond the limits of his creed. Historians like Lecky have remarked that the most cruel inquisitors were often of a tender disposition. They persecuted on principle. Their natural humanity was overshadowed by a dark delusion. They thought it was their duty—whereas it was their impertinence—to champion the case of outraged Omnipotence. They tortured and butchered heretics as rebels against God. Catholics murdered Protestants, and Protestants murdered Catholics, with sublime impartiality; and they cheerfully cooperated in murdering those who rejected both Catholicism and Protestantism. Nonconformists in England, who resented the "bloody persecution" of the State Church, never protested very much against the monstrous sentences inflicted on Freethinkers for publishing Paine's *Age of Reason*. Richard Carlile suffered nine years and seven months' imprisonment for no other offence. And the Nonconformists looked upon his treatment as highly proper. They saw his wife sent to gaol, and they never turned a hair. Had she been a Christian they would have shown indignation. As she was a Freethinker they were not aggrieved. And this difference was simply due to the perversion of religious bigotry. They had some natural "integrity" in their hearts, but it was paralysed into impotence, or distorted into malignancy, by the sight of an "infidel."

But whether Stephen Grellet overflowed with "integrity," or not, it does not appear that his supernal possession of this characteristic is of much importance in the present case; for the major part of the entry in his Diary about the death of Thomas Paine consists of what he was told by a young woman named Mary Roscoe; and his "integrity" is surely no guarantee of hers.

My own belief is that the Mary Roscoe in Stephen Grellet's story, and the Mary Hinsdale in the story published in the *Norwich Mercury* in 1820, which William Cobbett exposed and refuted, are one and the same person. The very same incidents, almost in the very same words, are recorded in both cases. Each young woman calls on Paine to take him refreshments from a friend; each hears his "Infidel" friends drop in and call upon him to die like a man; each is drawn into conversation with him about the *Age of Reason*; each tells him that she had read that wicked book and burnt it; and each receives the announcement from him that he was the Devil's agent when he wrote it. There could hardly have been two such young women, both going through the very same experiences; Mary Roscoe and Mary Hinsdale are doubtless identical; and this fact throws a curious light upon both stories; in brief, they look like legend rather than history. And this is confirmed by the fact that by the testimony of all Paine's friends, and indeed of his enemies, including

Cheetham; he died as he had lived—an enemy to the Christian religion.

Stephen Grellet's own statements are obviously inaccurate. He says that he visited Paine during his last illness, and found him "neglected and forsaken by his pretended friends," so that "the common attentions to a sick man had been withheld from him." Right on the heels of this comes the statement that "A nurse was provided for him, and some needful comforts were supplied." But here Stephen Grellet shows the cloven hoof. His words suggest that *he* supplied the nurse and the comforts. Now the very same yarn appeared in the story which Cobbett refuted. Cobbett pointed out that Paine possessed two hundred and fifty acres of land, not more than twenty miles from New York, besides a considerable sum of money. "Will anyone believe," he asked, "that Mr. Paine was, on his dying bed, in want of *proper nourishment*, and that he was in a *deplorable* state as to apartments and necessaries?" The whole story, he said, including the recantation, was "false upon the face of it; and, nothing but a simpleton, or something a great deal worse, would have given it circulation, and affected to believe it to be true."

Thus the good *Christian* replies to Mr. Stead in its own way. When the calumnies of Dr. Torrey are disposed of it starts another one—just to keep the ball rolling.

G. W. FOOTE.

### An American View.

Mr. G. W. Foote, editor of the *London Freethinker*, and Mr. W. T. Stead, editor of the *Review of Reviews*, have the Rev. R. A. Torrey (in the language of the unregenerate) "skinned to a whisper." In this number of the *Truth Seeker* we copy in part Mr. Stead's scorching rebuke of Torrey and his methods. The evangelist has been preaching the doctrine that all Infidels are of necessity immoral. To substantiate his assertions, he declared that Thomas Paine had taken another man's wife with him from France (he said "to" France) and lived with her for several years. That piece of fiction was easy to expose, and when Mr. Foote had disproved the charge he called upon Torrey to withdraw it and apologize, but Torrey did just the opposite; he kept on repeating the falsehood. When Mr. Stead got after him, however, he sat up and took notice, for the *Review of Reviews* reaches the Christian public. Threatened with exposure, he executed a shuffle and brought forward the plea that in saying that Paine lived with another man's wife, he "did not mean to suggest adultery." This was a virtual abandonment of the whole charge, for if he meant that Paine lived with the other man's wife innocently, how in the name of common sense does the fact substantiate the charge that Paine was immoral? Unless he wished to be understood, as no doubt he did, that Paine lived in adultery with Mrs. Bonneville, his reference to the case was idiotically irrelevant. Mr. Stead contemptuously remarks that it is "unnecessary to comment" on Torrey's explanation. It is impossible to comment on it without exposing its author as a dishonest person who lacks the manliness to acknowledge himself misinformed and mistaken. Mr. Foote has undertaken the task of removing from the grave of Paine the mass of filthy charges piled there by Torrey and his kind and dumping the whole unspeakable heap at the evangelist's door. The editor of the *Freethinker* can be relied upon to do the work thoroughly and well.—The *Truthseeker* (New York).

### Trade Falsehoods.

IT is part of the irony of things that for some time the *Daily Mail* should have opened its columns to a discussion on "Falsehoods in Business." And it is more than ironical, it is broadly farcical, that this discussion should have been initiated by the Archbishop of Canterbury and Bishops Gore, Talbot, and Jacob, who protested against the falsehoods which they assert are ordinarily told by tradesmen to their customers. These right reverend fathers in God were very much shocked that tradesmen should find it necessary to tell lies by way of assisting the sale of their goods, and one's admiration at this very moral protest would be the greater if one were quite sure that it was not alloyed with the contempt of a professional watching the bungling of an amateur or the envy of a 'prentice noting the skill of an expert. Yet, if the truth must be told, the evil about which the protest was made is not of so serious a kind after all. Grocers, bootmakers, and others may adulterate their goods, or assure customers that they live by selling at less than cost price, but no one is very seriously injured thereby. It would be better if they did not these things, and spoke the exact truth in every case; but as most of the lies told in business are recognised "tarradiddles," no one is seriously taken in by them. They are more annoying than aught else. Personally, I object not so much to a shopkeeper telling me the ordinary lies in the course of trade as to his expecting me to believe them. And at the very worst it is one's pocket that suffers, and not one's character. No one is made any worse in character by paying half-a-crown for an article worth sixpence—no one, that is, save the one who charges; although nearly all the correspondents, as is to be expected in this Christian country, lose sight of this aspect of the case.

But the Bishops and Archbishop have protested against falsehoods in business, and we admire them accordingly. He of Canterbury, with an income of £15,000 a year, would never stoop to selling an article for sixpence that was only worth fourpence; nor would any of the others, with the salary of a Cabinet Minister, dream of telling a lie across a counter for the paltry gain of a couple of shillings. It must really demand a considerable exertion of self-control for men circumstanced as these clergymen are to refrain from such conduct; and they may well feel that, having reached this degree of moral excellence, they are justified in lecturing those of their fellow-creatures whose moral natures are yet undeveloped.

Still, one can imagine a tradesman, irritated at this clerical rebuke, retorting that it is easy for a Bishop to admonish a tradesman to tell the truth in *his* business, but it would not be amiss for the parson to set an example in his own profession; that in his own trade truth is no more honored than elsewhere; that, in short, the Bishops

Compound for sins they have a mind to  
By damning those they're not inclined to.

And the retort would be quite just and reasonable. For there is not a fault of commission or omission that may be charged against business men that cannot with equal truth be brought against the clergy. If the tradesman charges for work that is ill performed, so does the parson. If one claims that his goods are superior to all others in the market, without this being the case, so does the other. If those in trade work for a monopoly and crush out, by fair means or foul, all competitors; circulate falsehoods about goods supplied by other firms, take advantage of the customer's ignorance, and in other ways suppress the truth here or suggest a lie there, every one of these instances may be paralleled by the conduct of those in the clerical profession. The only distinction is that the methods of the business world are followed without verbal reference to morality, while the practices of the clerical world are carried on with professions of virtue and disinterestedness.

Let us look at some—not by any means all—of the falsehoods, positive and negative, connected with the clerical business. First of all there is the Bible. It is a commonplace to say of this that criticism has completely shattered, even for intelligent believers, the orthodox belief concerning it. It is still called God's Word, but with so many qualifications and mental reservations that the new meaning wedded to the old words no more resembles the original thing than a horse chestnut does a chestnut horse. And how do the clergy deal with modern criticism—even with generally accepted results? In private, doubtless, most of them accept these results as established; and in public, in apologetic articles, they are accepted by all who have a reputation to lose. But in the pulpit the Bible is still referred to as though no breath had been raised against it, and its stories quoted as though their historical accuracy had never been questioned.

While I write a discussion is going on—not by any means for the first time—as to whether clergymen ought to criticise the Bible or deal with the results of criticism in the pulpit. Thoroughly honest men would hardly put the question, or if they did would answer it without hesitation. If there is one place in the world from which the established results of Biblical criticism should be shouted trumpet-tongued, it is the pulpit. For the people who attend church include those who believe in the Bible, and who hold erroneous views concerning it. It is surely these people, if any, who should be told the truth in the plainest possible manner. Yet the whole efforts of the average parson is given to keeping the truth back, to dissuading them from reading critical works that may "disturb their faith," and recommending other works specially written to remove doubts at no matter what sacrifice of truth. The discussion as to whether a clergyman should deal with criticism in the pulpit is in reality a discussion as to whether a clergyman ought to tell the truth in the pulpit or not—and the fact that so many decide that criticism should be kept out of the pulpit shows how little regard is paid to truth in religious matters.

For, mark, it is not all kinds of criticism that is to be kept out of the pulpit; only one special variety—criticism of Christianity. Criticism of other religions is quite admissible, and is practised. Criticism of unbelief is also admissible, and flourishes. And both these give rise to a fresh batch of trade falsehoods. For just as the truth is suppressed in connection with the Bible, so positive falsehoods and misrepresentations of non-Christian and anti-Christian beliefs are put forward. The better aspects of Mohammedanism or Buddhism are scarcely ever dwelt on in the pulpit; it is their worst phases. All the evils of a country in which Buddhism or Mohammedanism is supreme is deliberately ascribed to these faiths, even while they repudiate Christianity being judged in a similar way.

And where religions are treated thus, non-religious teachings are certain to come off worse still. No tradesman would ever dare to circulate stories about rival dealers one tenth part as vile and as untruthful as those circulated by religious people about unbelievers. If his own sense of decency did not restrain, the law of libel would. But in religion there seems no limit to either the falsity or malignity of the stories quoted. And even where preachers shrink from telling these stories themselves, they are quite content to passively assist others in the telling. The Torrey slanders of Paine and Ingersoll is a case in point. None of the religious papers, with the exception of the *Christian World*, have taken the slightest notice of the matter. If their readers believe the lie, so much the better. They are not going to undeceive them. And even in the case of the *Christian World*, it is careful not to express the opinion that such falsehoods are highly reprehensible. It notes as an item of news that Mr. Stead is objecting to Torrey's statements, and that is all. It publishes a two-column article, saying how important it is for Nonconformists to take a part in politics, but is silent as to the necessity of keeping to the

truth. We invite the editor of the *Christian World*, in place of the unctuous talk about Christian morality and Christian veracity, to act honestly in this matter as a beginning, and to inform his brother Nonconformists that this is, at least, a form of trade lying that it would be well to drop.

One cannot in the course of a single article go over all the falsehoods preached by the Christian Churches purely in the way of business, still less is it possible to deal with those propounded by the Churches during their long history. These alone might occupy a volume, and would be far from uninteresting reading. It will be enough, for the present, to note the business falsehoods of the clergy in the shape either of the suppression of the truth or the suggestion of what is false in connection with religion. There is scarcely an educated preacher in Britain who will not admit, when pressed, that his beliefs are all much in the nature of speculations. He may hold that the balance of reasoning is on his side, but he will admit that the researches of the past half century into the origin of religious beliefs, with other considerations, make it at least possible that he is mistaken. Yet if one notices the same individuals in their preaching one finds that this possibility is completely ignored. Beliefs such as those in a God or a future life are referred to, not as speculations, but as positive certainties; while scarcely a hint is given from the pulpit as to the actual knowledge existing as to how these beliefs began and how they have developed. By every method of evasion and suppression people are encouraged to form and retain quite erroneous views as to the value of religious beliefs; and the result of this policy is seen in both the amazement with which the raw religionist regards uncompromising unbelief and the crudeness of the defence of his own faith. Had they been brought up with greater honesty, their treatment of unbelief would be healthier, and the defence of their own faith more intelligent.

