

THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

[TRANSMISSION ABROAD.

Vol. I.—No. 16.]

NOVEMBER 20, 1881.

[PRICE ONE PENNY.

"COMIC BIBLE" SKETCHES.—III.



JACOB'S LADDER.

"He took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it. And, behold, the Lord stood above it."—Genesis xxviii., 11—13.

THE GOD CHRISTIANS SWEAR BY.

JOHN STUART MILL, in one of the most incisive passages of his essay on Liberty, ridiculed the Christian notions of oath-taking, and after stating that in our law courts you must swear by God, he contemptuously added "any God will do." In this country we must have a God, even if, as the Americans say, it is only a little tin Jesus. Sir Henry Drummond Wolff on a memorable occasion emphasised this view. When Mr. Bradlaugh first sought to take his seat in the House of Commons that sapient member of the Fourth Party urged against him that there was a grand difference between the member for Northampton and the other legislators. They all had some deity or other, while Mr. Bradlaugh had no sort of God. We have heard a Christian minister carry this idea out to its logical end, and declare that it is better to worship the wrong God than worship none at all.

Mr. Bradlaugh's offence is that he has no God. He is therefore said to be unfit to sit in Parliament. Want of brains or of honor might be easily overlooked, but want of theology is unpardonable. It is the one sin which can never be forgiven. You may sin against Man with impunity, but you may not sin against the Ghost without being treated as a criminal and an outlaw.

But, after all, Mr. Bradlaugh's *real* offence is that he does not believe in the *Bible* God. That is the deity the House

of Commons believes in. Christian and Jew are at one in this. Alderman Fowler and Baron de Worms coincide here, and, as the man in Sheridan's play says of two different characters, "when they do agree their unanimity is wonderful." We can imagine these two worthies confabulating on the subject:—

Fowler.—I believe that Jesus Christ, whom your forefathers crucified, was God.

Worms.—The *Son* of God, you mean.

Fowler.—Well, yes, I suppose that's more correct. I'm not a theologian. But you don't believe he was God at all.

Worms.—Not exactly. My ancestors were never persuaded of his deity while he was alive, and you can hardly expect me to be persuaded of it now he's dead. I often wonder, my dear Fowler, how a man of the world like yourself can believe such a flam.

Fowler.—Flam, sir! Flam! What the devil do you mean by insulting my religion in this way?

Worms.—No offence, Fowler; I didn't think you were so thinskin. But your Christians were always tetchy about the Nazarene.

Fowler.—Tetchy! I only ask you to treat my religion with proper respect.

Worms.—Come now, my dear Fowler, don't let us quarrel in face of the common enemy. We are both good Conservatives and this Bradlaugh is a horrid Radical. We must combine to keep him out, and we must find some common ground to stand on.

Fowler.—Quite so. I heartily agree with you.

Worms.—Well, we'll sink our difference about the son and agree about the old man. We both worship God the the Father.

Fowler.—That's true. "I believe in God the Father Almighty —"

Worms.—Come now, Fowler, don't give us all the creed, or we shall quarrel again, and you know we can't afford to.

Fowler.—True again! What a clever fellow you are! But how are we to conceal our difference from the public?

Worms.—Easily enough. You say nothing about God the Son, and I'll say nothing about God the Father. We'll both talk about God, and the public will conclude we both mean the same thing.

Fowler.—So we do, Worms, so we do. We both mean to keep Bradlaugh out, and that's the main thing.

Worms.—Spoken like a true Jew—I beg pardon, a true man of the world.

They go out arm in arm.

Now, in a certain sense the Jew and the Christian *do* agree. The God of the New Testament is simply a continuation of the God of the Old. 'Tis the same God washed and shaved, and with his best clothes on, a little more fit for decent society. Why the Jew and the Christian have fallen out so frightfully we cannot understand, except on the principle that family quarrels are always the bitterest.

Mr. Bradlaugh does not believe in the Bible God, and the pious majority of the House of Commons will not let him swear. Their God, Jesus Christ, said, "Swear not at all," yet they claim a monopoly of swearing, and no doubt many of them do a great deal more of it outside the House than they ever do in. Christ's command is binding on them, and they break it. It is not binding on Mr. Bradlaugh, and they make him obey it!

As Mr. Bradlaugh's way to his seat is barred in God's name, we have the right to ask what kind of a being he is. What is the character of this God the Christians swear by?

In answering this question we shall go to authentic sources. Fortunately, we have this God's character written by himself, or at his dictation. The Bible contains it, and



to that we shall appeal. If we malign or misrepresent him, the fault is his own.

When men describe themselves they never say the worst that can be said. Something is concealed, something toned down, something heightened. Defects are slurred over and virtues brought into strong relief. No doubt gods act in the same way. The Bible God has described himself, and if we find his character bad we may depend upon it that if the whole truth were told it would be worse. Let none of his worshippers, then, quarrel with the result of our examination.

G. W. FOOTE.

(To be continued.)

THE ATHEISTIC PULPIT.—SERMON XI.

PREFACE.—In this and some following papers I intend to expound, illustrate and apply the teachings of the "Sermon on the Mount." Who was its author, when and where it was delivered, before what audience, I do not care: the value of the discourse is no greater, though a great man uttered it; is no less, though the production of a booby. If it descended or ascended from heaven, it is no better or worse for that; if it sprung from earth, or Purgatory, or Hell, that makes it no worse. If god preached it, it is just as it is; and you must admit no more nor less, if the preacher was the devil. If a Holy Ghost inspired it, that does not enhance its value; if a foul or filthy spirit instigated its utterance, the sermon is no fouler or cleaner for that. We may estimate the qualities of the author by those of the sermon; but not those of the sermon by those of the author.

With these few words of explanation, we may next proceed to expound the Sermon on the Mount:—

Blessed are the poor in spirit (Matt. v., 3). Poverty of purse is bad enough; poverty of spirit is the condition of fools, slaves, lunatics, and idiots.—*For theirs is the kingdom of heaven.* What a blessed set, therefore, constitutes the kingdom of heaven! Wise men are excluded—by their own choice, of course.

Blessed are they that mourn, for they shall be comforted (v. 4). Common sense says, Blessed are they who do not need to be comforted. The word translated "blessed" all through these "beatitudes," as they were piously and lackadaisically denominated, should be rendered "happy." The "Revised Version," however, from which I quote, keeps the old translation. Perhaps the revisionists did not like to expose their good book to ridicule. "Happy are they that mourn!" To which I reply, *Tall are they that are short! Fat are they that are lean!* Amen. It requires much grace and divine enlightenment to understand a sermon, my Brethren and Sisters, specially when, like this on the Mount, it abounds in absurdities. None of those who have heard it asked any questions; discussion was not invited. And if they had demanded an explanation, no doubt the good-natured Jesus (if he was the preacher) would have mercifully damned them for their impertinence.

Blessed are the meek, for they shall inherit the earth (v. 5). History abounds with proofs of this truth. The meek Israelites expelled and murdered all the Canaanites they could, and took possession of all their victims had owned. The meek Romans conquered the world, or a great part of it; and the exceedingly meek Danes, Jutes, Saxons, and others conquered and peopled England. The meek English stole India and other countries, as the meek Spaniards stole South and Central America. Jesus did not understand history.

"Meekness is weakness;
Strength is triumphant."

Gentleness is the characteristic of a strong man who has strength enough to be self-controlled and goodness sufficient to direct his power to worthy ends; but meekness is mental and moral paralysis. Gentleness is a virtue, meekness a vice. The former is independence, the latter absolute slavery to the priesthood.

Blessed are they that hunger and thirst after righteousness (v. 6). Nonsense! Blessed are the righteous, is the proper thing to say. People who hunger and thirst after righteousness usually do nothing else, poor things; their double appetite feeds upon themselves, and they are weak and miserable as children with worms.

Blessed are the merciful: for they shall obtain mercy (v. 7). It is so sometimes, though very often the contrary happens.

After all, the just are better than the merciful, though both are good.

Blessed are the pure in heart: for they shall see God (v. 8). The pure in heart are good, though not always happy. They will never see God, though. 1. If God is infinite, he can never be seen, for there is no place where we could stand to see him. 2. If seen, he is not infinite. The pure in heart have their own reward, and no more need a sight of God than I do a sight of the queen.

Blessed are the peacemakers: for they shall be called the sons of God (v. 9). This is a joke equal to another I will perpetrate: *Blessed are the members of the Peace Society: for they shall be called the sons of Alexander the Great, Julius, Cæsar, Napoleon, Bismarck, Beaconsfield, or Bartle Frere.* When did God ever make peace or prevent war? When was there ever a war his servants did not ascribe to him?

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven (v. 10). Then persecution also is a good thing? If so, the persecutors ought to be blessed too. To be persecuted is a nuisance, a great evil, a shame, a disgrace to civilisation. And if the persecuted have no compensation except the kingdom of heaven, their case is more hopeless than that of the followers of Don Carlos or of Jefferson Davis.

As for people now-a-days being persecuted and slandered for the sake of Jesus, the conception is too grotesque for discussion. It is his pretended and pretentious followers who do all the persecution; and the kingdom of heaven consists, not of victims, but of stupid and brutal persecutors. If the "persecuted for righteousness' sake" are to obtain a great reward for their endurance, Hurrah! I mean, Hallelujah! we shall get the prize, and our Christian persecutors will go —. I do know what will become of them.

Jesus says, "They so persecuted the prophets" (v. 11). What prophets? This preacher must have referred to a different Old Testament from ours. The old Israelitish prophets were bitter persecutors when opportunity occurred; but none of them suffered persecution, strictly so named. To encourage persecution itself is not much worse than to encourage its endurance by calling the persecuted happy. The good teacher does his best to inculcate manliness and justice, which will, in time, render persecution impossible.

J. SYMES.

(To be continued.)

THE CONVERSION AND TESTIMONY OF ST. PAUL.

THERE are three modes of reasoning by which the controversial Christian attempts to prove to the sceptical mind the historical existence of Jesus Christ and the miraculous life which is fathered upon him. The first is the testimony of the Jews and Gentiles, who were contemporary with, or came immediately after, the time assigned to Christ. The passages in these writers, however, are either spurious, or doubtful, or irrelevant, in their character. The second argument adduced is that of the credibility and the genuineness of the Gospel histories; but nothing reliable is known of their alleged authors; and, as the Rev. W. Sanday mournfully confesses in his valuable work on "The Gospels in the Second Century" (p. 346), "the very names of the first two evangelists are not mentioned before a date that may be from 120—166 (or 155) A.D., and the third and fourth not before 170—175 A.D." If we add to this that the first writer who mentions four gospels bearing the names of Matthew, Mark, Luke and John is Irenæus, who wrote about the year 170 A.D. that even one of those gospels (viz., Matthew) which he mentions is not *certainly* identifiable with that which we have bearing the same name, and that, as the author of "Supernatural Religion" rightly puts it, there is not to be found "a single distinct trace of any one of those gospels during the first century and a half after the death of Jesus"—the antecedently incredible statements made by the gospels concerning a man unknown to history, vouched by the authority of men equally unknown to historic fame, may well deserve to be rejected as old wives' fables and cock-and-bull stories. The third argument is that of the testimony afforded by the writings of St. Paul. It is to this portion of Christian apologetics to which we would in this article direct special attention.

1. *As to Paul's Conversion.*—St. Paul was brought up in Jerusalem, at the feet of Gamaliel (Acts xxii., 3), from his youth upwards (Acts xxvi., 4). He would have, therefore,

doubtless either seen Christ and witnessed his numerous miracles, or heard of him from eye-witnesses or general report. Nevertheless, he seems, during Christ's lifetime, to have been an unbeliever. Nay, more, he quickly develops into a full-blown persecutor, "breathing out threatenings and slaughter against the disciples of the Lord." The blood of Stephen, the protomartyr, was upon his guilty head. He was present when the "stiff-necked and uncircumcised" Jews stoned the disputatious deacon (vi., 9). Just before the shower of kerbstones and brickbats descended, Stephen saw "the heavens opened and the son of man standing on the right hand of God" (vii., 56). Paul did not witness the phenomena, however, nor did the high priest nor the infuriated Jews; they lacked the eye of faith, which alone can discern these things. If they had seen, as Stephen was able to see, who had no need of a miracle to strengthen his faith, they would not have slain him. The best evidence, therefore, that Stephen was either a pious liar or a sanctionious fanatic is the fact that they, Paul, the priest and the people, put him to death.

Finally, Paul is converted whilst on his famous journey to Damascus. The "Acts of the Apostles" give three accounts of this conversion. In each, Paul hears a voice, though there is no statement that he saw Jesus, from whom the voice proceeded. It is interesting to know that our blessed Lord spoke Hebrew on that occasion. Paul then becomes blind for three days. In 1 Cor. xv., 8, Paul distinctly states that he saw Christ, though he makes no mention there, nor in his other writings, of the sensational events recorded in Acts. How suspicious that story is will be seen from the fact that the episodes abound in trances and visions. For instance, after Christ had completed the Pauline *coup d'état*, he appeared in a vision to Ananias, and told him that Paul had seen (in a vision) the same Ananias restoring his (Paul's) sight (Acts ix., 10—12). Again, after his recovery, Paul, whilst at Jerusalem in a trance, saw the crucified one afresh, and had a short parley with him (Acts xxii., 17—21). The upshot of the confabulation is that Paul is sent to the Gentiles. Now, if the episodes in this twenty-second chapter be credible, the story in the twenty-sixth chapter can scarcely be veracious, for, whilst that chapter relates only *one* vision—viz., that which interrupted the journey to Damascus—it also states that in that vision Christ ordains Paul as the missionary to the Gentiles (17—18). There is, moreover, this fatal stupidity to be noted, that one of these visions occurs whilst Paul was still blind (ix., 12). It is also very doubtful whether Paul was in a state to see Christ at all, even whilst on the road to Damascus, for we read that he fell to the ground *instantly* (ix. and xxii.), and "could not see for the glory of that light" (xxii., 11) which shone from heaven on the occasion. And yet, in the teeth of these statements concerning visions and trances, we have, in 1 Corinthians xv., Paul's distinct statement that he saw Christ! Could lying or stupidity transcend this?