So one might run through the whole list of religious falsehoods. There are falsehoods told concerning the benefits civilisation has derived from Christianity, with the suppressions and falsifications connected therewith. There are the falsehoods told by Protestants concerning Catholics, by Catholics of Protestants; by Churchmen of Dissenters, by Dissenters of Churchmen; and by all of them of unbelievers. There are the falsehoods involved in the common apologies concerning the existence of pain and disease in the world—that these are here for our benefit, and we ought to be thankful for their existence. True, no one believes that pain and disease are good things—our conduct is sufficient proof of this; but the falsehoods are told, and operate with considerable force in producing that state of mental obloquy that seems almost inseparable from religion.

And all these falsehoods belong to a much more serious class than those associated with ordinary business. For all of these strike at the root of character itself. People who have been taught that religion is the most valuable thing in the world, and who have not been also taught to associate habits of mental uprightness and straightforwardness therewith, are hardly likely to be too careful in matters that they consider of less value. It is bad to adulterate goods, to lie about one's commodities, or suggest falsehoods of rival tradesmen. But it is worse still to debase the moral currency of a nation, to treat with contempt the exercise of some of the most valuable qualities of the human mind, and to besmirch with the slander of religious malignity men whose greatest fault has been courage of inquiry and honesty of speech.

C. COHEN.

---

Man has already furthered evolution very considerably, half unconsciously and for his own personal advantage, but he has not yet risen to the conviction that it is his religious duty to do so deliberately and systematically.—*Francis Galton*.

## A Divine Service.

WHEN a man attends church he is supposed to be doing God a service. Praying, Scripture-reading, singing, and preaching are distinct acts of service to his Heavenly Majesty. The Lord loves to be praised by the creatures of his hand. The greatest sin a Jew could commit was to neglect any of the appointments of the sanctuary. There are thousands who go to church to-day because they vaguely believe that by so doing they are pleasing and serving God. In consequence of this belief a religious meeting is often called a Divine Service.

Two Sunday evenings ago I was present at such a service. It was held in a well-known and much-advertised London Church. The minister-in-chief was away on holiday, and his place was occupied by a distinguished divine from the antipodes. A young man, possibly the assistant minister, gave out the opening hymns and offered a long and impressive prayer. In one hymn the singers addressed either themselves, or one another, or some absent people. In another hymn they called upon "highest arch-angels" to

Praise Him! praise Him! Jesus, our blessed Redeemer,

and upon "heavenly portals," to "loud with hosannas ring." The praying voice was soft, quivering, and pleasing, and the prayer itself was brimful of useful information to the Deity. In very polished, polite language He was told what glorious things He had already done, and what more glorious things He was able and expected to do in the future. He was told that the Gospel of his Son was capable of redeeming the whole world, and He was implored to glorify himself in the speedy salvation of every human soul. He was informed of the grand possibilities and opportunities of Christian work in Australia, and entreated to shed his love abroad in all hearts in that rising land of promise. It was an eloquent prayer, and a fair specimen of pulpit prayers in general. There were two other prayers, which were taken by the Colonial minister. Finally, a printed prayer was repeated by all the people kneeling. While still kneeling the congregation sang "softly" this verse of a hymn:—

Take my life, and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

With the Benediction this Divine Service came to a close.

In the middle of it the sermon was delivered, which was an extremely commonplace production. The delivery was good, and the voice agreeable to the ear, so that to listen required no effort. My reason for mentioning this discourse is that it contained a striking disproof of the Divine origin of the Gospel, a fact of which the preacher was, of course, sublimely unconscious. The text was Jeremiah viii. 22: "Is there no balm in Gilead? is there no physician there? why then is not the healing of the daughter of my people perfected?" The contention of the sermon was that the Gospel is the only infallible remedy for the sickness of the world, and that Jesus Christ is the Divine Physician in charge of its administration. If that be true, the question naturally arises, why then is not the healing of the world perfected? If there is an omnipotent, all-loving Savior, why are there unsaved people? Why? and the echo answers Why? All believers loudly assert that God can do the work, and that He is supremely *anxious* to do it; and yet the work is not done. The excuse generally given is that the Divine Physician is unable to do any healing without first securing the consent of the sick. But a lamer excuse was never made. When a human physician enters the sick room, does he say to the patient, "If you will kindly give me your consent, I will try to heal you"? When a man is drowning, does the rescuer say to him, "With your leave I will save you"? Every man is a sinner, and sin is a mortal disease; and yet, while all men are in a dying con-

dition, the Divine Physician cannot heal a single soul without first getting its consent! This excuse is so lame that it only adds to the absurdity or the tragicality of the situation.

According to another Biblical and theological description, mankind are not only sick unto death, but already dead. "In the day that thou eatest thereof thou shalt surely die," said God to Adam when forbidding him to eat the apple. Adam did eat the apple, but he did not die for many a day. "O yes, he did," cry the theologians; "the moment he disobeyed God's command he became spiritually dead; and all his descendants have been born spiritually dead." Now, the Gospel is God's life-giving power. It can revivify the spiritually dead. But why are not all men spiritually alive? Why are there any who do not consciously bask in the sunshine of God's presence? The excuse already referred to is surely not applicable here. *The dead are not free-agents, and consequently cannot give their consent to be made alive.*

The conclusion to which we are irresistibly brought is, that the failure of the Gospel to heal the spiritually sick, to quicken the spiritually dead, or to save the spiritually lost, is an all-convincing proof of its inherent impotence. The Divine plan of salvation has been anything but a success. What then becomes of the Christian God of love, whose child every man is declared to be? What becomes of the infinitely compassionate Savior, and his all-meritorious and all-efficacious atonement?

The implied contradictions of the sermon under consideration were appalling. The preacher stated that every man's first duty is to get right with God. "Until you do that," he cried, "you are of necessity poor and wretched. You may be a devoted husband, a loving father, a good neighbor, an honest merchant, a self-denying philanthropist; but until you get right with God you are indescribably poor and wretched." The most perfect morality ever seen is of absolutely no value to a man until he has made his peace with Heaven. What it means to get right with God the preacher did not pause to explain. We know, however, that, according to orthodox teaching, the best man living is unfathomably wicked and guilty until he gives his heart to God in Christ. It is not character, it is not the spirit of philanthropy, it is not the doing of good from day to day, it is faith in Christ alone, that sets a man right with God. Though you may never have done any outward wrong, or come short of any domestic or social duty, you are a born sinner, doomed to everlasting punishment, until you accept the finished work of Christ, and are, on the ground of that acceptance, released from the condemnation of the law, and justified with God.

But there was more to follow. Having belabored that point to his own satisfaction, the preacher moved on to another, more astounding still. A man may be perfectly right with himself and with his fellow-men, and yet, at the same time, utterly wrong with God. But the preacher told us next that a man may be right with God, and yet wrong with himself and his neighbors. Many of the remarks made on this head were most sensible and painfully true. Within the Church are to be found extortioners, sweaters, swindlers, self-seekers, adulterers, drunkards, whisperers, backbiters, inventors of evil things. The preacher waxed exceedingly vehement in his enumeration and denunciation of the shortcomings and offences of Christians; and we could have heard a pin drop while he spoke. This was by far the longest portion of the address, and the applications apparently went home. If the Church had always had within it the true spirit of brotherhood, there would have been no paupers, no suffering poor, no slums, no unemployed problem, and no capital-and-labor difficulties. But these gigantic and devastating evils were laid at the door of people who are supposed to be in a state of rightness towards God—people who are in Christ Jesus and to whom there can be no condemnation at the court of eternal justice—people who have been accepted and forgiven of God through the merits of the cross,

and for whom crowns of life and glory are reserved in the heavenly places. It made one's flesh creep to think that such people could be "heirs of God and joint-heirs with Christ," and that with the guilt of such terrible wrongs and crimes upon their consciences, they could enter their Father's house, and say:—

Only to sit and think of God,  
Oh what a joy it is!  
To think the thought, to breathe the Name—  
Earth has no higher bliss!

Is it any wonder that Atheists are rapidly multiplying? Is it any wonder that the masses are turning their backs on the Church? Is it any wonder that Christianity is losing its hold upon the intelligence of the world? Who can believe in a God that cannot be looked up to and respected? On the other hand, if there is a God, O how sick and tired He must be of the whole business of religion as managed by those who claim to be his official representatives!

A Divine Service! What a ludicrous collocation of words! The Prophet Isaiah was a passionate believer in Jehovah; but he believed in him as a Being who could not tolerate the adulation of wicked people. The people of Israel were profoundly religious. Nothing pleased them more than to join in the public worship of Jehovah. But in Isaiah's day, their morality was at a terribly low ebb; and the Prophet represented Jehovah as saying to them:—

"When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moon and your appointed feasts my soul hateth: they are a trouble (cumbrous) unto me; I am weary to bear them" (Isaiah i. 12-14).

But, in any case, the God who could approve of and gladly accept the worship offered to him in the churches would be utterly unworthy of the homage of self-respecting people. In a million churches, at one and the same time, innumerable people join to tell him how infinitely noble, and worthy, and righteous, and loving He is, and how unspeakably ignoble, and unworthy, and vile, and hateful they are! They praise his great and holy name for the marvellous things He has done for them, and with the same breath they coolly inform him that they have recklessly broken all his laws and trampled them under their feet. They may be perfectly sincere in all they say; but they do not mean the confessions, at any rate, to be taken literally, because if a neighbor were to call one of them a liar, a thief, or a scoundrel, he would be instantly knocked down for an insult, or prosecuted for defamation of character. Thus there is in all worship at all times an element of unconscious, and sometimes even of conscious, hypocrisy.

The above are a few of the reflections that occurred to me in connection with the Divine Service which I so recently attended. I do not deny but that such meetings may do some good to some people occasionally; but I am deeply convinced, after long experience and observation, that much more good could be accomplished through meetings of a radically different type. The time will probably never come when public assemblies shall have lost their charm. But suppose that, instead of the present Divine Services, we were to have purely Human Services—regular weekly meetings and occasional Conferences and Assemblies—for the widening and deepening and strengthening of our inherent sense of brotherhood, for the praise and diffusion of natural knowledge, which is the only sound and permanent basis of morality, and for the gradual edification of one another in those truths which make for that vital universal unity, in the realisation of which alone the steady progress and genuine happiness of the race become possible. We would have hymns still, for music hath charms, though no longer mawkishly sentimental, but full of the poetry of nature and of life; and prayers, though no

longer addressed to an unknown and unknowable Deity, but expressive of the deepest longings and aspirations of the human heart duly instructed; and sermons too, though no longer dealing in transcendental speculations and vain imaginings, but expounding and enforcing the message of modern Science, which is the only gospel we know to be true.

J. T. LLOYD.

## Paine and the Bonneilles.

### MR. STEAD INTERVIEWS DR. CONWAY.

It was my good fortune to meet Mr. Moncure Conway last month in Paris. The veteran biographer of Thomas Paine is still at his old quarters in the Hôtel de Strassburg, Rue de Richlieu. He was naturally much interested in the little controversy with Dr. Torrey as to the character of the great American. Mr. Moncure Conway, who bears his years as lightly as ever, plunged at once *in medias res*.

"You put the case very well," said he, "but you might have put it even more forcibly. The facts as to the relation of Paine to the Bonneilles were not fully known to me when I wrote his biography. Since I finished that book, information has come to me from many quarters which establishes more clearly than ever how monstrous was the accusation that was brought against Paine."

I asked him what was the nature of the new facts.