We will dismiss this incredible and visionary story with the remark that it is too great a demand on our faith to expect us to do more than smile at the testimony of a man,—educated from his youth at Jerusalem, amidst the scenes of Christ's miracles, where so many public assertions of Christ's divine character had been given, and who had possibly seen, and doubtless had heard of, Christ,—who remained, in spite of these evidences, in obstinate and persecuting unbelief, and that, too, after the vision—another vision!—of Stephen. Rejecting the evidences of his senses, or that of the personal knowledge and experience of thousands who had had ocular (not visionary) demonstration of the divinity of Christ, he casts to the winds the firm convictions of the past and rests his faith in Christ on the baseless fabric of a vision! Yet Paul, after all, is only one of the many millions of those blessed fools "that have not seen, and yet have believed" (John xx., 29).

2. *As to Paul's Testimony to the Gospels.*—Prebendary Row, in common with many apologists, claims Paul as an important witness to the fact of the resurrection of Christ. Now, be it noted that Paul does not put himself forward as an eye-witness, but merely as a believer in that event. Indeed, had he known the fact of the resurrection of Christ, either at or immediately after the time it occurred, he would have doubtless—if not for truth's sake, at least for Christ's sake—professed and called himself a Christian, without requiring a revelation from heaven and a speech in Hebrew from Jesus Christ to confirm his faith. It is to be remarked that Paul distinctly refers to the resurrection as an event which he knew of alone from hearsay (1 Cor. xv., 3). He

"received" it; so likewise do the Christians of the present day. He believed in it; so do they. He did not witness it; nor did they. He swallowed it in faith, like the rest of gullible believers.

In the account which Paul gives of the appearances of Jesus Christ after his resurrection (1 Cor. xv.) he is in utter variance with the Gospels and the "Acts." In the first place, the priority which Paul ascribes to Christ's appearance to Cephas is not only *not* borne witness to in the gospels, but actually contradicted by the fact that each of them relates that he appeared first to certain women. Secondly, the Pauline statement that after being seen of Cephas Christ was seen of the twelve, is evidently made in sublime ignorance of the fact that Judas, one of the famous dozen, had quitted this vale of sorrows for another more sorrowful. Thirdly, "after that he was seen of above 500 brethren at once," says Paul; but the gospels expressly limit Christ's appearances to the eleven and a few women, and give no indication even of the existence of so many disciples at that time. To this we may add that forty days from the first Easter morn the number of brethren was only "about a hundred and twenty" (Acts i., 15). Fourthly, we read again in Paul (1 Cor. xv., 7) thus: "After that he was seen of James, then of all the apostles," which is only a stupid reiteration of what we knew already from verse 5, where we are told that he was "then" seen of the twelve. It is, besides, out of harmony with the order of Christ's appearance as given in the evangelical records, in which no special appearance to James is related.

It is an important point to note, as bearing on the value of Paul's testimony to Christ, that the Pauline epistles make no reference to any of Christ's numerous miracles and the most striking events in his life. This reticence is explicable only by the alternative that either these events did not take place, or, if they occurred, Paul was either sceptical or in ignorance concerning them.

3. *Concluding remarks.*—(1) There is nothing to show from the Pauline writings that Paul was converted in the dramatic fashion recorded in the Acts. (2) Moreover, Galatians i. and ii. give the lie direct to several important statements in the "Acts." (3) The three accounts in "Acts" are mutually contradictory, besides being internally incredible and absurd. (4) Again, Paul is made to base his new-fledged faith on the suspicious evidence of a vision which he had when in a state of blindness, whilst, during the miraculous life of Christ—whom he had either seen or heard of—and despite the miracles of Peter and others of the disciples, he remains incredulous and persecuting to the last degree. (5) Again, the story of his conversion is absolutely incredible—firstly, from the conflicting statements of the three accounts in Acts and the silence of Paul in the matter; and, secondly, from the visionary, absurd and oft-times impossible character of the story itself. (6) Moreover, if the statements—which we have examined—in 1 Corinthians xv. are credible, the testimony of the gospels must be concluded to be false. (7) Granting, however, as against the veracity of Paul, the untrustworthiness of the gospels, the credibility of Paul remains as questionable and suspicious as ever, inasmuch as he only accepts from hearsay (1 Cor. xv., 3) the antecedently incredible and unauthenticated story of the resurrection.

From these considerations, we may conclude that the boasted testimony of Paul, instead of proving the historical fundamentals of Christianity, is only of importance as contributing a valuable quota to the rich treasury of Christian absurdity and contradiction. WILLIAM HEAFORD.

ACID DROPS.

WE understand that it has been suggested to the Bishop of Manchester that he should preach on the subject of the corruption of the times before the queen, taking for his text the twenty-third chapter of Ezekiel. He will not comply. The mitred slanderer of Secularists is a heavily pensioned defender of a book, part of which he dares not publicly read to any respectable congregation.

A CORRESPONDENT of the *Scotsman* says that Moody and Sankey, although they wished it to be kept quiet, privately insisted on a very handsome salary being paid them—something like £700 a month. We now understand why they are so anxious to save souls in England. America gets

worked out in time, so they let it lie fallow for a bit and come here to reap a fresh harvest.

In a Glamorganshire church the other day a big dog got possession of the pulpit and defied all efforts to turn him out. The parson had to content himself with the reading desk. Three or four centuries ago that dog would have been solemnly excommunicated and sent to the Devil, but now he may just go and commit the same offence in the next parish church. Perhaps it was something like this that suggested the phrase "dog of an infidel."

THE new Mayor of Sheffield is a Unitarian, and, according to custom, he invited the Corporation to accompany him to his own place of worship. Twenty-seven went and thirty-seven declined to go. They had three gods and would not countenance a fellow with only one.

A BIRMINGHAM paper says, "The uses of a curate are not altogether of a spiritual kind; otherwise a married one would be certainly worth as much as a single one. The curate is expected to act as a parochial lady's man; to make up a set at tennis, to pop in and discuss Tennyson at five o'clock teas, to lend, in fact, a sort of flavor of holiness to the mild pleasures of Anglican damsels."

MR. GEORGE HOWELL, the working-man Liberal candidate for Stafford, has the cry of "Atheist" raised against him. The new Dean of Carlisle advises him to take no notice of it, and says that "cannibal" would do just as well.

PROFESSOR FLINT has been soundly rating the Scotch clergy for their barrenness. They produce, he says, next to nothing. But some of them *consume*—a good deal of whisky. And even in the matter of production, don't they turn out miles of the most long-winded sermons on earth?

THE *Christian Commonwealth* last week had a long article on "Atheism versus Christianity," in which it makes the admission that "Christianity has too long repudiated the honesty of her opponents, and has too often consoled herself by thinking that *only* the fool could say in his heart "There is no God." But soon afterwards the Atheist is likened to "a beast treading down the flowers that make glad life's desert places."

THE same article says that Atheism puts out the light of hope. No, it only puts out the light of hell.

It then asks what Atheism will give religionists in the place of what it takes away. What does the doctor give when he drives out disease? Health. So Atheism drives out superstition and leaves our minds healthy and free.

NEXT, Atheism is requested to "give us a more loveable deity." But Atheism doesn't keep deities in stock.

LAST, Atheism "repudiates the Mosaic account of creation." So does every educated man outside the lunatic asylum and the pulpit.

THE *Christian Commonwealth* concludes "this is the monster that would take out of our hand the staff on which we lean, and out of our mouths the bread which sustaineth evermore." If this refers to the parsons we quite agree with it.