He replied. "First let us set the old facts in a clearer light. Before Paine reached Paris he was the object of the hero worship of the Republicans, and in particular of the Bonneilles. It was because of this hero worship that the Bonneilles named their eldest boy after the American revolutionist who became his godfather. It is not an uncommon method of showing respect. Even I have several boys named after me. But hitherto it has always been assumed that the last thing in the world a faithless wife would think of is to call the offspring of her wrong-doing by the name of what you call the co-respondent. Besides, the lad Thomas Paine Bonneville was born before Paine ever met the Bonneilles. Paine, as you know, was thrown into prison, where he nearly lost his life. When at last he was liberated, he was nursed back into life and health by the Bonneilles. For five or six years they boarded and lodged and nursed him at their own expense. When Paine left his property, or part of his property, to the Bonneilles, he was but repaying the debt which he had incurred in these troublous days in France."

"Dr. Torrey suggests that Bonneville could have left Paris if he pleased. What truth is there in that?"

"None whatever. Paine, Bonneville and the other Republicans of that group had at one time regarded Napoleon as the star of the Republic. It was at that time—not 1789, but later—that Paine dreamed dreams of establishing the Republic in England. That was the object he had in view. Not the armed conquest of England by France, but the beneficent intervention of the Hero of the Revolution for the purpose of overthrowing the Monarchy and establishing the Republic in England. Napoleon and Paine exchanged some pretty compliments upon the subject. Napoleon said every friend of humanity in Europe should sleep with 'The Rights of Man' under his pillow. But it came to nothing. Paine, Bonneville and Co. began to discover that their hero had aims of his own. Bonneville went so far as to call him 'Cromwell.' In return Bonaparte suppressed Bonneville's paper, threw Bonneville into prison, and placed Paine under surveillance. Afterwards, by the intervention of the American Minister, Paine was permitted to leave the country. Bonneville was forbidden to quit France. A year after Paine crossed the Atlantic, Madame Bonneville with her children escaped to America. So far from having taken another man's wife from him and living with her, Paine appears to have been somewhat embarrassed by her arrival. Instead of living with her he vacated his house at Bordertown, Massachusetts, in order to provide her with a home, while he himself went and lived in lodgings at New York. He was then nearing his seventieth year. Madame Bonneville felt lonely at Bordertown, where she was among total strangers. Paine then brought her to New York, where she kept house for him until his death. Considering the way the Bonneilles had sheltered him he could do no less."

"I agree," I replied, "although Dr. Torrey thinks such conduct outrageously indecent on the part of the old man. But what is the new fact?"

"In my researches in the National Library in this city," said Mr. Conway, "I came upon a letter the existence of which had been unknown to me. It seems that, so far from Paine having taken Bonneville's wife away from her husband he did everything he could to induce Napoleon to free

Bonneville from surveillance and to allow him to join his wife in New York. Paine, finding that Madame Bonneville was thrown on his hands at New York, took the only steps in his power to disembarrass himself of the responsibility of housing her and looking after the children by writing to Madison, then candidate for the Presidency, asking him to write at the same time to Livingstone, the American Minister at Paris, requesting him to use his influence to induce Napoleon to permit Bonneville to leave France, and to forward a letter to Bonneville imploring him to seize the opportunity, and to come to America at once. Madison was busy electioneering. He put the letter in his desk and forgot all about it. There it remained until after Paine's death. He discovered it afterwards, and sent it on to Paris. The original letter, which is in the library here, is endorsed by Bonneville with a lamentation that this great cry from the heart of his friend had not reached him until it was too late."

From which additional information it is more than ever evident that, in dealing with this episode in Paine's career, Dr. Torrey has called good evil, and has poured out his censure upon a man for performing a pious act, which it was his imperative duty as a man to perform.

Once more I ask Dr. Torrey, before he appeals to another British sinner, to stand up and make confession before his countrymen to set him the example. There is ample room at the penitent form for Dr. Torrey himself.—W. T. STEAD, *Review of Reviews*, August, 1905.

### Acid Drops.

There is a very characteristic passage in Dr. Dixon's letter to Mr. W. T. Stead, published in the current number of the *Review of Reviews*, which we introduced some time ago to our readers' attention, in the hope that many of them would obtain Mr. Stead's magazine and make themselves acquainted with his fresh defence of Thomas Paine and Colonel Ingersoll against Dr. Dixon and Dr. Torrey. The passage we refer to in Dr. Dixon's letter is as follows:—

"When I was Pastor of the Hanson Place Baptist Church, Brooklyn, N.Y., I learned that some young men were reading Ingersoll's works, and that they were deeply impressed by them, because they had been led to regard him as an ideal man. I therefore determined to read him for myself and investigate his record, with a view to bringing the facts before these young men and the public."

With this passage we must couple another of the same character:—

"Ingersoll's suit for libel led me to investigate his record from early infancy up to date, and I have access to material for his biography, which, in the interest of truth, ought perhaps to be published."

This is Christian "charity" after nearly two thousand years' practice! This is the sort of thing that "infidels" are asked to admire! Dr. Dixon finds young men reading Ingersoll. He does not think it sufficient to answer Ingersoll's arguments. He feels that he must rake up something against Ingersoll's character. And that, of course, is easily done; for it simply consists in repeating every calumny that can be discovered. Dr. Dixon does not see how he gives himself and his cause away in this declaration. It is an admission that the true orthodox way of answering "infidels" is to fling mud at their personal reputations.

"Infidels" do not, and never did, go to work in this way. It is impossible to imagine a leading Freethinker, having to reply to a leading Christian, and running round the world to find somebody who can say something against his opponent's character. Such conduct is unspeakably mean and contemptible. We believe the whole Freethought party would be ashamed if its representative acted in such a manner. But the Christians are not ashamed. They glory in it. Which shows how far they are behind in the decencies of human intercourse.

Dr. Dixon imagines that one man has a right to go about compiling a budget of hearsay slander against another. We are of opinion that no man has such a right. We are further of opinion that only a cad would ever think of claiming it. Tennyson rightly makes King Arthur state it as a part of a true knight's duty—"To speak no slander, no, nor listen to it." Dr. Dixon thinks it right to listen with both ears—and in this case they seem pretty long ones.

There is no man on earth whose character could not be ruined by such a method of "investigation." You find out as many as possible of a man's enemies. You listen to all their gabble about him. You put the worst of it down in

black on white. Then you go about saying that your private budget of reported eavesdroppings would damn that man if you were only to publish it. And you fancy yourself a gentleman—when you are the meanest blackguard on earth.

Compare this malicious Dixon with the magnanimous man he seeks to calumniate! Look on this picture—and on this! And then ask yourself whether Christianity or Freethought suffers the more in this comparison.

Messiah Pigott, of the Abode of Love, near Bridgwater, seems to have been indulging in spiritual affection with one of the ladies of his establishment. Naturally she is young and beautiful, as Mary is pictured when the object of the loving attentions of the Third Person of the Holy Trinity. The registrar's services were required in due course, and the baby, who is called "Glory," is set forth in the public records as the son of John Hugh Smyth Pigott, priest in holy orders, and Ruth Annie Preece, of independent means. According to the registrar, the lady looked a little shamefaced over her share in "Glory's" introduction to the world, but Messiah Pigott brazened it out, turned up his eyes to heaven, and carried on generally after the most approved religious fashion.

Perhaps the noble Messiah Pigott, who is adored by the Agapemone household of faith as Christ in the flesh again, means to be the father of his flock, and is going to breed a congregation. Instead of saying "Dearly beloved brethren," he may have to say "Dearly beloved children." Oh what will it be to be there!

The newspapers treat this Agapemone affair as a joke, and the religious journals pass it over in silence. But would it be a joke, or would it be passed over in silence, if the "father of his flock" were a Secularist? Would not the newspapers ring with denunciations, and would not the religious journals call for lynching or drastic legislation?

Tattersall, the Wakefield murderer, executed at Leeds, appears to have made a very "edifying" exit from this world. In a farewell letter to his mother he said: "I shall soon be sweeping through the gates of the New Jerusalem, washed in the Blood of the Lamb." Having imbrued his hands in the blood of his wife, he found the Blood of the Lamb a most agreeable bath. People who are not murderers might well beg to be excused from washing in the same fountain.

We do not read that this blood-washed murderer expressed any particular care for the poor woman he had done to death. His concern seems to have been purely selfish. He had a punched through ticket for Glory, and that was enough. The "old woman" didn't matter—though she may have travelled by the wrong train. And this is religion! Hand along the Condy's Fluid.

Arthur Devereux, who murdered his wife and two children and glued them in a tin trunk, was duly executed in Pentonville Prison. It is gratifying to note that after toying with his last breakfast "the few remaining minutes of his life the condemned man spent with the prison chaplain, to whose ministrations he had paid respectful attention." We like to see these scoundrels display a turn for piety.

Another murderer, William Alfred Hancocks, who was executed at Knutsford Prison, also "behaved well" and "listened to the ministrations of the chaplain very attentively." Good!

How soon after the "drop" does an executed murderer reach heaven? A prominent New Jersey minister, the Rev. Mr. Meury, declares that he has received signals from such persons for at least a minute, and it is said that his declaration is corroborated by sheriffs and jurors. The inference is that hanging is a barbarous punishment. But is there any form of capital punishment that is comfortable?

Byron, who often expressed an insincere contempt of Shakespeare, rebuked Campbell for "improving" the Master's famous passage about gilding refined gold. The Rev. W. J. Dawson, who has just been made a D.D. in America, is far from being in the same street with Campbell, who wrote a few immortal lyrics, but he seems to be as good at "improving" Shakespeare. In his little sermon in last week's *Dispatch* he quotes the great panegyric on man from *Hamlet*, and makes the Prince of Denmark say: "What a piece of work is man! How noble in reason! How infinite

in faculty! in form and moving how expressive and admirable!" Shakespeare did not write *expressive* but *express*. He was a poet, and had an ear. Mr. Dawson is a preacher, and seems to have appendages.

The hatless brigade, or rather the female division of it, has aroused the anger of the Rev. G. M. Parsons, vicar of Crantock, Cornwall. He has closed the church altogether except during divine service on account of "the irreverence of numbers of women" who "enter God's house" with nothing but their hair upon their heads. It is simply awful. For a man to enter a church with his hat on is a great "shame." For a woman to enter a church with her hat off is a greater "shame." We suggest that the female division of the hatless brigade should give this matter their careful consideration. Mr. Parsons hints that "a small veil or kerchief" would suffice to mitigate their sacrilegious nudity. Surely they might carry a thing like that in their pockets; or, as some ladies don't seem to have such a thing, their handbags; and call it their "church costume."

Dr. C. A. Hingston, presiding at a prayer meeting at the Pitts Memorial Hall, Plymouth, related some of his experiences at the Keswick mission. He said that meetings which commenced at 7.30 in the evening were continued till 3 in the morning. The ministers present then "reluctantly retired to rest, only to assemble again four hours later with outbursts of emotion and singing of hymns." Dr. Hingston thought such scenes would do good at Plymouth during the Torrey-Alexander mission. We doubt it. We believe a lot more good will be done by our Torrey pamphlets.

Charles Green, perhaps a reverend, of Sherborne, Dorset, writing to the *Daily Mail*, calls attention to the "fact" that we have only a small part of Jesus Christ's utterances recorded in the New Testament; "for John says that if all our Lord's words and actions had been recorded they would fill the whole world and more." Bless us! What a talkative person he must have been!

So much of Jesus Christ's talk was lost! Some people think it is a pity that more of it did not share the same destiny.

The Archbishop of Canterbury's letter to the Rev. William Henry Healey, of Brent Eleigh, is enough to make the very stones laugh. In the course of an action in the Court of King's Bench it came out that there had been a "simoniacal transaction" in connection with Mr. Healey's appointment to his benefice; and as this could not be overlooked the Archbishop wrote the reverend gentleman a letter full of histrionic indignation. His Grace said that he really ought to take severe action against him, but it would be more merciful to write that letter and publish it. So it is published; and Mr. Healey smiles, and the Archbishop smiles—and sensible people laugh. "Randall Cantuar" is a rare old joker. Simony goes on in the Church wholesale. Advowsons are openly advertised for sale. Everybody knows it. But when a case of simony is accidentally made public beyond all question, the Archbishop of Canterbury pretends that it is an unheard-of offence, and goes into a perfect convulsion of simulated anger.

Some time ago we alluded to the case of the Rev. John Waite, of the Dugdale-street Baptist Chapel, North Brixton, who was under arrest for assaulting three little girls in the chapel anteroom. Since then the reverend blackguard has been sentenced to twelve months' hard labor. He appears to have mixed up Bible-reading and psalm-singing with his dirty practices. We commend this nauseous case to the attention of Dr. Torrey and his like.