A LETTER in the *Record* states that a party of eighteen Americans have just gone to Jerusalem to await the second coming of Christ. If they really do "tarry till he come" won't they mount to heaven in a bald, toothless, and bleary-eyed condition! Americans always go in for big things.

ACCORDING to Mr. Spurgeon we should all be "as bad as the Devil" if God withdrew his grace. We reply that God ought to be ashamed of himself to turn out such a mean piece of work.

WE have not yet been prosecuted for our "Comic Bible" Sketches, but we live in hopes.

THE *Christian Herald* tells a story of a preacher out in

Virginia who induced the Lord to send a great hailstorm to destroy a crop of tobacco. This proves the efficacy of prayer. We invite the staff of the *Christian Herald* to pray outside our printing office all next Wednesday and see if they can keep the *Freethinker* from appearing the next morning. The risk is awful, but in the interest of science we will run it.

THERE has been a dreadful ecclesiastical storm in a teapot at Manchester. The Rev. J. Carter, rector of St. Luke's, is a high-churchman, and his congregation sometimes numbers eleven. One morning a stranger entered and partook of the communion, but instead of eating the wafer he stuck it inside his prayer-book, and when he got outside made uncomplimentary remarks on the whole performance of the ritualistic parson and his bevy of damsels. For this offence the magistrate fined him forty shillings and costs. The Rev. J. Carter and his damsels will probably thank the Lord over a tea-meeting in the vestry.

THIS wafer reminds us of another. In a Catholic church a profane fellow dropped a bone wafer among the consecrated ones. It was dealt out to a communicant who chewed and chewed but could make no impression on it. Turning to his neighbour he said, "This wafer's awfully tough. I've eaten the body of Christ many times before, but hang me if I haven't got a piece of God the Father this time."

WHO in the Bible carried Æstheticism to its lowest depth? Balaam, when he made his jackass to (too) utter. This blasphemous conundrum emanated from a deacon of a City church.

BISHOP ELLICOTT has not observed in his diocese "any distinct increase either of infidelity or indifference." Like a true Bishop he has great "oversight."

THE *Manchester Evening News* states that Mr. Bradlaugh "contemplates commencing an action for libel against certain eminent personages for libelling the Secularist leaders." Nonsense. It amuses them and doesn't hurt us. They advertise us. That's enough. When Bozzy told Johnson that the critics were running him down, he answered, "Sir, if they cease to talk about me I cease to live." The Free-thought cause lives all the better when Bishops malign it.

THE Bishop of Manchester, preaching at the Ashton parish church, said that "he frequently had Atheists and Secularists writing to him and asking him if he could tell in what ways the lives of a number of Christian people were better than their own. There was a terrible force in the argument, and he could not consider it without shame in his heart and the blood rushing to his head." This is strange language after the Bishop's unscrupulous attack on the morality of Secularism.

ALFRED GOUGH, who is under sentence of death for outraging and murdering a little girl, has taken to reading the Bible and singing hymns. He'll get a front seat near the throne next to David.

MONSIEUR JUSTIN, Bishop of Besançon, had presented to him a cask of wine by a merchant. He liked it so much that he recommended it to his clergy, many of whom drank it at mass. But when it was analysed it was found not to contain any juice of the grape. It was a sham wine; and as pure wine must be used by the priests, all the masses for the living and the dead in more than a hundred churches had to be said over again. Suppose the fraud had never been discovered: would the souls prayed for in connexion with the wrong liquor have remained in purgatory or gone to hell? It's a nice point.

THE Mayor of Bridgwater questioning the boys at the Ragged School asked them "What is meant by the pomps and vanities of this world?" "I know, sir," shouted a little boy. "Well, what is it?" said the Mayor. "It means the Mayor and Corporation going to Church," promptly replied the urchin.

A THREE-YEAR-OLD little girl was taught to close her evening prayer, during the temporary absence of her father, with "and please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added:—"And you'd better keep an eye on mamma, too!"

SPECIAL NOTICE.

Mr. FOOTE will lecture to-day (Sunday, November 20th), three times in the Hall of Science, Rockingham Street, Sheffield: morning, at 11, "Poverty, Priestcraft and Privilege;" afternoon, at 3, "Infidel Death Beds;" evening, at 7, "Great Christ is Dead."

MR. FOOTE'S ENGAGEMENTS.

November 20th Sheffield; 22nd, Walworth; 26th and 27th, Manchester; 28th, Hyde Eclectic Institute.

December 4th, Huddersfield; 11th, Claremont Hall, London; 18th, Rotherham.

January 5th, 12th, 19th, 26th, and 29th Hall of Science, London; 8th, Bradford; 15th, Rochdale; 22nd, Halifax.

February 19th, Grimsby; 26th, Liverpool.

March 5th, Claremont Hall, London.

CORRESPONDENCE.

ALL business communications to be addressed to Mr. W. J. RAMSEY, 28, Stonecutter Street, London, E.C.

LITERARY communications to the Editor, Mr. G. W. FOOTE, No. 9, South Crescent, Bedford Square, London, W.C.

THE members and friends of the Central London Branch will have their Annual Supper, on Monday next, November 21st, at Mr. G. Fowler's, "Essex Hotel," Bishopsgate Street. This is always an enjoyable social gathering, and we shall be pleased to meet a large number of friends. The tickets are 2s. 6d., and may be had at the Hall of Science on Sunday evening. Supper at 8.30 sharp.

A. LEE wishes us to announce that the Claremont Debating Society, will be inaugurated on Saturday evening, November 19th, at eight o'clock, when Mr. Ord will open a discussion on "The Political Situation." The place of meeting is Claremont Lower Hall, Penton Street, Pentonville, N. Admission free; strangers specially invited.

M. MARKS.—In his lecture last Sunday evening, on "Hebrew Old Clothes," Mr. Foote distinctly repudiated any intention to insult the Jews of to-day. They are not responsible for the ignorance and crime of their remote ancestors. Mr. Foote also admitted that the modern Jews had produced many illustrious and noble men, although he added that the English Jews had not equalled their European brethren in this respect. Mr. Foote, you say "ought not to attack Baron De Worms religiously," but you forget that this questionable Jew "undertaker," as the French say, opposes Mr. Bradlaugh's just right on religious grounds. Mr. Foote still abides by what he said, and he is thoroughly of opinion that if the Jew Book, the Jew God, Jesus Christ and the Apostles (all of whom were Jews), had never influenced the civilisation of Greece and Rome at all it would have been better for the world. Freethinkers, however, have no quarrel with the Jews now. Humanity is wide enough to embrace us all.

J. ELLIS.—Received.

CORNUBIA.—Thanks. We are glad to learn that the *Freethinker* is so well appreciated even in the remote west.

A. K.—We thank you.

O. FRIEND.—Carlyle was not a Christian, nor was George Eliot nor John Stuart Mill. Buckle was no Christian either. Few great writers are.

T. OLIVER.—The articles on Dolet will be republished with additional matter in the new edition of Mr. Foote's "Heroes and Martyrs of Freethought," which will be out next winter. Other biographies of great Freethinkers will appear in our columns.

C. STOCKER.—Date booked. We regret the delay, but you may depend on future numbers of "Bible Romances" being ready by the first of the month.

A. FREETHINKER.—You can obtain the books you require through Mr. W. J. Ramsey, at the *Freethinker* office.

J. BROTHERTON.—Thanks.

A. PERCY.—Mr. Foote's Thursday evening lectures at the Hall of Science, London, in January, will be on "The Science of Religion." The lectures will be published in a cheap form.