Rev. Walter Reginald Horner, pastor of the New Jerusalem Church, Bedford-street, Liverpool, was fined £20 and costs by two city magistrates on a charge of wilful exposure with intent to insult females. Female witnesses and police officers testified to his having stood at his bedroom window in a state of nudity, and coughed apparently to attract the attention of young women passing by. The reverend gentleman appealed against this decision, and it was quashed by the Stipendiary, who thought he was only guilty of "amazing indiscretion." Mr. Horner took muscular and deep-breathing exercises stark naked, he had a cough regularly, and, being shortsighted, he did not realise that he could be seen at the window by people on the opposite side. Well, the reverend gentleman has had a narrow escape, and we hope his attacks of "amazing indiscretion" will not recur.

According to the *Gazette* a pretty quarrel has broken out in South Shields. A Free Church Minister, the Rev. W. Yates,

stopped in the middle of his sermon the other Sunday to enter an indignant protest against a passing band playing a lively air which he characterized as rubbishy. One of the disturbers, a member of the Salvation band, replies, admitting the soft impeachment, with a broad hint that Mr. Yates had not the Grace of God in his heart, and winds up with an appeal to God to save Mr. Yates! A happy family!

We see by the *Daily Telegraph* that the Bishop of Manchester is soul-saving on Blackpool sands. One of his assistants is Bishop Thornton, formerly of Ballarat, and now vicar of Blackburn. At the close of one of this gentleman's addresses a "Mr. Ford, Freethinker, of Derby" wanted to speak, but the crowd closed round him and sang "Crown him." A few years ago it would have been "Down him." But the Christians are gradually being civilised by the Freethinkers. Mr. Ford tried to speak from another position, but the pious crowd followed him up and silenced him with the "Glory Song." Every time he opened his mouth they started a hymn. In the evening he returned and made another attempt, but was served again in the same way. Only one side is going to be heard on Blackpool sands. The Christians are still Christians.

Another clerical orator on Blackpool sands is the Bishop of Man. This gentleman regaled his audience with a story of a Wigan collier, who did not believe in heaven or hell. One day a lump of coal fell and struck him on the head, and he said "Oh, God, help me." His pious mate replied that there was "nowt like cobs o' coal for knocking th' infidelity out of a chap." In other words, the only way to make a Christian impression on an "infidel" is to knock the sense out of him with a lump of coal. And the Bishop thinks this is a compliment to Christianity.

The Bishop of Manchester tried his hand at argument at Blackpool. Taking as a text a question asked, whether he could believe in a God who has made an earth so full of pain and doubt, he answered, yes. At which we are not surprised. One could hardly expect a bishop to answer in any other manner. No one need dispute that men have learned more from suffering than books. This may or may not be true; and anyway it does not touch the point of the question. Man learns as best he can and where he can, and his instruction may be drawn from either pleasure or pain. The point of the question was "What are we to think of a God who has deliberately arranged things so that many have to suffer in order to learn, and often enough the one who suffers never realises the meaning of his suffering, while in many cases the pain conveys no lesson whatever?" It may have been dulness or it may have been policy, but whatever it was the Bishop never answered the question; and in the end he threw up the sponge by declaring that the question never had been answered and "it never would be in this world," which is the old spiritual confidence trick once again.

We are always discovering things. There have been many theories put forward to explain why our Army is not all that it might be or ought to be. It is left for the *Christian World* to discover that one of the causes of this is that the Army, so far as officers are concerned, "is practically closed as a profession to the whole of English Nonconformity." This is really a bad case of "swelled head," Nonconformists have been telling each other for so long that they are the backbone of the nation, that England owes her greatness to its Nonconformists, etc., etc., that they are evidently beginning to believe it. And the average chapelgoer's lack of acquaintance with historic facts helps the growth of the myth.

The *Daily Mirror* has been publishing some "True Ghost Stories." Our contemporary treats the word "true" very lightly. But what is expected from English newspapers—especially during the silly season?

During a recent ordination at a Roman Catholic church in Preston a dove flew into the sacred edifice and hovered over the heads of the newly ordained priests. Was it—we hardly dare to utter the words—but was it the Holy Ghost? No one can say it wasn't.

"Religion remains generation after generation," says a paper called *Ideas*. So does folly. What does that prove?

Lecturing at one of the British Association meetings in South Africa, the Principal of Graaff Reinet College drew anything but a flattering picture of the influences of religious instruction on the morals of pupils. Only in America, he said, were there more religious societies for the young, and

every boy and girl wore some distinctive badge of Christian profession. "The young South African was also tending to become a hypocrite. He had heard of a young rascal, caned several times during the week for lying, cheating, and stealing, go to a Christian Endeavor meeting in order to pass a note during the opening prayer to his inamorata for the time being, and then pray fervently that his former master might be led into the right path. The consequence was that in no other country was practical morality so divorced from professed religion." Yet we have read most glowing accounts of the progress of the Christian Endeavor movement in South Africa. But truth will out.

It is worth noting—and remembering—that while the above appears in the *Times*, *Standard*, *Telegraph*, *Chronicle*, and other papers, it is carefully eliminated in the report of the British Association's meetings in the *Daily News*. But then the *Daily News* is a Christian newspaper, and a Nonconformist at that; and it would be really too much to expect the Nonconformist Conscience to act with honesty in such matters. The day previous this highly moral journal had referred to Christianity, which has, "as a matter of history, made the civilisation of Europe." You see, there is no question about it—according to the *Daily News*. We suppose the editor knows his readers; and what will not the average religionist swallow? Anyway, here are two choice examples of the *suggestio falsi* and the *suppressio veri*—and both from our only Christian paper.

Methodist ministers are not expected to pile up big fortunes like Bishops. but some of them do fairly well. The late Rev. James Christopher Brewitt, of Barrow-in-Furness, has left estate valued at £3,287. Had that sum been available when Judas ratted, Christ would not have been betrayed, and there might have been no Crucifixion. Awful thought! For in that case there would have been no Rev. J. C. Brewitt. And even Dr. Torrey would have had to pursue another line of business.

T. H. Ashton, a Birmingham Christian Evidencer, of the well-known malignant type, writes to the local *Daily Mail* throwing out villainous suggestions against the reputation of Thomas Paine. He refers to "the letter of William Carver, written to Paine, December 2, 1802," and that person's "statements" as to "Paine's immoral doings." This fellow Ashton cannot even take common care with his dates. Carver's letter was dated December 2, 1806. Nor has this fellow Ashton an elementary notion of the laws of evidence. He talks as though Carver's "statements" were perfectly good evidence against Paine. But who was Carver? A blackmailer—a man who tried in vain to wring money from Paine—a man who started the lie (and repeated it in that very letter) about Paine and "the French woman"—a man who prompted Cheetham to publish the lie after Paine's death—a man who was put into the witness-box when "the French woman" prosecuted Cheetham for libel—a man who admitted, under cross-examination, that all he had said about Paine and "the French woman" was an absolute falsehood, and that he had never seen any impropriety between them—a man who sat in court and heard an American jury brand "the French woman" story as a libel in the face of the world. That was Carver. And what about Ashton? He is just fit to keep Carver company. It is wonderful how these rogues fraternise across the generations.

Bishop Potter, of New York, issued special prayers to be offered up during the course of the Russo-Japanese peace negotiations, and the Nonconformist bosses followed suit. It is interesting to know that God Almighty is expected to take a hand in the negotiations. We suppose he sits *ex officio*.

"Providence" has demolished a costly gospel-shop in New York. The total loss is estimated at £100,000, including an organ worth £4,000. St. Thomas's Episcopal Church was situated in the heart of the wealthy and fashionable district of the city. Millionaire worshippers—or their women-folk—are in tears. One fireman was fatally injured. But that is nothing. The tears are all for the dear Church.

"Providence" has been shockingly negligent at New Orleans, where the Most Reverend Placide Louis Chapelle, the local Archbishop, has been allowed to die of yellow fever.

During a thunderstorm at Lisbon "a thunderbolt" was allowed by "Providence" to strike the altar in one of the churches. The congregation rushed out in terror. They

did not want to be melted before their time. Soon afterwards the holy edifice was totally destroyed.

Rev. A. Charlton, of Pellon, is reported as saying that "When Herbert Spencer died he admitted he had missed the mark because he had lived without God. He said, 'O that I had lived, to gain what I had missed.'" We invite Mr. Charlton to give his authority for this pulpit anecdote. We have read a great deal about Herbert Spencer, but we never came across that. We are not denying it. We are simply asking the reverend gentleman for information. Will he kindly explain?

General Booth had a first-class reception at Leicester. An address was presented to him by G. A. Kenny, president of the Leicester Trades Council, and Councillor George Banton, on behalf of the organised workers of the town. It is to be hoped that these gentlemen do not understand the economical policy of General Booth's labor colonies.

Revival cards sometimes meet a sad fate. One issued for the Great Assembly Hall, Mile-end-road, London, E., and headed "Brother, Get Right With God," has been used on the other side by a "bookie," and Grey Green, Scribo, and Out o' Sight are backed for 2s. each to win. This card ought to be of some use to Mr. Charrington. It is at his service.

A clergyman in the prime of life (whatever that is) advertises in the *Birmingham Daily Post* for a wife. He says nothing about good looks or good temper, and any age between twenty-five and forty will do for him. What he aims at is something solid, that will stand the test of time, and never grow old. The lady must have an income of from £100 to £300 a year, and we daresay the reverend gentleman would not object to £3,000. There is not much bait on his hook, but he may get a bite.

The Bishop of Manchester has issued a form of prayer for the clergy in his diocese during the cotton crisis. God is asked to guide the minds of the leaders of the employers and the employed. Would it not be wiser to ask God to give the clergy a little common sense? We say a *little*, because a *lot* might make them "chuck" their profession—and that would be hard on their wives and families. For most of these men of God would find it difficult to earn a living wage in the open labor market.

An awful story comes from the American lighthouse of Stratford Shoals, Long Island. One of the two keepers went mad and fancied he was the angel Gabriel, and the other one a dragon that he was bound to slay. Hulse had to keep the beacon-light burning, and to repel the savage assaults of Coster, who not only tried to kill his companion, but also to smash the lantern. This went on for a whole week. When relief came both men were taken ashore in a helpless condition. We should imagine that Hulse doesn't want to meet the angel Gabriel again.

There was a church *fête* at Somerville, New Jersey, and "some miscreant" (was it Old Nick?) poured apple-jack into the temperance beverages. As the day was hot the church people drank freely, and some became intoxicated. Elderly ladies grew hysterical, and younger ladies indulged in skirt dancing and high kicking. After a free display of their nether limbs they fell into the usual stupor. And there we will leave them. But fancy the pious howl that would have gone up to heaven if such an incident had occurred at a Secular assembly!

A gift of £10,000 has just been received by the British and Foreign Bible Society. A gift like that to the National Secular Society, or preferably the Secular Society, Limited, would put a new complexion on Freethought propaganda. The Bible as the Word of God is upheld by money, and money is needed to reduce it to its proper level.

A belief is not true because it is useful; and it is truth alone—scientific, established, proved and rational truth—which is capable of satisfying nowadays the awakened minds of all classes.—*Amiel*.

Simplifications disgust fanaticism; dogmas object to a process of sifting. To ameliorate a religion is to lay violent hands on it.—*Victor Hugo*.



### Mr. Foote's Engagements.

September 17, Stanley Hall; 24, Stratford Town Hall.  
 October 1, Queen's Hall; 8, Queen's Hall; 15, Glasgow; 22,  
 Birmingham; 29, Newcastle-on-Tyne.  
 November 5, Manchester; 12, Liverpool.  
 December 31, Leicester.

### To Correspondents.

C. COHEN'S LECTURING ENGAGEMENTS.—Address, 241 High-road, Leyton, Essex.—August 27, Victoria Park.

OUR ANTI-TORREY MISSION FUND.—Previously acknowledged:—£146 19s. 7d. Received this week:—Novice 2s. 6d., Bishop of Ipswich 2s. 6d.

PARIS CONGRESS FUND.—Previously acknowledged:—£15 12s. 0d. Received this week:—R. Gibbon 5s., G. Scott 2s. 6d., F. Deane 10s., Mr. and Mrs. Jas. Neate 10s., Dr. W. Mortimer 5s., Mr. Clarke 10s. *Per Miss Vance*: R. Johnson £2, Mrs. Fleming 10s., J. Wilson 2s. 6d., West Ham Branch 10s., Dr. R. T. Nichols £1, W. Wilson 1s.

RIDGWAY FUND.—Previously acknowledged:—£4 12s. 0d. Received this week:—F. Deane 5s., R. Johnson 5s., Dr. R. T. Nicholls 10s., Dr. W. Mortimer 5s.

LOYOLA.—Are you really serious? Do you really suppose that if man is a product of the forces of nature, through the process of evolution, he has no right to set up a standard of reason? The canons of logic are founded on the nature of things. You might as well suppose that because roses grow on trees having roots down in the dark and dirt, there ought to be no discrimination between one kind of roses and another. You forget that things are as they are—whatever their origin.

G. STEPHENS.—Torrey pamphlets sent.

W. BRADBURN.—Charles Bradlaugh did debate with the Rev. Dr. McCann on Christianity and Secularism. Mr. Foote does not attend to shop orders. You should apply direct to Mr. W. A. Vaughan at the Pioneer Press shop, 2 Newcastle-street, E.C.

W. P. BALL.—Much obliged for cuttings.

W. CARMICHAEL.—Glad to hear you get six *Freethinkers* weekly for yourself and a few friends, and that you regard this journal as "the best in the world." Thanks for cutting.

J. E. DALY.—We never heard before of "Happy Jack" having been a prominent N. S. S. lecturer. But this is an age of discoveries. The rest of his utterances, if you report him correctly, show that he has an active, if not elevated, imagination. You must excuse us from giving him a lengthy advertisement.

J. L. R., who sends the cost of forwarding the *Freethinker* to a friend for six weeks, says: "Your paper to me is delightful reading, and more appreciated than any paper, book, or bible I have ever read."

A. L. COATES.—We are making up a list of newsagents. Sorry you were unable to read the *Freethinker* for three weeks in Glasgow through not knowing where to obtain it.

THOMAS CAREY (Salford) says he has read the *Freethinker* regularly for sixteen years, and that "no finer, nobler articles have ever appeared" in it than our defence of Ingersoll and Paine. "Words fail me," he adds, "in expressing my gratitude." Making allowance for friendly enthusiasm, we are glad that the articles, with which we took great pains, have produced something of the effect we desired.

RUDERMAN, newsagent, 71 Hanbury-street, Spitalfields, London, E., supplies all Secular literature. He pushes the sale of the *Freethinker* and shows a poster.

R.—Why should "Mr. Foote, Mr. Cohen, or Mr. Lloyd" spend their time in writing scrappy letters to the newspapers? They have better work to do, and plenty of it. And where would a pastime like that end? They would soon want fifty days in every week. What they do now produces a definite effect on thousands of people, who, in their turn, should transmit it to wider circles.

J. CARR.—Thanks for your letter. We find that the man you refer to was sent out by our shop manager, Mr. W. A. Vaughan. We should like to see a hundred men selling the *Freethinker* in the streets of London. The police have no right whatever to order such sellers off on the ground that the papers they vend are directed against religion. That is not a question for the police; it is a question for the magistrates. The law of England does not constitute policemen censors of literature. Some of them may think so, but they are mistaken—as we may have to teach them.

C. WILLIAMS.—We cannot undertake to answer such letters through the post. We have dealt with the Carver lies in our Defence of Thomas Paine which ran through several numbers of the *Freethinker*. You should read those articles. Carver's lies about Paine were adopted by Cheetham, who published them. Madame Bonneville, who was implicated in them, brought an action for libel against Cheetham, who put forward Carver as a witness, and Carver broke down in the witness-box and retracted his lies. The jury unanimously found Cheetham guilty, and Judge Hoffman fined him 150 dollars, making the fine easy because Cheetham had published the libel in trying to promote the interests of religion!

E. LARKINS.—Thanks for cuttings. We suppose Messiah Pigott's bastard "Glory" should be called Messiah Junior. Articles appeared in the *Freethinker* showing up the Agapemonite sect

and its founder many years ago. Now the ordinary newspapers take the matter up every August—when they are short of copy.

F. H.—You can obtain the *Freethinker* at many places in Manchester, including both Heywoods'. Glad you think our defence of Thomas Paine is "splendid."

E. MORAND.—Useful cuttings are always welcome.

H. TURNER.—Orders for literature should not be sent to Mr. Foote, but direct to the Freethought Publishing Co.

E. B. FOOTE, JUNIOR (New York).—We have written a longish paragraph on the matter, which we hope will meet with your approval. We are for liberty at all times and everywhere. Nothing is more villainous than the suppression of intellectual adversaries by a hypocritical abuse of law. It is worse than ordinary crime, because it degrades public justice.

JAMES HALL (Johannesburg).—Mr. Joseph Symes's address is, Liberator Farm, Cheltenham, Victoria, Australia. Glad you are pleased to see Mr. Lloyd writing in our columns.

E. G. BAYFORD.—Much obliged. It will be very useful.

GEORGE JACOB.—Is there not a danger of being hypercritical? Some allowance must be made for human nature. Every man whose brain works in a way worth speaking about contradicts himself every day of his life.

E. C. CORNETT.—You should have applied to Mr. Cohen for the figures justifying his statement, at Liverpool, that £35,000,000 is spent annually on religion in this country. No doubt he can say how he makes up whatever total he alleged. He is a careful speaker.

R. W. H.—Shall appear next week. Sorry its length prevents us from being able to find a convenient space for it in this issue.

T. HOPKINS.—Glad to have your letter, at once jocular and encouraging. But you don't give precise directions as to the enclosure. Hope you will consider this week's "Acid Drops" good weight and quality.

W. P. ADAMSON.—Any good bookseller should be able to get you a copy of Father Prout's works. Pleased to know you regard our Defence of Thomas Paine as "a brilliant performance," and that "everybody to whom you have read and shown the *Freethinkers* containing it is delighted." All this means (and that is the only thing we care about) is that our vindication of Paine is successful.

E. MOORCROFT.—Glad to hear you have joined the Liverpool Branch, which is a fighting one, and that you wish the *Freethinker* were published twice a week—though two issues every seven days would soon send us to the crematorium.

JOHN SUMMERS (Birmingham), renewing his annual subscription, writes: "Allow me to take this opportunity of congratulating you very heartily upon your splendid defence of those two great men, Paine and Ingersoll. Your masterly pamphlets and articles will serve not only to keep their memory green, but to immortalise the questionable memory of Torrey."

W. ELSLEY.—Your verses on Voltaire shall appear. Glad, after the lapse of twelve years, to hear of your "increased admiration" for our fight against the lie of lies.

R. CHAPMAN.—We will notice the South Shields annual report next week.

J. PRESTON.—Thanks for cutting.

A. WEBBER.—See "Acid Drops." Thanks.

JAMES NEATE and MRS. NEATE, sending subscription to the Paris Congress Fund, say: "We trust your appeal will be successful—and we try to make it so."

W. P. PEARSON.—Of course the Building Fund we referred to last week was in connexion with the Liverpool Branch.

LETTERS for the Editor of the *Freethinker* should be addressed to 2 Newcastle-street, Farringdon-street, E.C.

LECTURE NOTICES must reach 2 Newcastle-street, Farringdon-street, E.C., by first post Tuesday, or they will not be inserted.

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

THE SECULAR SOCIETY, LIMITED, office is at 2 Newcastle-street, Farringdon-street, E.C.

THE National Secular Society's office is at 2 Newcastle-street, Farringdon-street, E.C.

ORDERS for literature should be sent to the Freethought Publishing Company, Limited, 2 Newcastle-street, Farringdon-street, E.C., and not to the Editor.

PERSONS remitting for literature by stamps are specially requested to send *halfpenny stamps*.

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, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

### The Paris Congress.

THE National Secular Society is sending six special delegates to the International Freethought Congress at Paris early in September; Messrs. C. Cohen, J. T. Lloyd, V. Roger, and F. Davies, Miss E. M. Vance (secretary), and myself (president).

This special delegation will cost money, and, as it

is a special effort, the expenses are being raised by a special appeal.

Something has already been contributed, but it is far short of the £50 or so that will be necessary.

If that £50 is to be made up subscriptions will have to flow in rapidly during the week or ten days following the publication of this number of the *Freethinker*.

There are plenty of Freethinkers to make up this amount without the slightest inconvenience. I warmly invite them to do so.

If there is any open-hearted Freethought millionaire knocking about he might send along a cheque for the full amount. But as I doubt his existence, or the likelihood of his rising to the occasion, I appeal to the general body of Freethinkers. And, of course, they will not let me appeal in vain.

There are many reasons why this Paris Congress should be made as successful as possible. I will only name two. The *entente cordiale* calls for a large British gathering at such a gathering in the French capital; and it will be a proper thing to let this gathering be a colossal one, in celebration of the victory of civilisation in the great battle between Church and State.

I shall keep my eyes open while in Paris, and shall try to write some interesting descriptive reports when I return.

G. W. FOOTE.

### Sugar Plums.

Mr. Foote is back from his ten-days rest and change. It was not an absolute rest, but he did as little as possible, and on returning he still finds the world revolving on its axis every twenty-four hours. His pen is very active again in this week's *Freethinker*. This brief paragraph ought not to end without a word of thanks to Mr. Cohen for his assistance.

Next week's *Freethinker* will contain an Open Letter to Mr. W. T. Stead from the pen of Mr. G. W. Foote. It will deal, in a perfectly friendly spirit, with Mr. Stead's own view of "Infidelity and Immorality" as set forth at the end of his splendid Torrey article in the July number of the *Review of Reviews*. As this Open Letter will be an important piece of writing, it is to be hoped that our readers will do their best to give next week's *Freethinker* a wide circulation.

Mr. Foote is a very busy man; and, having no private secretary, he is obliged to do everything with his own hands. Correspondents should remember this. Mr. Foote is ready to answer letters when possible, but he really cannot undertake to reply by post to persons who want his assistance in preparing speeches for local meetings or letters to the local press, etc., etc. The age of miracles is past. Mr. Foote is not equal to these things.

The N. S. S. party going to the Paris Congress will be a large one. Delegates' tickets have been secured for thirty, and more are clamoring to go now it is perhaps too late. Later accessions can join the party in the travelling and "hotelling" at Paris, but must take their chance of being able to gain admission to the Congress. Of course all that can be done for them *will* be done—on the spot. Communications should not be addressed to Mr. Foote, but to Miss Vance, at 2 New-castle-street, London, E.C.

M. Max Cherais, in sending the first batch of delegates' tickets from Paris, to the N. S. S. Secretary, says: "allow me to thank you for the brilliant delegation you announce." "Brilliant" is good. We are doing very well for a "dead and buried" Society. Arn't we?

London Freethinkers will bear in mind the three courses of lectures that are being organised under the auspices of the Secular Society, Limited. The first course is at Stanley Hall, near the "Boston," North London, on Sunday evenings, September 10, 17, and 24. The second course is at Stratford Town Hall on Sunday evenings, September 24, and October 1 and 8. The third course is at Queen's Hall on all the Sunday evenings in October. At this course there will be a welcome addition in the shape of fine instrumental music by professional players. The lecturers at all three courses will be Messrs. Foote, Cohen, and Lloyd.

The Annual Gathering of the South Shields friends in Holywell Dene last Sunday was beset by a chapter of accidents, none of them dangerous—except to the official programme. First of all the *Freethinker* notice, containing important alterations from the usual bill of fare, went astray; next the weather broke up at the weekend and Sunday morning opened "showery." The result was that a good half of the members—including the camera, the official programme, etc.—sat tight within doors, while the others braved the elements and were rewarded with brilliant sunshine. After beating the woods for some time, the tea room was ultimately discovered, and rambling through the trees, music, songs, and a speech from Mr. D. R. Bowe, a Tyneside stalwart, always ready to fill up a gap, gave a merry time to a small but select party.