R. BRIGGS.—We cordially accept your explanation, and thank you for the cuttings.

W. MORRIS.—Thanks.

J. LEWIS.—Yes, Mr. Foote was gratified to meet so splendid an audience at the Hall of Science last Sunday. It shows that his work on the *Freethinker* is being appreciated in London.

BOTH SIDES.—Received with thanks.

SUGAR PLUMS.

DR. JAMES MARTINEAU has been taking Dr. Allon to task about his Bible views. This passage is very good:—

"Dr. Allon accepts the story of Eden, and its 'first vague promise of a deliverer,' on what evidence? All the grounds of natural credibility—witnesses, monuments, records—here fail; so that the tale would rank with any other piece of mythology, if it occurred in some foreign Scripture. But here it is made the opening scene of all saving theology. He believes in the Incarnation. On what evidence? The introductory chapters of Matthew and Luke? Even were they not hopelessly at variance with each other, would even a credulous historical critic

accept such a narrative on such testimony, were it the prefix to any religion other than his own?"

How will Dr. Allon answer this?

THE writer who signs himself "Laboarare est Orare," in the *Inquirer*, replied last week to the critics of his admirable Freethought article, to which we drew attention a few weeks ago. He concludes in a very outspoken way, and we think his language worth reproducing:—

"The *God idea*, not universal to the race, has passed through a variety of phases, and is now reduced to a condition of indefiniteness and chaos unequalled by any other conception of civilised man. So far from that idea having had an extensive influence upon the thought of any age, the state of education in each age has been the cause of the successive ideas of a God which have prevailed, and those ideas have had only a reflex influence upon thought. The saying that 'an honest God is the noblest work of man' is thus truer than we sometimes think. It is not difficult to perceive the direction the God idea is taking now. The many attempts to find an ideal substitute for it show that it is not altogether satisfying to the mind; and the futility of those attempts shows the hopelessness of the search. With less intelligence, man hoped to arrive at an explanation of the origin of things; with the light he now possesses, he sees no reasonable ground for hope. If, then, theological belief is moribund, and there is no ground left for the emotions which grew out of it, there remains morality. There remain the virtues to be cultivated; this will be the religion of the future."

THE religious census taken at Ipswich on Sunday, October 23rd, shows that only a fifth of the population go to church or chapel.

M. RENAN, the great French scholar and historian, in a letter to the *Lega della Democrazia*, of Rome, writes as follows:—

"In the beginning of human society, the city was only a larger family; the family had sacred rites which constituted it; hence it was natural that the city should also have its rites, and that whoever refused to conform to them should cease to form a part of the city. When the State constituted itself upon wider bases, embracing multitudes more or less devoted to the same belief, it was very natural that there should be a State religion. But to-day all is changed. There are no longer believing multitudes; there are individuals who believe. Whether it be a cause of regret or rejoicing, the people of the great cities no longer go to church or to the temples, neither can they be again led thither. The secondary cities and the country obey the same tendency. The progress of public instruction will diminish day by day the sum of superstitious *virus* which is inoculated in humanity, and the day can be foretold in which faith in the supernatural (I do not say the ideal) will have the same value in the world as witches and spirits have now."

THE *Hulme Gazette* has another outspoken article. Of the 13,000 clergyman of the Church, it says that "too many of them are not useful, nor ornamental, nor gentlemen."

ATHEISTIC SONNETS.

By John Rowell Waller, F.R.H.S., Author of "Unstrung Links," "Wayside Flowers," "Rambles and Musings," "Men we Meet," etc.

XII.—SATAN.

Thou most abused of all the clannish horde,
Gods, Angels, Devils, Prophets, Priests, and Kings,
A bard of earth thy mystic nature sings,
And hymns thee higher, purer than the Lord.
Great slandered under-foreman of the spheres;
All powerful, unchanging, and all-wise,
Thy virtues shine more lustrous in men's eyes,
Than Jah-Jehovah's vaunted love appears;
He murdered, swindled, thieved, and cursed mankind,
The like I cannot learn that *thou* hast done;
He smiled when men in irksome slavery pined,
Nay! caused the murder of his "only son;"
Grim Satan! dark and foul though *thou* may'st be,
At least *thou* hast done less of ill than he.

MRS. J. H. RIDDELL, authoress of "George Gerth," gives in her novel, "Above Suspicion," vol. ii, p. 211, the following prayer, as offered up "by a staunch Presbyterian," on behalf of the Queen: "O Lord! save Thy servant, our Sovereign Lady the Queen! Grant that as she grows an old woman she may become a new man, strengthen her with thy blessing, that she may live a pure virgin before Thee, bringing forth sons and daughters to the Glory of God; and vouchsafe her Thy blessing, that she may go forth before her people like a he goat on the mountains."

FREETHOUGHT GLEANINGS.

AN INFAMOUS CHRISTIAN DOCTRINE.—The doctrine of hell is infamous beyond all power to express. I wish there were words mean enough to express my feelings of loathing on this subject. What harm has it not done? What waste places has it not made? It has planted misery and wretchedness in this world; it peoples the future with selfish joys and lurid abysses of eternal flame. But we are getting more sense every day. We begin to despise those monstrous doctrines. If you want to better men and women change their conditions here. Don't promise them something somewhere else. One biscuit will do more good than all the tracts that were ever peddled in the world.—*Ingersoll*, Lecture on "Hell."

FREETHOUGHT A CONSTRUCTIVE FORCE.—My business was, and above everything is, to illumine the dark regions of religion with the torch of reason, that man at last may no longer be a sport to the hostile powers that hitherto and now avail themselves of the mystery of religion to oppress mankind. My aim has been to prove that the powers before which man crouches are creatures of his own limited, ignorant, uncultured, and timorous mind, to prove that in special the being whom man sets over against himself as a separate supernatural existence is his own being. The purpose of my writing is to make men anthropologists instead of theologians; man-lovers instead of God-lovers; self-reliant citizens of the earth instead of subservient and wily ministers of a celestial and terrestrial monarchy. My object is therefore anything but negative, destructive; it is positive. I deny in order to affirm. I deny the illusions of theology and religion that I may affirm the substantial being of man.—*Feuerbach*, "Essence of Religion."

DOUBT.—I suppose one man in a dozen ought to be born a sceptic. That was the proportion among the Apostles, at any rate.—*O. W. Holmes*.

A NOTE FROM EDINBURGH.