Dr. E. B. Foote, junior, writes us from 120 Lexington-avenue, New York City, concerning the persecution of Moses Harman, editor of *Lucifer*, at Chicago. We are far from agreeing with some of Mr. Harman's ideas, but we are perfectly sure that he has the same right to hold them that we have to reject them; and to call his paper "obscene" because it deals with sex problems is an abuse of the English language. Mr. Harman, although a very old man now, is being prosecuted again by the "authorities" who wink at all the abominations of Chicago, which Mr. John Burns, in his vigorous way, called a pocket edition of Hell. But the prosecution is not all. The Post Office went to work under the Comstock Laws and confiscated every copy of one issue of Mr. Harman's paper. This was done without any notification to him or to any other person concerned. He had to find out the fact for himself. The Free Speech League, of which Dr. Foote is treasurer, wants to know why the Russification of the American Post Office should not be completed by placing a censor in every newspaper office with power to black-out any passages this official may consider "offensive." The League prints, at the back of its appeal, some extracts from *Lucifer* which the Post Office treats as obscene. We have read them, and we believe every clean and honest man or woman would laugh at the idea that there is anything "obscene" in them. The most "offensive" passage is one which teaches that women who are in the way of maternity should practise absolute sexual continence for the sake of their offspring. Surely, if *this* is "obscene," we ought to have a new dictionary. Dr. Foote and his colleagues of the Free Speech League are quite right in denouncing this application of the Comstock Laws as an outrage on the Constitution of the United States. A nation that allows officials to tell its citizens what they shall read is on the road to ruin, and calling itself a Republic will not avert its doom. Empty names never saved anything yet, and never will. We hope the Free Speech League will be well supported, and that Dr. Foote, as its treasurer, will be supplied with the sinews of war for a vigorous campaign against this intolerable tyranny.

Some time ago Miss Vance came into possession of a beautiful copy of Sharp's engraving of Romney's portrait of Paine. She has had it neatly framed and presented "To Mr. G. W. Foote, as a small token of admiration of his noble and successful defence of the original."

Romney was a great portrait painter. One of his pictures sold the other day for a small fortune. He painted Paine's portrait *con amore*, for he was a warm admirer of the author of the *Rights of Man*. The *Age of Reason* was not then written, although Paine's opinions were doubtless well-known.

"Ben Adhem" is contributing a series of papers "Amongst the Agitators" to the *Northern Weekly*. He writes a good deal about the Bradlaugh-Besant prosecutions. Referring to another Freethought leader, he says: "I also heard G. W. Foote, Editor of the *Freethinker*, lecture. He was a magnificent speaker—poetic, witty, splendid, trenchant." Fancy! we shall have to order that halo.

New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast of truth.

These burdened ones are silent; they know nothing, they can do nothing, they think nothing: they simply endure. They are hungry and cold. Their indelicate flesh appears through their tatters. Who makes those tatters? The purple. The nakedness of virgins comes from the nudity of odalisques.—*Victor Hugo*.

## Can the Gospel History be Trusted?—II.

(Continued from p. 541.)

WE come now to the alleged apostolic succession through Irenæus, Polycarp, and the apostle John. Dr. Adeney's argument, it may be remembered, runs as follows: "Writing to one of his old college friends, Irenæus reminds him of those old days, and how they both used to sit at the feet of a venerable teacher named Polycarp,.....and well does he recollect, and his friend should recollect, how Polycarp told them that he knew John the disciple of the Lord, and what tales he used to tell about John. Irenæus, Polycarp, John! Here is a clear linking of personal connexion. Irenæus ought to know, therefore, what he is talking about, if he has anything to say concerning the Gospels."

Irenæus, as we have seen, knew nothing about the Gospels, save that they were in existence in his own day (A.D. 185), and that their authorship was then ascribed to apostles and companions of apostles. We have now to verify the alleged "close linking of personal connexion" between Irenæus, Polycarp, and John. And, first, it may be well to see exactly what Irenæus has to say respecting Polycarp. In his work *Against Heresies* (iii., iii., 4) this writer says:—

"But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also appointed bishop of the church in Smyrna in Asia by apostles, whom I also saw in my early youth, for he tarried on earth a very long time," etc.

Again, in his Epistle to Florinus, "one of his old college friends," which is quoted by Eusebius (*Eccl. Hist.*, v., 20), Irenæus says:—

"For I saw thee when I was yet a boy in the Lower Asia with Polycarp.....endeavoring by all means to gain his esteem.....I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse.....his conversations with the people, and, as he used to tell, his familiar intercourse with John, as also his acquaintance with those that had seen the Lord: also concerning his miracles and his doctrine, all these were recounted by Polycarp in agreement with the holy scriptures."

Now, the first point to be noticed is that Irenæus, even according to his own statement, did not "sit at the feet" of the "blessed Polycarp"; he had merely seen that ancient bishop—and possibly only once—"when he was a boy"; that is to say, long before his thoughts had turned to religion and dogmas: consequently, he could not know the nature of that teacher's discourses. It is probable that what Irenæus says to his friend of the teaching of Polycarp was merely what was commonly said of the latter in Irenæus's day.

In the next place, it appears to have been one of the characteristics of Irenæus to cite the authority of apostles in support of any opinion he had formed in matters relating to religion and the Christian scriptures. Thus, this writer on the heresies of his time interpreted the question in John viii. 57 as stating that Jesus was about fifty years of age. In support of this interpretation he says (*Her. ii.*, xxii., 5):—

"But from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed.....even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, testifying that John conveyed to them that information.....Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account from them."

According to this statement Luke was wrong when he said that Jesus was "about thirty years of age." Again, to take another example, in some copies of the book of Revelation, in the days of Irenæus, the "number of the beast" (xiii. 18) was given as 666; in others as 616. Irenæus held with with the first, and argued:—

"And this number being found in all the most approved and ancient copies of the book, and those who saw John face to face bearing their testimony to it," etc.

Irenæus had no idea to whom the number 666 referred; so without committing himself he says that it answered to the names Evanthas, Lateinos, and Teitan. Evidently "those who saw John face to face"—and John was supposed to be the author—never heard from him what the concealed name was, or Irenæus would have known it. That writer against heresies would, no doubt, have been surprised to have learnt that both numbers were correct, and to the initiated indicated Cæsar Nero, the discrepancy being due to two different ways of writing the name. Other examples of the characteristic mentioned of Irenæus can be given, but these two leave little doubt as to the fact that this pious "Father" simply invented the apostolic confirmation of the doubtful matters he cites. And such, beyond all reasonable doubt, is the case of Polycarp and the apostle John. In order to clearly understand this, we need only notice the following dates:—

John	Polycarp	Irenæus
A.D. 29.	A.D. 165.	A.D. 185.

John was a man—and, for anything we know to the contrary, of middle age—when an apostle in A.D. 29. We know nothing of his after life, or the date of his death, save what Irenæus (who knew nothing about him) has been pleased to tell us. Polycarp suffered martyrdom in A.D. 165. In a fictitious account of this martyrdom he is stated to have then been of the advanced age of 86; but this, of course, is unreliable. Irenæus wrote his work *Against Heresies* (in which he mentions John and Polycarp) about the year 185 A.D. These are all the data we have to go upon.

Now, assuming John to have been only thirty years of age when called to be an apostle, and that he lived to be three score and ten, he would have entered the land whence there is no return before A.D. 70. Assuming also that Polycarp lived to the same allotted age, he would not have been born until twenty-five years after the death of John. Again, to go a step farther, if we assume (without the smallest reason for so doing) that both John and Polycarp each lived to the advanced age of eighty-six, then, at the death of John, Polycarp would be a child of six years old—too young to have been a disciple of any Christian teacher. Yet Irenæus has the audacity to say that Polycarp was not only a hearer of John and instructed by apostles, but that he was appointed bishop of Smyrna by apostles. When it is further considered that the office of bishop was almost invariably filled by middle-aged or elderly men, and never by babes or sucklings, the true character of the statements of Irenæus can be fully appreciated. The only way of maintaining the credit of this pious Father is to make John live to be a hundred, and push back the martyrdom of Polycarp. The first is done by nearly all Christian advocates; the second has been attempted by the late Dr. Lightfoot, who has placed the death of Polycarp (at the age of eighty-six) in the year 155. It is needless to say that the reasons adduced for the latter date will not bear close examination.

Irenæus further says: "There is also a very powerful epistle of Polycarp written to the Philippians." This epistle is extant, and is considered by many critics to be genuine. Assuming the latter to be the case, the epistle furnishes us with fresh proof of the mendacity of Irenæus. Now, it is evident that if Polycarp had been a hearer of John and was continually narrating his "familiar intercourse" with that apostle, he would also be familiar with the Fourth Gospel, and we should naturally expect to find in this ancient bishop's epistle many references to this familiar intercourse, besides copious extracts from his beloved teacher's Gospel. As a matter of fact, however, there is not a single word in the whole epistle relating to the apostle John or the Gospel ascribed to him. Like all early Christian Fathers, Polycarp makes numerous quotations from the Christian scriptures. He cites many passages from the Old Testament, he quotes some sayings from a

primitive Gospel, he refers to about a score of passages in the Pauline epistles, and he makes several quotations from the First Epistle of Peter. But of his own teacher John, or of the sayings put in the mouth of Jesus in the Fourth Gospel, he appears to have known absolutely nothing. He never once names the apostle whom Irenæus says he was always talking about, and he never once refers to anything recorded in that apostle's Gospel. The teacher he esteemed most of all was the great Apostle of the Gentiles. Of the latter he says (par. 3): "For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul." It is thus clearly apparent from the evidence of the epistle itself that the writer could not have spent the later years of his life in everlastingly sounding the praises of the apostle John.

Furthermore, in the primitive Christian church there existed side by side for many years two antagonistic parties who hated and anathematized each other. One was the kindred Jewish sects known as Ebionites and Nazarenes, who were followers of Peter and John and the other apostles; the other the Gentile sects that followed Paul. The apostolic party held circumcision to be necessary to salvation; Paul found that rite a great stumbling-block to new converts, and, acting on his own authority, abolished it. The end justified the means, and soon the Pauline churches far outnumbered the original Jewish party, whose adherents in the time of Irenæus were regarded as heretics. According to the Gospels Jesus preached salvation only to the Jews, and commanded his disciples to "Go not into any way of the Gentiles.....but go rather to the lost sheep of the house of Israel." It is true that in the later addition to Mark's Gospel (xvi. 9-20) Jesus is represented as saying, "Go ye into all the world, and preach the gospel to every creature"; but this command was never given, otherwise the apostles would not have opposed Paul for doing so—as his epistles and the book of Revelation conclusively prove they did.

Paul was thus the founder of Gentile Christianity, and Polycarp was a follower of Paul. There cannot, then, be the smallest doubt as to the character of the story related by Irenæus. It is nothing more nor less than a pious fabrication.

(To be continued.) ABRACADABRA.

### Christianity and Woman.

WHAT CAN women see in the Christian religion for themselves? I can see why some men might be Christians because they can secure place, power, profit and title, but what there is in it for women is more than I can divine. Then for men, there is a Bible promise of being made angels in heaven. Of course there is some inferior angel material among men, but doubtless in the New Jerusalem, they will be divided into winged seraphs and swamp angels, just as in this world they are divided into saints and sinners, common clay and the sifted dust of the earth.

The Bible promises nothing but subjection in this life for women, and no mention is made that there will be any female seraphs in the angel throng. Holy writ gives men alone a passport through the pearly gates of the Heavenly city. The Bible says explicitly "it is not good for man to be alone," yet the church to-day is a female institution. All men in heaven, and all women in the church on earth. Strange, ain't it? The average woman makes a fetish of the Bible, and a God of her preacher, but she does not understand either one of them. The preacher interprets the Bible for women. All the absurdities and cruelties veiled in liturgies and sermons, are explained to trusting female Christians as "Divine Mysteries." The truth is, women have been fed on "Divine Mysteries" so long that they are the most mysterious creatures on earth. I ought to understand them because my grandmother, mother, and all my female relations were women, and I am a woman myself, but I don't. For the most part women are good hearted creatures, but they fail in judgment when you strike them on religion. The true Christian woman believes in the infallibility of her preacher. He defines her sphere and duty and she proceeds to walk therein. Her sphere is silence and subjection, and her duty is to devise catch penny devices to bring in the

shekels and lay them on the altar of the Lord. Woman never knows what an exalted creature she is until the appeal is made for the collection, then her spiritual advisor gets off something after this fashion:

O, woman! woman, dearly beloved and tenderly esteemed woman, how much of our comfortable comfort do we owe to thy unselfish serving in the kitchen at home, and in the basement and scullery of the church. How many theological students rise up and call you blessed for your willingness to educate them to be your preachers. How well you have filled your womanly sphere as teachers to Indians where your scalps were in danger, or Feejees who relish quartered missionary as much as we do saddle rocks with liquid trimmings. Yes, dear sisters, you have done well building up congregations to which men of God can preach. O, woman! pure, noble, holy, superlatively fine, and exquisitely superior woman, your bounden duty is to give generously of your labor and lucre, that we men of God may carry on our work amidst the heathen at home, and the pagans abroad. Set to work dear sisters as we men direct. If by squeezing the pennies out of your own pockets, or cajoling or managing your husband into giving (as if it were their own spontaneous masculine idea to pay the preacher) is not sufficient to deluge poor lost sinners with Amazing Grace, get up a festival with plenty of oysters in the soup, and a free ticket for your preacher, or a pound party, or a bazaar or a dairy maid's fair, with a fish-pond and grab-bag, or a conundrum tea, or a necktie party, or a broom-drill, or a skirt-dance and fill up the Lord's exchequer, and then at the end of the year we Doctors of Divinity will meet in council and proclaim to the world what the ministry is doing to save the race.

After the collection the sphere of woman is rigidly defined in the texts. "I suffer not a woman to teach. "But I would have you know that the head of the woman is the man." "Let the woman learn in silence with all subjection." "The woman being deceived was first in the transgression." "For the husband is the head of the wife, even as Christ is the head of the church."

"If a woman would know anything let her learn of her husband at home." "Let the elders that rule be well counted worthy of double honor, especially they who labor in the word and doctrine." This is some of the "spiritual" pabulum on which the parson feeds his female flock, and women seem to like it. Indeed the "lovely Christian women" seem to enjoy the silence, subjection, martyr and sacrifice business. I cannot see how self-respecting women can enjoy the "divine mystery" of being classed with the ox and the ass, yet the Seventh Commandment does this very thing.

As the Bible makes woman the fountain of iniquity I have often wondered how the "sons of God" could so lower themselves as to marry the "daughter of men" notwithstanding their celestial lineage they seem willing to be born of, and wedded to them.

The Bible says too if we "would be saved we must be born again." Now I object to being born again, whatever other women may do. One ordeal of that sort is enough for me. If children are "conceived in sin and shapen in iniquity" there should be a law passed prohibiting any one being born once, thus making it impossible to be "born again." The clergy are so busy keeping the women in harness that they ignore other commands of the Bible. Celibacy is as positive a command as any that Paul gives. Both Paul and Christ taught and practiced it, but excepting the Roman Catholic clergy, the way the Doctors of Divinity observe the command of celibacy, is to get them a wife often before they are out of their theological swaddling clothes, and before congregations can be found who will suffer the infliction of their expounding of Holy Writ; and while they are preaching, with all the eloquence at their command against "the lusts of the flesh" a dozen young olive branches take their seats at the parson's table, whose worldly comfort would be scant indeed if it were not for the donation parties, pink teas, and grab-bag games, the women of the church resort to, to keep the larder and the ward-ropes of the D. D.'s and their olive branches well supplied. Yet women are so blinded by faith that they are oblivious to the injustice and insult dealt out to them.

The genuine pot and pan souled women, frightened to death at the theological mumbo-jumbo, fall at their master's feet and cry "kick us again dear rulers; we like it; indeed we do." The fact is the only prop of Christianity to-day is the subjection of women. The whole system is like unto an elegant chariot, caparisoned, cushioned and curtained, wherein sit the councils, synods, conferences, priests and laymen, who with wise looks and sanctimonious air, hold their conclaves, and interpret to the women the "Word of God."

The women are harnessed to this chariot, and with bits in their mouths, are pulling the man-made system. If the

wheels clog the "Sisters" are called upon by the holy men to use their strength, means and ingenuity to apply axle grease so the deliberations of the "holy men" may not be disturbed. They exhort the dear sisters to renewed effort and patience, holding out the hope of reward when they have landed the chariot with its precious cargo within the heavenly gates.—*Josephine K. Henry, "Woman and the Bible,"* pp. 26-30.

## Correspondence.

### THE FIRST "LIFE" OF PAINE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—One of Mr. Barker's five questions is answered by Dr. Conway on p. 339 of Vol. I, of his *Life of Thomas Paine*, where he speaks of "Oldys.....ten editions."

My copy of "Oldys is the tenth edition. No date is on the title-page but it is quite possible that the date may have been shorn off by the binder, as the work is bound up with several other works, amongst which is the second edition of Cobbett's autobiography. Judging, however, from the advertisement leaves, I have little doubt that this tenth edition was published in 1793, some time near the end of March. The ape-garnished portrait is not unpleasing if we except the central figure of Paine, who appears curiously deformed. Underneath is the couplet:—

"Hear, and improve, he pertly cries:  
I come to make all nations wise."

E. G. B.

### THE DRINKING HABITS OF PAINE'S AGE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—A neighbor (Mr. F. Rich) has kindly lent me his *Freethinker* for several weeks following. I am so pleased with Mr. Foote's splendid rebuttal of the charges launched against those two dead worthies, Thomas Paine and Colonel Ingersoll, by that malicious slanderer and soul-saver, Dr. Torrey.

In dealing with the charge against Paine of drunkenness, Mr. Foote, in his last published article, has had occasion to refer to the excessive drinking customs of our worthy forefathers. You could not, I suppose, allow me just to supplement this with a few extracts from the late Mr. Herbert Spencer? In his last published work, entitled *Facts and Comments*, Mr. Spencer, in contrasting the improvement in the sobriety of to-day as compared with 150 years ago—effected spontaneously and without legislative interference—gives some extracts which he found from the diary of a Thomas Turner, a mercer, etc., in a Sussex village. Mr. Spencer says:—

"His entries show him to have been a reader of good literature and a religious man. The Compiler says of him: 'When he has not got too drunk on Saturday evenings he goes to church on Sunday. He always makes some criticism on the sermon....Bad as he was, however, in regard to intemperance, he does not seem to have been much worse than most of his neighbors. Whether they met for business or for pleasure, the ordinary result was that the company broke up in a state of intoxication.'

"Here are some of Mr. Turner's confessions: 'April 21, 1756. Went to audit, and came home drunk.....Nov. 25. The curate of Laughton came to the shop.....and also stayed in the afternoon till he got in liquor, and being so complaisant as to keep him company, I was quite drunk. A party of 15 people, including the vicar of the parish, Mr. Porter, and his wife, meet at four in the afternoon. After supper..... drinking all the time as fast as it could be well poured down. About three o'clock in the morning he manages to get home without even tumbling. His wife is brought back two hours later. And then, at the instigation of Mrs. Porter, the vicar's wife, the carouse is resumed next morning. On Sunday we had as good a sermon as I ever heard Mr. Porter preach, it being against swearing. Only a few days afterwards the same party of people met at Mr. Porter's. We continued, he says, drinking like horses, and singing till many of us were very drunk.'

So that the sky pilots have not hesitated ere now to send plenty of intoxicating liquor down the red lane. And it ill becomes Dr. Torrey, himself in the same line of business, to attempt to extract such a venomous slander out of Paine's modest quart of rum a week.

J. WEST.

August 12, 1905.

### THOMAS PAINE'S POETICAL "ADDRESS TO LORD HOWE."

A CONJECTURAL EMBEDDATION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Recent events having caused me to renew my acquaintance with the works of this great man, I am led to make public the following emendation of a line in his

"Address to Lord Howe." This powerful poem, which ought to have a place in every "Peace Anthology," is direct and personal to Lord Howe except for the last six lines of the stanza I am about to quote. Read as they are given and as they are printed in every edition I have access to, they make the author turn aside from Lord Howe to abuse without apparent cause, those who are blessed with wives, children, or sisters:

Oh! could I paint the passion that I feel  
Or point a horror that would wound like steel,  
To thy unfeeling, unrelenting mind  
I'd send destruction, and relieve mankind,  
You that are husbands, fathers, brothers, all  
The tender names which kindred learn to call;  
Yet like an image carved in massy stone  
You bear the shape, but sentiment have none;  
Allied by dust and figure, not with mind  
You only head, but live not with mankind.

Now if the fifth line be read

You that are husband, father, brother, all,

the sequence of the poem is unchanged throughout and unreasoning abuse becomes a fitting climax to which every line in the poem has led in a natural and orderly manner. The emendation seems to me so obviously necessary, that it seems surprising Dr. Conway should not have remarked it. Not only does it make sense and good grammar of an otherwise meaningless and ungrammatical passage, but it agrees with the facts of the case. A reference to the "Dictionary of National Biography" will show that Richard, Viscount Howe, to whom the poem was addressed, was married in 1758 and had three daughters. His brother, Gen. William Howe, assisted him in his fruitless attempt to conquer the revolted colonists. He was thus "husband, father, brother."

Against this view there is nothing to be said except that, to the best of my knowledge, it lacks the support of printed authority.

E. G. B.

### FREETHOUGHT IN SOUTH AFRICA.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Perhaps it may interest you to get a few lines from this quarter of the globe. As I have very little time and I know your paper space is limited, I suppose you will not mind my being very brief.

I went into a news-shop a few weeks ago to get some papers. The shopman noticed I was sorting out advanced literature, and I also asked him if he could get me the *Melbourne Liberator*. He could not get the latter, but the week following he had the *Freethinker* on the counter. He said he thought I might take it. Of course I ordered it regularly. Some others saw it on the counter next week and now the only three copies he can get from the importers he has to keep off the counter so as to supply them to the first who ordered them. He is ordering more. I trust this may be the beginning of a wide circulation of your eye opener for the innocent lambs who feed, mentally, in the pastures of the Churches

I enclose report of a lecture by Dr. Hertz on "Spinoza." I may say Dr. Hertz is one of the Chief Jewish Rabbi's in South Africa. Such lectures help to throw a ray of light into minds that have been clogged by the nonsense from theological dust blowers.

I read with pleasure your exposure of those revival vampires, whose lying yarns and abuse of dead sceptics is an old dodge. Just fancy these theological blusterers talking of our morality.

There is a mighty flood of immorality in this city of Johannesburg, and not amongst those whom your Torrey's and Evans call infidels, but amongst the true believers in Adam's rib, Noah's flood, and the immaculate conception, and human sacrifice stories as reported in their book of God.

The lowest of the low, and the smartest rascals of this city are all within the fold of the various churches, and are buried by them in the glorious hope of being in communion, hereafter, with those *saintly characters* Abraham, Jacob, Moses, and Company. By the way, were the latter theological aristocracy real characters? As a few weeks ago the Johannesburg *Jewish Chronicle* had on their contents bill in large type, "Did Moses Really Exist?" Why of course not! Only they wish to break the news gently.

The newspapers here have given us columns of dry rot about the "great wave of religion" in Wales; but of course they do not give us the evils they have created with their spiritual influenza craze, commonly known as the Welsh Revival. The crazy ones have had their fling; let us hope that a mighty intellectual tide will come along and sweep away the bad effects of a people's temporary retrogression.

AN OLD LEEDS MEMBER OF THE N. S. S.

True equality is the only true morality or true wisdom.—*Hazlitt.*

**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.****OUTDOOR.**

**BATTERSEA BRANCH N. S. S.** (Battersea Park Gates): 11.30, W. J. Ramsey.

**BETHNAL GREEN BRANCH N. S. S.** (Victoria Park, near the Fountain): 3.15 and 6, C. Cohen.

**CAMBERWELL BRANCH N. S. S.:** Station-road, 11.30, R. P. Edwards; Brockwell Park, 3.15 and 6, R. P. Edwards.

**KINGSLAND BRANCH N. S. S.** (Corner of Ridley-road, Dalston): 11.30, C. Cohen.

**WEST HAM BRANCH N. S. S.** (The Grove, Stratford): 7, W. J. Ramsey, "Is it Possible for a Christian to Believe the Evidences of Christianity?"