THE REV. WM. ADAMSON of Buccleuch Congregational Church, is a wary faith-defender. He attended a recent lecture by Mr. Foote in Edinburgh, but did not avail himself of the opportunity afforded for discussion. He prefers to attack infidelity from behind the safe entrenchment of his pulpit. On Sunday last, Nov. 13th, he gave the first of a series of lectures on "Popular Infidelity," which he threatens to publish after they are delivered. That infidelity was popular he showed by instancing his attendance at a hall where perhaps 300 young men (he might truthfully have said 500) paid to hear "that there was not and never had been a Christ." This was Mr. Adamson's fair way of representing Mr. Foote's position. Possibly, Mr. Adamson meant by the word Christ, Messiah or God Incarnate, but probably he was only giving his impression of views he cannot understand. Did I give my impression of his own lecture, I should call it a pretentious mass of rambling rhodomontade. He cited (from the *Freethinker* of last week, as I happen to know) the declaration by Dr. Carpenter, of Prof. Clifford's position that there is neither need of nor room for a God in the universe, and added moreover, that there were persons living "who were haters of God, haters of Christ, and haters of the Bible; as I could prove from a paper I have in my pocket." I wonder how so pious and careful a parson could defile the sanctuary by taking a copy of the profane *Freethinker* into his pulpit. So correct a describer of his opponents' attitude might be expected to be original in his own. Science, in his dictum, left Atheists without excuse, because "objects understood by thought must be the revelation of thought." This said he, "went far deeper than the old design argument of Paley." He apparently thinks it is original with himself, and I was not surprised to learn that this deep argument suggested itself to his mind by a letter which he had received from an idiot. Then flashed on his enlightened brain the truth that a thing must be intelligible in order to be understood, though it evidently brought no scintillation that this might be the reason why only human ideas are ever ascribed to God. After this amazing "demonstration," which at the best amounts to Paley's shallow argument that a tiger's teeth manifest a contriver's thought of biting, the congregation were treated to the usual crib from Foster, about the necessity of being omniscient before saying "there is no God," as though anyone does say that; the usual list of scientific Theists from Locke to Faraday; and the usual death-bed story. This last of an infidel who died in Fife cursing, of all men, Thomas Cooper. I doubt if I shall attend any more of his lectures, but if he carries out his threat to publish them, he may find there's been

A CHIEF TAKING NOTES.

CORRESPONDENCE.

THE ATHEISTIC PULPIT.

TO THE EDITOR OF "THE FREETHINKER."

MR. SYMES, in his eleven paragraphs, does not at all satisfy us. He clearly evades our demands. Will he answer our questions strictly and explicitly? He introduces other subjects, and, probably, thinks he may conceal the real issue by multiplicity of fresh assertions. Where is the necessity of informing us that Jesus taught nothing new about gods and goddesses. Has Christ ever professed to have done so? He denied them, certainly!

In paragraph 8, Mr. Symes says that "Christ was utterly selfish, inhuman, egotistic." Honor bright, sir, *utterly*? Is not that "stupid rashness?" He wept over a friend's grave. Was that "*utterly* selfish, inhuman?" We won't multiply instances. Is it to such a rash conclusion Mr. Symes' "painful study and thought" have led him?

2. Jesus and his disciples (as soon as they arrived) would no doubt have flung the sceptic into "Jacob's well." Those were Mr. Symes's words. I asked for his grounds for the assertion—a single instance of violence, but he declines. There was *no doubt*—now he *assumes*. After being challenged he does weigh his words more carefully. In the life of a man so utterly selfish and inhuman, why can't he discover one actual good, downright instance of violence. We have instances of his disciples desiring to burn, kill and maim, but this inhuman man entered his protest, feeling deeply offended at such wickedness of spirit.

3. He seems to have forgotten my other request: Where does he find anything to support the assertion that Christ was lost and would be saved?

4. Finally, we come to his curious proof of Quinity or rather as he writes "double Trinity." He does not discover this "double Trinity" in the scriptures but in his own rash reckoning, unnecessarily he counts the Holy Ghost twice. There are no two Sons of God. The identity of Christ is clear throughout the gospels and the epistles. He is everywhere one and undivided. He is the son of God the Father, he is son of the Holy Ghost. "The Holy Ghost (spirit) shall come unto thee, the power of the Most High shall overshadow thee, wherefore that which is born shall be called the Son of God." He is begotten by the Holy Spirit, and therefore is Son of God. "Holy Spirit," "Power of the Most High," and "God" are synonymous. The oneness of the Son upsets the duality of Fathers. Apart from belief in these mysteries, I only prove the unfairness and unreasonableness of Mr. Symes' attempts at torturing other people's creeds without warrant. The Prince of Wales—I beg Mr. Symes' pardon—is son of Victoria, and is also son of the Queen of England and Empress of India, but the individuality of His Highness proves that these titles mean one person. Victoria the Queen and Empress are one. According to Mr. Symes' mountebank argument and mental conjuring there are two or three mothers, and as many heir-apparents! When Her Most Gracious Majesty leaves this life there will be at least three heirs to the throne of the British Empire.

We don't wish to deny Mr. Symes' wide knowledge of scripture, but we do find, for a fact, that his flippancy amounts to rashness, that his intense hatred of Christianity distorts his conclusions, and that he takes his own assumptions and incautious argumentations for absolute truths. Yours faithfully,
D. R.

W. R. BRADLAUGH AT ROTHERHAM.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—It is true that Mr. W. R. Bradlaugh has been preaching here during October. The W. Thompson referred to in the *Freethinker* of last week as a leading sceptic converted, was not an Atheist, he is not known to the members. And Mr. John Horsfield, who entertained Mr. Bradlaugh, could not give me Thompson's address, but admitted he was not an Atheist.

But it is true that Mr. W. R. Bradlaugh having declined a challenge given by me at the close of one of his meetings to discuss, refused, but afterwards agreed to do so in the Temperance Hall in the presence of twenty-four gentlemen, twelve on each side, subjects—"The attributes of God," and "Does the Bible Teach Morality?"

The discussion lasted five hours, the two disputants only being allowed to speak. Mr. Bradlaugh did not ask for a vote, although it was agreed at the Committee one should be taken.

Mr. Bradlaugh's friends are dissatisfied at his poor defence of the Bible. And I hold a letter wherein the chairman, the Rev. G. Nuggin, Wesleyan Minister, thanked me for my conduct, and said he *favoured my views of the matter*. You can use this in any way you please.

CHARLES YOUNG,

Hon. Secretary, Rotherham Branch N. S. S.

November 12th, 1881.

MISSIONARIES have deserted Turkey. They received Turkish bonds for their pay, and became despondent on finding that they could not "convert" them.

BLASTS FROM THE NORTH.

"And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind."
—1 Kings xix., 11.

It is all over with your Atheistic sonneteer. A young Methodist preacher told me the other day that he had committed the unpardonable sin by blaspheming the Holy Ghost. The best thing he can do will be to pack up and run.

SOME Methodist local preachers I have met in North Durham are taking the *Freethinker* every week, to the utter neglect of the *Shield of Faith*, the latter paper being too dolorous and uninteresting. This is another good sign of the times. Methodist preachers are actually beginning to think.

COUNCILLOR CAMERON of Sunderland recently wrote an article for that sink of Presbyterianism the *English Household Magazine*, published in Newcastle. Mr. Cameron's paper was on Tennyson and Byron. Of course Byron was a dear dead clever naughty fellow; a man whose genius was led to the wrong; Alfred Tennyson, the court sycophant, was a perfect saint to Mr. Cameron, because he was orthodox.

I REMEMBER hearing this pious Cameron addressing the electors at Houghton-le-Spring, on behalf of Mr. Laing, at the election caused by Colonel Joicey's death. He twaddled fifteen minutes about Sunday schools and tea-meetings, and sickened the better half of the audience. Of course, when Councillor Cameron talks, the pious roll their eyes and look heavenly.

A YOUNG man, a Secularist, in the ironmongery business in Houghton-le-Spring was recently driven into difficulties by Christian slander and persecution. Among the few who befriended him by pecuniary assistance in his adversity was the Rev. John Oxlee, rector of Cowesby, near Thirsk. This John Oxlee is the son of Oxlee the celebrated linguist, who, though the most learned man in the *Church* in his day, was neglected by the *Church* because of his heresy.