**COUNTRY.**

**LIVERPOOL BRANCH N. S. S.** (Alexandra Hall, Islington-square): 7, H. Percy Ward, "Which Came First, the Hen or the Egg? An Address on the Origin of Life." Outdoor Lectures: 3, Islington-square (if wet, in Hall). Monday, 8, St. Domingo Pit. Wednesday, 8, Edgehill Church.

**MOUNTAIN ASH BRANCH N. S. S.** hold meetings every Thursday at the Workmans' Institute, where all Freethinkers will be welcome.

**WIGAN BRANCH N. S. S.:** Market-square, Tuesday, Aug. 29, at 7.45, H. Percy Ward, "Profane Pills for Pious People."

**TRUE MORALITY:**

Or, The Theory and Practice of Neo-Malthusianism,

IS, I BELIEVE,

**THE BEST BOOK**

ON THIS SUBJECT.

The new Popular Edition, consisting of 176 pages, is now ready.

In order that it may have a large circulation, and to bring it within the reach of the poor, I have decided that the price for a copy post free shall be only TWOPENCE. A dozen copies, for distribution, may be had post free for a shilling.

The *National Reformer* of September 4, 1892, says: "Mr. Holmes's pamphlet.....is an almost unexceptional statement of the Neo-Malthusianism theory and practice.....and throughout appeals to moral feeling.....The special value of Mr. Holmes's 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.

Orders should be sent to the author,

**R. HOLMES, HANNEY, WANTAGE, BERKS.**

**FLOWERS OF FREETHOUGHT**  
By **G. W. FOOTE.**

First Series, cloth - - - - 2s. 6d.  
Second Series, cloth - - - - 2s. 6d.

Contains scores of entertaining and informing Essays and Articles on a great variety of Freethought topics.

The Freethought Publishing Co., Ltd. London.

**THE SAFEST AND MOST EFFECTUAL CURE FOR INFLAMMATION OF THE EYES.****Thwaites' Celandine Lotion.**

Cures inflammation in a few hours. Neglected or badly doctored cases. 3 or 4 days is sufficient time to cure any case. For sore and Inflamed Eyelids. Nothing to equal the Lotion for Dimness of Sight. Will remove Skin or Film that sometimes grows on the Eye. As the eye is one of the most sensitive organs of the body, it needs the most careful treatment.

Cullpeper says in his Herbal Book that if the virtues of Celandine were generally known it would spoil the spectacle-makers' trade. 1s. 1½d. per bottle, with directions; by post 1s stamps.

**G. THWAITES,**  
HERBALIST. 2 CHURCH ROW, STOCKTON-ON-TEES.

**Take a Road of Your Own**

Or, Individuality and Mental Freedom

By **COLONEL R. G. INGERSOLL**

PRICE ONE PENNY

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

**PARIS****INTERNATIONAL FREETHOUGHT CONGRESS.**

On my way to this great and important gathering I shall stay one day in London, on

**THURSDAY, AUGUST 31st,**

AT

**WATTS'S PRIVATE HOTEL,**  
**Hunstanton House, 18 Endsleigh Gardens,**  
**London.**

(Opposite Euston Station in Euston Road.)

I shall have a Full Set of New Winter Patterns, and for this day only I shall sell  
**FOR CASH**

**42s.** Suits to Measure for **35s.**  
**25s.** Overcoats " " " **21s.**  
**12s. 6d.** Bradlaugh Boots for **10s. 6d**

I invite all my Freethought friends to come and see me. Remember you can save **15 per cent.** by purchasing on this day, **AUGUST 31st.**

I intend to make this a red-letter day in the history of my business.

**HOURS OF BUSINESS ... .. 2 to 8 p.m.**  
Come in Thousands and Save Money.

On this Special Day, August 31st., I shall also sell the above-named goods at the reduced prices to all **Cash** customers sending direct to my Bradford or Manchester addresses.

**J. W. GOTT, 2 and 4 Union Street, Bradford**  
(Also at 10 ST. JAMES'S HALL, MANCHESTER.)

**LIBRARY FOR SALE.**

**Descent of Man.** Last Words on Materialism.  
**Shakespeare: Life and Works.**  
**English Life of Jesus.** Sartor Resartus.  
**Twentieth Century New Testament.**  
**Apocryphal Gospels.** The Prophet of Nazareth.  
**Poems, Essays and Fragments.**  
**History of Europe During the Middle Ages. 2 Vols.**  
**Byron's Poetical Works.**  
12 beautifully bound volumes, sacrifice, £1 5s. or nearest offer.

**CURRIE, West Morton-street, Thornhill, Dumfries.**

**MATRIMONY.** A Gentleman with an income of £3,000 per annum, having no religious belief, is desirous of making the acquaintance of a lady of taste and refinement. Applicant would be preferred if musical. Age about 30-35. Any communication will be considered as strictly confidential and will be replied to.—Address, E. VERNON, 10 Union-court, London, E.C.

**SITUATION WANTED** as Companion-Gardener to Elderly Lady by Educated Bachelor (36). Experienced in Commercial Horticulture. Terms moderate.—Address, "Theosophist," c/o Freethinker.

**A Splendid Life-Like Portrait of THOMAS PAINE.**

On Half-Toned Paper, 7½ by 5 inches. Securely Packed and Post Free,

**THREE HALFPENCE.**

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

# THE SECULAR SOCIETY,

(LIMITED)

Company Limited by Guarantee.

Registered Office—2 NEWCASTLE STREET, LONDON, E.C.

Chairman of Board of Directors—MR. G. W. FOOTE.

Secretary—E. M. VANCE (Miss).

This Society was formed in 1898 to afford legal security to the acquisition and application of funds for Secular purposes.

The Memorandum of Association sets forth that the Society's Objects are:—To promote the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief, and that human welfare in this world is the proper end of all thought and action. To promote freedom of inquiry. To promote universal Secular Education. To promote the complete secularisation of the State, etc., etc. And to do all such lawful things as are conducive to such objects. Also to have, hold, receive, and retain any sums of money paid, given, devised, or bequeathed by any person, and to employ the same for any of the purposes of the Society.

The liability of members is limited to £1, in case the Society should ever be wound up and the assets were insufficient to cover liabilities—a most unlikely contingency.

Members pay an entrance fee of ten shillings, and a subsequent yearly subscription of five shillings.

The Society has a considerable number of members, but a much larger number is desirable, and it is hoped that some will be gained amongst those who read this announcement. All who join it participate in the control of its business and the trusteeship of its resources. It is expressly provided in the Articles of Association that no member, as such, shall derive any sort of profit from the Society, either by way of dividend, bonus, or interest, or in any way whatever.

The Society's affairs are managed by an elected Board of Directors, consisting of not less than five and not more than twelve members, one-third of whom retire (by ballot) each year,

but are capable of re-election. An Annual General Meeting of members must be held in London, to receive the Report, elect new Directors, and transact any other business that may arise.

Being a duly registered body, the Secular Society, Limited, can receive donations and bequests with absolute security. Those who are in a position to do so are invited to make donations, or to insert a bequest in the Society's favor in their wills. On this point there need not be the slightest apprehension. It is quite impossible to set aside such bequests. The executors have no option but to pay them over in the ordinary course of administration. No objection of any kind has been raised in connection with any of the wills by which the Society has already been benefited.

The Society's solicitors are Messrs. Harper and Battcock, 23 Rood-lane, Fenchurch-street, London, E.C.

*A Form of Bequest.*—The following is a sufficient form of bequest for insertion in the wills of testators:—"I give and bequeath to the Secular Society, Limited, the sum of £— free from Legacy Duty, and I direct that a receipt signed by two members of the Board of the said Society and the Secretary thereof shall be a good discharge to my Executors for the said Legacy."

Friends of the Society who have remembered it in their wills, or who intend to do so, should formally notify the Secretary of the fact, or send a private intimation to the Chairman, who will (if desired) treat it as strictly confidential. This is not necessary, but it is advisable, as wills sometimes get lost or mislaid, and their contents have to be established by competent testimony.

# THE BIBLE HANDBOOK

FOR  
FREETHINKERS AND INQUIRING CHRISTIANS

EDITED BY

G. W. FOOTE AND W. P. BALL

A New Edition, Revised, and Handsomely Printed

CONTENTS:

Part I.—Bible Contradictions. Part II.—Bible Absurdities. Part III.—Bible Atrocities.

Part IV.—Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Prophecies.

The above four useful parts, convenient for the pocket, may be had separately, FOURPENCE EACH, or the whole, bound in one volume, 1s. 6d.; Best Edition, bound in cloth, 2s. 6d.

"This is a volume which we strongly commend to all interested in the study of the Judaic-Christian Scriptures. It is edited by G. W. Foote and W. P. Ball, and Published by the Freethought Publishing Company, 2 Newcastle-street, Farringdon-street, London, E.C., price 1s. 6d. Indeed, we cannot conceive any Christian as having a faith worth regarding unless he has studied this remarkable volume. Teachers in Sunday and elementary schools will find it of special value as an aid to the exposition of the Christian religion from a thoughtful and critical standpoint. It is a perfect army of facts and comparisons. Since 1888 it has been the standard volume of the subject with which it deals, and its popularity is emphasised by the fact that the public have demanded a new edition."—*Reynolds's Newspaper.*

"Under the Ban of the London County Council."

THE POPULAR EDITION

(Revised and Enlarged)

OF

# "BIBLE ROMANCES"

BY

G. W. FOOTE

With a Portrait of the Author

*Reynolds's Newspaper* says:—"Mr. G. W. Foote, chairman of the Secular Society, is well known as a man of exceptional ability. His *Bible Romances* have had a large sale in the original edition. A popular, revised, and enlarged edition, at the price of 6d., has now been published by the Pioneer Press, 2 Newcastle-street, Farringdon-street, London, for the Secular Society. Thus, within the reach of almost everyone, the ripest thought of the leaders of modern opinion are being placed from day to day."

144 Large Double-Column Pages, Good Print, Good Paper

SIXPENCE—NET

(Post Free, 8d)

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

"The Brixton Mission has proved less successful than the Evangelists had hoped."—*Morning Leader*, May 29, 1905.  
 "We had more opposition here. Infidels have been very aggressive in distributing their literature outside the hall.—  
 MR. J. H. PUTTERILL, Secretary of the Torrey-Alexander Mission. (*Morning Leader*.)

## THREE IMPORTANT PAMPHLETS

BY

G. W. FOOTE.

1. **Dr. TORREY AND THE INFIDELS.**

Refuting Dr. Torrey's Slanders on Thomas Paine and Colonel Ingersoll.

2. **GUILTY OR NOT GUILTY?**

An Open Letter to Dr. Torrey concerning his Evasions, Shufflings, and suggested Denials.

3. **Dr. TORREY'S CONVERTS.**

An Exposure of Stories of "Infidels" Converted by Dr. Torrey in England.

### THESE PAMPHLETS ARE ALL PRINTED FOR "FREE DISTRIBUTION"

Copies have been distributed at Dr. Torrey's Mission Meetings in London, and will be distributed at his Mission Meetings in Plymouth, Sheffield, etc. They will also be forwarded to Freethinkers and other persons who wish to read them or are willing to distribute them judiciously. Applications for such supplies should be made to Miss E. M. VANCE, 2 Newcastle-street, London, E.C. Postage or carriage must be paid by consignees, except in special cases, which will be dealt with on their merits.

#### SUBSCRIPTIONS TO DEFRAY THE COST ARE INVITED

AND SHOULD BE SENT TO MR. G. W. FOOTE, 2 NEWCASTLE STREET, LONDON, E.C.

### A WONDERFUL BARGAIN.

## "THE RIGHTS OF MAN"

BY

THOMAS PAINE.

Well Printed on Good Paper, 164 pages,

WITH A BIOGRAPHY OF PAINE BY J. M. WHEELER.

PRICE SIXPENCE.

Post Free, EIGHTPENCE.

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

THE TWENTIETH CENTURY EDITION OF

## THE AGE OF REASON

By THOMAS PAINE.

WITH A BIOGRAPHICAL INTRODUCTION AND ANNOTATIONS BY G. W. FOOTE

Printed on Good Paper, and Published at the

**MARVELLOUSLY LOW PRICE OF SIXPENCE.**

Postage of Single Copies, 2d.

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET LONDON, E.C.

Printed and Published by THE FREETHOUGHT PUBLISHING Co., Limited, 2 Newcastle-street, Farringdon-street, London, E.C.