JOHN WRIGHT WAYMAN, the questionable Tory Building Society Manager, of Sunderland, has been unusually quiet on the Bradlaugh business lately. There is, however, some prospect of his back getting up again. I shall watch him closely, and report.

THE NORTH WIND.

PROFANE JOKES.

"WHEN I travel by rail," said an eminent divine the other day. "I select a first class carriage in the middle of the train, I enter the middle compartment of that carriage, and I take the middle seat in that compartment—in medio tutissimus ibis—and I leave the rest to Providence." "It strikes me he leaves precious little to Providence," said a descendant of Mr. Toodles, sotto voce, who was standing by.

CURIOUS folks in Chicago. A clerical gentleman in Jamesville, Wisconsin, sent to a Chicago bookseller for Farrar's "Seekers after God." The bookseller simply wrote back—"No such persons in Chicago."

MICE can live anywhere comfortably but in a church; they fat very slowly in a church; this proves that they can't live on religion any more than a minister can.

A MAN with a red face and looking rather shabby, called at a house in the country one Sunday and asked for a drink of cider. The lady of the establishment refused, telling him that she could not accommodate him. He urged her, assuring her that she had better do so, that some persons had entertained angels unawares. "Yes," said she, "I know that; but angels don't go about drinking cider on Sundays."

"MOTHER what is an angel?" "An angel? Well, an angel is a child that flies." "But, mother, why does papa always call my governess an angel?" "Well," explained the mother, after a moment's pause, "she is going to fly immediately."

AN old Scotch lady gave a pointed reply to a minister who knew he had offended her and expressed surprise that she should come so regular to hear him preach. Said she, "My quarrel's wi' you, man, it's not wi' the gospel."

REVIEWS.

Free Trade versus "Fair" Trade. BY ANNIE BESANT. Free-thought Publishing Co., 6d.

An excellent pamphlet, full of facts and sound economy. Mrs. Besant has firm belief in the energies and intelligence of the English people to hold their own with the world on fair terms, and she advocates fiscal and land-tenure reform as the real methods of deliverance from the burdens which handicap us in the competition. Her exposure of that foul conspiracy which sails under the color of Fair Trade is especially effective.

Chemistry of Home. By HYPATIA BRADLAUGH. 4d. *Physiology of Home.* BY ANNIE BESANT. 4d. Freethought Publishing Company.

EACH pamphlet contains "the substance of four lectures delivered at the Hall of Science, London." Mrs. Besant's would have been more useful if it had been truer to its title. It is a very good little manual of elementary physiology, but not exactly what we expected. Mrs. Besant would do Freethinking fathers and mothers (especially the latter) better service by writing down, in a genial chatty style, some purely practical advice as to the healthy arrangement of homes. She can do this and we hope she will. In the meanwhile, these lectures will well repay reading. Miss Bradlaugh has crammed a lot of information into her pamphlet—we think a little too much. Neither physically nor intellectually can we live on essences. Further, as the experiments are not visible here as they were in the course of the lecture, some untechnical explanations should be given. Lastly, and this applies to Mrs. Besant too, printing Greek roots in Greek characters for common people is a mistake. But all these are faults which may easily be remedied. This is Miss Hypatia Bradlaugh's first appearance as a lecturer, and although we did not hear the lectures, we can nevertheless, from our perusal of them, congratulate her on her success. She has knowledge, method and clearness, and no doubt practice will bring all the rest.

The Jesus of History. By GEORGE SOLOMON. London: Reeves and Turner.

THIS is an attempt by an heterodox Jew to identify the Jesus of History with the Jesus whom Josephus mentions in his wars of the Jews (Book vi., chap. 5, sec. 3) as having gone about crying "Woe to Jerusalem." The scanty nature of the materials prevents the author showing this to be anything more than a surmise, and he is far more successful in the comparatively easy task of pointing out the unhistorical character of the Gospels than in maintaining his own special thesis.

The Text Book of Democracy. England for all. By H. M. HYNDMAN. London: E. W. Allen, 1881.

IN calling attention to this cheap edition of an important work we do not intend to trench on the ground of politics. But there cannot fail to be many of our readers who will be interested to know that for sixpence they can obtain nearly 200 well printed pages of ably written and closely reasoned facts and arguments upon the land question, the relations of labor and capital, and the coming work of democracy.

Pasteur and Jenner: An Example and a Warning.

A NEW pamphlet issued by the Anti-Vaccination Society. The name of its author, Dr. J. J. Garth Wilkinson, should command respectful attention from all thinking people.

SCALE OF CHARGES FOR ADVERTISEMENTS.

First Thirty Words	£0 1 0
Every Additional Ten, or Part of Ten Words	0 0 4
Quarter Column	0 8 0
Half a Column... ..	0 13 0
Column	1 0 0
Page	1 15 0

Now Ready.

A LIGHT TO LIGHTEN THE GENTILES; OR, IS THE CHRIST OF THE NEW TESTAMENT A HISTORICAL CHARACTER? By CHARLES ROSE, late of South Australia. Price 1s.

This work includes an Appendix, in which are given many important and interesting historical, scientific, and critical notes, in confirmation or elucidation of the Text.

London: WATTS & Co., 84, Fleet Street.

Recently Published.

PAULINE CHRISTIANITY. A work by the same Author. Price 2d.

"The pamphlet attacks with considerable vigor the Bible story of the Fall. It is well written, and is useful as a contribution to propagandist literature."—*National Reformer*, Nov. 6, 1881.

"'Pauline Christianity' is a trenchantly-written anti-theological pamphlet, and one likely to be of service to inquirers. Mr. Rose is evidently a thoughtful student and a careful critic, and we can recommend his production to all our readers."—*Secular Review*, Nov. 12, 1881.

London: WATTS & Co., 84, Fleet Street.

FRENCH language rapidly and carefully taught. Translation and copying of any English or French documents. French correspondence conducted. Terms moderate.—Mons. CONSTANT, 252, Tottenham Court Road (near Oxford Street).

TEETH, 2s. 6d. each; a complete upper or lower set, £1. Best quality, 4s. a tooth; upper or lower set, £2. No extras. Fitted in four hours if required. Painless extraction by gas daily, inclusive fee, 6s.; without gas, 1s.; stopping, 2s. 6d.—Mr. STANTON, R.D., 128, Strand, London. Hours nine to eight.

One Penny. NOW READY. One Penny.

ATHEISM AND SUICIDE.

(A REPLY TO ALFRED TENNYSON—POET LAUREATE.)

BY
G. W. FOOTE.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

NOW READY.

Daniel and the Lions - - - - 1d.

AND

The Jew Judges - - - - 1d.

Being Nos. 1 and 2 of the SECOND SERIES of BIBLE ROMANCES.

By **G. W. FOOTE.**

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

NOW READY.

COLONEL ROBERT G. INGERSOLL'S
ORATION ON

THE GHOSTS.

The most brilliant and famous of all Ingersoll's noted Orations.

Printed in Large, Clear Type, and Bound in neat Colored Wrapper,
PRICE FOURPENCE.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

In Two Volumes, neatly bound in cloth, 8s.; or in Forty-Six Numbers, 2d. each.

THE DEVIL'S PULPIT:

BEING

ASTRONOMICO-THEOLOGICAL DISCOURSES.

By the Rev. **ROBERT TAYLOR, B.A.**, of St. John's College, Cambridge,

Author of the "Diegosis," "Syntagma," &c.

(Reprinted verbatim from Richard Carlile's original edition.)

FREETHOUGHT PUBLISHING COMPANY, 28, STONECUTTER STREET, E.C.

Mr. Foote's Publications.

- Secularism the True Philosophy of Life. An Exposition and a Defence 4d.
- Atheism and Morality 2d.
- The Futility of Prayer 2d.
- Death's Test: or Christian Lies about Dying Infidels. 2d.

BIBLE ROMANCES.

- I.—THE CREATION STORY 1d.
- II.—NOAH'S FLOOD 1d.
- III.—EVE AND THE APPLE 1d.
- IV.—THE BIBLE DEVIL 1d.
- V.—THE TEN PLAGUES 1d.
- VI.—JONAH AND THE WHALE 1d.
- VII.—THE WANDERING JEWS 1d.
- VIII.—THE TOWER OF BABEL 1d.
- IX.—BALAAM'S ASS 1d.
- X.—GOD'S THIEVES IN CANAAN 1d.
- XI.—CAIN AND ABEL 1d.
- XII.—LOT'S WIFE 1d.

BIBLE ROMANCES—FIRST SERIES—Containing the above Twelve Numbers, bound in handsome wrapper, 1s.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

RE-ISSUE IN CHEAP FORM.

THE TRUE SOURCE OF CHRISTIANITY.

"A Voice from the Ganges."

By **AN INDIAN OFFICER.**

Originally published at 5s., this work is now republished verbatim, in paper covers, 1s.; cloth gilt, 1s. 6d.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

THE "MAYFLOWER" NEWSPAPER. Devoted to the Gossip, Gush, and Scandal of the world in general, Halifax in particular. Scientific and "Tooral Rooral" Serials and Religious Intelligence. A strictly moral newspaper. Circulation guaranteed larger than that of any other paper in Nova Scotia at any one issue. "No dead heads" or unpaid subscriptions on books.—Address, "Mayflower" Paper, Halifax, Nova Scotia, Dominion of Canada.

THE LEEK BIJOU EDITION

OF

INGERSOLL'S

"SOME MISTAKES OF MOSES."

250 pages!

Price 6d.

Is the only correct English edition! Is by the author's privilege!

From his own fifth edition! Not from a pirated copy!

Twenty-one distinct chapters! Cameo portrait by Cooper!

Full-page emblematic Illustrations! Contains Cuvier and the Devil.

The Bible impugned by Dr. Carpenter!

And by Bishops Colenso and Temple!

And by Macaulay, Ruskin, Froude, Huxley and Greg!

Tells of the Christian Leopard and the Freethought Kid!

Pronounced the Triumph of Freethought publishing!

Sold by the
FREETHOUGHT PUBLISHING COMPANY.
(Abel Heywood & Son, Publishers.)

J. WORSTER,

WINE AND SPIRIT MERCHANT,

"DUKE OF ORMOND,"

PRINCES STREET, WESTMINSTER.

The "National Reformer," "Freethinker," and other Freethought Journals at the Bar.

Now ready.

HELL!

Price 2d.

A few Warm Words on the Cheerful and Comforting Doctrine of

ETERNAL DAMNATION.

By **R. G. INGERSOLL.**

Mailed ... 2½d.

Six copies ... 1s. 1d.

WHEELER, KING & CO., 14, TEVIOT PLACE, EDINBURGH.

Sold also by the **FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter Street, London, E.C.; ABEL HEYWOOD & SONS, London and Manchester.**

NEW AND VALUABLE REMAINDER.

A Rare Opportunity.

A Treatise on Physiology and Hygiene, for Schools, Families, and Colleges. By **J. C. DALTON, M.D.**, the renowned Professor of Physiology. The work is profusely illustrated, and, in addition to a full index, contains a sixteen-page Glossary of Physiological Terms. Cloth, crown 8vo, 400 pp., 2s. 6d. P. 4½d.

Read this Carefully Selected List of Second-Hand Books and Remainders.

- A very handsome edition of Pollin's Ancient History, in 7 vols., calf, gilt; illustrated with portraits, etc., and maps. 7s. 6d.
- Mosheim's Ecclesiastical History. 6 vols., boards, 5s.
- Ferguson's History of the Progress and Termination of the Roman Republic. The 5 vols., complete in 1, with steel frontispiece, maps, etc. Cloth, royal 8vo, 480 pp.; also uniform with the above, Gillies' History of Ancient Greece, 480 pp. The two, 5s.
- An Historical and Critical Account of the Life of Oliver Cromwell drawn from original writers and State Reports, with an Appendix of Original Papers. By William Harris. Demy 8vo, 544 pp., 2s. 6d. P. 6d.
- The History of France, from the first establishment of that Monarchy to and including a complete narrative of the Great Revolution. Calf, demy 8vo, 3 vols., 550 pp. each, 5s.
- Locke's famous essay on the Human Understanding. Calf, 2 vols., 2s. 6d.
- Smith's Wealth of Nations. 3 vols., calf, handsomely bound, 5s.
- The Dictionary of the Arts, Sciences, and Manufactures. By G. Francis. 1,000 woodcuts, half calf, 3s. 6d. P. 6d.
- Universal History of the Nations of Antiquity. A complete history of the Jews, Ancient Syria, Grecian Islands, Persian Empire, Armenia, Munidia, Ethiopia, Arabia, Scythia, etc., etc., with the various theories of creation according to the most esteemed ancient and modern writers. Compiled and arranged by J. Tomlin, Esq. Cloth, royal 8vo, 930 pp., 5s.
- Lawrence's celebrated lectures on Man, with all the original plates, 2s. P. 6d.
- Lempriere's Classical Dictionary. Calf, fine condition, 2s. P. 9d. Boards, 1s. 6d. P. 8d.
- Men of the Third Republic—sketches of the lives of M. Thiers, Gambetta, Grey, Duc de Broglie, Girardin, Louis Blanc, Victor Hugo and twenty other notabilities of the French Assembly. Cloth, new, 380 pp., 1s. 6d. P. 5d.
- Dr. W. B. Carpenter's Principles of Human Physiology. Cloth, demy 8vo, 800 pp., 6s.
- Coombe's Principles of Physiology. Cloth, crown 8vo, 440 pp., 2s. P. 4½d.
- Plato's Apology of Socrates, Crito and Phaedo. Translated from the Greek by Chas. Stuart Stanford. 1s. 6d. P. 4d.
- The Scripture Testimony to the Messiah. An enquiry with a view to a satisfactory determination of the doctrine taught in the Holy Scriptures concerning the person of Christ. By John Pye Smith. 3 vols., boards, 5s.
- Colenso's famous work on the Pentateuch. Parts 1, 2, 3. Published at £1 1s. 6d., offered at 7s. 6d.

Orders should be sent to the Manager, **MR. W. J. RAMSEY**, accompanied by Post Office Order, including the cost of Postage, which is inserted after the Letter P.

FREETHOUGHT PUBLISHING CO., 28, STONECUTTER STREET, E.C.

Printed by **E. W. WHITILE**, 170, St. John Street, Clerkenwell, E.C.; and published by **THE FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter Street, E.C.**